

ABSTRACT

THE EXTENT OF ADOPTION OF THE SERVANT LEADERSHIP MODEL IN THE CHURCH OF NIGERIA (ANGLICAN COMMUNION): A CASE STUDY OF THREE DIOCESES

By

Edmund E. Akanya

Leadership has been the bane of most organizations in Nigeria, including the church. The Church of Nigeria (Anglican Communion) has been confronted with this since its inception, and it remains a challenge to this day. The purpose of this study was to evaluate the practice of servant leadership in three Dioceses of the Church of Nigeria (Anglican Communion) with the intention of identifying best practices to mentor young and up-coming leaders.

This research was pre-intervention, and both qualitative and quantitative methods were employed in data analysis. The surveyed population included bishops, senior clergy, and some lay leaders from the three dioceses who were chosen through purposive sampling. Questionnaires and semi-structured interviews were conducted, and the data collected were analyzed using graphs, tables, and percentages. The answers were coded, and data interpretation enabled conclusions on the level of servant leadership in the communion.

This study found that while the level of awareness of servant leadership is very high amongst both the clergy and lay leaders, its practice is abysmally low. Most of the lay leaders explained that most of the clergy pursue their own self-seeking aims without

the personal sacrifices necessary for servant leadership practice. Participants also identified several obstacles that inhibited the practice of servant leadership within the communion: poor leadership skills, financial impropriety, spiritual matters, carnality, and lack of role modeling. In addition, the research revealed that since the participants recognized the impactful effect that the servant leadership model could have on the leadership of the communion, training must be given uttermost priority, and the structures that prevent its implementation should be jettisoned from the system.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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By

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CHAPTER 1

Overview of the Chapter

This chapter sees the pattern of leadership in some selected Dioceses of the Church of Nigeria (Anglican Communion) as a challenge, especially as it relates to using the servant leadership model in mentoring young and upcoming leaders. This chapter raises questions that guide the research and introduces important themes used in the literature review.

Autobiographical Introduction

I joined the ordained ministry in the Church of Nigeria (Anglican Communion) close to twenty-five years ago now. As a deacon, I served my curacy under a very senior and experienced Archdeacon who tried to teach me and lead me most of the time on how to perform my Priestly duties. I was transferred after a year to work under another Archdeacon who was worse than the first, in terms of supervision, as he left me to be on my own. My desire then was to see in my superiors and leaders traits that reflect the person of Christ which can become a model for me to emulate. However, I did not see that very much in all of those that supervised me all throughout my curacy. I cannot blame them that much as a man can only give what he has.

As I grew in the communion to a position of leadership, all I have seen in my superiors is the issuing of commands to their junior ones without anyone showing to the young and up-coming leaders the pattern of the servant leadership model of Jesus Christ. They are more focused on power and wealth without much concern about serving others, which was what characterized the ministry of our Lord Jesus and indeed his disciples. Now many of these clergy, who are now in leadership positions, have only this kind of

autocratic leadership style as a model for dealing with their subordinates. The question that runs through my mind and the minds of a few who are making efforts to lead as servant a leader is: is it that our leaders are unaware of this model of leadership? Or have they just chosen to move with the tide of the times in which they have found themselves, so that they can gain recognition within the system?

As I am aware, until very recently, our theological schools did not teach anything on Spiritual formation that would have helped many to want to be like Jesus. So we have many clergy who can preach very brilliant and spirit-filled sermons but who do not demonstrate in their everyday living what they have preached, especially when it comes to interacting with their subordinates. Even within the dioceses clergymen hardly ever get exposed to teachings that would help in their character formation. For many dioceses the times of clergy retreat or school are filled with academic papers with very little spiritual content. It is simply more of the liturgy and academics presented in ordination training courses.

Since becoming a Bishop some nineteen years ago I have had the opportunity of interacting with many clergymen either at their clergy school or at conferences of the communion where I was a guest speaker. They have always shared with me their desire to have someone around them who is living as a servant leader who can serve as their mentor as they make their spiritual journey. When they are unable to locate a nearby example, they easily turn to some of these tele-evangelists whom they may adopt as their mentor.

Within the house of Bishops, we observed an ugly trend where clergymen who were living Christ-like lives suddenly changed as soon as they become bishops. They

fenced off themselves, and become inaccessible to even their friends and colleagues. This made many of our members ask if there is something within the episcopate that makes people lose their spiritual composure as soon as they become bishops. Therefore, for many, this is what it means to be a bishop “*alashi*,” meaning the man that issues orders which must be obeyed. Even the name, “*Lord Bishop*,” which is the way a bishop is addressed in our communion in Nigeria, tends to arrogate to the bishop some form of pride and power that makes him very full of himself. What this is doing to our communion is that many people, especially the clergy, do not see in their leaders a father figure that could attract them to Him. What this kind of attitude is breeding in our communion is insincerity, boot-licking, and eye-service, mostly on the part of clergy, and nonchalance, withdrawal, and reservation on the part of the lay members. The resultant effect of this is that most clergy find it difficult to open up to their bishop who is expected to be a Father in God to them. Church leaders in our communion from top to bottom are mostly made up of men who are there to be served and not to serve, so they create various portfolios and offices for their comfort and personal aggrandizement.

One wonders if this pomposity that our leaders exhibit emanated from the long rule of the military in our political arena that seems to have passed on their tradition of high handedness, despotism, and lack of ethical morals to every sector of the society, including the church. It could also have been a carryover from our traditional or cultural system where elders and leaders are almost revered and their words and actions are unchallengeable, especially by their younger ones. We have lived all through life seeing this leadership style and do not see anything wrong with it even after we have become

Christians. We think that we are giving honor to whom honor is due without thinking that this might be a form of hero worship on our part.

If the people of the world are ruling with iron hands and cursing their followers to do their biddings in fear, should not the church be different? Do we not have a solid example to follow in the scriptures through which we can become examples to our young and future church leaders? These and several of such questions are the ones plaguing my mind. This dissertation attempts to find answers to them.

Statement of the Problem

The Church of Nigeria (Anglican Communion) has up to 166 Dioceses with 14 Ecclesiastical Provinces and a total clergy population of over 6,000 (Church Year Calendar, 2015). Virtually all the bishops and clergy serving in the Church of Nigeria (Anglican Communion) have had their theological education in Nigeria where they should have gone through some form of spiritual formation or Christian ethos. Available information shows that out of seven Theological schools that are owned and run by the Church of Nigeria (Anglican Communion) only two have recently started to teach some aspect of spiritual formation. The effect of this is that the Church has for several years produced clergymen who were not exposed to any thorough teaching that can make them desire to emulate the servant leadership style in their ministry nor to become a model for the young and up-coming leaders. These are the crop of men in leadership positions in the church today.

Based on their backgrounds, the church lacks men who can now mentor the young and upcoming leaders to become servant leaders, what those in leadership position now know and practice is how to rule by order and command. The dearth of servant leaders in

the communion is affecting the quality of prospective servant leaders that the church can produce, and this is contrary to what is seen in the life and ministry of Jesus with his disciples, Moses and Joshua, Elijah and Elisha. As well as many other fathers of faith who lived out their lives in an exemplary way for others to follow. As it stands today, it would seem that the communion does not have a well-planned program of raising servant leaders that can become models to either the clergy or lay members of the church.

This study sets out therefore to look at the practice of servant leadership in three Dioceses of the Church of Nigeria (Anglican Communion) with the intention of identifying the best practices that would contribute to mentoring of young and up-coming leaders

Purpose of the Project

The purpose of this study was to examine leadership patterns in select Dioceses of the Church of Nigeria (Anglican Communion) in order to propose a best practice model for the Church.

Research Questions

In order to achieve the aforementioned purpose of the study, the following research questions were developed and deployed.

Research Question #1

In what ways is servant leadership being practiced in selected Dioceses of the Church of Nigeria (Anglican Communion)?

Research Question #2

What are the barriers to the practice of servant leadership in select Dioceses of the Church of Nigeria (Anglican Communion)?

Research Question #3

What are the best practices that would contribute to an increase in the practice of servant leadership in select Dioceses of the Church of Nigeria (Anglican Communion)?

Rationale for the Project

First, this study is very essential because the servant leadership model is the style of leadership which Jesus and all his subsequent followers lived in the Bible. Jesus, for example, told his disciples in Mark 9:35 that "Whoever wants to be first must be last of all and servant of all."(NRSV). The disciples, upon hearing this, started to murmur, for which Jesus rebuked them emphasizing to them that the greatest person among them would be the one that took last place and served others. With this he articulated the basis for servant leadership (Flaniken, 32). Also, Apostle Paul recommended to the Philippian Christians in Philippians 2:7 to become like Christ who "emptied himself, taking the form of a bond-servant, and being made in the likeness of men." In addition to this admonishment of Paul to the church is his command in Philippians 2:3 to look out for the interest of others, to "do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves." It is a call for all leaders, irrespective of their gender, to put the interest of all, and, especially those below them, first before their own. This is the kind of behavior that Jesus modeled for the disciples to emulate (Flaniken, 33), which is what Jesus expects of us today.

Second, the Lord refers to the church as the Light of the world (Matt. 5:14a) that is expected to be setting the pace in all spheres of human endeavor for society to follow. Unfortunately, this is not the situation with the church in Nigeria. What is now common in Nigeria is that the corporate world and political leaders are the ones adopting the

servant leadership model in governance, while church leaders, Anglican Communion inclusive, are the once parading and displaying the attitude of a boss and exercising power over the members of their congregations. Church leaders reign and rule without any ethical or moral considerations. This is contrary to the example that Jesus left for the church in the scriptures. Sadly, those in the political arena and corporate world that are now talking and adopting the servant leadership model are many times not even Christians. This kind of scenario raises questions about the type of Christianity that those who occupy leadership position within the Anglican Communion are practicing.

Third, the Church of Nigeria (Anglican Communion) needs credible men and women that would be exemplary in their leadership style. Where the leadership of the church has lives that are contrary to scriptures, it may be difficult for them to produce future leaders that are different from them, as like begets like. The role of ignorance is unclear in this. Were these men ever aware of the life style which was characteristic of Jesus through his earthly ministry and are simply not making efforts to emulate him? Or have they found a system that is compatible with their self-seeking desires and popular in the system,. This cannot continue forever, something needs be done to change the trend or the church may go into serious depreciation and eventual extinction.

Finally, the Church of Nigeria (Anglican Communion) is mostly seen by the mainline churches as occupying a leading position; therefore, what it decides to adopt may positively impact all of these denominations. At present the Anglican Church has over twelve million in membership making it the second largest denomination, next to the Roman Catholics. With 14 Ecclesiastical Provinces and 166 Dioceses spread across the

length and breadth of Nigeria, these decisions can be far reaching, not only on the denominations but also on society.

Definition of Key Terms

Church of Nigeria (Anglican Communion): A church denomination in Nigeria that is an offshoot of the Church of England. The word *Anglican* originates in *ecclesia Anglicana*, a Medieval Latin phrase dating to about 1246 that means the English church, Anglicans, are members of Churches which are part of the international Anglican Communion (www.anglicancommunion.org).

Diocese: A geographical boundary carved within a country that contains several churches and is under the supervision of a bishop.

Ecclesiastical Provinces: The clusters of contiguous dioceses of not less than six in number to form a Province with an Archbishop who supervises the area.

Bishop “Alashe”: A Yoruba tribal word in southwest Nigeria which means a bishop with authority whose authority cannot be questioned by any mortal.

Curacy: A term for a newly ordained clergy man who is serving his internship for one year before becoming a Priest.

Archdeacon: An experienced priest that is charged by the bishop with the responsibility of overseeing a part of the Diocese.

Delimitations

This project will be limited to three selected Dioceses in the Church of Nigeria (Anglican Communion). At present the church has 166 Dioceses with over twelve million worshippers, which makes it impossible to include everyone. The selection shall be done based on the former geographical and political regions of North, West, and East that

existed prior to the creation of the present thirty-six states. One diocese shall be taken from each region as a representative sample. They will be selected based on the kind of training that is going on in the Diocese and the observed rapport between the Bishop and the clergy. Also, two of the Theological institutions that are teaching on Christian formation are located in two of these regions. The thinking is that some of the Bishops and clergy may have had some impact of these teachings from their theological schools which should reflect in their lives and service in ministry.

The research shall be restricted to the clergy, bishops, and randomly chosen lay leaders from the three Dioceses to find out if the servant leadership model is operational in the Diocese. Since the concern of this research is on leaders, the lay members of the communion will be excluded from any consideration.

Review of Relevant Literature

Several books and articles that were considered relevant and related to servant leadership and mentoring were consulted. Since the concept of servant leadership coined by Robert Greenleaf came into lime light in 1970 various scholars have written about it and raised some very insightful issues. These scholars include K. M. Keith, P. William Atkinson, and others. They attempted to define what servant leadership is and is not and how it differs from all other forms of leadership. They variously showed that “servant leaders do not think less of themselves, they just think of themselves less”(Boone and Makhani, 94), which really captures the essence of this study.

These writers also identified the skills and attitudes that servant leaders are to possess. In their own write up, Sendjaya and Sarros observed that the main motivation for servant leaders is service first, which is what distinguishes it from other forms of

leadership. According to them, the leader's attitude is that "I am the leader therefore I serve" rather than "I am the leader, therefore I lead"(2002).For leaders to be able to adopt this "serving others first," they must of necessity possess certain attitudes.

Besides these, books on leadership were consulted, especially "The Bass Handbook of Leadership" by Bernard M. Bass, in which he highlights some concepts and principles of leadership. He equally highlights many accounts of leaders both in the Old and New Testaments and gives detailed exposition of their behavior and relations with God and their people. Such leaders served as initiators, symbols, representatives, and examples to be followed. The author went further to identify several leadership styles and types.

ResearchMethodology

Type of Research

Although this research is a pre-intervention, both the qualitative and the quantitative methods of data collection were employed. The population included bishops, all the clergy, and some lay-leaders from the three dioceses chosen through purposive sampling. Questionnaire and semi-structured interviews were conducted for the clergy, lay leaders, and the three diocesan bishops.

Participants

The focus of this research was on the three bishops and their clergy along with key lay leaders of the three dioceses.Purposive sampling was used to select from the Church of Nigeria (Anglican Communion). Selection was based on the perceived adoption of a servant leadership model in mentoring young and upcoming leaders. All through the three dioceses paper questionnaires were administered to the clergy,the

selected lay leaders, and the three bishops. In addition, some of the clergy and lay leaders as well as the three bishops were interviewed to sample their opinions on the kind of leadership model that has been adopted in mentoring young and upcoming leaders.

Instrumentation

In the collection of data two instruments were employed in this study: questionnaire and interviews.

Data Collection

The researcher conducted semi-structured interviews and administered questionnaires to the three bishops of the selected three dioceses, the clergy, and selected lay leaders.

Data Analysis

The interview script was analyzed to enable understanding and make sense of the data collected. The data that was collected through the quantitative servant leadership questionnaire were analyzed using the graphs, tables, and percentages. The answers were coded, and the data were interpreted which enabled conclusions to be drawn on the level of servant leadership in the communion.

Generalizability

Based on the position of esteem and recognition that the Church of Nigeria (Anglican Communion) occupies among the mainline churches, and the fact that they face similar challenges in the area of servant leadership and the issue of mentoring young and up-coming leaders, it will not be difficult to replicate the same study and get similar results. The result of this research may not be easily replicated in either the Pentecostal

Church or Congregationalist churches because of their leadership structures, which are quite different from what obtains in a mainline church.

Project Overview

Chapter 1 identifies the servant leadership model as the main concern of the Church of Nigeria (Anglican Communion) in mentoring young leaders. Questions guiding the research are listed and key themes used in the literature are reviewed. Chapter 2 reviews selected literature in the areas of biblical principles of leadership, research in leadership, and other selected writings on mentoring. Chapter 3 outlines the various ways the researcher investigated his research work. Chapter 4 shows how the findings that emerged from the interview and administered questionnaires were analyzed. Chapter 5 outlines the study's major findings with implications for each discovery now and in the future.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

The purpose of this study was to explore the extent of the use of the servant leadership model in three dioceses of the Church of Nigeria (Anglican Communion) and its impact on upcoming leaders in the communion. In this chapter, the biblical foundation for servant leadership in the Old and New Testaments is examined. The concept and definition of servant leadership and leadership types are also reviewed here. Finally, the doctrine of the Trinity is reviewed in relation to the theological foundation.

Biblical Foundations

The Bible remains a solid source for any meaningful discussion on the issue of leaders who want to serve as servants before they become leaders. Both in the New and Old Testaments are found models of leaders who were appointed by God to serve the people, not to lord power over them, either as leaders, prophets, priests, or kings. For most of these individuals what characterizes their willingness to lead is an overwhelming desire to accomplish a purpose through service, which is indeed what servant leadership portends (Osei–Mensah 9).

Biblical Models for Servant Leadership in the Old Testament

Biblical model for leadership can be said to apply to all legitimate leadership in the Bible, and this is found to be true within the Old Testament. All of those whom God found fit to call, appoint, or ordain occupied that position for the sole aim of serving their people. They never saw their appointment to position of leadership as a thing to celebrate but as an opportunity to be of service to God and especially to their fellow human beings.

This is why, when God appointed Moses to lead out of Egypt the children of Israel to the Promised Land, instead of celebrating the privilege of being God's vessel for this noble assignment, Moses protested five times and questioned God saying, "Who am I to appear before Pharaoh? Who am I to lead the people of Israel out of Egypt?" (Exodus 3:11).

In Numbers 12:7-8 and Exodus 14:31, Moses, who was referred to as the servant of God, showed serious reluctance at assuming his leadership role. If anything, he used his prophetic position with humility. According to Enns, "Moses' first question is actually quite reasonable: 'who am I?' This can be read not so much as a declaration of Moses' own self-confidence as his refusing to usurp God's glory -- and an actual show of true humility"(100). These virtues of meekness and humility were seen demonstrated in Moses when he listened to the advice of Jethro, his father-in-law, which resulted in the utilization of the leadership gifts of the people and the sharing of the burden of responsibility (Exodus 18:22-23).

Akin to this was when Miriam and Aaron raised both ethnic and vocational objection to Moses' leadership (Numbers 12 1-2), which lead to God acting swiftly before the poison infiltrated the whole community by striking Miriam with a frightening skin disease (Numbers 12:10). Moses, who was described in verse three as a humble man, more humble than anyone else on the earth because he subordinated his personal interest to those of God and his cause, interceded profusely for Miriam to be forgiven (Brown 107).

Moses never at any time sought for wealth, position, or power. Every event all throughout his life's ministry was with the understanding that he was subject to the one who called him and that he derived his service from him that is God. For this reason, he

was selfless, submissive, and faithful even in his dealings with his fellow kinsmen, and always empathized with them, especially during such critical moments when they had issues with God (Brown 110). Moses left a very wonderful footprint in his leadership style for others to emulate.

Solomon was the third king of Israel who began his reign by promising confidence in God. Solomon loved God and at the early stages of his rule sought help from God. When God chose Solomon as king to replace his father David, God was very much pleased with Solomon right from the inception of his reign, in that, as a young and inexperienced king, when God gave him the opportunity to ask for anything he wanted (1Kings 3:5), Solomon chose wisdom. He said, “so that I can govern your people well and know the difference between right and wrong” (1 Kings 3:9).

At this stage, clearly Solomon did not see his position as an opportunity to serve self as is the case with many of our leaders today who seem to crave long life, prosperity, or the liquidation of all who opposed them,. Rather, Solomon understood his position as one requiring special enablement for service to God’s people (Osei-Mensah, 9). Because of his choice of wisdom, God added long life, riches, and fame to the list of his request.

Also, Aaron, at his consecration as high priest, wore a prescribed garment that was skillfully and beautifully made in a way which related to the service he was going to render. The ephod and the breastplate were the two very significant parts of the priestly clothing, and engraved on the twelve precious stones were the names of the twelve tribes of Israel (Exodus 39:2, 6, 8, 14). Equally, this dress was over-laid with another dress at the breastplate that had individual precious stones fastened to these two garments which bore the names of the twelve tribes of Israel. Thus, he always wore the names of Israel

upon his shoulders and upon his heart when he came to the Lord, as a reminder that the priest represented the people before the Lord and as a symbol of his continual intercession for them (Exodus, 28:12, 29) (Osei-Mensah 9). His role as a high priest was that of a servant, attending to the spiritual needs of the people of God.

Similarly, the prophets were called servants because they were intended to serve for the benefit of God's people. Prophets were usually God's spokespersons (Ex. 7:1), and God fulfilled his purposes in the world through their powerful words (Isa 55:10-11; Jer. 1:9-10). In the Old Testament, what constitutes the basis for prophesy were God's covenants with Israel. In fact, it was through Nathan the prophet that God's covenant to give David an eternal seed, throne, and kingdom was mediated (2 Sam. 7:8-17) (Atkinson et al, 698).

The New Testament Model of Servant Leadership

The New Testament is also replete with leaders who served as servant leaders as they modeled the lifestyle of Jesus. They all recognized that their servanthood is premised on the Lordship of Jesus Christ. For as Paul acknowledged, "We do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus sake" (2 Cor. 4:5).

The Teachings and Examples of Jesus

Right from the beginning of his ministry, Jesus modeled for His disciples the need to be a servant first before becoming a leader. On many occasions Jesus informally taught the need for being servant leaders as He mentored them. As they travelled around Palestine or attended a wedding or funeral, Jesus turned such opportunities into His lecture theater where He taught His disciples some very important lessons. Through these

interactions and their shared life, the disciples learnt firsthand from observing Jesus. Jesus also allowed His disciples to put into practice what they had learnt and corrected them when they made mistakes. Through their shared life, Jesus was able to transfer knowledge, character, and skill to His disciples as He combined teaching and modeling through His own life's experience (Krallmann 62). There are many examples of this.

In Mark 10:42, Jesus called all the disciples together after he noticed that some of the disciples became indignant at the audacity of the brothers James and John request that Jesus seat them at his right and left hands, thus making them become first bidders to the power slot. To be seated at a king's right hand was to take the position of prominence. This misconception of the ambitious disciples caused Jesus to channel their desire to be great to humble service (Garland 412) by saying,

You know that the rulers in this world lord it over their people, and officials flaunt their authority over those under them. But among you it would be different. Whoever wants to be a leader among you must be your servant, and whoever want to be first among you must be the slave of everyone else. For even the son of man came not to be served, but to serve others and to give his life a ransom for many. (Mark 10:42-45)

Garland also observed that by this statement of Jesus He has labeled those with the desire to dominate others as pagans, as they are the ones who usually agitate for the seat of power so that they can lord it over others. According to Jesus, it would seem that the disciples have chosen as their model the pagan rulers, whereas they need to take Jesus as their one and only true model whose way is self-giving (Garland 414). The disciples needed to be reminded again and again about the price that those who want to be great in

the Kingdom of God ought to pay. This is why Jesus said “Who is greater, the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves” (Luke 22:27). From this brief statement of Jesus He made a clear demarcation between the self-centered leadership of His time and the other-centered leadership that He was modeling for His disciples. According to Dennis McBride,

Jesus taught that true spiritual leaders are servants—first of God, then of His people. That is a paradoxical and revolutionary concept because normally servants do not lead and leaders do not serve. But servant-leaders operate on a spiritual plane, not a natural plane. Therefore they must forsake the world’s model of leadership and embrace Christ’s, which places character above function, motive above activities, humility above promotion, faithfulness above success, and others above self. (2)

In Mark 9:33-34, again the disciples are seen sparring with one another about who will rank the highest in the kingdom. Upon hearing them arguing among themselves, Jesus says to them that “if anyone wants to be first, he shall be last of all and servant of all” (Mark 9:35). Jesus taught them by emphasizing that the greatest among them would be the one who took last place and served the rest and in this way articulated the basis for servant leadership (Flaniken 32). According to David Gerland, the dispute opens the door for Jesus’ teaching on selfless service as “the disciples still have visions of grandeur and do not fantasize about becoming servants, who are at everybody’s beck and call. They suffer from puffed-up ambition that will never be ready to take up a cross and follow a suffering servant messiah” (367).

Jesus continued in His teachings to expose the disciples to the sort of leader they should aspire to by first letting them know what style of leadership was practiced in the world at that time in which the main concern is for control, domination, and status, the same system that has persisted to our present day (Osei-Mensah 10). Jesus despised this form of leadership. He charged that their leadership must be characterized by humble service. Thus Jesus said to them, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your slave” (Matt. 20:25-27). For “the son of man did not come to be served, but to serve” (Matt. 20:28). “I have set you an example that you should do as I have done for you. No servant is greater than his master. Now that you know these things, you will be blessed if you do them” (John 13:15-17).

Continuing his scathing denunciation of false religion that was being paraded under the guise of truth, and the prideful, status-seeking and self-seeking style of leadership of the Jewish religious leaders in Matthew 23:1-12, Jesus again used the opportunity to spell out to his disciples what characterizes authentic leadership:

Then Jesus said to the crowds and to his disciples. The scribes and Pharisees sit on Moses’ seat; therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach. They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them. They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long. They love to have the place of honor at banquets and the best seats in the synagogues, and to

be greeted with respect in the marketplaces, and to have people call them rabbi, but you are not to be called rabbi for you have one teacher, and you are all students. And call no one your father on earth, for you have one father- the one in heaven. Nor are you to be called instructor, for you have one instructor, the Messiah. The greatest among you will be your servant. All who exalt themselves will be humbled and all who humble themselves will be exalted.

David Jackman and William Philip observed that while Jesus did not object to the calling and teaching of the Pharisees, He was rather grieved and appalled by their behavior. “They were not themselves, and neither were the Pharisees what their public image suggested.” This they see as the great danger of all religious practice that God also calls our “pretended Christianity,” hypocrisy (186). Jesus therefore insists that His disciples must be lowly, which was the example He was daily setting before them.

Furthermore, Jesus confronted His disciples for their sinful ambition as they continued to contend among themselves who would be the greatest in the kingdom of God. Their attitude and intention was made known when they came to Jesus, asking “who is the greatest in the kingdom of heaven?” (Matt. 18:1). In responding to their question Jesus told them, “Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven” (Matt. 18:3-4).

Also, Jesus often employed the slave/master metaphor to teach servant-leadership to His disciples:

When Jesus had washed the disciples' feet, and taken his garments, and reclined at the table, he said to them, do you know what I have done to you? You call me teacher and Lord; and you are right, for so I am. If I then, the Lord and the teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you a slave is not greater than his master; neither is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them. (John 13: 12-17)

The washing of the feet of the disciples by Jesus illustrated His commitment to humble service which does not in any way hamper or detract from the essential dignity of any office. The ambitious, worldly-minded, status-seeking disciples who would not do this for one another for fear of being considered weaklings thereby lost their chance of being promoted and badly needed this lesson from their mentor (Osei-Mensah 10).

Within the Jewish tradition, one practice of hospitality to a guest is foot washing, and it is usually carried out by the servants. In this case, Jesus took a bowl of water and girded Himself with a towel to wash the feet of His disciples. In this way Jesus changed the expectation and practice of society as He abandoned His position of one that is incharge to become the one that serves (Keener 288). According to Thomas, this act of Jesus was not ordinarily an act of service but a demonstration of love (88). Reviewing the life of Jesus from his birth to his vicarious death, James Halcomb, et al. saw Jesus as the ultimate servant leader, had emptied himself of all divine power and privilege to be born as a baby to be a member of a despised minority; he became flesh and dwelt among us... He demonstrated excellence as he – healed the sick, fed the

multitudes, and had compassion. He made the ultimate sacrifice of being executed on the cross so that we might be saved- - - providing hope for the future with his resurrection.(60)

Through this process Jesus showed us the way of a servant leader, an example that he desires all will follow.

From the foregoing, it would seem that the disciples were not on the same page with Jesus on the need for them to serve first before aspiring to leadership positions. However, it seemed that His disciples actually began to understand what he was trying to show them. After several years, Peter is seen writing to church leaders enjoining them to, “Be shepherds of God’s flock that is under your care, serving as overseers-not because you must, but because you are willing, as God wants you to be; not greedy for money but eager to serve; not lording it over those entrusted to you, but being examples to the flock.clothe yourselves with humility towards one another (1 Peter 5:2-5). From Peter’s admonition it could be deduced that he still remembered how Jesus wrapped Himself with cloth and washed the feet of the disciples, which symbolized that humility was what Jesus clothed Himself with on that day. The disciples did indeed learn the lesson Jesus set out to teach them, and that is of humble service to one another and to the Lord, which is the mark of a true disciple (Osai- Mensah 12).

Similarly, Apostle Paul demonstrated in his letters that he understood the teachings of Jesus on the need to be a servant first before becoming a leader. While recommending this leadership style of Jesus to the Philippian Christians, Apostle Paul admonished the brethren in Philippians 2:3 to search for the interest of others, and to “do nothing from selfishness or empty conceit, but with humility of mind regard one another as more

important than yourselves,” thus showing that leaders must learn to put the needs of those who are under their authority above their own. This is the lifestyle that Jesus modeled, and He challenged His disciples to do likewise (Flaniken 33). Apostle Paul could make this recommendation to the Church because he saw Jesus as one who “emptied himself, taking the form of a bond-servant, and being made in the likeness of men” (Phil.2:7). So Paul could encourage the Philippian Christians to emulate Jesus, who denied Himself all the authority of and equality with God to become someone without any right for the sake of the Church.

Similarly, Apostle Paul called on the Galatians church to serve one another, “For you were called to freedom, brethren, only do not turn your freedom into an opportunity for the flesh, but through love serve one another” (Galatians 5:13). According to McKnight, Paul contends that a life of freedom is a life of loving others and not indulging the flesh (265). Also commenting on Paul’s phrase, Flaniken observes that for Christians to fulfill this injunction of Paul to their fellow brothers and sisters in Christ, they must spend time with each other, understand their needs and abilities, ask their opinions, and seek their inputs as was characteristic of Jesus with his disciples whom he mentored (33). In the same vein Paul, in Galatians 6:2, continued to stress the need for Christians to “bear one another’s burden and so fulfill the law of Christ.” Here Paul emphasizes the issue of mutual accountability among Christians. When Christians sees a sister or brother going astray, they does not go to the other side of the road in the way the Levite and Pharisee did in the parable of the good Samaritan (Luke 10:25-37). Rather like the Samaritan, Christians approaches the sister or brother “in the spirit of gentleness,” and do whatever they can, and so walk through the problem alongside until the sufferer learns to

“live in the Spirit” (McKnight 285). The idea is that Christians are responsible to one another and through the enabling power of the Holy Spirit do share in the burdens of fellow brothers especially when they are unable to bear it alone. That way Christians replicate the servant lifestyle of Jesus which is the hallmark of the religion.

Furthermore, in his pastoral writings, Paul admonished his protégée Timothy to be an exemplary leader to the congregation:

Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching. Do not neglect the gift that is in you, which was given to you through the laying on of hands by the council of elders. Put these things into practice; devote yourself to them, so that all may see your progress. Pay close attention to yourself and to your teaching; continue in these things for in doing this you will save both yourself and your hearers.

(1Tim. 4: 12-16)

The Apostle Paul’s expectation is that his followers would imitate him as he in turn showed his commitment to imitating Christ, which was the quintessence of spiritual formation (Parker172). Peter is another disciple who demonstrates the effects of the teachings of Jesus on the need to serve, as shown in Matthew 20: 20-28 and John 13:1-17. Thus, in 1Peter 5:2-3, Peter instructed the elders on how to lead the flock of Christ that is under their care. They are to do it, “not because you must, but because you are willing, as God wants you to be, not greedy for money, but eager to serve, not lording it over those entrusted to you, but being examples to the flock of Christ.” According to Aubrey Malphurs, Peter drew the attention of the leaders to the characteristics of a pagan

leader as opposed to that of servant leader as he had been taught by Jesus (41).

Commenting on Peter's instruction, Scot McKnight observed that the urge for elders to lead by the example of Jesus rather than ruling their congregations with iron hands reflects the sayings of Jesus in Mark 10:42. The elders are to carry out their services with the proper motivation, following God's agenda as opposed to what power-hungry church leaders pursue, which is to fulfill their personal agendas (262) and is contrary to the things they were taught on servant leadership.

Theological Foundations for Servant Leadership

The doctrine of Trinity is a major doctrine that is very relevant to the issue of servant leadership. Consideration of the Trinity offers a rich resource for the exercise of leadership, especially when the leadership in question has to do with servant leadership. According to Atkinson, the form of leadership that is protected from autocracy or strong leadership is found in the Trinity in a form that is self-emptying or "kenosis" of the one that is leading (138). In this doctrine God is revealed as a relational, missional, and incarnational God making Him the perfect example of relationship (Breedt and Niemandt 9). According to Sweet, "God cannot be God in proposition. God can only be God in relationships" (120).

The Doctrine of Trinity

The doctrine of the Trinity remains very significant and very relevant. It is an eminently practical doctrine with crucial implications for Christian life. Oladimeji states that the Trinity is the right place to start in examining concepts that have bearing to the life of the Christian, and the various instructions for living the Christian life hinges very

much on the Trinity (40). Also, where believers can encounter and gain true experience that is relevant to Christian doctrines is in the doctrine of Trinity (Erickson 347).

The doctrine of the Trinity is seen by Alister E. McGrath “as an attempt to describe faithfully a God who, while remaining transcendent, also became incarnate in Christ and, more than that, now indwells believers in the Holy Spirit” (236). He is that God whom, among all the religions of the world, only Christians claim as one in three persons (Erickson 347). According to Oden, for many Christians, this view of one God in three persons remains a foremost mystery of all Christian teachings; they follow the views of our forebears in their discussion of Trinity, not that they understand it but since it is central to Christian faith they cannot keep silent (105). For Oden, the central issue which surrounds the understanding of Trinity is that the three must be seen as equal, united and Father, Son, and Spirit cannot be distinguish in encounters with the one God (108). Breedt and Niemandt advocate for the relational form of leadership style that is clearly demonstrated in the Trinity, as it shows that because of the total “oneness” of God, there is no hierarchical order in the Godhead, therefore it should become a model and an example that leaders are to follow (1).

Looking at the Triune God, He is seen living as one in the communion of three persons, Father, Son, and Holy Spirit, implying that the three persons are existing in relationship. Each of these persons can only be identified by what each does in relation to the other (Seamands 34). Expressing a similar view on the oneness of the Trinity, Colin Gunton opined that “God is no more than what Father, Son and Spirit give to and receive from each other in the inseparable communion that is the outcome of love... There is no ‘being’ of God other than this dynamic of persons in relation” (10). Seamands goes on to

say that Trinity has not only disclosed that persons are essentially relational, but it also revealed the characteristics that define wholesome interpersonal relationship(35).

According to Colin E. Gunton, “If God is a communion of person inseparably related, then . . . It is in our relatedness to others that our being human consists”of (116). This is in tandem with the prayer of Jesus in John 17:26 in which He requested for His disciples to be “one,” which, according to Atkinson, was not a prayer for those disciples of Jesus alone, as isolated individuals, but for them as a community (140). Continuing his analysis of what he termed Christ’s “high-Priestly” prayer made in John 17, William P. Atkinson suggests that the prayer is an expression of “As God is, so God wishes us to be” (139-140). He further observed that the import of Jesus’ prayers is to see in humans a reflection of some measure of relationship that is similar to that which obtains between the father and the Son, that is, “that they may be one as we are one” (John 17:11); “. . . In order that the love you have for me may be in them and that I may be in them” (John 17:26). Among several other things Jesus prayed for, according to Atkinson, is his plea for servant leadership within the church (140). This used to be what existed in African traditional settings until both the society and the church started to take on Western culture and its trappings of individualism. This has become problematic.

Again, Mark Shaw, while x-raying the Gospel of John through the lens of the Trinity, submits that the relationship between the Father, Son, and Holy Spirit is visible in the areas of their full equality, glad submission to each other, joyful intimacy with each other, and mutual deference to each other (62) which shows a constant and continuous fellowship between the Trinity.

The importance of the doctrine of Trinity to the Christian faith cannot be over emphasized, as through it, who God is, his person, workings, and how to relate to him are revealed. Important facts about the doctrine of Trinity have been identified, which Millard Erickson summarizes as follows: (1) the Triune God existing in one; (2) the personhood of each member of the three persons, Father, Son and Holy Spirit; this must be affirmed as they all maintain the same quality; (3) the threeness and the oneness of God are not in the same respect; (4) the Trinity is for all eternity; (5) the performance of duty by one member of the three may show a seeming relegation to the other two but does not mean that any one is essentially inferior, and (6) the Trinity cannot be fully understood (362-363).

Drawing a lesson from the relational equality that exist in the Trinity, Moltmann and Volf see some important lesson for leadership in both the Church and society (192-202; 236). While acknowledging that within the ecclesial leadership, the “presbyterial and synodal Church order and the leadership based on brotherly advise are the forms of organization that best correspond to the doctrine of social Trinity,” they criticize the Church for seeing the Trinity as a hierarchy in which the Father is an autocrat. This position has led to the emergence of autocratic leaders who rule their followers with coercion instead of “a fellowship of men and women without privilege or subjection” (Moltmann 165-198). This advice is apt for the Church of Nigeria (Anglican Communion), which is episcopally led and synodically administered with the bishops wielding enormous powers. This administrative structure allowing, it might not be too difficult to raise servant leaders who can become models for emerging and upcoming leaders in the Church of Nigeria (Anglican Communion).

Looking at God's relationship with the world, Flett says that it belonged to his eternal being (34) and that, through the activities of the Holy Spirit in building the church of God, relationships constantly find expression (Breedt and Niemandt 1). It is also expressed in the phrase "God that is love" (1John 4:8), which is also shared in the Trinity and with the world that made God to send his one and only son to redeem the lost world to restore the broken relationship between him and the world (Breedt and Niemandt 1). According to Bevans and Schroeder, God did this through "going beyond oneself, being in relation and calling others to relation" (10).

While considering the relationship that exists between God the Father, God the Son, and God the Holy Spirit, perichoresis is regarded as the best defense of God's unity (Atkinson 138). According to Oliver Crisp, "the persons of the Trinity somehow interpenetrate one another, yet without confusion of substance or comingling of natures" (1). It is true that the members of trinity do live in each other and that they equally maintain their difference inside the communion.

In wanting to understand the Christian life and ministry and how that can be used to construct a Christian worldview, Seamands identified seven characteristics of Trinitarian life that have immense consequence for ministry vocation. These seven characteristics also demonstrate the kind of fellowship that exist between the Triune God. Since Christians also partake in this Triune fellowship these characteristics describes how they ought to live, move, and have their being (18).

Viewing the life of the Trinity before creation (Immanent Trinity), Seamands observed that their "relationship never showed any form of egocentricity within the Godhead, nothing that is self-serving or self-seeking. Each of the Triune persons freely

lays himself down for the sake of the other two and, in the very act of losing his life, finds it in eternal joyous communion with the others. In the fellowship of the Trinity, self-giving and self sacrifice equals self-fulfillment and unspeakable joy” (Seamands, 81). This is a perfect example for leaders who desire to be servant leaders so that they will be able to mentor emerging leaders. Specifically, this is desirable for leaders in the Church of Nigeria (Anglican Communion).

Leadership and Leadership Development

Many ideas and theories have been generated about leadership without answering the question of what leadership is and without creating a concrete consensus among different theorists on what constitutes effective leadership (Brien N. Smith et al 80). Despite this, leadership has been deduced to be an important ingredient in the making or marring of any organization in the business world or any other sector (Bass 26-40). For John Maxwell, “everything rises and falls on leadership” (V111).

Leadership and management have been used by some to mean one and the same thing. Longenecker disagrees with this, saying for several years now that leadership had almost been swallowed up as it is always buried under management themes (20). According to John Hailey, while “leaders are expected to provide strategic direction and inspiration, initiate change, encourage new learning, and develop a distinct organizational culture, managers are seen to plan, implement and monitor on a more operational and administrative levels” (3). The understanding from this thinking is that leadership is concerned about the life of the organization and how to bring about change while management is saddled with the daily running of the organization.

Equally, James Hunter opined that management is “what we do” while leadership is “what we are” and they each need a completely different set of skills for maximum performance (32-33). John Maxwell also asserts that there exist differences between management and leadership in that, while management ensures that the programs and objectives of the organization are on course, leadership has to do with visioning and the motivation of workers (XI). Leaders must come to terms with the fact that people are not looking for those who will “manage” them but for those who will lead them.

Continuing his discourse on leadership and some of the characteristics and behaviors that produce effective leaders, James Hunter identified this with the character of the leader (47). This is what humans judge rather than personality. Character, according to Hunter, is the moral maturity that enables leaders to be committed to doing the right thing; this explains why leadership is “character in action” (144). James Kouzes and Barry Posner do affirm from their research, which investigated “what followers look for or admire in a leader” (1), that followers want “leaders who are credible and who have a clear sense of direction” (1). These are virtues that are character related.

While examining the issue of leadership in the Church, Oswald Sanders observed that the church is in dear need of leaders who are authoritative, in terms of being visionary; spiritual, in terms of their relationship with God, and sacrificial, in terms of their readiness to follow the model of Jesus (18). The phenomenal growth being witnessed within the Church in Africa has further heightened the existing leadership vacuum.

During the All Africa conference of Churches held in 1964, participants diagnosed the leadership challenge in Africa in this way: “The Christian Church in Africa

is facing a major crisis. The way we deal with it will determine the part that Christians play in the Africa of tomorrow. We are not training a ministry that can meet the needs of Africa today. The church has failed to keep pace with the social revolution which it helped create” (Warren Max 2). Since then several other scholars have also observed that the church in Africa is facing a “crisis in leadership” (Owen, 1965; Adeyemo, 1978; Mckinney, 1980; Talitwala, 1987; Elliston, 1988; John, 1990).

As a way out, Owen recommends that Africa can produce her own leaders through embarking on a great deal of training that will empower leaders to deal adequately with the emerging challenges of leadership in African Church (2). For Engstrom, training for Church and mission agencies will equip the leaders to produce a healthy Church (62). The problem of leadership has continued unabated in the Church, especially in Africa. Consequently, members are not able to attain their full potential, which is lying latently untapped. In this situation, emerging and upcoming leaders have not much to look up to or models that they can emulate, and this is the concern of this project. To further broaden an understanding on leadership some definition of leadership shall be considered.

Definition of Leadership

Many experts and practitioners have presented various definitions and concepts of leadership without any one that is generally acceptable to all. This disagreement, according to Hughes, Ginnett, and Curphy (1993), emanates from the lack of consensus about the major questions and answers in the field of leadership. Bass also opined that most of the definitions that are frequently used tend to center on leaders themselves,

their behavior and their interactions with those they are leading (15). Church believes that there is still a useful body of knowledge on the subject that can be applied (57-69).

Various definitions have emerged from different writers, including James Hunter who defined leadership “as the ability to influence people to wholeheartedly work towards the achievement of a common goal with character that builds confidence” (32). For Maxwell, “Leadership is influenced, no more no less” (1). He supported this definition with his favorite leadership proverb: “He who thinketh he leadeth and hath no one following him is only taking a walk” (1). Arnott put it in another way: “If there are no followers, there is no need for leadership” (137-141). No one can claim to be a leader if there is no ability to mobilize followers.

Jesus and other prominent leaders even having differing value systems and varied leadership styles, though they all had followers (Maxwell 2). Everyone possesses the ability to bear influence on another. Following the discovery by some sociologist that an introverted person is able to influence over ten thousand persons during his life time shows that as people influence, they are also influenced.(Maxwell 1) At different times each individual may be a leaders or a follower. Thus, the onus of developing leadership potential lies solely on the individual (2).

While trying to create a working definition of leadership, Myles Munroe observed that even though leadership involves the component of influence, to define it as influence alone makes it incomplete, as it does not distinguish the type of influence, source, and course of that influence (52). For him, “Leadership is the capacity to influence others through inspiration, motivated by a passion, generated by a vision, produced by a conviction, ignited by a purpose” (54). Giving explanation to his definition, he said that

true leadership is an attitude, not a title, and it inspires rather than manipulates or controls others. People willingly submit their authority to the leaders, which is motivated by inspiration. For this reason, true leadership must assume the onerous duty of guiding and directing followers towards the accomplishment of a set vision (54).

Northouse (2004) reviewed leadership theory and discovered four common themes. Leadership is seen as a process, which involves influence and occurs in a group context, for the purposes of attaining a goal. It is on the basis of this analysis that he defined leadership as “a process whereby an individual influences a group or individuals to achieve a common goal.”

Defining leadership purely from a spiritual perspective, Means states that, Spiritual leadership is the development of relationships with the people of a Christian institution or body in such a way that individuals and the group are enabled to formulate and achieve biblically compatible goals that meet real needs. By their ethical influence, spiritual leaders serve to motivate and enable others to achieve what otherwise would never be achieved. (58)

Maintaining a similar posture, Gangel defined Christian leadership as “the exercise of one’s spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ” (31). He equally identified certain functions of a leader. These include the ability to think, envision, relate, organize, and be result oriented (31-45). As for Clinton, leadership is “a dynamic process in which a man or woman with God-given capacities influence a specific group of God’s people towards his purposes for the group” (7). Leaders are meant to be tools in bearing influence on their followers that will enhance the capacity of their followers. For this to

happen leadership must be learned, as according to Peter Drucker “there may be ‘born leaders’, but there are surely far too few to depend on them. Leadership must be learned and can be learned..... ‘leadership personality’, ‘leadership style’, and ‘leadership traits’ do not exist” (Xii).

Robert K. Greenleaf’s Servant Leadership

The philosophy of Robert Greenleaf on leadership was birthed in 1970 after being inspired by Hermann Hesse’s short novel *Journey to the East*, which was an account of some people who went on a mythical journey and were accompanied by their servant, Leo. The abrupt termination of the journey was caused by the sudden disappearance of Leo from the group. Hence, Leo, who was known as servant, was now seen at the ultimate destination as their “guardian Angel” and indeed the actual leader (Greenleaf 7). It was from this story that Greenleaf was inspired to develop his model of leadership which he called servant leadership.

While describing servant leadership, Greenleaf stated that “the servant-leader is servant first. . . . it begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first. . .” (Greenleaf 7). From Greenleaf’s description of servant leadership, he demonstrated that to be a “servant” is a fundamental sine qua non to greatness (Greenleaf 2). This is corroborated by Sendjaya and Sarro who opined that the attitude of a leader who desires to be a servant leader should be, “I am the leader, therefore I serve” rather than “I am the leader, therefore I lead”(56-64).

Also, from Greenleaf’s model of servant leadership, servant leaders are seen to operate differently than other leaders in that their approach encourages innovations,

positive changes to the environment of the organization, which serves as an impetus and morale-booster to workers and their commitment to the organization (Jaramillo et al 351-365).

According to Greenleaf, servant leaders makes a conscious choice of “servant first,” and it is that conscious choice that make them aspire to lead. The difference manifests itself in the care given by the servants as they ensure that they pay topmost priority attention to others’ needs above their own. Through exemplary leadership they painstakingly brings their influence to bear on those whom they are leading alongside, making them willing to serve without eye service.

To determine that the highest priority needs of others are being met, Greenleaf suggests that the best test is “Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants” (Spears 4). In this way, according to Greenleaf, the less privileged members of society are assisted and are not any more ostracized or harmed while under the leadership of the servant leader (Greenleaf XX).

Having defined the nature of servant leader, Greenleaf identified the following as the characteristics of a servant leader: (1) the leader guides, (2) the leader is goal-oriented and qualified,(3) the leader listens and reflects,(4)the leader is fair and flexible,(5) the leader is intuitive and aware,(6) the leader uses persuasion, and(7) the leader takes one step at a time (The Servant as Leader 7-9). Each of these characteristics shall be discussed in greater detail, as they are foundational, and later servant leadership characteristics or models were derived from them.

The Leader Guides

According to Forrest Flaniken, the essence of leadership is to provide guidance (34). In other words, according to Greenleaf, such a leader “initiates, provides the idea and the structure, and bears the burden of risk of failure as well as the chance of success” (8). Greenleaf also opined that “not much happens without a dream. And for something great to happen, there must be a great dream. Behind every great achievement is a dreamer of great dreams. Much more than a dreamer is required to bring it to reality, but the dream must be there first” (9). The implication of this statement is that a leader would ask people to follow even as much is uncertain about the dangerous path ahead. Accordingly, King calls this an “active empowering process in which the leader enables the followers to do their work and take responsibility for self-management” (336-345). The resultant effect of this is the production of a shared vision, trust, and responsibility that strengthens a highly motivated workforce and a flexible organization (Lorraine Stramba 103). Those who occupy positions of leadership need to cultivate this lifestyle of being “bold, confident and willing to take risks, share their successes with workers while assuming full responsibility for any unfulfilled dream” (Flaniken 35).

The Leader is Goal-Oriented and Qualified

Another essential characteristic of leaders is that they have a set goal and possesses the qualification that would enable them to reach the goal. They are very much aware of the goal and can explain it clearly to those in doubt. This mark of a leader Greenleaf sees as “an attribute that puts him in a position to show the way for others, is that he is better than most at pointing the direction. As long as he is leading, he always has a goal. . . . By clearly stating and restating the goal the leader gives certainty and purpose to others who may have difficulty in achieving it for themselves” (9). The

premise here is that leaders must clearly state the vision of where they are heading so that their followers will be motivated to walk along even when they are not sure. It becomes difficult for followers to walk along when they lose confidence in their leaders, especially when they are uncertain about the goals they have set and are pursuing.

The Leader Listens and Reflects

Leaders over the years have been found to demonstrate effectively their communication skills and decision-making ability through listening intently to others with a view to responding to their challenges. A credible leader ought to be an effective communicator, and Greenleaf recommends that “the best test of whether the leader is communicating is to ensure that he or she is listening” (9). Listening enables the servant leader to identify the will of a group in order to make it clearer. Listening receptively, in addition to regular reflection, also the leader to be able to grow (Spears 1). The leaders of our time need, of necessity, to carefully listen so that their followers will not see them as unconcerned with the feedbacks and views that are being expressed by them, as this can demoralize or cause less involvement on the part of their followers (Flaniken 36).

While recommending to leaders the need for them to often seek for some quiet times or a hide-out so as to refresh themselves, Greenleaf said that “it is either a change of pace for leaders who perform best when they are totally immersed, or it is a defense for leaders who avoid pressure by withdrawing from potentially unpleasant circumstances. Withdrawal allows a leader to apply the art of systematic neglect to distinguish more-important matters from less-important ones and to distinguish important matters from urgent ones”(10). This is a rare commodity that leaders should covet,

because, for them, time is of the essence, and this affects their discipline of spending quality time with God for Him to guide their thoughts and fashion their vision aright.

The Leader is Fair and Flexible

Servant leaders make an effort to understand others as they try to put themselves in their shoes; in that way they are able to accept the intentions of co-workers without rejecting them as people, even if they find their performance or efforts unsatisfactory (Spears 2). The leader has a sincere interest in and affection for the followers; affection that the followers do not always deserve. Because no one is perfect, accepting people requires some level of tolerance (Flaniken 36). According to Greenleaf, "People grow taller when a leader empathizes and accepts them for what they are, even though their performance may be judged critically in terms of what they are capable of doing" (10). This is a call on leaders to develop the capacity that would enable them to distinguish between knowledge and talents so that they are able to know the ability that a follower possesses before assigning any responsibility.

The Leader is Intuitive and Aware.

Servant leaders must also possess another characteristic that enables them to make crucial decisions even in the face of minimal information. The leader must be able to reduce to the barest minimum the information chasm between sensing consequences of decisions and their effects on the future. This trait is intuition, a sense for perceiving patterns, and the ability to use prior experience to make generalizations (Greenleaf 10). Leaders must know that their job requires them to be confident at making decisions without possessing full information, failure of which diminishes the trust that their followers have for them and may eventually lead to them becoming less productive.

Equally, Greenleaf considers it essential for a leader to be very much aware of the environment; as such knowledge enables leaders to isolate themselves based on their own experience and to determine what is critical and less critical. Awareness also assists the leader to be alert when confronted with life challenges, which brings out creative abilities (Greenleaf 10). This is challenging leaders to not always act on the impulse of the moment but to allow time to ruminate on issues before reacting, in this way bringing out their best.

The Leader Uses Persuasion

Another principle of servant leadership is the use of persuasion instead of force in decision-making within any context. The servant leader would not employ even the least force to elicit compliance from followers but would rather persuade and persist to accomplish goals (Greenleaf 12). According to Spears, “This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant leadership” (3). The servant leader is very efficient at creating synergy within groups. Because of this, followers will respond well to leadership as the leader does not issue orders but always seeks the input and counsel of followers.

The Leader Takes One Step at a Time

The last element is where Greenleaf describes how leaders advance to their set goals, taking one step at a time even through challenges. He says that leaders know who they are and are ready to be their own persons as they proceed towards their goal (Greenleaf 12). In light of the proceeding information on the principles or characteristics of servant leadership identified by Greenleaf, it is obvious that church leaders have much to learn. The leadership will have to value service and think of creative ways to enhance

the performance of followers, as they serve the needs of these followers. This can only happen where leaders are willing to adopt the servant leadership model, which will enable them to replicate themselves as the incarnate Christ for upcoming leaders of the Communion. This is what this study is advocating.

Evaluation of Relevant Literature of Servant Leadership

The words servant and leader are two opposite roles that seems impossible to be performed by one person. Servant leadership allows the possibility that one who is leading can also be serving at the same time and can lead others from this place. Greenleaf discussed this new leadership model, a model that puts serving others, including followers and community, as the number one priority. Defining the concept, Greenleaf said that the leader is servant first.

It begins with the natural feeling that one wants to serve, to serve first.

Then a conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant... first to make sure that other people's highest priority needs are being served. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (27)

It was from this and several of Greenleaf's writing that other models and characteristics of servant leadership emerged. According to Travis A. Berger, this is because Greenleaf (1977) did not develop any theory of servant leadership, and so, in addition to the dear need for research studies to support leadership, it has encouraged the emergence of

various “frameworks and measurement instruments of servant leadership without a rigorous discussion of their theoretical foundation”(150).

While addressing the basis of servant leadership and the main motivating factor for wanting to serve, Keith(2010) observed “that ‘servant’ is a fundamental, essential, continuing characteristics of a servant leader. If we are going to be servant-leaders, we need to start by being servants. That must be our true nature. That is who we really are” (110). This motivating factor of wanting to serve first is what really differentiates servant leadership as a model from all other leadership forms, where the attitude of the leader is “I am the leader therefore I serve” rather than “I am the leader, therefore I lead” (Sandjaya and Sarros 57-64). Leaders who become servants in their leadership approach often create a very healthy and conducive environment within the workplace, thereby enabling workers to become committed to their work and also to derive satisfaction from their work (Jaramillo et al 351-365). As servant leaders they are on the same page with those being led, without the use of coercion but moving together in the direction of a set vision (Larry W. Boone et al 85). According to Bryan D. Sims, the heart of the servant leader is a critical theater where this plays out and not anywhere else.(4) This is in addition to the prime objective of wanting to serve, which is premised on the values of love, humility, honesty, and integrity (Russell 76-83).

According to DePree (1990), servant leaders approve a “concept of persons” that starts with an understanding of the diversity of people’s gifts, talents, and skills. This way what individuals are able to do is acknowledged, and they are also encouraged to stand by their decisions (Kouzes & Posner 1993). By the way they serve, followers begin to believe in their leaders and to trust them, resulting in the growth of both the organization

and followers (Greenleaf, 1977). In this way servant leaders “change the system, invent the new paradigm, clear a space where something new can be, and they accomplish this, not so much by doing as by being” (Zohar, 1997). Corroborating the idea, Autry (2001) opined that an essential issue to which attention must be paid has to do with the fact that servant leadership is not a spiritual concept, but a way of “being.” He went ahead to develop five most important ways of being which are to be authentic, vulnerable, accepting, present, and useful. With this, leaders are able to develop the needed attitude that would allow them to serve.

Patterson (2003) proposed another servant leadership model in which she defined the values on which servant leadership is based, values which she identified as seven constructs of servant leadership; they are: agape love, humility, altruism, vision, trust, empowerment, and service. According to Bruce (2003), “Patterson’s model is useful in that it explains the ‘how’ of servant leadership and is an improvement over the work of Greenleaf (1977), Spear (1996), as well as Russell and Stone (2002), in that the work of prior authors seems to focus on the ‘what’ of servant leadership rather than on the ‘how’ of servant leadership.” Up until the publication of her model, what usually transpired between leaders and followers that helped to explain servant leadership was not known or was not very clear from prior models (Bruce 2).

Some scholars have developed models and measurement tools to test the efficacy of servant leadership. Barbuto and Wheeler (2006) developed and validated an integrated construct of servant leadership behavior scale, which includes altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship. They discovered from their research findings that servant leadership can enhance the commitment of

subordinates to the organization, community citizenship behavior, and in-role performance (Larry W. Boone 83).

Laub (1999) developed the Organizational Leadership Assessment (OLA) to evaluate servant leadership impact on the entire organization, the leadership, and job satisfaction as judged by the leaders and followers. Joseph and Winston (2005) found OLA to be a reliable and valid tool when used by themselves and others to determine the main factor of servant leadership.

After a careful reflection on the writings of Greenleaf on servant leadership, Larry Spear sifted out certain characteristics that he considered critical to the growth of servant leadership. He came up with what he considers are the practical traits that those aspiring to be servant leaders can display to show that they are one. They include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, and commitment to the building of community (7-9). For over three decades these ten characteristics became the yardstick that scholars adopted to form various concepts and develop tools for measuring servant leadership (Travis A. Berger 151). The ten characteristics are very important because they are essential foundations to the growth of servant leaders (Spear 27). Therefore, leaders who desire to be servant leaders must master a very wide set of skills, attitudes, and behaviors if they want to be successful at managing an organization or followers who depend upon them; Spear provides insights into these traits.

Servant Leadership in the Scripture

Going through the scriptures one finds several passages that agree with Greenleaf's principle that a servant-leader is a servant first before becoming a leader. In

Mark 9:35, Jesus taught his disciples that “If anyone wants to be first, he shall be last of all and servant of all.” So also in Luke 22:27, Jesus said to his disciples; “Who is greater, the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as one who serves.” Jesus revealed from these passages to his disciples the existing difference between an egocentric leader (as common in his day as now) and other-centered leadership, which he prayed for his disciples to emulate. The rulers of his days “are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not to be the case among you, but whoever wishes to be great among you shall be your servant and whoever wishes to be first among you shall be slaves of all” (Mark 9: 35). Corroborating the postulation of Greenleaf, McBride states,

Jesus taught that true spiritual leaders are servant-first of God, then of his people. That’s a paradoxical and revolutionary concept because normally servants don’t lead and leaders don’t serve. But servant-leaders operate on a spiritual plane, not a natural plane. Therefore they must forsake the world’s model of leadership and embrace Christ’s which places character above function, motive above activities, humility above promotion, faithfulness above success, and others above self. (2)

According to Bennett, Jesus did not call the disciples to become servants in a general sense. Rather he admonished them to become servants to each other. That is much more difficult. To serve their master, that is expected, but to serve their competitors is much more challenging. They are to be busy lifting one another up in the joy of seeing one another succeed. Instead of focusing on being over, they are to place themselves

willingly under, and, in so doing, they will become great. Thus the image of “servant” expresses humility and willing withdrawal from the competition for status and power (432).

Jesus demonstrated to his disciples this new lifestyle, first by washing their feet in John 13:1-17. Jesus undertook such a menial service, which within the Jewish culture is meant for servants to undertake for visitors, thereby dramatizing humility and stressing the true nature of a servant leader. According to Bruce, the action of Jesus not only practically educated the disciples but was also another way of reaching out to sinners (99). For Osei-Mensah, the action of Jesus washing the feet of the disciples is a lesson of humility in service, which does not in any way reduce the positions or roles that leaders occupy or play in the church, as Jesus did not cease to be the son of God after washing the feet of his disciples (10). When Jesus stooped to wash their feet (as their Lord and Teacher) He demonstrated to them the nature of His leadership, which is that He had not come to be served but to serve. For Keener, this singular act of Jesus dismantled the status symbol of the society (288), while Thomas interprets the action of Jesus as service rendered in love (88).

Jesus continued His lesson by saying to them, “Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet.” (John 13: 13-14) Jesus is seen reversing the order and going against the norms of society as it is expected that servants will serve their master. He therefore challenged them to practice the same with their colleagues. For Osei-Mensah, the disciples would not render such a

service because of their worldly-minded and status-seeking ambition which made them see such a service as belittling for the kind of position to which they were aspiring (10).

On the other hand, Bruce Milne contends that the action of the disciples can be explained culturally as one does not wash the leg of a peers (197). However, Jesus had to command them to follow His example, and this is what He says to them, “For I gave you an example that you should do as I did to you. Truly, truly I say to you, a slave is not greater than his master; neither is the one who is sent greater than the one who sent him. If you know these things you are blessed if you do them” (John 13:15-17). According to Jesus, any one that claims to be a true leader must be a servant. For Laurie Beth Jones, “The principle of service is what separates true leaders from glory seekers” (250).

Leaders are to become bondservants of others as they follow the example of Jesus who lived out a life of humble service. According to Wenham et al., “the authoritative nature of his approach is unmistakable, but the command becomes even more striking when it is remembered that humility was despised in the ancient world as a sign of weakness” (1054). For Aubrey Malphurs, “Jesus’ teaching definitely cut against the grain of contemporary pagan thinking and probably caught the disciple by surprise”(35).

The foot washing of the disciples by Jesus has several implications, not only for the disciples but for all who aspire to be servant leaders. Chief among them is a symbolic prefiguring of the cleansing sacrifice for all of a suffering servant at the cross (Keener 288). Also by so serving, Jesus expressed His limitless love that eventually culminated in His self-humbling death. “Through his self-giving love Jesus stoops to the cross, and, as God’s Passover lamb, submits to slaughter on our behalf, to wash us clean from all our moral filth and guilt” (Bruce Milne 199).

This is the highest sacrifice and show of love ever made, that a man lays down his life for his friends. The onus of replicating this kind of sacrificial love now lies with the disciples and with all who would believe in Him. According to Barrett, Jesus mandated His disciples to convey to others, both in their teaching and living, the lessons of the sacrificial love of God (443).

Through the finished work of Christ at Calvary He produced a community of humbled servants. This community of Christians that Jesus introduced demonstrated God's love through their selfless service to others without allowing the paraphernalia of the office to weigh them down. This kind of servanthood is what the Church of Nigeria (Anglican Communion) seriously yearns for today.

Having seen "himself as a servant for Jesus sake" (2Cor. 4:5), Apostle Paul could urge the church in Philippi to emulate Jesus' selflessness as they "do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interest but the interests of others" (Phil. 2:3-4). Jesus had earlier demonstrated what Paul was teaching the Christian faithful to do as He firstly "emptied himself, taking the form of a bond-servant, and being made in the likeness of men he humbled himself and became obedient unto death" (Phil. 2:7&8). His death on the cross to rescue sinful men who might believe in Him perfected His teaching on servant leadership to His followers. According to Douglas M. Strong, "The incarnation of Jesus Christ becomes the supreme model of how God has entered into human experience as a servant in order to accomplish the divine purpose" (2). Therefore Christians are to be bondservants of all people, which is what servant leadership is all about.

Apostle Paul did not only recommend to his converts the servant leadership lifestyle of Jesus but also saw himself and the service of preaching the gospel in the same light. In 2 Cor. 4:5, Paul says, “We do not proclaim ourselves; we proclaim Christ as Lord, ourselves servant for Jesus’ sake”. In most of his letters Paul had always referred to himself as “the servant of Jesus Christ” (Romans 1:1) and also as a bondservant to those whom he ministers. He is happy calling himself the bondservant of Christ as he assumes the role of servant of others, bringing himself to favor the needs of others before his own. He is a leader who also is a servant (Douglas M. Strong).

In most of his letters, Paul admonished the church to always follow the example of Jesus “who emptied himself taking the form of a servant” which is consistent with the injunction he gave to the Philippians, “to let the same mind be in you that was in Christ Jesus” (Phil.2:5-8). His injunction to them then and to the Church now is that all must learn to follow the example of Jesus in living out a life of service.

At a point in time when Paul’s Apostleship was challenged by false prophets who had infiltrated the ranks of the Corinthian Christians, Paul never defended himself based on his academic qualification or social status in the society or even from the fact that he was their father in God. Rather he chose his defense from a completely novel idea of “Our competence is from God, who has made us competent to be ministers of the new covenant” (2 Cor. 3:5-6). Paul sees all of his qualifications, abilities, and giftedness as emanating from and authorized by the Lord, to which he cannot lay any claim. Though very accomplished, great in wisdom and knowledge, he never built his confidence around them, which would have amounted to his building around the flesh. Instead, he directed

his credentials to a divine source, God. It is this competence that Paul also asserts in 2 Cor. 3:6 which qualifies him to become a “minister,” God’s agent of the new covenant.

The word “minister” is often derived from the Greek term for a slave, *diakonos*, which is often translated “deacon” and is applied to spiritual leaders, emphasizing their service to others (Dennis McBride, 8). For Douglas M. Strong, this term can be described as Paul’s concept of servant leadership as he reflected in his writings the mental image of a bondservant or slave (2). Paul had always seen himself as a go-between or liaison with a divine mandate and a divine obligation of declaring God’s plan of salvation to mankind. From Paul’s understanding of service and leadership leaders may be proficient and exhibit some high level of expertise in their profession, but they may not stand the test when their character is weighed in the balance (4). Paul insist that if leaders excel in their field of life endeavor and fail to manifest the same in their character of servant leadership, then they cannot be said to have succeeded. Leaders must of necessity learn to become servant leaders if they want to lead their followers the way Jesus led. He was very much heavenly minded in terms of his calling and vocation but was also practically oriented in terms of his influence through socialization (4).

Greenleaf coined a phrase by which servant leaders’ activities can be evaluated as their activities are expected to impact positively on their followers. If that is true, then the followers “will begin to grow as persons, become healthier, wiser, freer, more autonomous, and more likely themselves to become servants”. So also are the less privileged members of society assisted to better their condition without further deprivation (13-14). Servant leaders are expected to share authority and responsibility as a means of enhancing the vitality of their programs (Grothaus 229; Brody 129-132). The

scripture equally asserts this model in which leaders not only value others but also pay attention to their wellbeing and critical needs.

Again, Apostle Paul admonished the young but growing congregation in Philippi by saying to them: “Do not merely look out for your own personal interest, but also for the interest of others” (Phil. 2:4). The self-seeking attitude that characterized the Christians of Philippi needed to be replaced with a correct attitude of humility and looking out for the concerns of others (Motyer,106). That way, they will be reflecting the person of Jesus in his method of service. Akin to this is what Apostle Paul instructed in Galatians 6:2-10 of the need for them to avail themselves of the privilege of “bearing one another’s burden” (6:2) as they seize every “opportunity, let us work for the good of all, and especially for those of the family of faith” (6:10).

Learning to identify with the burdens of others is how Christians express human friendship and fulfill the law of Christ (6:2), and this earthly life is full of such opportunities. Thus, an indispensable characteristic of a true Christian is displayed by continually and patiently doing good to all and sundry (John Stott, 172), and this is more true for servant leaders who desire to mentor others.

In his theses on servant leadership, Greenleaf observed that the less privileged in society who are under the influence of a servant leader will not be deprived or suffer neglect. Several passages in the scripture concur with this assertion for the less privileged in an organization where a servant leader person is exercising authority. For example, in 2 Cor. 8:9, Paul enjoined the believers in Corinth to emulate the example of Jesus by using their prosperity to enrich the poor. Jesus, who in his essential being was all that God was, abandoned that to assume the position of a servant and humble himself to die.

According to Paul Barnett, “Jesus’ poverty, therefore was his humility in incarnation and life, and his obedience in death” (114). Jesus made humanity that was poor, rich and so should the rich believers attend to the needs of the less privileged among them. It is also an instruction for servant leaders to ensure that the less endowed in the society are not abandoned and forgotten. The poor, less privileged, and illiterates in our society are to be fairly treated as all humans are of the same value and worth before God. This is the idea and lesson that the parable of Jesus in Matt. 18:12-13 conveys. The shepherd who had the same value for all his sheep left ninety-nine in search of the lost one. It is in the same way that leaders are enjoined to value and care for all who follow them irrespective of their social status, class, background, sphere of influence, or educational qualifications.

This literature review has focused on some examples of servant leadership in the Bible. This is familiar terrain for all the participants in this study. The challenge for many of these participants is how to imbibe these values and become committed in practicing them.

Servant Leadership in the Church

The greatest challenge that the church is facing today the world over is the issue of credible leadership, and this is particularly true in Nigeria where the church is growing by leaps and bounds and needs leaders to be developed. According to Don Page and Paul T. P. Wong, there is a general search the world over for leaders that possess morals and would render selfless services as they travel with others to fulfilling a conceived vision (Chapter 5).

Many in the realm of church leadership equate leading to management and several other gifts of the Holy Spirit, yet these are different. Leading involves a more holistic approach which enables the leader to become effective. The leader models his behavior for others to follow. That is why Richard and Hoeldtke say that “the spiritual leader who is a servant does not demand. He serves. In his service the spiritual leader sets an example for the body-an example that has a compelling power to motivate heart change” (115).

For many scholars, service rather than status should be the underling motivating factor for leadership (Bagget, 1997; Batten, 1997; Block, 1993; Briner and Pritchard, 1998; Covey, 1990; DePree, 1997; Fairholm, 1997; Gaston, 1987; Greenleaf, 1977; Kouzes and Posner, 1993; Manz, 1998; Oster, 1991; Pollard, 1996; Rinehart, 1998; Snodgrass, 1993; Snyder et al 1994). Leaders should consider it a privilege to serve rather than desiring to be served (Neuschel 15). Most church leaders in the communion today demand service from their followers; this is contrary to the philosophy of servant leadership that values and promotes equality of all humans and creates an enabling environment for individual enhancement and contribution to the organization. For Wilkes, servant leaders, should care less about their comfort and rights and more about finding satisfaction in serving others (15).

The behavior patterns that these leaders exhibit in trying to influence their followers make it obvious that their leadership style is very far from that of a servant leader. The focus is on power, position, and authority as opposed to “a relative situational quality and a participative involvement on the part of all” (Efrain Agosta, 6). According to Larry Spears, the experience is that contemporary leadership in many businesses and

not-for-profit organizations (including churches) are shifting rapidly away from “the more traditional, autocratic, and hierarchical models of leadership and toward servant leadership as a way of being in relationship with others (26).

Robert Greenleaf coined biblical imagery of “the great leader is seen as servant first.” The “servant leader strives to make sure that other people’s priority needs are being served” (7), which results in those associated with the servant leader becoming healthier, wiser, freer, more autonomous, and more likely themselves to become servant leaders (7). This can only happen where leaders have internalized this philosophy.

The Communion is today plagued with infighting and power plays among leaders with no one who is ready to yield for the gospel of Christ. Unfortunately, members are very much aware of this development among their leaders who have lost the sense of spiritual commitment as they make material pursuit their foremost interest. In the circumstance where very humble clergy, when elevated to the position of a bishop, suddenly become masters not servants, they lose contact with the ordinary people they are chosen to serve and get out of touch with the social reality of their time (Gitari 7). To change this trend, the leadership of the denomination, particularly of the Anglican Communion – Nigeria, needs to humble itself, and, as demonstrated by the teachings and life of Jesus, imbibe the philosophy of servant leadership which would inject the spirit of service into the leadership.

The Brief History of the Church of Nigeria (Anglican Communion)

The history of Christianity in Nigeria is synonymous with that of the Anglican Church, as Christianity was introduced on a permanent basis to Nigeria in 1842 when Henry Townsend landed on the soil of Nigeria with the gospel. Earlier efforts in the

middle ages by Portuguese and Spanish missionaries in the Benin and Warri areas did not survive, except as may be witnessed in the few relics in both places (Omoyajowo, XI11).

The missionary Henry Townsend, CMS, entered Nigeria through Badagry on 17th December, 1842 and proceeded to Abeokuta in 1843 where the real first torch of the Christian faith started to grow as the town of Abeokuta soon accepted the faith. Townsend went back to Sierra-Leone, only to lead a stronger team of missionaries, which included Rev Samuel Ajayi Crowther, an ex-slave from the Yoruba kingdom (Omoyajowo, XV111).

The Nigerian Church was, up until 1869, under the Episcopal supervision of the Diocese of Sierra-Leone when in the same year the Rev Samuel Ajayi Crowther was consecrated Bishop for the Diocese of Niger Territories. The area covered was later divided into two dioceses of Lagos and On the Niger. The two dioceses created in Nigeria experienced such growth that between 1951 and 1977 fourteen additional dioceses were created which gave rise for the demand for autonomy, granted in 1979 with Most Rev Timothy Omotayo Olufosoye becoming its first Archbishop (Omoyajowo XIX). In 1990, the world wide Anglican Communion declared that decade as the “decade of Evangelism.” To fast track the vision the Church of Nigeria (Anglican Communion) endorsed the idea of the creation of missionary Dioceses in every area where Anglican presence was least felt. The church as a communion keyed into the idea that led to a phenomenal growth both in the number of Dioceses and in the population of membership. As it stands today the communion boasts of having about 12million Anglicans with 10 ecclesiastical Provinces and 166 Dioceses spread across the length and breadth of Nigeria (Church year Calendar, 2016).

Research Design

The project used a mixed-research approach. A mixed methods research design collects, analyzes, and mixes both qualitative and quantitative research methods in a single study to understand a research problem (Creswell and Clerk 5). Efficient use of this design requires understanding both quantitative and qualitative research.

To be specific, this study used an exploratory, mixed design, triangulation method. At the same time, both quantitative and qualitative data was collected and assimilated to produce results that illuminated the problem. According to John Creswell, the strength of this method lies in the merger of the advantages of each form of data. While quantitative data provides generalizability, qualitative data offers information about the context and setting (558).

Summary of Literature

Within the Church of Nigeria (Anglican Communion) leaders have really not demonstrated any awareness of the servant leadership model in their life and ministry. It is the intention of this research work to draw the attention of the organization to the need for servant leadership, look at obstacles to its implementation, and discover how its implementation can be sustained with the intention of creating models for the emerging and up and coming leaders in the communion. In chapter two, attention was paid to relevant literature that identified how servant leadership can become useful if adopted in a ministry setting. Also, the various principles or characteristics that govern its operations and those principal values and virtues that a Christian should possess were examined.

Several characters were reviewed from the Bible, especially of the forebears of faith both from the Old and New Testaments paying particular attention to the work, life,

and ministry of Jesus. He is the greatest servant leader that ever lived. He has therefore become a model that all in leadership position, especially within the ministry setting of the church, should gladly embrace as doing so will bring about growth and change and increase their sphere of influence.

Also, it is noted that contemporary leadership in both the spiritual and secular arenas are fast moving away from the traditional, autocratic, and hierarchical forms of leadership towards the servant leadership model as a way of being in relationship with other. The Anglican Church cannot continue to maintain a system that is out of tune and does not reflect the teachings of the one that provided a perfect example to follow in leading his people.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter discusses the concepts and specific instruments that were developed to test the research questions on the chosen population and participants. Various aspects of these activities are also fully described.

Nature and Purpose of the Project

The need for a servant leadership model in the Church of Nigeria (Anglican Communion) cannot be overemphasized. This is against the backdrop of the importance of sustaining the faith in Nigeria. There seems to be a lack of leaders that are leading the young and up and coming ones with a lifestyle that is similar to that of servant leaders. The purpose of this study was to examine leadership patterns in selected Dioceses of the Church of Nigeria (Anglican Communion) in order to propose a best practice model for the church.

Research Questions

These research questions guided this study in enabling the prescription of a best practice model for the communion.

RQ #1. In what ways is servant leadership being practiced in the selected Dioceses of the Church of Nigeria (Anglican Communion)?

Question one was answered using the questionnaire and interviews to obtain the opinions and impressions of the participants. Respondents were asked questions that are related to the leadership style that they are practicing now and whether it is meant to raise future leaders.

RQ #2. What are the barriers to the practice of servant leadership in select Dioceses of the Church of Nigeria (Anglican Communion)?

To answer this question, a questionnaire instrument with open ended questions was deployed that allowed respondents to express their feelings about their personal experiences.

RQ #3. What are the best practices that would contribute to an increase in the practice of servant leadership in select Dioceses of the Church of Nigeria (Anglican Communion)?

The third question was answered through the use of interviews with each respondent. Participants were encouraged to describe and share their thoughts on how to increase the practice of servant leadership in the communion.

Ministry Context(s) for Observing the Phenomenon

The Church of Nigeria (Anglican Communion) has up to 166 Dioceses with 14 Ecclesiastical Provinces and a total population of over 6000 clergy men. The church ranks itself second to the Roman Catholic Church with an estimated population of over twelve million worshippers every Sunday. It is an off shot of the Church of England and is found everywhere in Nigeria because of its evangelistic persuasion. Virtually all the bishops and clergy that are serving in the Communion are products of the country's theological seminaries where they are expected to have been exposed to some teachings on spiritual formation and Christian ethos. However, this is not the case as only two of the seven theological seminaries that are being run by the Church of Nigeria (Anglican Communion) recently started to teach a little aspect of spiritual formation. The effect of this is that the Church has for several years produced clergy who are not exposed to any

thorough teaching that will make them desire to emulate the servant leadership style in their ministry or to become a model for the young and upcoming leaders. These are the crop of men in leadership positions in the church today.

Equally true in this society is the fact that there is a long history of military rule which seems to have had an influence of high-handedness, despotism, and a lack of moral rectitude on every sector in society, including the Church. Besides, the cultural and traditional system is such that elders and leaders are practically worshipped and their words and actions are unchallengeable, especially by their younger followers. People have become comfortable with this kind of leadership style and remain so even after becoming Christians. For many it is giving honor to whom honor is due without thinking that this might also be hero worship.

Based on this background, the church really lacks people who can now mentor the young and upcoming leaders to become servant leaders, since those currently in leadership positions only know and practice rule by order and command. The dearth of servant leaders in the communion is affecting the prospective servant leaders that the communion could produce.

Participants to Be Sampled About the Phenomenon

The nation of Nigeria was divided into three geo-political zones prior to independence. The administrative system that is now operational in the country is based on federalism with federating states, but most political decisions and appointments are based on this pre-colonial arrangement. Three dioceses were chosen for this study, one from each geo-political zone. The three bishops, senior clergy and lay leaders from each diocese were the study participants.

Criteria for Selection

Based on this geo-political arrangement of Nigeria and to make the sampling representative of the church, one diocese that is perceived to have adopted the servant leadership model in raising young and upcoming leaders was chosen from each region. Additionally the three dioceses chosen have a long standing history of having been places where Bishop Ajayi Crowther planted Anglican churches in Nigeria in the 1920s. Because of this they have a very large concentration of knowledgeable Anglicans this was of great advantage in the administration of the study instruments.

Description of Participants

Participants were obtained for this research by contacting the diocesan bishops of the chosen three Dioceses to seek their permission to carry out the survey and conduct interviews with them, their clergy, and lay leaders. Permission was granted through an email reply. All the clergy participants are male and between the ages of 25 and 65, which is the retirement age of the clergy in the Anglican Communion, Nigeria. They had to be all male because the Church of Nigeria (Anglican Communion) does not ordain women as priests yet. However, within the lay leaders, the population was made up of men and women not less than 25 years of age.

Ethical Considerations

Every precaution was taken to ensure that every participant's personal information was kept confidential and secure so that outsiders are unable to link data from the surveys and interviews to any particular participant. The instruments used do not contain any name to reassure participants of their confidentiality and to grant them the liberty to freely express their sincere opinions. All the data was be collected using a code and all of the

questionnaires were collated to give a collective view rather than expressing individual views.

The interviews were recorded in a portable tape recorder with the researcher's phone as a backup, and this was transmitted into his laptop which has password coding, making it impossible for others to access. The individual questionnaires shall be destroyed while the anonymous data will be kept electronically on the laptop for a period of at most one year after the researcher's graduation from Asbury Theological Seminary.

Consent from participants was obtained through the designed consent form, both in the administration of questionnaires and interviews as they were explained with a letter of introduction regarding the study's aims and objectives.

Instrumentation

The instruments for this research are questionnaire and interview protocols. One questionnaire was designed to be administered to the clergy and lay leaders (see Appendix A). The same was done in the semi-structured interview for both clergy and lay leaders (see Appendix B). The first part of the questionnaire is a section intended to capture demographic information of the participants, such as age and other background information; the other part of the questionnaire was designed to answer the first and second research questions, and the interviews addressed the third research question.

In this research, the independent variables were the questionnaires and interviews concerning leadership practices of the clergy and lay leaders selected from the three dioceses of the Church of Nigeria (Anglican Communion). The dependent variables were the various elements of leadership obtained through the instrumentation. The questionnaires and interviews were semi-structured, which helped to control the

intervening variables; this is in addition to the validation by experts to ensure their reliability and validity.

Pilot Test or Expert Review

In order to validate the instrument, four expert reviewers were chosen. They were sent a letter that described the problem leading to the study, the purpose of the study, and the study questions with the two instruments. The experts were Dr. B., who is a graduate of the Beeson Program and a PhD student in Asbury Theological Seminary in Wilmore, Kentucky. The other two are Dr. L. and Dr. H. who are the director and assistant director of the Doctor of Ministry program at Asbury Theological Seminary. The fourth person is the researcher's coach Dr. B. who also lectures at Asbury Theological Seminary. The questions that were deemed unclear were restructured following their suggestions while those considered irrelevant or inappropriate were removed.

Procedure for Collecting Evidence from Participants

Following the approval of the three Diocesan bishops authorizing the researcher's visit, a visit was scheduled to the synod of the diocese of Ilokoja, Amichi and Lagos West respectively where the questionnaires were distributed and the respondents personally interviewed. The filled questionnaires were returned later that day in each of the dioceses.

Procedure for Analyzing the Evidence Collected

In analyzing the data simple percentages were used from the quantitative servant leadership questionnaire, graphs, and tables. The data for the answers were entered through Microsoft Excel for all the questions on the Likert scale. Numbers from 1 to 4 indicated responses from strongly disagree to strongly agree.

Next, the data was sent to a professional statistician with Asbury University to run various tests in order to determine the responses of both the clergy and the lay. In analyzing the interviews, the answers were coded for themes and patterns and then categorized. Once all the significant ideas in the interview were captured, tables were used to collate recurring ideas in order to discover emerging themes. The coding system used RQ1 for answers relating to research question 1, RQ2 for research question 2, and RQ3 for research question 3.

Reliability & Validity of Project Design

In this research while the independent variables were the questionnaires and interviews concerning the adoption of servant leadership in mentoring young and upcoming leaders chosen from the Church of Nigeria (Anglican Communion), the dependent variables were the various elements of effective leadership obtained through the instrumentation.

In order to control for intervening variables, the questionnaires and the semi-structured interviews were validated by expert reviewers to ascertain their reliability and validity. The four experts received a letter in which the purpose of the study was stated with the attached instrument. The questions which the experts deemed unclear were restructured while the less important ones were removed. The experts were Dr B.A, who is a graduate of the Beeson Program and a current PhD student in Asbury Theological Seminary Wilmore, Kentucky. Others are Dr A. M. and Dr L. M. who are both director and assistant directors respectively in the Doctor of Ministry program of Asbury Theological Seminary. The fourth person was the researcher's dissertation coach. The assessments of the experts were used which helped to maintain credibility.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

This chapter presents the findings of the study. The evidence of different analyses of the data collected during the research are clearly presented, alongside the characteristics of participants involved in different instruments employed in this study.

The dearth of spiritual leaders in charge of Dioceses within the Church of Nigeria (Anglican Communion) who are expected to groom and mentor clergymen under their care into servant leadership style is the major concern of this research project. The purpose of this study was to examine leadership patterns in select dioceses of the Church of Nigeria (Anglican Communion) in order to propose a best practice model for the church.

Participants

The participants of the project include 50 consenting clergy and lay leaders from each of three selected Dioceses: Lagos West, Lokoja, and Amichi (totaling 150), who participated in the questionnaire while other selected clergymen and lay leaders participated in the interview.

Out of the 50 questionnaires distributed in Amichi Diocese, only 46 were returned while 43 questionnaires were returned from Lokoja Diocese. All 50 copies distributed in Lagos West Diocese were correctly filled and returned.

The demographic profile of the participants' samples is a close portrait of each of the Dioceses employed for this research project (See Fig. 4.1, 4.2, and 4.3). The respondents' bio-data and demographics were described in terms of age, leadership

position, how long in leadership position, and the Diocese where respondents belong and lead. The age distribution follows that individuals in the age bracket 45-54 represented the largest proportion among the total respondents with 35.7% in Amichi and 41.2% in Lagos West. Meanwhile, in Lokoja the largest proportion of the total respondents was found in the age bracket 55 and above, being 34.2%.

In the three locations, the least proportion of the entire respondents belonged to the age bracket 25-34 (14.3%, 3.9%, and 19.5% respectively). In Amichi, just above half of the respondents (51.1%) were lay leaders, followed by about one-quarter (24.4%) as Priests, and 13.3% as Canons. In Lagos West, at least 6 out of every 10 respondents were Archdeacons (61%), followed by lay leaders with 14.6%. In Lokoja, greater than half of the respondents (56.3%) were lay leaders, followed by Archdeacons (18.8%) and Canons (12.5%).

The highest proportions have held the leadership position for as long as 5-7 years in Amichi (29.3%) and 10 years or more in both Lagos West and Lokoja Dioceses (24.4% and 27.3% respectively), while the least proportions have held the leadership position for 0-2 years in Amichi Diocese (9.8%) and 8-10 years in both Lagos West and Lokoja (11.1% and 9.1% respectively). Majorities of the respondents were indigenous to the Diocese of their locations, i.e. 87.0% of respondents from Amichi were natives of the Diocese of Amichi. In addition, 98.0% of respondents from Lagos West were originally from the Diocese of Lagos West, and 97.6% of respondents from Lokoja were indigenous to the Diocese of Lokoja.

The data shows that at the Diocese of Amichi, 61.9% of the respondents were in charge of the parish; 28.6% were in charge of the archdeaconry, and 9.5% were in charge

of the cathedral. In Lagos West, 53.3% of the respondents were in charge of the archdeaconry; 35.6% were in charge of the parish, and 11.1% were in charge of the cathedral. Likewise in Lokoja, 54.6% were in charge of the archdeaconry, while those in charge of the cathedral and parish both constitute 22.7%. The highest proportions were in charge of the position for as long as 3-5 years in Amichi (34.4%), compared to 0-2 years in Lagos West and in Lokoja (27.3%); the highest proportions were in charge for as long as 0-2 years and 10 years or more (both with 29.6%).

Frequency and Percentage Distribution of Bio-data and Demographics

Characteristics	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Age				
25-34	6(14.3)	2 (4)	8(19.5)	16(11.9)
35-44	10(23.8)	9(18)	9(22.0)	28(20.9)
45-54	15(35.7)	20(40)	10(24.4)	46(34.3)
55 and above	11(26.2)	19(38)	14(34.2)	44(32.8)
Total	42(100.0)	50(100.0)	41(100.0)	134(100.0)
Leadership position				
Deacon	1 (2.2)	5 (12.2)	2 (6.3)	3 (2.5)
Priest	11 (24.4)	-	2 (6.3)	18 (15.3)
Canon	6 (13.3)	5 (12.2)	4 (12.5)	15 (12.7)
Archdeacon	4 (8.9)	25 (61.0)	6 (18.8)	35 (29.7)
Lay leader	23 (51.1)	6 (14.6)	18 (56.3)	47 (39.8)
Total	45(100.0)	41(100.0)	32(100.0)	118(100.0)
How long in leadership position				
0-2	4 (9.8)	8 (17.8)	8 (24.2)	20 (16.8)
2-4	11 (26.8)	10 (22.2)	7 (21.2)	28 (23.5)
5-7	12 (29.3)	11 (24.4)	6 (18.2)	29 (24.4)

8-10	6 (14.6)	5 (11.1)	3 (9.1)	14 (11.8)
10yrs+	8 (19.5)	11 (24.4)	9 (27.3)	28 (23.5)
Total	41(100.0)	45(100.0)	33 100.0)	119(100.0)
Which diocese are you from?				
Aguata Diocese	2 (4.4)	-	-	2 (1.5)
Deato Diocese	2 (4.4)	-	-	2 (1.5)
Diocese of Amichi	40 (87.0)	-	-	40 (29.2)
Diocese of Lagos West	-	48 (98.0)	-	48 (35.0)
Diocese of Ilokoja	-	-	41 (97.6)	41 (29.9)
Diocese of Kabba	-	-	1 (2.4)	1 (0.7)
Diocese of Niger	1 (2.2)	-	-	1 (0.7)
Diocese of Nnewi	1 (2.2)	-	-	1 (0.7)
Diocese of Yewa	-	1 (2.0)	-	1 (0.7)
Total	46(100.0)	49(100.0)	42(100.0)	137(100.0)
Which of these are you in charge of?				
Archdeaconry	6 (28.6)	24 (53.3)	12 (54.6)	42 (47.7)
Cathedral	2 (9.5)	5 (11.1)	5 (22.7)	12 (13.6)
Parish priest	13 (61.9)	16 (35.6)	5 (22.7)	34 (38.6)
Total	21(100.0)	45(100.0)	22(100.0)	88 (100.0)
How long have you been in this position?				
0-2 yrs	8 (25.0)	12 (27.3)	8 (29.6)	28 (27.2)
3-5 yrs	11 (34.4)	10 (22.7)	7 (25.9)	28 (27.2)
6-7 yrs	3 (9.4)	6 (13.6)	1 (3.7)	10 (9.7)
8-10 yrs	6 (18.8)	7 (15.9)	3 (11.1)	16 (15.5)
10 yrs+	4 (12.5)	9 (20.5)	8 (29.6)	21 (20.4)
Total	32(100.0)	44(100.0)	27(100.0)	103(100.0)

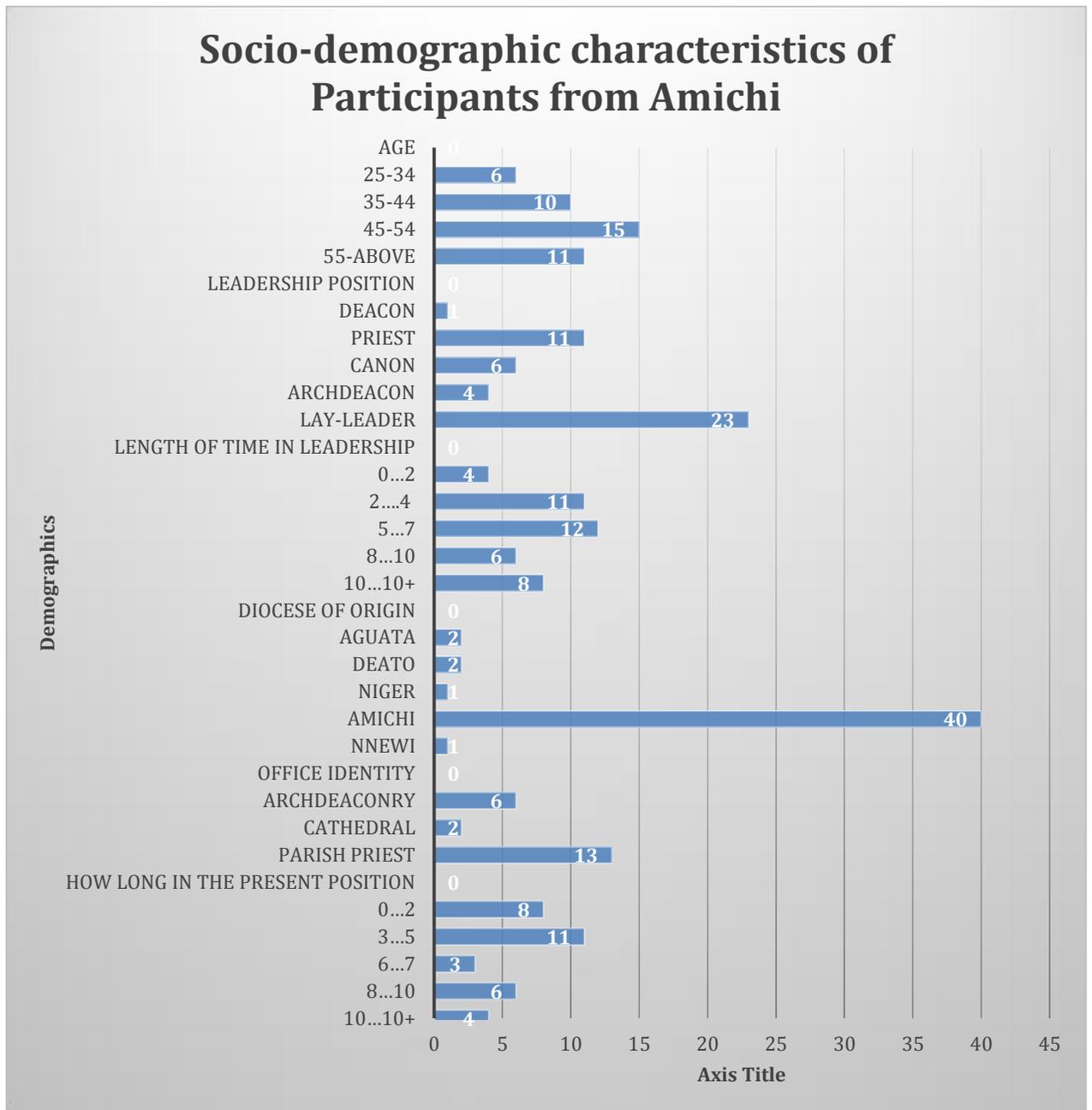


Fig.4.1 Socio-Demographic Characteristics of Participants from Amichi(N=46)

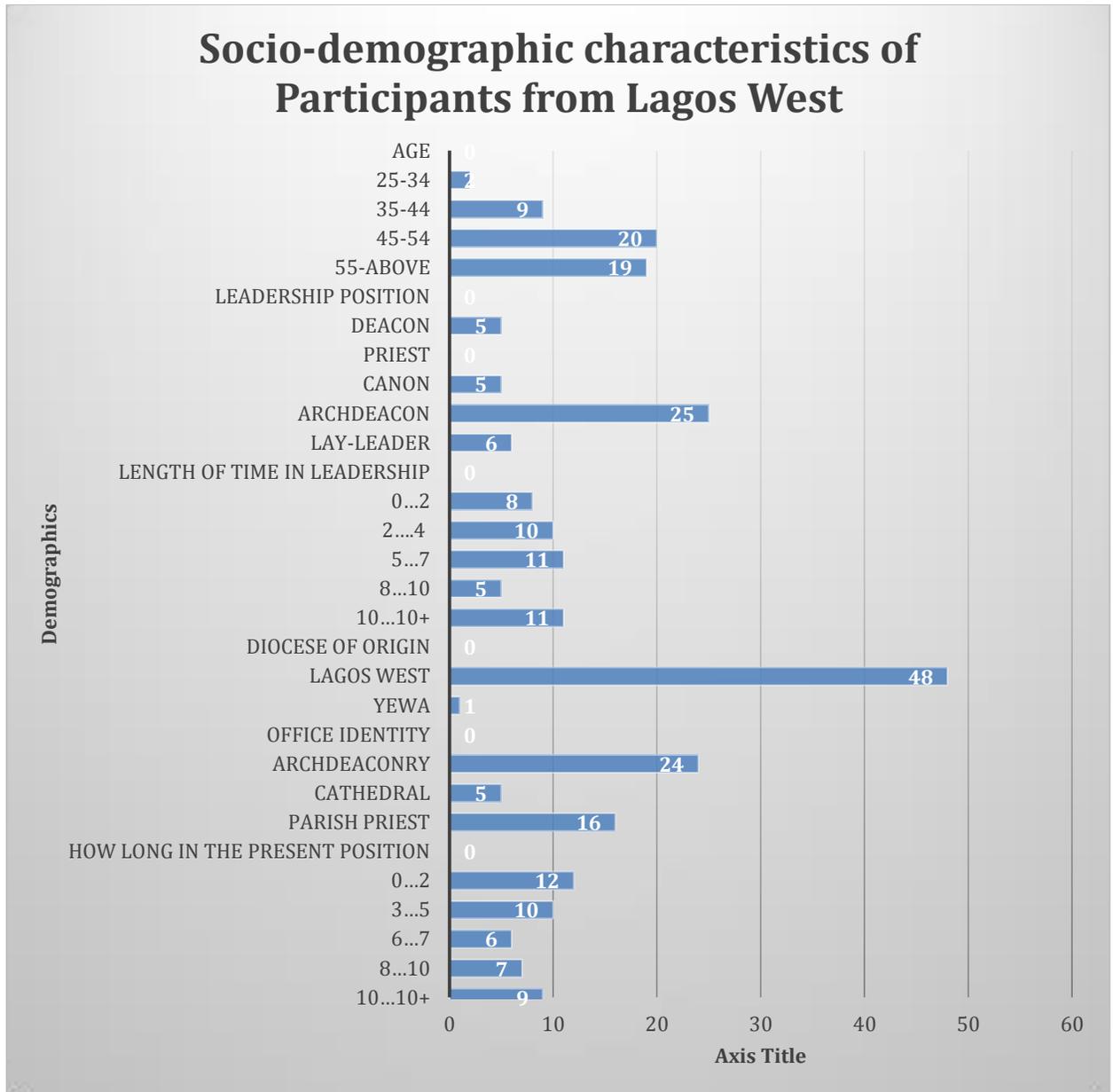


Fig.4.2Socio-Demographic Characteristics of Participants from Lagos West (N=50)

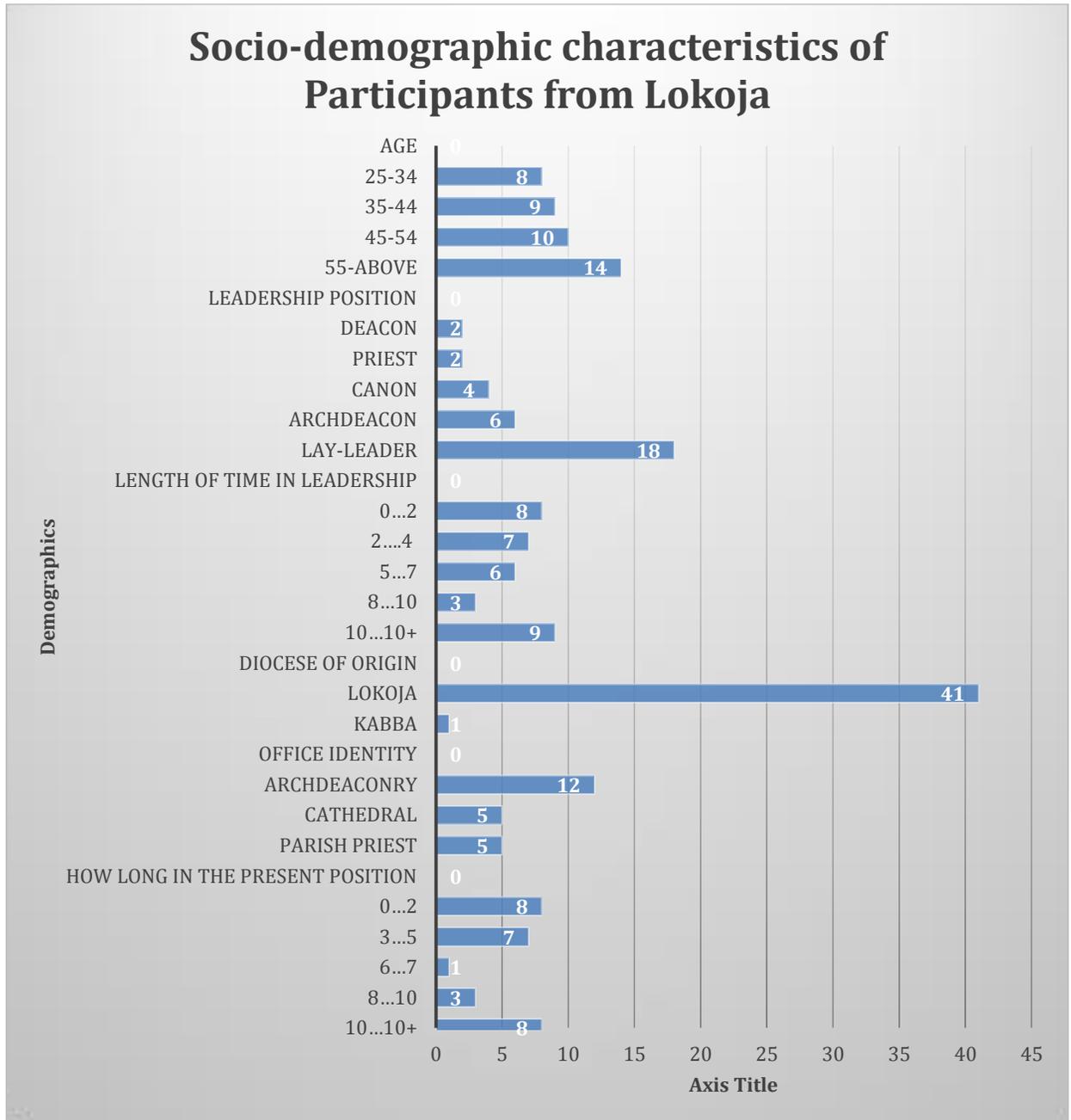


Fig. 4.3 Socio-Demographic Characteristics of Participants from Lokoja (N=43)

There are thirty questions in the questionnaire. Responses to questionnaire questions 1 through 14 provide answers to RQ1, while responses to questions 15 through 27 supply answers to RQ2 as does question 28, which is an open-ended question.

Responses to qualitative questions 29 and 30 as well as the interview discussions answer RQ3.

Research Question #1: Description of Evidence

In what ways is servant leadership being practiced in selected Dioceses of the Church of Nigeria (Anglican Communion)?

Tab.4.1 In the diocese, members are expected to obey their spiritual leaders without question.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	19(41.3)	20(40.0)	11(26.2)	50(36.2)
Agree	15(32.6)	16(32.0)	18(42.9)	49(35.5)
Disagree	10(21.7)	11(22.0)	10(23.8)	31(22.5)
Strongly disagree	2 (4.4)	3 (6.0)	3 (7.1)	8 (5.8)
Total	46(100.0)	50(100.0)	42(100.0)	138(100.0)

In all the locations, most respondents support the assertion that members are obliged to obey leaders without objection. Among the respondents, 41.3% strongly agreed and 32.6% agreed in Amichi; 40.0% strongly agreed and 32.0% agreed in Lagos West, and 26.2% strongly agreed and 42.9% agreed in Lokoja. Overall, 36.2% strongly agreed and 35.5% agreed in the three locations as a whole.

Tab. 4.2 Leaders are often found to use their position to enforce compliance instead of seeking consensus and the conviction of members.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	11(23.9)	6 (12)	7 (16.3)	24 (17.0)
Agree	17(37.0)	21 (42)	17 (39.5)	57 (40.4)
Disagree	18(39.1)	19 (38)	16 (37.2)	53 (37.6)
Strongly disagree	-	4 (8)	3 (7.0)	7 (5.0)
Total	46(100.0)	50(100.0)	43 (100.0)	141 (100.0)

The respondents assert that the leaders do exercise their authority to bully and dominate the members rather than seeking willful compliance and consensus on the part of the members. Greater proportions of the respondents were more likely to strongly agree and agree compared to those who disagreed in Amichi (23.9%, 37.0% and 39.1% respectively), Lagos West, (12%, 42% and 38% respectively) and Lokoja (16.3%, 39.5% and 37.2% respectively).

Tab.4.3 In the diocese leaders are generally more concerned about meeting the needs of the organization than meeting their own needs.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	13 (28.3)	15 (30)	5 (11.9)	33 (23.6)
Agree	22 (47.8)	23 (46)	26 (61.9)	73 (52.1)
Disagree	10 (21.7)	9 (18)	9 (21.4)	28 (20.0)
Strongly disagree	1 (2.2)	3 (6)	2 (4.8)	6 (4.3)
Total	46(100.0)	50(100.0)	42 (100.0)	140 (100.0)

Faithfulness and trust were discovered among the diocesan leaders based on their dispositions towards the needs of the organization. Greater proportions of the respondents strongly agreed and agreed compared to those who disagreed and strongly disagreed concerning the view that leaders generally place more priority on meeting the organizational needs than their personal needs. This was true in all the locations surveyed including Amichi (28.3%, 47.8%, 21.7%, and 2.2% respectively), Lagos West (30%, 46%, 18%, and 6% respectively), and Lokoja (11.9%, 61.9%, 21.4%, and 4.8% respectively).

Tab. 4.4 Leaders encourage the development of those who serve under them.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	12 (26.1)	17 (32.7)	16 (37.2)	45 (31.9)
Agree	26 (56.5)	27 (50.0)	22 (51.2)	74 (52.5)
Disagree	7 (15.2)	9 (17.3)	5 (11.6)	21 (14.9)
Strongly disagree	1 (2.2)	-	-	1 (0.7)
Total	46 (100.0)	52 (100.0)	43 (100.0)	141 (100.0)

When asked whether the leaders encourage the development of those serving under them, those who strongly agreed and agreed dominate, with 26.1% and 56.5% respectively in Amichi, 32.7% and 50.0% respectively in Lagos West, and 37.2% and 51.2% respectively in Lokoja. The results pinpoint that the diocese leaders are concerned about their workers and do encourage development of their capacity.

Tab.4.5 As a leader, I am familiar with the style of leadership called “servant leadership.”

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	27 (58.7)	28 (56)	23 (54.8)	80 (57.1)
Agree	17 (37.0)	17 (34)	15 (35.7)	49 (35.0)
Disagree	1 (2.2)	5 (10)	3 (7.1)	9 (6.4)
Strongly disagree	1 (2.2)	-	1 (2.4)	2 (1.4)
Total	46 (100.0)	50 (100.0)	42 (100.0)	140 (100.0)

The data show that the respondents were leaders who were well-accustomed to servant-leadership style in all the three locations. Respondents who strongly agreed and agreed with this statement dominate, with 58.7% and 37.0% respectively in Amichi, 56% and 34% respectively in Lagos West, and 54.8% and 35.7% respectively in Lokoja. These results emerged when asked whether, as leaders, participants are familiar with the leadership style called “servant leadership.”

Tab. 4.6 I hold my young and upcoming leaders responsible by disciplining them when they go wrong.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	12 (26.1)	9 (18.0)	18 (43.9)	39 (28.5)
Agree	29 (63.0)	29 (58.0)	19 (46.3)	77 (56.2)
Disagree	3 (6.5)	8 (16.0)	4 (9.8)	15 (11.0)
Strongly disagree	2 (4.4)	4 (8.0)	-	6 (4.4)
Total	46 (100.0)	50 (100.0)	41 (100.0)	138 (100.0)

As expected, discipline is enforced by the majority of the leaders when the young leaders err. The respondents were more likely to support this view in Amichi where 26.1% strongly agree and 63.0% of the respondents agreed, in Lagos West where 18.0% strongly agreed and 58.0% of the respondents strongly agreed, and Lokoja where 43.9% strongly agreed and 46.3% agreed that they hold their young leaders responsible and discipline them when necessary.

Tab.4.7 Leaders always listen with respect to their followers' suggestions even if they sound unreasonable.

Response category	Amichi N (%)	Lagos N (%)	Lokoja N (%)	Total N (%)
Strongly agree	9 (19.6)	13 (26.0)	11 (26.2)	33 (23.9)
Agree	21 (45.7)	28 (56.0)	24 (57.1)	73 (52.9)
Disagree	11 (23.9)	7 (14.0)	6 (14.3)	24 (17.4)
Strongly disagree	5 (10.9)	2 (4.0)	1 (2.4)	8 (5.8)
Total	46 (100.0)	50 (100.0)	42 (100.0)	138 (100.0)

As expected, the leaders were the kind of leaders who listen to their followers. The respondents were likely to support this view in Amichi where 19.6% strongly agree and 45.7% of the respondents agreed, in Lagos where 26.0% strongly agreed and 56.0%

of the respondents strongly agreed, and Lokoja where 26.2% strongly agreed and 57.1% agreed that leaders always listen to their followers' suggestions.

Tab.4.8 Leaders take time to talk to their subordinates on a personal level.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	13 (28.3)	15 (30.6)	14 (32.6)	42 (30.4)
Agree	21 (45.7)	26 (53.1)	22 (51.2)	69 (50.0)
Disagree	12 (26.1)	6 (12.2)	7 (16.3)	25 (18.1)
Strongly disagree	-	2 (4.1)	-	2 (1.5)
Total	46 (26.1)	49 (100.0)	43 (100.0)	138 (100.0)

The results also support the assertion that leaders talk to their followers on an individual basis. Respondents who strongly agreed and agreed dominate with 28.3% and 45.7% respectively in Amichi, 30.6% and 53.1% respectively in Lagos West, and 32.6% and 51.2% respectively in Lokoja when told that leaders take their time to talk to subordinates on a personal level.

Tab.4.9 The leaders make other people's career development a priority or help them reach their goals.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	12 (26.1)	16 (32.0)	16 (37.2)	44 (31.7)
Agree	23 (50.0)	25 (50.0)	19 (44.2)	67 (48.2)
Disagree	8 (17.4)	8 (16.0)	7 (16.3)	23 (16.6)
Strongly disagree	3 (6.5)	1 (2.0)	1 (2.3)	5 (3.6)
Total	46 (100.0)	50 (100.0)	43 (100.0)	139 (100.0)

The results also support the idea that leaders help their followers to attain their goals. Respondents who strongly agreed and agreed constitute 26.1% and 50.0% respectively in Amichi, 32.0% and 50.0% respectively in Lagos West, and 37.2% and

44.2% respectively in Lokoja when asked whether the leaders prioritize their followers' career development.

Tab.4.10 Leaders in the diocese will publicly stand up for the rights of members in need.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	12 (26.1)	12 (24.0)	6 (14.0)	30 (21.6)
Agree	23 (50.0)	29 (58.0)	30 (69.8)	82 (59.0)
Disagree	8 (17.4)	8 (16.0)	7 (16.3)	23 (16.6)
Strongly disagree	3 (6.5)	1 (2.0)	-	4 (2.9)
Total	46 (100.0)	50 (100.0)	43 (100.0)	139 (100.0)

Another way in which the leaders are committed to their members is by ensuring their members' rights. This information holds true in all the three locations, including in Amichi where 26.1% strongly agreed and 50.0% agreed, Lagos West where 24.0% strongly agreed and 58.0% agreed, and Lokoja where 14.0% strongly agreed and 69.8% agreed that leaders in the diocese will publicly stand up for the rights of members in need.

Tab. 4.11 Within the diocese leaders take time to teach young and upcoming leaders regularly.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	14 (31.1)	17 (34)	11 (25.6)	42 (30.2)
Agree	22 (48.9)	20 (40)	28 (65.1)	71 (51.1)
Disagree	7 (15.6)	13 (26)	4 (9.3)	24 (17.3)
Strongly disagree	2 (4.4)	-	-	2 (1.4)
Total	45 (100.0)	50 (100.0)	43 (100.0)	139 (100.0)

Likewise, the data show that among the respondents 31.1% strongly agreed and 48.9% agreed in Amichi, 34% strongly agreed and 40% agreed in Lagos West, and

25.6% strongly agreed and 65.1% agreed in Lokoja with the view that leaders regularly take time out in teaching young upcoming leaders.

Tab.4.12 Leaders selflessly help others even if they have nothing to gain.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	9 (19.6)	9 (18.0)	6 (14.0)	24 (17.3)
Agree	30 (65.2)	26 (52.0)	27 (62.8)	83 (59.7)
Disagree	4 (8.7)	13 (26.0)	9 (20.9)	26 (18.7)
Strongly disagree	3 (6.5)	2 (4.0)	1 (2.3)	6 (4.3)
Total	46 (100.0)	50 (100.0)	43 (100.0)	139 (100.0)

Leadership quality is also displayed through rendering assistance to followers without seeking gain. Among the respondents, 19.6% strongly agreed and 65.2% agreed in Amichi, 18.0% strongly agreed and 52.0% agreed in Lagos West, and 14.0% strongly agreed and 62.8% agreed in Lokoja that leaders selflessly help others even though they do not gain from such assistance.

Tab.4.13 In this diocese subordinates are given the responsibility to make important decisions about their own job.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	6 (13.3)	2 (4.0)	4 (9.5)	12 (8.8)
Agree	27 (60.0)	29 (58.0)	25 (59.5)	81 (59.1)
Disagree	9 (20.0)	15 (30.0)	12 (28.6)	36 (26.3)
Strongly disagree	3 (6.7)	4 (8.0)	1 (2.4)	8 (5.8)
Total	45 (100.0)	50 (100.0)	42 (100.0)	137 (100.0)

Another way in which the leaders are committed to their members is by allowing the subordinates the right to decision-making as regards their own job. Among the respondents, 13.3% strongly agreed and 60.0% agreed in Amichi, 4.0% strongly agreed

and 58.0% agreed in Lagos West, and 9.5% strongly agreed and 59.5% agreed in Lokoja with this statement.

Tab. 4.14 Leaders seek help from their subordinates and members if needed.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	7 (15.2)	7 (14)	7 (16.3)	21 (15.0)
Agree	28 (60.9)	26 (52)	29 (67.4)	84 (60.0)
Disagree	7 (15.2)	15 (30)	7 (16.3)	29 (20.7)
Strongly disagree	4 (8.7)	2 (4)	-	6 (4.3)
Total	46 (100.0)	50 (100.0)	43 (100.0)	140 (100.0)

The data indicate that as leaders are committed to their members, members are also committed to the leaders. A majority of the respondents in each diocese support that leaders do seek help from their subordinates and members where occasion demands. In fact, 15.2% strongly agreed and 60.9% agreed in Amichi, 14% strongly agreed and 52% agreed in Lagos West, and 16.3% strongly agreed and 67.4% agreed in Lokoja.

Research Question #2: Description of Evidence

What are the barriers to the practice of servant leadership in select dioceses of the Church of Nigeria (Anglican Communion)?

Tab.4.15 In the diocese power is concentrated at the top and not shared.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	7 (15.2)	4 (8.0)	9 (20.9)	20 (14.4)
Agree	10 (21.7)	11 (22.0)	9 (20.9)	30 (21.6)
Disagree	20 (43.5)	31 (62.0)	21 (48.8)	72 (51.8)
Strongly disagree	9 (19.6)	4 (8.0)	4 (9.3)	17 (12.2)
Total	46 (100.0)	50 (100.0)	43 (100.0)	139 (100.0)

As regards whether the leaders delegate their authorities to their subordinates, respondents who disagreed and strongly disagreed dominate with 43.5% and 19.6% respectively in Amichi, 62.0% and 8.0% respectively in Lagos West, and 48.8% and 9.3% respectively in Lokoja.

Tab.4.16As a leader, I have not been practicing servant leadership style as such.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	7 (15.9)	3 (5.9)	2 (5.0)	12 (8.9)
Agree	9 (20.5)	1 (2.0)	10 (25.0)	20 (14.8)
Disagree	20 (45.5)	35 (68.6)	16 (40.0)	71 (52.6)
Strongly disagree	8 (18.2)	12 (23.5)	12 (30.0)	32 (23.7)
Total	44 (100.0)	51 (100.0)	40 (100.0)	135 (100.0)

When asked whether, as a leader, the respondent has not been practicing servant leadership style, those who disagreed and strongly disagreed dominate with 45.5% and 18.2% respectively in Amichi, 68.6% and 23.5% respectively in Lagos West, and 40.0% and 30.0% respectively in Lokoja.

Tab.4.17The leadership often puts the interest of their workers first above their own

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	14 (31.1)	11 (22)	4 (9.8)	29 (21.2)
Agree	19 (42.2)	21 (42)	21 (51.2)	62 (45.3)
Disagree	10 (22.2)	15 (30)	15 (36.6)	40 (29.2)
Strongly disagree	2 (4.4)	3 (6)	1 (2.4)	6 (4.4)
Total	45 (100.0)	50 (100.0)	41 (100.0)	137 (100.0)

Given the responses, the data prove that the leadership usually puts the interest of their workers above their own interest. In fact, 31.1% strongly agreed and 42.2% agreed

in Amichi, 22% strongly agreed and 42% strongly agreed in Lagos West, while 9.8% strongly agreed and 51.2% agreed in Lokoja.

Tab.4.18The economic system that leaders put in place maximizes their individual interest much more than collective interest.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	9 (20.5)	-	4 (10.3)	13 (9.8)
Agree	15 (32.1)	19 (38.0)	13 (33.3)	47 (35.3)
Disagree	13 (29.6)	25 (50.0)	19 (48.7)	57 (42.9)
Strongly disagree	7 (15.9)	6 (12.0)	3 (7.7)	16 (12.0)
Total	44 (100.0)	50 (100.0)	39 (100.0)	133 (100.0)

The leadership style noticed among locations varies in terms of the economic system that leaders put in place. The data show that in Amichi the respondents support that leaders are more likely to put in place an economic system that maximizes their personal interest greater than the interest of people. That is 20.5% strongly agreed and 32.1% agreed with this assertion, when compared to those who disagreed and strongly disagreed with 29.6% and 15.9% respectively. On the other hand, the economic system put in place by leaders in Lagos West, and Lokoja is not likely to maximize personal interest above collective interest. In fact, 50.0% disagree and 12.0% strongly disagreed, compared to those who strongly agreed with 38.0% in Lagos. Also, 48.7% disagreed and 7.7% strongly disagreed, compared to those who strongly agreed and agreed with 10.3% and 33.3% respectively in Lokoja.

Tab.4.19Most leaders in the diocese would entrust power to others as a way of developing upcoming leaders.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	10 (22.2)	12 (24)	12 (29.3)	34 (24.6)

Agree	27 (60.0)	27 (54)	22 (53.7)	78 (56.5)
Disagree	7 (15.6)	9 (18)	7 (17.1)	23 (16.7)
Strongly disagree	1 (2.2)	2 (4)	-	3 (2.2)
Total	45 (100.0)	50 (100.0)	41(100.0)	138 (100.0)

As regards whether the leaders would entrust power to others as a way developing upcoming leaders, respondents who strongly agreed and agreed dominate, with 22.2% and 60.0% respectively in Amichi, 24% and 54% respectively in Lagos West, and 29.3% and 53.7% respectively in Lokoja.

Tab.4. 20Leaders in the diocese see service as a primary function of leadership.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	12 (26.7)	12 (24)	12 (28.6)	36 (25.9)
Agree	27 (60.0)	27 (54)	24 (57.1)	80 (57.6)
Disagree	5 (11.1)	10 (20)	6 (14.3)	21 (15.1)
Strongly disagree	1 (2.2)	1 (2)	-	2 (1.4)
Total	45 (100.0)	50 (100.0)	42(100.0)	139 (100.0)

Majorities of the respondents support that leaders in the diocese see service as a primary function of leadership: 26.7% strongly agreed and 60.0% agreed in Amichi, 24% strongly agreed and 54% agreed in Lagos West, and 28.6% strongly agreed and 57.1% agreed in Lokoja.

Tab.4.21In the diocese leaders take pride in the accomplishment of their subordinates.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	8 (17.8)	10 (20)	4 (9.8)	22 (16.1)
Agree	21 (46.7)	23 (46)	26 (63.4)	71 (51.8)
Disagree	13 (28.9)	15 (30)	9 (22.0)	37 (27.0)
Strongly disagree	3 (6.7)	2 (4)	2 (4.9)	7 (5.1)

Total	45 (100.0)	50 (100.0)	41(100.0)	137 (100.0)
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A majority of the respondents support the idea that leaders in the diocese take pride in the accomplishment of their subordinates: 17.8% strongly agreed and 46.7% agreed in Amichi, 20% strongly agreed and 46% agreed in Lagos West, and 9.8% strongly agreed and 63.4% agreed in Lokoja.

Tab.4.22In the diocese leaders are given both formal and informal training on servant leadership.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	15 (33.3)	12 (24)	6 (15.0)	33 (24.1)
Agree	20 (44.4)	29 (58)	27 (67.5)	78 (56.9)
Disagree	7 (15.6)	8 (16)	7 (17.5)	22 (16.1)
Strongly disagree	3 (6.7)	1 (2)	-	4 (2.9)
Total	45 (100.0)	50 (100.0)	40(100.0)	137 (100.0)

A majority of the respondents also support the assertion that leaders are given both formal and informal training on servant leadership: 33.3% strongly agreed and 44.4% agreed in Amichi, 24% strongly agreed and 58% agreed in Lagos West, and 15.0% strongly agreed and 67.5% agreed in Lokoja.

Tab.4.23Leaders intentionally model service to mentor others.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	10 (22.7)	6 (12)	6 (14.3)	22 (15.9)
Agree	26 (59.1)	28 (56)	30 (71.4)	86 (62.3)
Disagree	7 (15.9)	15 (30)	6 (14.3)	28 (20.3)
Strongly disagree	1 (2.3)	1 (2)	-	2 (1.5)
Total	44 (100.0)	50 (100.0)	42(100.0)	138 (100.0)

In all of the locations, most respondents agree that leaders intentionally model service to mentor others. Among the total respondents, 22.7% strongly agreed and 59.1%

agreed in Amichi, 12% strongly agreed and 56% agreed in Lagos West, and 14.3% strongly agreed and 71.4% agreed in Lokoja. Overall, 15.9% strongly agreed and 62.3% agreed in the three locations combined.

Tab. 4.24 Leaders are uncomfortable if solely recognized as a representative leader for an accomplishment resulting from a group effort.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	6 (14.6)	7 (14.3)	2 (4.9)	15 (11.5)
Agree	15 (36.6)	25 (51.0)	22 (53.7)	62 (47.3)
Disagree	16 (39.0)	13 (26.5)	15 (36.6)	44 (33.6)
Strongly disagree	4 (9.8)	4 (8.2)	2 (4.9)	10 (7.6)
Total	41 (100.0)	49 (100.0)	41(100.0)	131 (100.0)

The data show that leaders are uncomfortable if solely recognized as a representative leader for an accomplishment resulting from a group effort. This is true in all three locations. Respondents who strongly agreed and agreed dominate with 14.6% and 36.6% respectively in Amichi, 14.3% and 51.0% respectively in Lagos West, and 4.9% and 53.7% respectively in Lokoja.

Tab.4.25 Leaders in the diocese can risk the consequences of failure in favor of allowing someone to try new ideas.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	6 (13.6)	6 (12)	4 (9.8)	16 (11.8)
Agree	23 (52.3)	22 (44)	19 (46.3)	65 (47.8)
Disagree	13 (29.6)	20 (40)	15 (36.6)	48 (35.3)
Strongly disagree	2 (4.6)	2 (4)	3 (7.3)	7 (5.2)
Total	44 (100.0)	50 (100.0)	41 (100.0)	136(100.0)

Leadership quality is also displayed through taking risk in favor of allowing someone to try new ideas. Among the respondents, 13.6% strongly agreed and 52.3%

agreed in Amichi, 12% strongly agreed and 44% agreed in Lagos West, and 9.8% strongly agreed and 46.3% agreed that leaders in the diocese can risk the consequences of failure in favor of allowing someone to try new ideas.

Tab.4.26 As a leader, I am intentionally developing young leaders in the diocese.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	15 (32.6)	16 (32)	13 (31.7)	44 (31.9)
Agree	27 (58.7)	29 (58)	23 (56.1)	80 (58.0)
Disagree	3 (6.5)	3 (6)	4 (9.8)	10 (7.3)
Strongly disagree	1 (2.2)	2 (4)	1 (2.4)	4 (2.9)
Total	46 (100.0)	50 (100.0)	41 (100.0)	138(100.0)

Another mark of leadership is developing young leaders in the Diocese. Among the respondents, 32.6% strongly agreed and 58.7% agreed in Amichi, 32% strongly agreed and 58% agreed in Lagos West, and 31.7% strongly agreed and 56.1% agreed in Lokoja that leaders are intentionally developing young leaders in the Diocese.

Tab.4.27 The diocese is more focused on the elderly than on the development of young and upcoming leaders.

Response category	Amichi N (%)	Lagos West N (%)	Lokoja N (%)	Total N (%)
Strongly agree	9 (19.6)	3 (6)	4 (9.8)	16 (11.5)
Agree	9 (19.6)	8 (16)	9 (22.0)	26 (18.7)
Disagree	13 (28.3)	27 (54)	18 (43.9)	60 (43.2)
Strongly disagree	15 (32.6)	12 (24)	10 (24.4)	37 (26.6)
Total	46 (100.0)	50 (100.0)	41 (100.0)	139(100.0)

As regards whether the diocese is more focused on the elderly than on the development of young and upcoming leaders, a majority of the respondents disagreed and

strongly disagreed with 28.3% and 32.6% respectively in Amichi, 54% and 24% respectively in Lagos West, and 43.9% and 24.4% respectively in Lokoja.

Tab.4.28 Effective servant leadership is service and not leaders been served. Do you think effective servant leadership is practiced in the Diocese?

Response category	Amichi N (%)	LagosWest N (%)	Lokoja N (%)	Total N (%)
Yes	34 (77.3)	40 (80)	28 (71.8)	103 (76.9)
No	10 (22.7)	10 (20)	11 (28.2)	31 (23.1)
Total	44 (100.0)	50 (100.0)	39 (100.0)	134(100.0)

A majority of the respondents support that effective servant leadership is practiced in dioceses of Amichi (77.3%), Lagos West, (80%) and Lokoja (71.8%).

From the open-ended questions participants offered several factors for this lapse. These were grouped into five categories for clarity. Out of the 45 participants that were interviewed, 36 of them identified with all five of the categories listed below.

Poor Leadership Skills

Several respondents believed that most of those in positions of leadership in the three chosen dioceses do not possess the requisite ability and skill to provide quality and exemplary leadership to their followers. While some felt that they are poorly trained and so are unable to effectively communicate, others feel that “even those that are trained are not relevantly trained.” They cited an example of a medical doctor who gets ordained because he felt called and would be sent on a short course of just one year.

Such a man can rise to become an archdeacon within the shortest possible time without rising up the steps of the leadership ladder within the communion, which are meant to expose such a person to the rudiments of leadership. Someone in this situation is therefore unable to manage both human and material resources effectively, the

respondent noted. According to participants, “Most leadership positions are politicized, and so round pegs are not put in round holes. Hence many use various ungodly methods of eye service and hero worship to achieve their inordinate ambition of climbing to the top.” Other similar factors that emerged from the data are bias in making decisions, laziness, lack of exposure, peer group influence, lack of mentorship, and lack of trust.

Financial Impropriety

It was the view of participants that materialism, unfaithfulness, and lack of accountability are at variance with servant leadership. Unfortunately these traits characterize the visible activities of some of the leaders. They claimed that some of their leaders are falling prey “to the get-rich-quick syndrome popular with the prosperity gospels, thereby adapting some sharp and unwholesome practices in dealing with church finances.” It is their candid opinion that this action of their leaders does not differ from what prevails within the larger society where our politicians are being daily accused of corrupt practices. They concluded that in order to shield their nefarious activities off from the observance of church members, especially that of the church wardens, some of their leaders become very much inaccessible and arrogant.

Spiritual Matters

Participants also observed that the general spiritual condition of their leaders may be a very potent barrier to the practice of servant leadership in the Church of Nigeria (Anglican Communion). According to them, “It may surprise you to hear that some of our leaders are not born again, so how can they adopt a leadership style of a man they do not know? This for me is the crux of the whole matter. A man cannot give what he does

not have.” In addition, participants said that some of their leaders lack spiritual maturity, leading to their inability to attend to the spiritual needs of their members.

Consequently, both the leader and the led remain very shallow and ill-equipped to face spiritual challenges that are daily confronting them in the ministry. In this situation they are unable to model any role to the young and upcoming leaders in the communion.

Another very serious issue cited is that some of their leaders are not even called to the ordained ministry; as a result they are lazy about without any defined vision or commitment. They are unable to build any productive and fruitful relationships with either their colleagues or church members as they suspect virtually everyone around them. They exhibit “the ‘I can do it’ attitude, and nobody can do it better than me syndrome,” when in actual fact they may not know what they are doing. In this they contend that they are unable to see anything that is related to servant leadership.

Carnality

Several issues that border on what some refer to as “works of the flesh” were highlighted as standing against the effective adoption of servant leadership style in the Church of Nigeria (Anglican Communion). The participants identified pomposity, ego and pride, lack of humility, fame-seeking, position, selfishness, and competitiveness as some of the character traits inhibiting the practice of a servant leadership model amongst some of the leaders in the communion. Other ills that they identified are lack of sincerity about one’s weakness, an inability to work along others, nepotism, tribalism, and favoritism.

Lack of Role Models

Many of the participants felt that one critical area that church leaders need to pay serious attention to is role modeling. They feel that the gap between the leaders and the led is so large that leaders can hardly bear influence on anyone. “The youths of our denomination yearn for leaders that they can look up to and make them their spiritual guide or mentor but are unable to find this virtue in some of our leaders. So they are either leaving our communion or identifying pastors from other denominations as their mentors.” Leaders are seen running after the rich elderly instead of paying attention to the young and upcoming leaders. This was observed as a “very dangerous and potential time-bomb for the future of the communion.”

It was also observed that many of their leaders are under “peer group influence” as their actions are controlled and dictated by their seniors from the theological schools that they attended. They opined that most of the time, the lifestyle of these seniors leaves much to be desired, hence they are unable to put the new leaders on the right path. Akin to this is what participants identified as “pressure from the laity on those leaders who desire to be servant leaders.” They see them as being weak or capable of being taken advantage of, because “when a man occupies a position of leadership by our culture he should show it as he commands and forces people around, treating them as subjects.” To be a leader and be a servant is contradictory to them as many have transferred this mindset from their cultures to the church and always insist on seeing leaders practice leadership their own way.

The situation of the priest is generally made worse by the way he is highly revered in the society being “seen as a tiny-god whose decision should not be questioned and who cannot be seen mixing with the lowly and ordinary members.” Thus, when a

bishop begins to behave contrary to societal norms, he is seen even by his colleagues and members as “cheapening the episcopacy.” Based on this frustration, many get slack and so “decides to join them since they cannot beat them; after all, what effect can a bucket of water have on an ocean,” a participant observed.

Research Question #3: Description of Evidence

This research question attempts to describe the best practices that would contribute to an increase in the practice of servant leadership in select dioceses of the Church of Nigeria (Anglican Communion). This question was originally meant to be answered solely by the interview questions. However, some of the questions assisted in shedding more helpful light on the other two research questions. The responses of participants to the interview questions shall be presented briefly in summary form.

Summary of Findings from Interviews

Leadership

Participants were asked to explain what they understand by leadership and how the communion is faring. For some of the respondents, “Leadership is the ability to bear productive influence on the people that you are leading,” while one of the bishops said that “leadership is the act of directing people to a destination, directing people right.” Another sees it “as the act of mobilizing, guiding people, harnessing resources towards the achievement of specified goals, especially corporate goals.” For several others, leadership has to do with the ability of the leader to mobilize both human and material resources effectively for the achievement of set objectives. It would seem from their responses that they mostly share similar views on what leadership entails. However, they seem to have divergent views on whether the communion is faring well as a whole.

Out of 45 people that were interviewed, 34 of them think that the communion cannot be said to have done very well. For them, the communion is still struggling to attain the level of what can be called marginal achievement. They were able to advance several reasons why this is so, including immaturity, lack of proper training, and a lack of mentoring, among others. The remaining fourteen people interviewed felt that the church is doing well in providing good leadership to its followers. They based their assertion on the hierarchical leadership structure of the communion, where one cannot attain some height in the leadership ladder without going through a process of curacy, which includes training, serving under a senior pastor, and other specific benchmarks. However, they are unable to discern whether that process is serving its purpose.

Lack of Servant Leadership Practice

Another question that respondents were asked had to do with where servant leadership has not been practiced within the hierarchy of the communion. The questions also tried to ascertain the reasons for this. The larger majority of respondents believe that servant leadership practice, which they consider as service, is minimally seen in all parts of the hierarchy. All claim knowledge of servant leadership, especially the clergy who were taught during their seminary days, but in practical terms it has remained a challenge. According to one of the respondents, “I think that at the level of some senior clergy they have tended to be bossy, autocratic, over some of their juniors. Where one expects a mentoring relationship with the junior priest learning and getting disciplined, it has sometimes ended up in a relationship of exploitation and high handedness.” Also, another person observed that Jesus, the perfect example, taught his disciples to differentiate “between secular and Christian leadership,” and that is why he taught his disciples,

“Among the gentiles, those who rule over them are called benefactors, it shall not be so among you” (Matt. 20:25-26). The tendency amongst the leaders is to live like the gentiles, he observed. For another respondent “servant leadership is supposed to be others before myself, but in the communion it is I before others.” He continued, “The person at the top is the person of privilege, he is the king who is always right, who can’t be corrected or advised, who must have the best things and the best places.”

Another respondent opined that servant leadership is least practiced by most of the bishops in the communion because of enormous powers that are attached to their office. “He can hire and fire at will, he is autonomous, and he is the final bus stop on any matter in the diocese. So he gets it into his head that he has arrived and does not need to learn anything from anybody as he knows it all.” He then quoted Myles Munroe’s statement that “when the purpose of a thing is unknown abuse is inevitable.” Because of this many are abusing the privilege thinking that it’s a right. Some observed that this is the kind of life that they are modeling for those under them, especially the young and upcoming leaders in the communion.

Some of the lay leaders were equally guilty of this lack of practice of servant leadership as many of them just copy what they see their spiritual leaders doing. When, in the actual sense, they should be more independent since they are not on the payroll of any diocese where a bishop can fire them when they refuse to heed his ungodly orders.

Adducing reasons for the lack of adoption of servant leadership at all levels of the hierarchy of the communion, one of the Archdeacons observed that the “concept of servant leadership is relatively new to us, as we have always thought of leadership in terms of ruler ship, because a leader is different from a ruler.” He offered that many in

leadership positions have this mindset today and that is why they are not practicing servant leadership as such. Jesus, according to one of the respondents, “Gave a different pattern of leadership which every Christian ought to understand. If not understood so that’s the problem of ignorance or if not welcomed, that is the problem of rebellion.” This situation may be both, he concluded.

Other reasons offered for this lack include inadequate training, mentoring, and modeling, recruiting people without the knowledge of Christ into the ministry, and peer group influence. Others are materialism, nepotism, tribalism, ego, pride, and lack of sincerity about personal weakness. These and several other factors listed earlier are said by participants to have hindered our leaders from being effective servant leaders.

Suggested Ways to Implement Servant Leadership

One question asked respondents to suggest different ways by which servant leadership can be implemented in the communion. Participants observed that the communion must first and foremost review its recruitment processes to ensure that they are in tandem with the provisions of the scriptures for those seeking to lead. The instructions that Apostle Paul gave to Timothy and Titus on this matter were reiterated. It was also their suggestion that there is a need to do a serious “spiritual background check” on all who desire to serve in the communion as many who are in the top echelon of the leadership today may have not encountered Christ as Lord and as Savior. “So it becomes difficult for a man to imitate the one he does not know.” One of the participants suggested that servant leadership can be cultivated by continuous and consistent teaching. “Servant leadership can be grown, cultivated, and given particular attention by those who are our present leaders.” They observed that the Maundy Thursday observance of foot washing, which

follows the example of Jesus, should not end at that, rather should spur participants to want to be like Jesus in service, which is the spirit of the servant leader that He exemplified. It was also a contention of those interviewed that there are men and women that have made success of a servant leadership style in their organizations, and those can be made used as models, “listen to their testimonies, read their books, their teachings and place ourselves constantly under God’s expectation and requirements and standards.” Furthermore, it was suggested that the communion must be ready to invest heavily in the human capital development and grooming of leaders. People should not be elected or appointed into leadership position with the understanding that they will learn on the job, as if there are ready made teachers waiting to take them through. Worse still is the painful fact that many of the leaders are very lazy as they least develop themselves. The participants also felt that the seminaries are not paying serious attention to the teaching of servant leadership. It was their observation that some of the clergy that are sent to teach in these schools may possess the required qualifications, but their life style may be a problem, which may serve as an inhibition to the postulants becoming servant leaders. It was also suggested that relevant materials be injected into the school’s syllabus and curriculum to equip postulants to be better servant leaders. Even at the level of dioceses, bishops should, besides living and leading by example, organize for their clergy courses, symposia, seminars, workshops, and other relevant experiences to teach and model servant leadership.

Other suggestions that were made as to how servant leadership can be implemented in the select dioceses of the Church of Nigeria (Anglican Communion) include the adoption of small groups being mentored by servant leaders. This grouping can be done among the

young and upcoming leaders who are yearning for mentorship. Also, there will be the need for annual individual performance appraisals of leaders to help them locate areas of strength and weakness so that they can act on it. Leadership should be seen by all as service and not a means to an end. This attitude generates “Wait for your time slogan that is common with some of the leaders.”

As far as many are concerned, the communion has no blue print for youth development. Even in dioceses where they claim to be doing something about their youths, it is activity-based and not training or empowerment. Young people must be exposed early enough to servant leadership virtues that they will internalize them. Dioceses can produce discipleship training manuals for the young and upcoming leaders, and thus the church may be better led in the future by servant leaders.

Women who bear a lot of influence on children and youth seem to be sidelined in the mainstream of church leadership in the communion. It is the view of some of those interviewed that the church must review its policy on this, as many of these women are servant leaders already. They concluded by suggesting that where some are seen to be doing well, they should be appreciated and encouraged, so that it can serve as an impetus to others.

Summary of Major Findings

Several major findings emerged based on the data analysis. They are listed here only in summary form and will be further discussed in the next chapter.

1. Participants overwhelmingly applauded the importance of servant leadership and its impactful effect on the clergy and lay leaders. However, a gap still exist between knowledge and actual practice.

2. Participants revealed that leaders are not role models for the young and upcoming leaders.
3. Participants observed that the administrative structure of the communion inhibits servant leadership practice.
4. Participants also revealed that leadership is not seen as service
5. Participants suggested several ways servant leadership can be implemented in the communion.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

Leadership has remained a critical issue for organizations the world over. This is equally true of Africa and in particular Nigeria where there is a dearth of credible leaders at all levels. For this reason organizations have continued to seek out various leadership models to help them to achieve their goals and survive as organizations. Servant leadership has been found to be the results-oriented leadership model that is performing “magic” in many organizations. For this reason the church, from whose leader and founder the model emerged, must follow these same practices. The purpose of this study was to examine leadership patterns in select dioceses of the Church of Nigeria (Anglican Communion) in order to propose a best practice model for the church. This study focused on the extent of awareness and adoption of servant leadership, barriers to its adoption, and perceived ways to increase the practice of servant leadership among leaders in the communion. The Church of Nigeria (Anglican Communion) has grown to become the second largest denomination in Nigeria with over twelve million worshippers every Sunday. It continues to affect the lives of both members and non-members alike, particularly as many of its members have continued to play key leadership roles in the country’s body politic. Thus the need for the communion to develop a solid leadership model that can stand the test of time and guarantee the future of both the communion and the nation. Servant leadership is the option that would help shape and build the young and upcoming leaders for the communion, the body of Christ and society at large. It is to that extent that five major findings have been identified from the research work, which will be considered to show

how they relate to the theological and biblical foundations and other literature reviewed earlier. Conclusions will be drawn, and recommendations will be made to enhance further studies.

Major Findings

1. Servant Leadership Known but not Practiced

One remarkable outcome of this research is the finding that participants applauded overwhelmingly the importance of servant leadership and its impactful effect on the clergy and lay leaders. It is their strong recommendation that it be adopted fully as a leadership model for the communion. This notwithstanding, they equally observed that there still exists a gap between the knowledge of servant leadership model and its actual practice.

Their approval of the model is based on what they saw in the life, time, and teachings of Christ while He was on His earthly mission. For example in Mark 9:35, Jesus taught His disciples, “If anyone wants to be first, he shall be last of all and servant of all.” Also in Luke 22:27, Jesus said to His disciples: “Who is greater, the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as one who serves.” Jesus revealed from these passages to His disciples the existing difference between egocentric leadership (in those days as common as now) from others-centered leadership, which He prayed for His disciples to emulate. Most of the respondents appreciated the virtues which Jesus portrayed as a servant leader and would like to see them manifest in their own leaders as well.

One amazing discovery during the collection of data is the level of awareness of the servant leadership model among both clergy and lay leaders. In Amichi, 95.7% claimed

to be aware while 63.2% said that they are practicing servant leadership. Similarly, 90% in Lagos West declared that they are very much aware of servant leadership with the same percentage claiming to be practicing it. This is also true of Lokoja diocese where 90.5% submitted that they are very much aware, while 70% of them claim to be practicing it. This level of awareness and seeming adoption led to the expectation that the clergy and lay leaders would exhibit a correspondingly high level of servant leadership qualities. However, as stated in chapter 4, several deficiencies (works of the flesh) of the clergy and lay leaders were highlighted and emphasized by respondents and overshadowed the above claims by participants. The truth is that for most respondents the overwhelming belief is that their leaders use their position to seek compliance instead of consensus and are therefore seen as either self-centered or lacking in servant leadership qualities.

From the data collected, several of these personal deficiencies, which are grouped in chapter 4 into five clusters of carnality, financial impropriety, poor leadership skills, spiritual matters, and lack of role modeling, were found in the life and conduct of the clergy and lay leaders. Most respondents believe that their leaders may have read or heard about servant leadership but actually lack the qualities of a servant leader. For any organization to be strong, the leadership must exhibit the core values of servant leadership. The personal qualities of a leader can, to a large extent, make or mar the organization. The leadership of the communion is seriously beset with allegations of pride, arrogance, self-centeredness, and other less admirable qualities. These work against the servant leadership style which they are supposed to be modeling for members to emulate and young and upcoming leaders to copy.

The biblical review also demonstrated that traits such as selfishness, ambition, and pride were characteristic of the life of the disciples who Jesus denounced as he taught and mentored them. At one point in Mark 9:33-34, the disciples are seen sparring with one another about who will rank the highest in the kingdom. Upon hearing them arguing among themselves, Jesus says to them that “if anyone wants to be first, he shall be last of all and servant of all” (Mark 9:35). Jesus taught them by emphasizing that the greatest among them would be the one who took last place and served the rest and so articulated the basis for servant leadership (Flaniken 32). According to David Gerland, the dispute opens the door for Jesus’ teaching on selfless service as “the disciples still have visions of grandeur and do not fantasize about becoming servants, who are at everybody’s beck and call. They suffer from puffed-up ambition that will never be ready to take up a cross and follow a suffering servant messiah” (367).

With continuous teaching the disciples of Jesus eventually imbibed His teachings on what it means to be selfless and live as servants. This is why after several years Peter is seen writing to church leaders enjoining them to: “Be shepherds of God’s flock that is under your care, serving as overseers-not because you must, but because you are willing, as God wants you to be; not greedy for money but eager to serve; not lording it over those entrusted to you, but being examples to the flock.....clothe yourselves with humility towards one another (1 Peter 5:2-5). To achieve this fit in the communion, respondents recommended strongly that the clergy and the lay leaders must be exposed to continuous education, seminars, and teachings on servant leadership so that the change apparent in the life and ministry of the disciples would become their experience too.

The literature highlights some important features of servant leadership, which include teamwork, trust, collaboration, cooperation, and foresight. From Greenleaf's model of servant leadership, leaders are seen to operate differently than other leaders in that their approach encourages innovation and a positive environment in the organization, which serves as an impetus and morale-booster to workers and their commitment to the organization (Jaramillo et al 351-365). Thus church leaders are not only important to the growth and development of their churches but are agents that can cause change not only in the communion but also in the larger society.

Going through the records of Jesus it can be deduced that He was surely confronted with the issue of arrogance, pride and all of the other works of the flesh identified in the leaders today by the participants. Jesus had a very peculiar ministry which exposed Him to self-advertisement and fame. However, he was able to overcome and excel through his constant employment of the weapons of relentless prayers and contemplation as recorded in Luke 4:1-13 and John 6:15. Participants aligned themselves with and strongly recommended this potent weapon of prayer as a panacea for combating these deficiencies. Participants equally emphasized the need for clergymen and lay leaders to give more time to issues of spirituality, which will definitely reflect in the influence they bring to bear on the young and upcoming leaders. It is the recommendation of the respondents that the clergy and lay leaders must learn to emulate the exemplary lifestyle of Jesus.

2. Servant Leaders as Role Models

One area that respondents identified as critical to the rapid growth of servant leadership in the communion is the issue of raising men and women who will be role models to the

upcoming young leaders. This was the view of 91.3% of respondents from Amichi, 90% from Lagos West, and 89.9% from Lokoja dioceses. However, the participants believe that there exists a gap between the leaders and the led such that the leaders hardly bear any reasonable influence on anyone. The young and upcoming leaders of the communion yearn for leaders that they can look up to as spiritual guides and mentors but are unable to find this virtue in many of their leaders. They are either leaving the communion or identifying pastors from other denominations that can mentor them.

Right from the beginning of His ministry, Jesus exemplified among his disciples the need to be a servant first before becoming a leader. In many occasions Jesus, without any formality, used the various instances of their togetherness to teach on the need for them to be servant leaders as He mentored them. As they travelled around Palestine or attended a wedding or funeral, Jesus turned such opportunities into His lecture theater where He taught His disciples some very important lessons. Through these interactions and their shared life, the disciples learnt firsthand from observing Jesus. On the other hand, Jesus often allowed His disciples to put into practice what they had learned and corrected them when they made mistakes. Through their shared life, Jesus was able to transfer knowledge, character, and skills to His disciples as He combined teaching and modeling through His own life's experience (Gunter Krallmann 62).

This kind of passion that characterized the ministry of Jesus in relation to how He treated and taught His disciples is what is lacking in the communion today. Role modeling is much more than involving what is seen practiced in the communion when the clergy are serving their curacy. Role modeling, at its best, involves a relational experience where a younger person's potential is enhanced as the older and more experienced leader shares

his spiritual resources with the mentee. When leaders cannot create time and give adequate attention to those they are mentoring but instead continue to suspect and undervalue the efforts of these young leaders, church growth will continue to be a mirage. Akin to this phenomenon is what Apostle Paul instructed in Galatians 6:2-10 of the need to avail oneself of the privilege of “bearing one another’s burden” (6:2) and seizing every “opportunity, let us work for the good of all, and especially for those of the family of faith” (6:10).

By learning to identify with the burdens of others, people can express human friendship and fulfill the law of Christ (6:2), and this earthly life is full of such opportunities. Thus, an indispensable characteristic of a true Christian is displayed in continually and patiently doing good to all and sundry (John Stott, 1972), and this is even more so for servant leaders who desire to mentor others. This research shows a lack of communication between upcoming leaders and those who are expected to be their role models. The system of curacy must be changed to include a more deliberate and concerted effort at establishing a relationship with the young and upcoming leaders if the communion wants to address the migration of young and upcoming leaders to mostly Pentecostal or new generation churches.

3. Church Administrative Structure and Affect on Servant Leadership

The Church of Nigeria (Anglican Communion) is episcopally led and synodically governed. At the apex of the organization are bishops, followed by the provost of the cathedral, then the various archdeacons who take care of the archdeaconries. The canons are next to the archdeacons while the priests, deacons, and lay leaders are more or less the foot soldiers. Participants were asked certain questions in order to identify within this

hierarchy where servant leadership is least practiced. Responses showed a lack of servant leadership in virtually all the sectors, although it varied in degree from one group to the other. It is the view of respondents that the present structure works against the implementation of servant leadership, as the issue of hierarchy and seniority tend to limit the extent to which clergy and lay leaders are free with each other to share experiences or learning. The senior clergy usually see themselves superior in every area, and they treat their subordinates as inferior and so cannot offer any meaningful suggestions. This is where the slogan as stated in chapter 4, “wait for your time,” comes in. Most of the time these young and upcoming leaders are attached to their superiors so that they can learn from them as they live in vicarages together. This is like the African method of apprenticeship that is still practiced today in all forms of business ventures. This was also true of how Jesus raised and trained His disciples whom He “graduated” after three and half years. They now knew enough and could represent Him as ambassadors. Contrary to what the Jews understood and interpreted leadership to mean, Jesus thought differently. The concept of leadership as an opportunity to move from one leadership ladder to another does not in any way tally with what Jesus came to teach. It seems to agree much more with the secular interpretation of leadership. His idea was conveyed clearly in Mark 10:42-45 where He said:

You know that the rulers in this world lord it over their people, and officials flaunt their authority over those under them. But among you it would be different. Whoever wants to be a leader among you must be your servant, and whoever want to be first among you must be the slave

of everyone else. For even the son of man came not to be served, but to serve others and to give his life a ransom for many.

Garland observed that with this statement Jesus has labeled those with the desire to dominate others as pagans, as they are the ones who usually agitate for seat of power so that they can hold it over others. According to Him, it would seem that the disciples have chosen as their model the pagan rulers, whereas they need to take Jesus as their only and true model whose way is self-giving (414). Leaders in the communion, need to be reminded again and again about the price that those who want to be great in the Kingdom of God ought to pay. As can be observed from the above statement of Jesus, He showed that He was opposed to leaders who deploy nefarious means to climb to the top, which was what participants observed about the clergy and lay leaders in the communion.

From the literature, those who desire to lead must make service their watch word as it is one of the essential building blocks of servant leadership. From Greenleaf's description of servant leadership, he demonstrated that to be a "servant" is a fundamental sine qua num to greatness (Greenleaf 2). This is corroborated by Sendjaya and Sarro who opined that the attitude of a leader who desires to be a servant leader should be that "I am the leader, therefore I serve" rather than "I am the leader, therefore I lead" (56-64).

While identifying some of the barriers to servant leadership implementation in chapter 4, participants identified poor leadership skills, lack of cooperation among clergy and lay leaders, and poor relationships with colleagues and members, among others. What this highlights is the inability of the clergy and lay leaders, including their bishops, to live in harmonious relationship.

According to the theological framework of this research, Jesus came down to identify with humanity. This is a major concern of servant leadership. According to Colin E. Gunton, “If God is a communion of person inseparably related, then . . . It is in our relatedness to others that our being human consists”(116). Instead of pursuing and working towards building relationship among colleagues, clergymen, and church members, leaders allow their craving for preferential treatment to interfere with their primary role as clergyman and the possibility of functioning as servant leaders. Akin to this is the lesson which Moltmann and Volf drew from the relational equality that exists in the Trinity. Moltmann and Volf see some important lessons for leadership in both the Church and society (192-202; 236). While acknowledging that within the ecclesial leadership, the “presbyterial and synodal Church order and the leadership based on brotherly advice are the forms of organization that best correspond to the doctrine of social Trinity,” they criticized the Church for seeing Trinity as a hierarchy in which the Father is an autocrat. This position has led to the emergence of autocratic leaders who rule their followers with coercion instead of “a fellowship of men and women without privilege or subjection” (Moltmann 165-198). This advice is apt for the Church of Nigeria (Anglican Communion) which is episcopally led and synodically governed with the bishops wielding enormous powers. This administrative structure allowing, it might not be too difficult to raise servant leaders who can become models for emerging and upcoming leaders in the Church of Nigeria (Anglican Communion).

Furthermore, it is the view of participants that many of the clergy in the communion have allowed the desire for wealth, self-aggrandizement, materialism, fame, and worldliness to becloud their calling. As a result of this they distance themselves from all others,

especially when they perceive them to be a stumbling block to attaining the heights they have set for themselves in ministry. This is why Peter had to instruct the elders in 1Peter 5:2-3 on how to lead the flock of Christ that is under their care. They are to do “not because you must, but because you are willing, as God wants you to be, not greedy for money, but eager to serve, not lording it over those entrusted to you, but being examples to the flock of Christ.” Peter drew the attention of the leaders to the characteristics of a pagan leader as opposed to that of a servant leader, which he is recommending to them. In Mark 9:35, Jesus also taught his disciples, “If anyone wants to be first, he shall be last of all and servant of all.” For the communion such an undertaking is very critical in enabling its leadership to fully implement the servant leadership model.

4. Leadership to be Seen as Service

Leaders in the three dioceses studied see service as a primary function of leadership. From the data collected, 86.7% of respondents in Amichi, 78% in Lagos West, and 85.7% from Lokoja corroborated this claim. From the responses of participants to open ended questions asked in this regard, several of them claimed that the reverse is actually the case. Another challenging discovery in this study is the fact that the lay leaders seem to know more about how servant leaders are supposed to be functioning than even the clergy, who are the real positional leaders. This was confirmed in the interviews. The idea of being a servant leader relates to what trainees do during their curacy when they serve under a senior priest for one to four years. This occurs when they are assigned responsibilities on Sundays or week day activities. These duties constitute service to them. The core issues that are critical in the adoption of servant leadership, such as involving others in decision making, working towards unity, listening, and explaining things to

younger ones and being a role model, are not considered. With this kind of lopsided idea about servant leadership, anyone can claim to have adopted a servant leadership model. Most of the leaders define their own understanding of servant leadership without really following the models found in the scriptures or in the lives of their forebears.

The literature described servant leadership as much more involving than the picture painted above. Sendjaya and Sarros observed that the main motivation for servant leaders is service first, which is what distinguishes it from other forms of leadership. According to them, the leader's attitude is that "I am the leader therefore I serve" rather than "I am the leader, therefore I lead"(2002).Also, Autry (2001) opined that an essential issue to which attention must be paid has to do with the fact that servant leadership is not a spiritual concept, but a way of "being." He went ahead to develop five most important ways of being, which are to be authentic, vulnerable, accepting, present, and useful. With these, leaders are able to develop the needed attitude that would make them serve, which is what is lacking in the communion.

From the literature, there are also recommendations as to how leaders are to see themselves not masters. This is in tandem with how the literature describes servant leadership. Greenleaf coined a phrase by which servant leaders' activities can be evaluated as their activities are expected to impact positively on his followers. If that is true, then their followers "will begin to grow as persons, become healthier, wiser, freer, more autonomous, and more likely themselves to become servants." So also are the less privileged members of society assisted to better their condition without further deprivation (13-14). Corroborating the postulation of Greenleaf, McBride said that,

Jesus taught that true spiritual leaders are servant-first of God, then of his people. That's a paradoxical and revolutionary concept because normally servants don't lead and leaders don't serve. But servant-leaders operate on a spiritual plane, not a natural plane. Therefore they must forsake the world's model of leadership and embrace Christ's which places character above function, motive above activities, humility above promotion, faithfulness above success, and others above self. (2)

Participants also recommended that leaders who desire to be servant leaders must be ready to involve others in decision making, having a listening ear, work towards unity, and be ready to serve with others. It was equally emphasized that leaders must be ready to render selfless service to all.

From the biblical and theological foundation for this research God is seen working in relationship and therefore thus desires that humans would emulate the same. Servant leadership can only be practiced in the space of relationship. When leaders and young and upcoming leaders do not have a point of interaction, as it has been shown in this study, it becomes difficult for the communion to produce future leaders that are servant leaders. The ever-increasing ambition of many of the clergy to climb to the top of church leadership, that is to ultimately become bishop, has continued to widen the gap between them and the upcoming leaders as they will not attend to anything that will not aid their set goal. The present church leadership must therefore prioritize sustained efforts to build and establish both formal and informal relationship with the young and upcoming leaders for the future of the communion.

5. Important Suggestions for the Implementation of Servant Leadership

At the beginning of this research, there was some concern that the clergy and lay leaders might conceal the true position of things when it came to the issue of servant leadership practice in their dioceses. However, many of them, especially the lay leaders, acknowledged the lack of servant leadership in their dioceses and proffered solutions as to how it could become the leadership philosophy in the communion. Respondents identified several poor leadership skills that are linked to the recruitment, training, and exposure of the clergy and lay leaders. According to participants, many of the leaders are not adequately trained, and even those who are trained are not relevantly trained and so are unable to effectively communicate a clear message of the gospel. In some other cases they identified the politicization or tribalization of leadership positions without putting round pegs in round holes.

From the literature reviewed, the bane of leadership in African has been linked to a lack of training. During the All Africa conference of Churches held in 1964, they diagnosed the leadership challenge in Africa in this way: “The Christian Church in Africa is facing a major crisis. The way we deal with it will determine the part that Christians play in the Africa of tomorrow. We are not training a ministry that can meet the needs of Africa today. The church has failed to keep pace with the social revolution which it helped create” (Warren Max 2). Since then several other scholars have also observed that the church in Africa is facing “crisis in leadership” (Owen, 1965; Adeyemo, 1978; Mckinney, 1980; Talitwala, 1987; Elliston, 1988; John, 1990). A man can only give what he has. This is why Jesus employed and turned every opportunity into a theater where He constantly taught His disciples on all and every issue.

In order to see leaders adopt effectively the servant leadership style, then the communion must pay attention to training and retraining programs for its clergy and lay workers. This is akin to what the theological seminaries are teaching the postulants. It is the recommendation of the participants that it is time for the curriculum of these schools to be reviewed and overhauled so that they can meet the yearnings and aspirations of today's ministry needs and challenges, especially when it has to do with the issue of raising servant leaders. Even the lifestyle and character of the lecturers is put to question. Many of them, according to participants, see their work as a means of earning daily bread rather than as a calling. Therefore, they live amongst the postulants and negatively impact their lives, making more indelible marks on the hearts and lives of students who graduate and live not by what they have been taught but by what they have seen.

The essence of servant leadership is character formation. From the literature, while presenting his discourse on leadership and some of the characteristics and behaviors that produce effective leaders, James Hunter identified this with the character of the leader (47), and it is what human beings judge, not personality. According to Hunter, character is our moral maturity which enables leaders to be committed to doing the right thing; this explains why leadership is considered "character in action" (144). Furthermore, James Kouzes and Barry Posner affirm from their research, which investigated "what followers look for or admire in a leader" (1), that followers want "leaders who are credible and who have a clear sense of direction" (1). These are virtues that are character related, and this is why the communion must ensure that the lecturers that are sent to teach in the schools have what it takes in terms of character before they

are sent. One of the study respondents opined, instead of the lecturers managing the students they are damaging them.

It was also the opinion of respondents in chapter 4 that some of the leaders are shallow in their spirituality as some are not born again. They are spiritually immature, not called to the ministry, lack vision, and have no commitment. It is their recommendation that the communion needs to initiate movement toward revitalization and renewal of the leadership and, if possible, of all in the communion. Keith(2010) observed “that ‘servant’ is a fundamental, essential, continuing characteristic of a servant leader. If we are going to be servant-leaders, we need to start by being servants. That must be our true nature. That is who we really are” (110). This is the need of the hour in the communion.

In this study, participants observed that leaders in the communion are not role models to the young and upcoming leaders. They are often found hobnobbing with the rich and the high and mighty in society. The young leaders who are looking for mentors cannot go near these leaders. It is therefore the recommendation of the participants that deliberate efforts be made to raise mentors among the few who are servant leaders so that they can disciple and raise the yearning young leaders for the future. They also advised that books and other materials should be made available for these young ones so that they can develop or improve themselves. This way the communion would be raising future servant leaders who will become servants in their leadership approach and create a healthy and conducive environment within the workplace thereby enabling workers to become committed to their work and also derive satisfaction in their work (Jaramillo et al 351-365).

Ministry Implications of the Findings

The issue of leadership bears a critical relationship to the growth and performance of any organization, whether Christian or secular. It is for this reason that many organizations, including churches, are turning from autocratic leadership to servant leadership. The findings from this study show that there is a very strong awareness of servant leadership amongst participants and that the desire for its adoption is very strong too. Those that participated in the study are much more aware now than before of the lack of servant leadership practice in the communion. Having in some ways benefited in the study, they may be spurred to become change agents as they may spread the news through formal and informal occasions of interactions at conferences, synods, clergy school, and other gatherings. There is even a good chance that the bishops may eventually take the suggestions to their synod for implementation and adopt it as a working document for leadership development in the dioceses.

The various theological institutions now have a tool with which to raise young and upcoming generations of leaders. They may have been hesitating in the past, not very aware of the enormity of the problem. This material, which is both academic and spiritual, they should now be able to systematically address the problem. In fact, it can aid them in refashioning their curriculum and their instructions. Hopefully, change will begin to set in as these future leaders emerge on the scene with a completely new mindset. It is also hoped that as this study unveils the paucity of servant leadership in the communion the young and upcoming leaders will be challenged and spurred to action, implementing the same in their ministry settings. Serious issues have been raised regarding the selection and training of postulants. Hopefully, they will be

critically reviewed within the communion in keeping with biblical standards that will encourage optimum adoption of servant leadership. Issues of tribal influence in the recruitment of candidates who have no calling and are not even born again are very much antithetical to the adoption of servant leadership.

The various ways in which bad leaders have operated in the communion have been exposed in this study. Since it is most likely that some of them would have participated in either the questionnaire or interviews, it is likely that they were challenged in ways that may cause them to have a rethink and turn a new leaf. If they refuse to change, they at least understand that the communion is poised to raise new leaders who are going to be servant leaders and so their tenure may be in jeopardy.

As the teaching on servant leadership continues to grow amongst the clergy and lay leaders, it is hoped that its impact will trickle down to the congregation. It is hoped that through the wardens and various subgroup leaders the spirit of servant leadership can pass to colleagues with whom they work closely. Through this well laid out structure leaders are easily able, if they are willing, to infiltrate the entire church with desired changes. As members imbibe this new way of life the larger society of Nigeria, where church members play very important roles either in the world of politics or commerce, will begin to feel the positive impact. Presently the Nigerian society is bedeviled by corruption and maladministration, which runs contrary to servant leadership. Both the Christians and Muslims play prominent roles in this evil. Changes in the way Christians are now conducting themselves as servant leaders will help them each become a witness and light in the midst of deep darkness.

Limitations of the Study

This study was conducted amongst three diocesan bishops, the senior clergy of the three dioceses chosen, and some lay leaders from the same dioceses. Out of the 166 dioceses in Nigeria, three were purposively chosen as representative samples. It is possible that if more dioceses were covered the results could be different from these findings. Generalizing the findings of this research to include all the other dioceses, which this study did not cover, would be difficult.

This study concentrated only on the clergy and lay leaders without considering any additional lay members. The idea being that the study was concerned with the extent of adoption of servant leadership and that leaders are the ones meant to implement servant leadership. The study may have been enriched by the participation of the lay members.

Finally, as the researcher, I fear that the responses I got may have been influenced by my position in the church. Within the communion my position as an Archbishop puts me in a privileged position where I can reach anyone or request any information from anyone and they will oblige me. I am not sure if some of the participants may have tried to impress me by their responses to issues of servant leadership in the communion.

Unexpected Observations

Some of the unexpected observations were the suspicious way some of the clergy reacted to the research. At the initial stage, many of them felt reluctant and as if they were being put on trial with myself as an agent of the church sent to investigate them. It was not until their bishops came to explain to them that I was conducting an academic

research that they started volunteering themselves. I felt that their response runs counter to the intention of the study, which is supposed to assist their work and ministry and indeed the whole communion. Interestingly, the lay leaders were more than willing to participate in the research. At every diocese I had more of them volunteering than the number I needed. In fact, they showed that they are aware of the problem and so offered constructive ways by which servant leadership could be taught and grown in the communion.

Recommendations

The following recommendations are based upon the findings of this study so that servant leadership can become part and parcel of the life of the communion.

1. It is the finding of this study that the level of awareness of the servant leadership model is very high in the communion, while its adoption or practice is abysmally low. Responsible factors need to be identified so that ways and means through which the leaders in the communion can be made to see the need for and benefit of servant leadership can be implemented.
2. There is a need for the theological institutions to broaden their scope of teaching on leadership to include a servant leadership module.
3. All of the seminaries should work in synergy so that they develop the same materials for all the postulants. The same material can be used to conduct seminars and workshops for leaders that are serving in the communion to refresh, educate, and expose them to servant leadership model. This way the message will spread fast amongst both the leaders and would be leaders, including the lay members.

4. To enable the young and upcoming leaders to quickly embrace servant leadership, leaders who are servant leadership compliant should be identified and made to mentor these young and upcoming leaders who are yearning to be mentored. The communion should also invest in making resources like books, taped talks, and teachings available to these young ones. It will not be out of place if a diocese decides to establish a library and stock it with relevant materials on servant leadership. If this process can be replicated in all dioceses, it may be a matter of time, and the communion will most likely begin to see a new breed of men and women who have embraced servant leadership becoming leaders and taking over the helms of affairs of the communion.
5. The young and upcoming leaders should be able to freely gain access to their leaders so as to build relationships with them and also be supported by them in reaching their goals.
6. The spiritual life of the leaders must be paid serious attention. The communion can ensure that through various programs, retreats, seminars, and other opportunities clergymen can better their relationship with the Lord. A man, they say, can only give what he has. Knowledge of Christ as Lord and Savior should be the strong basis for recruitment into church leadership. This can be reviewed in the future to determine compliance.

Postscript

For this research my journey started with my desire to see that the Anglican Communion move towards the establishment of servant leadership model as its adopted leadership philosophy. I have always been an Anglican from birth as my father was an

Anglican clergyman who served the church until he was seventy. As a vicarage boy I witnessed how leaders were raised and trained as my father moved through the hierarchy of the church. I eventually felt led to join the pastoral ministry of the church. After graduating from a secular university, I was sent to a theological institution where I was trained. During the three years that I spent much of the lectures were on general issues of leadership. There was nothing that was taught on Christian formation or servant leadership. After my ordination, I desired to be mentored by my superiors under whom I served my curacy, but nothing of such happened. As I rose through the ranks and saw how leaders are fighting for position and competing for worldly goods and riches, it became clearer and clearer to me that what we need to reassemble the Lord Jesus Christ in our ministry is a servant leadership model of leadership.

The major challenge for me was how to see the young ones in our communion, who are yearning for credible leadership, can have proper leadership development. It seemed a daunting task. However, my fears were gradually allayed as I read books on servant leadership and watched the lives of some brethren. The readings, my interactions with my course mates, and lecturers at Asbury further strengthened my belief that it is a doable project.

I see the need for the communion to embrace servant leadership as its benefit will bring about change both in the denomination and in its members. Otherwise, if our young and upcoming leaders are not exposed early enough to servant leadership practices, the chances are that our communion may degenerate to a worse position than what it is now, and this will have a spill-over effect on the entire society of Nigeria. It is this quest that led me into this research.

The research has further spurred me to contribute my bit to the development of servant leaders in our communion as I now see it as the only way forward. With my present position as an Archbishop in the communion, my area of influence both in the church and the larger society has broadened, giving me more opportunity to raise, train, and mentor others, especially the young generation of leaders, to become servant leaders who will bear their influence not only on the church but also on the society at large.

APPENDIX A

**QUESTIONNAIRE ON SERVANT LEADERSHIP FOR BISHOP, CLERGY AND
LAY LEADERS OF CONAC**

INFORMED CONSENT LETTER

Dear Respondent,

My name is Edmund Akanya and I am conducting research toward the fulfillment of my Doctor of Ministry degree at Asbury Theological Seminary. My research is on the practice of servant leadership in three Diocese of Church of Nigeria (Anglican Communion) this study will help our understanding of leadership in our communion and the need to boost servant leadership model in raising young and up-coming leaders.

I have purposively chosen you among those I wish would fill out this questionnaire for this study. I therefore desire that you supply to the best of your knowledge, honest and sincere answers to the following questions. Your identity and answers will be treated with upmost confidentiality.

If you wish to be part of this study on your own free will and choice do sign this paper please. I do sincerely appreciate your choice to be part of this research.

Thank you and God bless

Edmund Akanya
*Asbury Theological Seminary,
Wilmore, Kentucky.*

Signature of Participant

Date Signed

**SERVANT LEADERSHIP INTERVIEWS WITH BISHOP, CLERGY AND LAY
LEADERS OF CONAC (SLI)**

INFORMED CONSENT LETTER

Dear Respondent.

My name is Edmund Akanya undertaking a Doctoral degree at Asbury Theological Seminary. I am presently conducting a research towards the fulfillment of my Doctor of ministry degree. I am researching on the practice of servant leadership in three Dioceses of Church of Nigeria (Anglican Communion) with the intention of identifying the best practices that would contribute to mentoring of young and up-coming leaders.

I have randomly chosen you as one of those I wish to interview. I therefore desire that you provide to the best of your knowledge, sincere and honest answers to the following questions. Let me assure you that your identity will be kept anonymous and your answers kept confidential in the care of this researcher and all records will be securely stored.

Kindly sign this paper to show that you agree to be in this study without any compulsion or force. I do appreciate your decision to be part of this study as your contribution will better our understanding of servant leadership.

Thanks and God bless.

Edmund Akanya
Doctoral candidate
Asbury Theological Seminary
Wilmore, Kentucky.

Signature of Participant Agreeing

Date Signed

APPENDIX B

Bio data/Demographic

Kindly fill each space as it applies to you:

- A. Age 18-23() 24-29() 30-34() 35-39() 40-45() 45 +()
- B. Are you a Deacon () Priest () Canon () Archdeacon ()
- C. How long have you been in this position?
0-2yrs () 2-4yrs () 5-7yrs () 8-10yrs () 10yrs + ()
- D. Which diocese are you from? _____
- E. Which of these are you in charge of?
Archdeaconry () Cathedral () Deanery () Parish Priest ()
- F. How long have you been in this position?
0-2yrs () 3-5yrs () 6-7yrs () 8-10yrs ()

Kindly tick from the following, the one that most accurately reflect your response to each of these questions:

1. In the communion members are expected to obey their leaders without question
Strongly agree () agree () disagree () strongly disagree ()
2. Leaders are often found to use their position to enforce compliance instead of seeking consensus and the conviction of members
Strongly agree () agree () disagree () strongly disagree ()
3. In the communion leaders are generally concerned about meeting the needs of the organization to meeting their own needs
Strongly agree () agree () disagree () strongly disagree ()
4. In the communion power is concentrated at the top and not shared
Strongly agree () agree () disagree () strongly disagree ()
5. The leadership often communicates a clear vision of the communion
Strongly agree () agree () disagree () strongly disagree ()
6. The leadership often put the interest of their workers first above their own
Strongly agree () agree () disagree () strongly disagree ()

7. The leadership would rather influence their followers positively than using their positional authority
Strongly agree () agree () disagree () strongly disagree ()
8. The economic system that leaders put in place maximizes their individual interest much more than collective interest
Strongly agree () agree () disagree () strongly disagree ()
9. Leaders encourage the development of those who serve under them
Strongly agree () agree () disagree () strongly disagree ()
10. As a leader, I have not paid particular attention to the practice of servant leadership style
Strongly agree () agree () disagree () strongly disagree ()
11. Leaders in the communion often reward members based on excellent performance
Strongly agree () agree () disagree () strongly disagree ()
12. Most leaders in the communion would entrust power to others as a way of developing up-coming leaders
Strongly agree () agree () disagree () strongly disagree ()
13. Leaders selflessly help others even if they have nothing to gain
Strongly agree () agree () disagree () strongly disagree ()
14. Leaders always listen with respect to their followers' suggestions even if they sound unreasonable
Strongly agree () agree () disagree () strongly disagree ()
15. Leaders in the communion see service as a primary function of leadership
Strongly agree () agree () disagree () strongly disagree ()
16. In the communion leaders take pride in the accomplishment of their subordinates
Strongly agree () agree () disagree () strongly disagree ()
17. In this communion subordinates are given the responsibility to make important decisions about their own job

Strongly agree () agree () disagree () strongly disagree ()

18. The leaders make other people's career development a priority or help them reach their goals.

Strongly agree () agree () disagree () strongly disagree ()

19. Leaders take time to talk to others on a personal level

Strongly agree () agree () disagree () strongly disagree ()

20. In the communion, leaders encourage group loyalty even if individual goals of members suffer

Strongly agree () agree () disagree () strongly disagree ()

21. Leaders intentionally models service to mentor others

Strongly agree () agree () disagree () strongly disagree ()

22. Leaders seek help from their subordinates and members if needed

Strongly agree () agree () disagree () strongly disagree ()

23. Leaders are uncomfortable if solely recognized as the representative leader for an accomplishment resulting from a group effort

Strongly agree () agree () disagree () strongly disagree ()

24. Leaders in the communion will publicly stand up for the rights of members in need

Strongly agree () agree () disagree () strongly disagree ()

25. Leaders in the communion always risk the consequences of failure in favor of allowing someone to try new ideas

Strongly agree () agree () disagree () strongly disagree ()

26. As a leader I am intentionally developing young leaders in the communion

Strongly agree () agree () disagree () strongly disagree ()

27. The communion is more focused on the elderly than on the development of young and up-coming leaders

28. Do you think there is effective servant leadership in the communion? Yes () No () If no, what factors do you think have been responsible for the lack of effective servant leadership practice in the communion?

29. How do you think the communion can improve its leadership situation?

30. Do you have any suggestions as to how we can implement this very important leadership style in our communion?

QUESTION GUIDE FOR SERVANT LEADERSHIP INTERVIEWS.

The following questions are meant to find out the extent of involvement of the church of Nigeria, Anglican Communion in effectively practicing servant leadership to the profit of young and up-coming generation of leaders.

1. What do you understand by leadership?
2. Within the communion, how do you think we are fairing in terms of leadership?
3. Within the hierarchy of our communion where do you think that servant leadership is not been practiced? And what reasons can you adduce for this?
4. What factors do you think have hindered our leaders from being effective servant leaders?
5. Can you suggest different ways by which servant leadership can be implemented in our communion?
6. What do you consider from your experience are the obstacles or bottlenecks that make the practice of servant leadership in the communion and particularly by you impossible?
7. Has servant leadership practice ever had an effect on you as a leader?
8. In what ways do you think that various bishops are intentionally developing the next generation of leaders in their dioceses?
9. What suggestions can you give for developing servant leaders in the communion?

APPENDIX C
SERVANT LEADERSHIP INTERVIEWS WITH THE CLERGY OF CON
(ANGLICAN COMMUNION)
LETTER OF INTRODUCTION

My Lord Bishop,

My name is Edmund Akanya, a doctoral candidate at Asbury Theological Seminary. I am conducting research toward the fulfillment of my Doctor of Ministry degree. My research is on the practice of servant leadership in three Dioceses of Church of Nigeria (Anglican Communion) with the intention of identifying the best practices that would contribute to mentoring of young and up-coming leaders.

I have chosen your diocese as one of those dioceses I intend to administer questionnaire and interviews among the clergy and some lay members for which I seek your permission. Please note that you are not under any obligation to respond to any or all of the questions on the questionnaire. Your participation and that of your clergy and members is absolutely voluntary and I appreciate your willingness to be part of this study.

I equally guarantee that your individual response will be kept confidential with me and all anonymous data will be kept electronically for a definite period of one year after my graduation from Asbury Theological seminary. A written reply to this request will be highly appreciated.

Yours Sincerely,

Edmund Akanya
Doctoral candidate
Asbury Theological Seminary
Wilmore, Kentucky

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