

## **Influence of Transformational Leadership on Activities of Indigenous Missionary Organization in Nigeria**

**Abayomi Timothy ODUNAYO**

Department of Politics and International Relations,  
Lead City University, Ibadan, Oyo State, Nigeria.  
[fayomot2017@gmail.com](mailto:fayomot2017@gmail.com), +2348059335904

**Dr. Adekunle Olusola OTUNLA**

Department of Mass Communication and Media Technology,  
Lead City University, Ibadan, Oyo State, Nigeria.  
[otunlad@yahoo.com](mailto:otunlad@yahoo.com), +234 8023354237

DOI: 10.56201/jpslr.v9.no3.2023.pg32.50

---

### **Abstract**

*Responses to Christian mission work in Nigeria have produced some expressions of faith which actively involved in mission work. This has led to formation of Indigenous Missionary Organizations (IMOs) to further carryout the task of Great Commission through transformational leadership. It was confirmed that the administration of the organizations differs one from the other and while some provides for smooth running and progress, abnormalities were sported in the wheel of progress of others and such challenges often pose threats to the growth of mission work. Therefore, this study examined five IMOs in relation to transformational leadership. The study adopted exploratory sequential research design. Sample for the study involved a total of 154 respondents and 2 principal leaders selected among the five IMOs. A duly valid research-designed instruments were used for data collection with  $r = 0.745$ . Data was analyzed using frequency counts, percentages, mean and regression analysis. Findings revealed that features of transformational leadership are highly prominent among the leaders of IMOs with empathy, integrity, self-awareness, motivation and visionary were highly regular. The Study concludes that denominational and mission organizational leaders possessed certain features of transformational leadership competencies which positively affect and impact leadership and mission activities among IMOs in Nigeria. Therefore, it is recommended that mission organization should employ leaders with qualities that can impact mission efforts.*

---

**Keywords:** Transformational leadership, indigenous missionary organizations, Christian mission work, Nigeria

---

## Introduction

The nineteenth century has been referred to as the Great Century of missions. This is because many missionary organizations were formed at this time, which initiated and intensified missionary works across the world, especially in Asia and Africa. A scholar observed that at the beginning of this period, Christianity was a European religion, but at the close of it, the gospel had been preached in almost every nation, as tens of thousands of missionaries were working across the world<sup>1</sup>.

This was sequel to the Great Evangelical Awakening, a revival of faith which started in Germany, but spread across Europe and America. This revival produced credible Christian leaders who aspired to see the gospel preached in every nook and cranny of the world. Consequently, many missionary societies were founded, which in later years made incursion into Africa as a continent and Nigeria as a nation. First were the Wesleyan Methodist Missionary Society (WMMS) and the Church Missionary Society (CMS) which came in 1842. Others followed in succession and by the close of that century many missionary outfits were already operating in Nigeria. One of these is the Baptist Mission which was led by Thomas Jefferson Bowen. He was sent into Nigeria by the Foreign Mission Board of the Southern Baptist Convention of America. Today, what Bowen started had metamorphosed into the Nigerian Baptist Convention with a mission organization of its own known as the Global Missions Board. Another prominent missionary society that follow the suite was Evangelical Church Winning All (ECWA).

In any indigenous missionary organization, leadership or transformational leadership and effective administration that meets the needs of the organization are essential. In other words, any improvement and progress that is bound to happen to any organization is a function of how that organization is being administered<sup>2</sup>. This implies that to achieve the goals and purpose of an organization, good leadership, excellent and effective administration must be put in place. This study therefore will examine the category as well as administration of selected indigenous missionary organizations, namely Global Missions Board of the Nigerian Baptist Convention; the Central Mission Board of the Redeemed Christian church of God (CMB of RCCG); the Calvary Production Ministry (CAPRO); Church of Nigerian Missionary Board of Church of Nigeria Anglican Communion and the Evangelical Missionary Society of the Evangelical Church Winning All (EMS of ECWA). Furthermore, the research will focus on the transformational leadership, effective administration, policy formulation and implementations of these mission organizations

However, reaction to missionary Christianity produced other expressions of the faith which culminated in the founding of other denominations. Some of these denominations had initiated missionary organizations of their own operating side-by-side with those of the missionary churches. With the work in the hands of natives, the researcher noticed that foreign support for missions had been eventually withdrawn. It then became imperative that leaders or policy makers in all these missionary organizations need to be transformational in their mind set, if the task of adequately fulfilling the mandate of the Great Commission must advance in Nigeria. This is the first thing that motivated the researcher. The second motivation is the burden researcher developed regarding capacity building for effective administration of mission works both at home and abroad. Capacity building is an investment most organizations such as mission organizations must invest in if they must produce good result.

Truly speaking, human resources remain the greatest assets of any organization and as such, a considerable amount of resources must be voted for development<sup>4</sup>. In the same vain, every

individual in an organization need development just as much as society. And so, training such intellectual capacities is essential to the organization and platform for the employees to groom their talents and knowledge must be created so that the goals of the organization can be achieved. Also, the researcher's interactions with the Missionaries in the class and exposure to mission conferences organized within and outside the walls of the researcher's denominations by sister's Mission Organizations, such as Christian Missionary Foundation (CMF), Calvary Production Ministry (CAPRO) propelled the researcher more to explore issues related to transformational leadership of indigenous mission organizations.

## **1.2 Statement of the Problem**

Indigenous missionary organizations had been actively involved in mission activities for over ten decades and some level of successes and achievements had been recorded. Invariably, leadership and administration are crucial need in any organization if it is to achieve desired goals and objectives that are commonly translated into vision and mission statement. This equally relevant to indigenous missionary organizations which enables them to effectively carry out the mission activities geared towards evangelization. However, it has been observed that some missionary organizations are often confronted with challenges in the area of leadership that formulates, promotes, implements and administers the mission policy statements that are directed at qualification for missionary engagements, staff recruitment, staff welfare, staff conducts among others. Though, there are studies on mission activities among the indigenous culture in Nigeria. However, little attentions have been paid to the indigenous missionary activities in Nigeria. Therefore, this study examined Selected Indigenous Missionary Organizations in Nigeria in relation to Transformational Leadership

## **Aim and Objectives of the Study**

The aim of this study is to examine the Selected Indigenous Missionary Organizations in Nigeria. In relation to Transformational Leadership: The specific objectives of the study is to:

- i. ascertain features of transformational leadership competencies among denominational and mission organizational leaders

## **Research Questions**

The following research question will be addressed in this study

- i. What are the features of transformational leadership competencies among denominational and mission organizational leaders?

## **Transformational Leadership**

Mission enterprise requires leaders who are resolute, vibrant, determined and visionary to champion the cause and such leaders must also possess the traits of transformational leadership. Transformational leadership is that which facilitates a redefinition of a person's mission and idea and also a renewal of their commitment and the restructuring of their systems for goal accomplishment (Zarei 2022 : 172-184). Transformational leadership is a relationship of mutual or joint stimulation and promotion that converts followers into leaders and may convert leaders into moral agents and this leadership expert submits that transformational leadership must be grounded in moral foundations. Furthermore, transformational leadership promotes capacity

building as well as development and brings higher levels of individual or follower's commitments to organizational objectives. [Sverdlik,&Oreg \(2022\)](#) opined that transformational leadership occurs when leaders widen and upraise the interests of their employees or followers, when they generate awareness and acceptance of the purposes and mission of the group, and when they stimulate employees to look beyond their own personal interest for the common good of the organization. This is also similar to the submission of another scholar that together, heightened capacity and commitment are held to lead to additional effort and greater productivity ( Kim &Tran 2022:34). Therefore, transformational leadership act as a strong bridge between the followers and leaders to develop clearer understanding associated with the motivational level, values and interest.

Additionally, Oyedokun (2017:60) alluded that transformational leaders empowered followers whose combined sense of effectiveness increased and had a positive impact on performance. These leaders empower followers to perform their duties independently and creatively and this empowerment leads followers to feel more effective and efficient, then this in turn leads to both greater commitments of follower as well as better group performance. Therefore, transformational leaders refer to as leaders who can transform the ideas of employees through inspiration, charisma, and a shared vision, such leaders have lots of energy and captivation and are able to inspire workforces to achieve the organizational visions and goals (Steven, Angela K & E. Tetteh 2022: 127-134). Moreover, transformational leaders elevate people from low levels of need to higher levels of need and these leaders can equally motivate followers in the organization to go beyond their own interests for some other collective purpose (Hernández & V. González 2023). This is in consonance with submission of Syahrani that transformational leaders are said to stimulate trust, admiration, loyalty as well as respect among the followers Syahrani et al. (2022). This simply means that this type of leadership requires that leaders engage with followers as people, rather than employee. Transformational leadership is also based on self-reflective changing of values and beliefs by the leader and their followers. From this emerges a key characteristic of transformational leadership. It is said to involve leaders and followers raising one another's achievements, principles as well as motivations to the points that might otherwise have been impossible Syahrani et al. (2022). When this is done in any organization, be it secular or spiritual; unity, peace and progress in the organization are inevitable. As leaders interact with followers, the synergies among them will result to tremendous creativity and better service delivery.

Begum et al. (2022) suggested that transformational leadership creativity affects followers and this increases followers' intrinsic motivation which stimulates creativity in them<sup>29</sup> and in the same way, Pham alluded that the intellectually stimulating transformational leader encourages followers to think outside of the box which primarily encourage follower's creativity and innovation by providing enabling environments that support followers' innovative and creative efforts Pham et al. (2023). So, transformational leaders promote higher levels of creativity, as a result of different thinking of group members, the extent, to which a leader is transformational, is measured in terms of his influence on the followers and the followers of such a leader should have trust, loyalty as well as respect in the leader and because of the qualities of the leader; followers are willing to work harder than originally expected (Gelaidand et al 2023). These concerns occur because the transformational leaders offer followers something more than just working for self-gain; the leaders provide followers with an inspiring mission and vision as well as giving them an identity that will make them deliver more. The leaders transform and motivate followers through his or her idealized influence, intellectual stimulation, inspirational motivation and individual

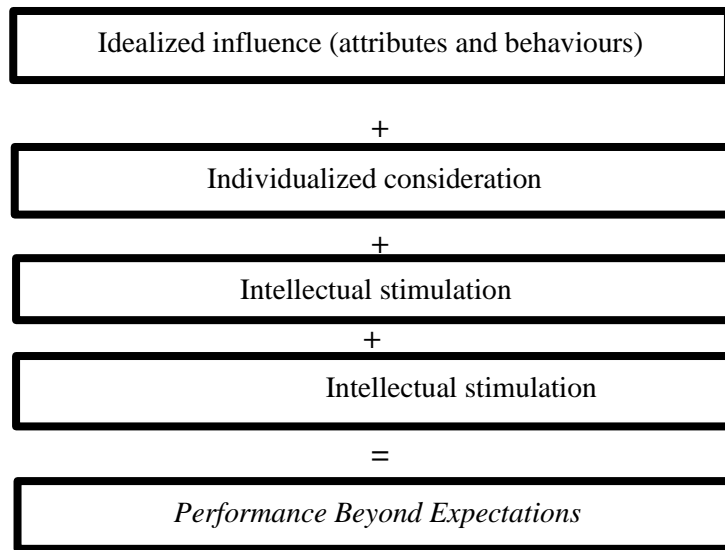
consideration. Additionally, transformational leaders encourage followers to develop new and unique ways to challenge the status quo and to alter the environment to support being successful. Moreover, Martinez & Leija (2023) summited that four factors or components make up transformational leadership<sup>32</sup> and these components are as follow:

**1. Idealized Influence:** This component is about building confidence and trust and providing a role model that followers seek to emulate (Blake et al, 2021). This is in agreement with the opinion of a notable transformational leadership scholars that leaders are admired, respected, and trusted<sup>34</sup> (Rabiul 2023). This simply means that, as trust, respect and admiration increase, the performance of the followers will be affected positively which will lead to upsurge in overall output of the organization.

**2. Inspirational Motivation:** This component is related to idealized influence but whereas charisma is held to motivate individuals, inspirational leadership is about motivating the whole organization to possibly follow a new idea. Transformational leaders make clear an appealing view of the future, offer followers the privilege to see meaning in their work, and challenge them with high standards and also to encourage followers to become part of the overall organizational culture and environment<sup>37</sup>. (Elkhwesky 2023) This is made possible through motivational speeches and conversations as well as other public displays of optimism and enthusiasm, highlighting positive outcomes, and stimulating teamwork<sup>38</sup>.

**3. Intellectual Stimulation:** This involves arousing and changing followers' awareness of problems and their capacity to solve those problems. Also, Hogevoid et al. (2023) submitted that transformational leaders believe the reality and hereby question assumptions and beliefs and encourage followers to be inventive and creative, approaching old problems in new ways. In other words, these leaders agree to the fact that problems must be approached in new ways by followers through formidable innovation and result-oriented creativity and they empower followers also by persuading them to suggest new and debatable ideas without fear of punishment or ridicule.

**4. Individualized Consideration:** This involves responding to the specific and unique needs of followers to make sure they are included in the transformation process of the group or organization (Adams et al. 2023). Also, Ravet-Brown et al. (2023) stated that people are treated individually and differently based on their talents, knowledge and performance and with the intention of allowing them to reach higher levels of achievement in the areas of their endeavour. This might take expression, for example, through expressing words of thanks or praise, fair workload distributions, and individualized career counseling, mentoring and professional development activities. Hence, to further buttress the concept of transformational leadership, Tian et al.(2022) alluded that together, the four main components of transformational leadership are mutually dependent; they must co-exist; and they are held to have a resultant effect that yields performance beyond expectation. Their additive effect of components of transformational leadership is summarized in this figure below.



**Fig 2.1 This is the additive effect of transformational leadership** (Ashish& Daleep : 2022).

### **Features of Transformational Leadership**

It is not an overstatement to say that an organization will make a meaningful impacts only when leaders in the hems of affairs are transformational and visionary; therefore transformational leadership must possess certain characteristics or features. A leadership scholar noted that a transformational leader exhibits qualities including the following: empathy, motivation, self-awareness and self-confidence (Chenxuan & Abeer :2022). Other essential qualities of leadership are discipline, vision, wisdom, decision making, courage, humility, integrity and sincerity, inspirational power, executive ability and therapy listening. No doubt, great leaders with certain features, characteristics or skills do what it takes to accomplish any goal that they set in their minds in order to improve and increase the quality of the services for the benefit of the staffs, the customers and the organization itself. Below are the essential features of transformational leadership according various scholars and these features are as follow.

**1. Empathy:** A psychologist emphasized that empathy is essential for leaders because it is positively related to the innate motivation of followers. It is helpful when solving problems in the workplace because empathy enables leaders to make immediate connections with employees and facilitates a more accurate assessment of employee performance, so as to yields better outcomes (Suprpto et al. : 2022). The necessity for empathy is increasingly vital in the workplace where shared vision and openness are critical factors for success and achievement. Consequently, possessing empathy helps leaders to understand their employees, such as understanding their pain and what it is like to be in their locations. Furthermore, empathy is an important feature or characteristic for successful leadership since leaders who have a high degree of empathy towards their employees are in a position to become more effective leaders and in the absence of this feature, leaders may not be able to connect with their people and inspire or motivate them towards achieving a shared vision, especially during difficult periods.

**2. Integrity:** Integrity is known to be a virtue that must be distinguished from moral actions. In other words, one can have integrity but can act immorally. As regard the concept of integrity, it has been proven that it is perceived as the pattern that aligns words with facts and therefore, integrity has been understood as the commitment to the values one assumes and the compliance with the promises made.

**3. Self-awareness:** Self-awareness is the ability to perceive the inner workings of the self as one interact and network with the world. This comprise awareness and reflection on physiological responses, emotions, thoughts, drives, needs as well as intuitive reactions. Self-awareness plays an important role in motivation (Supramanian et al : 2021). In other words, self-aware persons are honest with themselves and with others. They acknowledge how their feelings affect them and others around them so also the values and goals, they know where they are going and also the way.

**4. Motivation:** Bibi et al. (2020) alluded that motivation is very critical for employees so that the work that has been charged can be executed, as it should be per the company's operational standards. Motivation refers to the power that allows someone to act in the direction of a particular goal. Motivation usually determines the outcomes such as productivity, performance, as well as perseverance, and therefore a leader with transformational mindset would maximize every opportunity to motivate followers for better performance which will result to increase in productivity. Thus, transformational leaders are more concern about how intensity of efforts of followers will be increased so as to get the goals of the organization done rapidly and this is in correlation to the submission of an expert that motivation refers to as intensity of effort of an individual or group of individual to get the desired goals (Ifeanyi et al : 2021).

**5. Visionary:** Visionary refers to as individual with a strong image of the future and such visions aren't always accurate, sometimes, a visionary's ideas may either work brilliantly or fail miserably (Ilquimiche & Solis : 2022). Visionary is usually a positive word. Visionary comes from the word "vision" and a scholar defines vision as an entrepreneurial perception which reveals and points to something new and which sees beyond what is already being utilized to what is emerging and becoming invented (Korzynski et al. :2021). In other words, he stress further that a vision is also an empowering tool, which makes people proactive. Also, another scholar opined that vision speaks the language of the people, the organization employees, it is a communication means for the company to tell its own people, its clients and other parties about its prospects, interests, trust in the future and its way of doing business and an effective leader of any organization must possess this valuable characteristic (Korzynski et al. :2021). Therefore, continuous existence and relevance of any organization is a function of availability of visionary leaders.

### **Methodology**

This study presents the method employed for the data gathering in order to appropriately meet the set objective for the study.

### **Research Design**

This study adopted descriptive survey research design. The descriptive survey involves the collection of data that describes accurately and objectively the way things are in their present situation.

## **Population of the Study**

The population of this study included indigenous mission organizational leaders, field missionaries as well as mission minded pastors of the selected missionary organizations which include Global Mission Board (GMB) of Nigerian Baptist Convention, Central Mission Board (CMD) of Redeemed Christian Church of God, Calvary Production Ministries(CAPRO), Evangelical Missionary Society (EMS) of Evangelical Church Winning All and Church of Nigerian Missionary Board Church of Nigeria Mission Board (CNMB) of Church of Nigeria Anglican Communion.

## **Sample and Sampling Techniques**

Purposive sampling technique was adopted to select missionaries and their principal officers in the selected indigenous missionary organizations. The sample of the study consisted of one hundred and fifty four (154) respondents . Therefore, a total of one hundred and fifty four (154) respondents were purposively reached with copies of the questionnaire which included forty-seven (47) respondents from Calvary Production Ministries (CAPRO); twenty-one (21) respondents from Church of Nigeria Mission Board of Church of Nigeria Anglican Communion (CNAC); twenty-seven (27) respondents from Evangelical Missionary Society of Evangelical Church Winning All (ECWA); forty (40) respondents from Central Mission Board of Redeemed Christian Church of God (RCCG) and thirty-seven (37) respondents from Global Mission Board of Nigerian Baptist Convention (NBC). Also, in-depth interview was conducted for five (5) leaders from among the respondents represent each of the selected indigenous missionary organizations.

## **Research Instruments used**

The study employed the use of questionnaire and interview schedule as instruments for data collection. The questionnaire and interview schedule consist of questions relating to the objective of the research which the respondents are required to answer. The instruments was developed by researcher and used for data collection.

**3.4.3 Transformational Leadership Questionnaire and Interview Schedule (TLQIS):** This instrument was used to elicit responses from denominational and organizational leaders who are saddled with responsibilities of mission works and missionaries from selected indigenous Christian organizations in relation to features of transformational leadership regarding these items: a. Integrity of leaders; b. Leadership empathy; c. Leadership self-awareness; d. Motivation and e. Visionary

To ascertain the reliability of the research instrument a pilot study was conducted at Mission Aid Fellowship (MAF). Mission Aid Fellowship (MAF) was a mission organization with branch in Ibadan and her headquarters in Jos, Plateau State, Nigeria. The reliability of the instrument was tested using Cronbach's Alpha

## **Results and Discussion of Findings**



This chapter presents analysis and interpretation of data gathered according to the demographic characteristics and the research questions, regarding indigenous mission administration of the selected organization in Nigeria.

#### 4.1. Demographic Data Analysis

**Table 4.1a: Demographic Information of Respondents by Affiliation, Nationality, Station and Gender (N=) 154**

		N	(%)
Church Organizations	Calvary Production Ministries (CAPRO)	47	(28.4)
	CNMB of Nigeria Anglican Communion	19	(12.3)
	EMS of Evangelical Church Winning All	21	(13.6)
	CMB OF Redeem Christian Church of God	27	(17.5)
	GMB of Nigerian Baptist Convention NBC	40	(24.1)
	Total	154	(100.0)
Nationality	Nigerians	121	(96.0)
	Non-Nigerian	5	(4.0)
Status of Church/	Denominational Leader	9	9 (7.4)
	Organizational Leader	18	(14.9)
Mission Leaders and workers	Missionaries	73	(60.3)
	Mission Pastors with Passion	21	(17.4)
Gender	Male	115	(88.5)
	Female	18	(13.5)

Source: Fieldwork, 2023

**Table 4.1d: Demographic Information of Respondents by Tribe and State of Locations (N154)**

Tribe	State of Location/Service
Yoruba	63 (52.1) Oyo 21 (15.1)
Igbo/Ibo	18 (15.0) Osun 10 (7.2)
Hausa	5 (4.1) Kwara 10 (7.2)
Efik	3 (2.5) Ogun 8 (5.8)
Fulani	2 (1.7) Niger 7 (5.0)
Nupe	2 (1.7) Kogi 7 (5.0)
Kagoro	2 (1.7) Ondo 7 (5.0)
Angas	2 (1.7) Plateau 6 (4.3)
Izere/Afizere	1 (0.8) Kaduna 5 (3.6)
Aboh	1 (0.8) Abia 5 (3.6)
Ruku	1 (0.8) Enugu 5 (3.6)
Attap	1 (0.8) Edo 4 (2.9)
Kambari	1 (0.8) Ebonyi 3 (2.2)
Irogue	1 (0.8) Bauchi 3 (2.2)
Dukkaula	1 (0.8) Anambra 3 (2.2)

Tiv	1 (0.8)	Adamawa	3 (2.2)
Ibiobio	1 (0.8)	Kastina	3 (2.2)
Bro	1 (0.8)	Delta	3 (2.2)
Buji	1 (0.8)	Ekiti	3 (2.2)
Bamileke	1 (0.8)	Cross River	3 (2.2)
Taroh	1 (0.8)	Kebbi	2 (1.4)
Agbor	1 (0.8)	Lome	1 (0.7)
Moroa	1 (0.8)	West Region	1 (0.7)
Esan	1 (0.8)	Benue	1 (0.7)
Sanyawa	1 (0.8)	Cotonue	1 (0.7)
Mushere	1 (0.8)	Rivers	1 (0.7)
Yaoba	1 (0.8)	Imo	1 (0.7)
Goun	1 (0.8)	Akwa Ibom	1 (0.7)
Ijaw	1 (0.8)	Vengo	1 (0.7)
Chamba	1 (0.8)	TOTAL	
Ejagbam/Ekoi	1 (0.8)		
Koma	1 (0.8)		

**Table 4.1e: Representation of Non Nigerian Respondents**

Cotonue	1
West Region	2
Lome	2

**Source:** Fieldwork, 2023

The table 4.1a presents the characteristics of the respondents. There are five churches to which the respondents are affiliated to. Of which majority 47(30.5%) of the respondents leaders and workers from (CAPRO), followed by 19(12.3%) Anglican denomination. Likewise, 21(13.6%) from ECWA denomination; followed by 27(17.5%) respondents the Redeem Christian Church of God; while 40(26.0%) respondents from Baptist denomination. In summary, CAPRO 47(30.5%) and the Nigerian Batist Convention 40(26.0%) recorded the highest number of respondents

Again, regarding the title of the respondents in table, the result revealed that 9(7.4%) of the respondents were denominational leaders, while 18(14.9) were reported to be organizational leaders, and the majority 73(60.4%) of the respondents were missionaries, as well as 21(17.4%) were reported to be pastors with passion for mission. Likewise, majority 115(88.5%) of the total respondents were of the male gender and 18(13.5%) were of the female gender. Most respondents who attended to the instrument to solitcit for the provided information were of the male gender, and it could be inferred that probably male gender are more involved in mission-oriented activities than those of the other gender – female.

Table 4.1d presents the tribe of the respondents, majority 63(52.1%) of the respondents were of the Yoruba tribe; 18(15.0%) were of the Igbo/Ibo tribe; 5(4.1%) were of the Hausa tribe; and 3(2.5%) were of the Efik tribe. Likewise, 2(1.7%) respondents were of the Fulani, Nupe, Kagoro, and Angas tribes respectively; and 1(0.8%) of the respondent were respectively of the

following tribes; Izere/Afizere, Aboh, Ruku, Attap, Kambari, Irogue, Dukkaula, Tiv, Ibiobio, Bro, Buji, Bamileke, Taroh, Agbor, Moroa, Esan, Sanyawa, Mushere, Yaoba, Goun, Ijaw, Chamba, Ejagbam/Ekoi, and Koma.

Regarding the state of location of the respondents, Majority 21(15.1%) respondents were from Oyo state; 10(7.2%) respondents were respectively from Osun and Kwara States; 8(5.8%) respondents were equally from Ogun state. Also, 7(5.0%) respondents were from Niger, Kogi and Ondo states respectively; 6(4.3%) respondents were from Plateau state, and 5(3.6%) respondents were from Kaduna, Abia, and Enugu states respectively; and 4(2.9%) were from Edo state, while 3(2.2%) respondents were from the following states respectively; Ebonyi, Bauchi, Anambra, Adamawa, Kastina, Delta, Ekiti, and Cross River. Meanwhile, 2(1.4%) respondents were from Kebbi state, and 1(0.7%) respondent were from the following countries and states respectively; Lome, West Region, Benue, Cotonue, Rivers, Imo, Akwa Ibom, and Vengo.

**Research Question Three:** What are the features of transformational leadership competencies among denominational and mission leaders regarding Empathy, Integrity, Self-Awareness, Motivation and Visionary?

**Table 4.4a: Features of Transformational Leadership Competencies among Denominational and Mission Organizational Leaders: Empathy and Integrity.**

Statement	Reg.	Som.	Nev.	Mean.
<b>Empathy</b>				
1. Our organizational leaders easily relate with missionaries on the field	81 (54.0)	67 (44.7)	2 (1.3)	2.53
2. Our organizational leaders motivates missionaries towards goal achievement	96 (64.4)	50 (33.6)	96 (64.4)	2.62
3. Our organizational leaders identifies with missionaries' problems not minded problems that are involved	71 (48.3)	69 (46.9)	7 (4.8)	2.44
<b>Integrity</b>				
3. Our organizational leaders are committed to the values and promises made	99 (67.3)	39 (26.5)	9 (6.1)	2.61
5. Our organizational leaders possess contradicting character in execution of mission work	36 (24.3)	51 (34.5)	36 (24.3)	1.83

**Key:** R (Regularly): S (Sometimes): N (Never)

**Source:** Fieldwork, 2023

Table 4.4a reveals the responses of the respondents regarding the the features of transformational leadership competencies among denominational and mission organizational leaders. Regarding the empathy of leaders with mean value of 2.53, 81(54.0%) respondents reported that their organizational leaders easily relate with missionaries on the field regularly, but 67(44.7%) reported that they do that sometimes, while 2(1.3%) reported that they never do that at all.

Likewise, the statement that ‘Our organizational leaders motivates missionaries towards goal achievement’ is with a mean value of 2.62. Majority of the respondents 96(64.4%) reported that they motivates missionaries towards goal achievement regularly, while 50(33.6%) reported they do sometimes, but 96(64.4%) reported none. Likewise, the statement that ‘Our organizational leaders identifies with missionaries’ problems not minded problems that are involved’ is with a mean value of 2.44. Majority of the respondents 71(48.3%) reported they do regularly, while 69(46.9%) reported sometimes, but 7(4.8%) reported none. In summary, findings reveals that majority of the indicators for features of transformational leadership competencies for empathy (leaders’ relationship with missionaries 81(54.0%); motivation of missionaries by organizational leaders 96 (64.4%) among denominational and mission organizational leaders have regularly

Regarding the matter of integrity, the statement that ‘Our organizational leaders are committed to the values and promises made’ is with a mean value of 2.61. Majority of the respondents 99(67.3%) reported that their leaders are committed to the values and promises made regularly, but 39(26.5%) reported they sometimes do that, while 9(6.1%) reported they never do. Likewise, the statement that ‘Our organizational leaders possess contradicting character in execution of mission work’ is with a mean value of 1.83. Few of the respondents 36(24.3%) reported that their leaders regularly possess contradicting character in execution of mission work, but majority of the respondents 51(34.5%) reported that they do sometimes, while 7(4.8%) reported that they never do. In summary, findings reveals that only one indicator for integrity (commitment to values and promises 99(67.3%) among denominational and mission organizational leaders have regularly.

**Table 4.4b: Features of Transformational Leadership Competencies among Denominational and Mission Organizational Leaders: Self-Awareness, Motivation and Visionary.**

		Self-Awareness			
7.	Our organizational or denominational leaders have deeper understanding of themselves and others around them	73 (49.7)	64 (43.5)	10 (6.8)	2.43
8.	Our organizational or denominational leaders do take reasonable risk with firm understanding of their capacity	82 (55.0)	62 (41.6)	5 (3.4)	2.52
		Motivation			
9.	Our organizational or denominational leaders encourage mission field officers to act in the direction of the organization	115 (77.2)	32 (21.5)	2 (1.3)	2.80
10.	Our organizational or denominational leaders create in mission enthusiasm in missionaries to get the desired task done	102 (68.5)	44 (29.5)	3 (2.0)	2.66
		Visionary			
11.	Our organizational leaders point to something new beyond what is emerging	71 (48.6)	70 (47.9)	5 (3.4)	2.45

12. Leaders ensure that missionaries translate visions to reality actions	105 (70.5)	42 (28.2)	2 (1.3)	2.70
---	---------------	--------------	---------	------

**Key:** R (Regularly): S (Sometimes): N (Never)

**Source:** Fieldwork, 2023

Table 4.4b presents the responses of the respondents regarding self-awareness, the statement that ‘Our organizational or denominational leaders have deeper understanding of themselves and others around them’ is with a mean value of 2.43. Majority 73(49.7%) of the respondents reported that their leaders regularly have deeper understanding of themselves and others around them, but 64(43.5%) reported that they do sometimes, while 10(6.8%) reported that they never do. Similarly, the statement that ‘Our organizational or denominational leaders do take reasonable risk with firm understanding of their capacity’ is with a mean value of 2.52. Majority of the respondents 82(55.0%) reported that their leader regularly take reasonable risk with firm understanding of their capacity, but 62(41.6%) reported that they do sometimes, while 5(3.4%) reported that they never do. In summary, findings reveals that only one indicator for self-awareness (risk taking 82(55.0%) among denominational and mission organizational leaders have regularly

Regarding motivation of missionaries, the statement that ‘Our organizational or denominational leaders encourage mission field officers to act in the direction of the organization’ is with a mean value of 2.80. Majority 115(77.2%) of the respondents reported that their leaders encourage mission field officers to act in the direction of the organization, but 32(21.5%) reported that they do sometimes, and 2(1.3%) reported that they never encourage mission field officers to act in the direction of the organization. On the other hand, the statement that ‘Our organizational or denominational leaders create mission enthusiasm in missionaries to get the desired task done’ is with a mean value of 2.66. Majority 102(68.5%) of the respondents reported that their organizational or denominational leaders regularly create mission enthusiasm in missionaries to get the desired task done, but 44(29.5%) reported that they do sometimes, while 3(2.0%) reported that their organizational or denominational leaders never create in mission enthusiasm in missionaries to get the desired task done. In summary, findings reveals that all the indicators for features of transformational leadership competencies for motivation (encouragement of field mission officers 115(77.2%); creation of mission enthusiasm 102(68.5%) among denominational and mission organizational leaders have regularly

With regards to visionary, the statement that ‘Our organizational leaders point to something new beyond what is emerging’ is with a mean value of 2.45. Majority 71(48.6%) of the respondents reported that their leaders regularly point to something new beyond what is emerging, but 70(47.9%) reported that they sometimes do, while 5(3.4%) reported that their leaders never point to something new beyond what is emerging. Likewise, the statement that ‘Leaders ensure that missionaries translate visions to reality actions’ is with a mean value of 2.70. Majority 105(70.5%) of the respondents opined that their leaders regularly ensure that missionaries translate visions to reality actions, but 42(28.2%) reported that they sometimes do, while 2(1.3) reported that they never do. Again, findings reveals that only one indicator for visionary: translation of vision to reality 105(70.5%) among denominational and mission organizational leaders have regularly.

### Discussion of Findings

Finding on this research question focused on the features of transformational leadership competencies among denominational and mission organizational leaders and missionaries; majority of the respondents reported that all the indicators are related to the features of transformational leadership competencies as attested to by all the respondents reflected at different ratings, more so that the features make leaders to become change agent through drive, empathy, sense of purpose among others. This finding agrees with the submission of a scholar that transformational leaders display features comprising clear sense of purpose, value driven, high anticipations, perseverance, self-knowing, perpetual desire for learning, diligent, life-long learners, identify themselves as change agents, able to attract and motivate others, strategic, effective communicator. Others include strong role model, emotionally mature, courageous, risk-taking, unwilling to believe in failure, considerate of the personal needs of employees, able to deal with complexity, uncertainty and ambiguity (Krajcsak 2022).

As regards empathy, majority of the respondents reported that organizational leaders easily relate with missionaries on the field as well as motivate missionaries towards goal achievement. This agrees with the position of an author that empathy is crucial for leaders because it is positively related to the innate motivation of followers. It is helpful when solving problems in the workplace because empathy enables leaders to make immediate connections with employees and facilitates a more accurate assessment of employee performance, so as to yields better outcomes (Wong 2022). This is also in consonance with position of another author that achieving set goals in the organization as a leaders and followers become easier when leaders deem it fit to empathize with admirers, and in doing this, leaders will be able to connect with their people and inspire or motivate them towards achieving a shared vision, especially during difficult periods (Ovunda & Merue 2022).

Regarding integrity of denominational and mission organizational leaders, majority of the respondents attested that organizational leaders are committed to the values and promises made. This finding correlates with the submission of Ramos-Umaña (2023) that integrity is the most important principle for the creation of trust between leaders and followers in any organization, because it demands that the leaders saddled with responsibilities must be faithful to the values and promised made. Similarly, Crippen (2023) submitted that it has been proven that it is perceived as the pattern that aligns words with facts and therefore, integrity has been understood as the commitment to the values one assumes and the compliance with the promises made.

Also, regarding self-awareness, respondents shown that organizational or denominational leaders have deeper understanding of themselves and others around them and they often take reasonable risk with firm understanding of their capacity. This finding is in agreement with the postulation of Park et al.(2022) that self-awareness connotes having a deep understanding of one's emotions, strengths, weaknesses, needs, and drives. In other words, self-aware persons are honest with themselves and with others. It has tendency to influences leader-follower relationships by way of positive impacts on followers' dispositions, attitudes, behaviours, and performances. Therefore, leaders need to be confidence in themselves and also in the execution of the responsibilities given to them. A self-aware leaders listen to constructive criticism and feedbacks and always ready to adjust or correct where and when it is necessary. They understand their capacity, capability and behaviour or attitude. This further agrees with position of Szczepańska & K. Pietrzyka (2021) that leaders need to be self-aware so as to understand the extent to which their

own behaviour and attitude contribute to change making in an organization and of a truth, it a key component of leadership.

Regarding motivation, majority of the respondents attested that organizational or denominational leaders create mission enthusiasm in missionaries to get the desired task done and in the same way, they encourage mission field officers to act in the direction of the organization. This finding submits to the position of Siswadhi (2023) that motivation is very crucial for missionaries' performance. It is the power that allows someone to act in the direction of a particular goal. Also, Demircioglu, & Chen (2019) submitted that motivation is the existence of independence support that will make leaders especially pay careful attention to every decision that is meant to lead to the wellbeing of employees. As wellbeing of the missionaries are being catered for, this motivation positively affect the outcomes such as productivity, performance, as well as perseverance, and consequently a leader with transformational mind set would maximize this opportunity to motivate followers for better performance which will result to increase in productivity. Furthermore, some leaders in the organizations set up a structure of motivating staffs through various trainings, workshops and seminars to make their followers or staffs relevance in the discharge of their duties and these give the missionaries on the field better privilege to perform creditably well in the discharge of their mission thrust.

Again, regarding visionary, majority of the respondents reported that leaders ensure that missionaries translate visions and future goals to reality actions. This agrees with the position of Prestiadi (2022) that visionary leadership strives to provide leadership concepts that are able to formulate future goals and are accompanied by activities that fulfil the satisfaction through continuous improvement<sup>17</sup>. In the same vein, Prestiadi (2022) submits that visionary leadership connotes ability of leaders to create, formulate, communicate, implement and bring to realization the thoughts of all components of the organization that must be realized together<sup>17</sup>.

## **Conclusion**

During this research, it was concluded that both denominational and mission organizational leaders possessed certain characteristics of transformational leadership competencies which positively affect and impact mission activities. For empathy and integrity as features, the indicators are good relationship with field missionaries, motivation, and commitment. These features in denominational and mission organizational leaders produced tremendous transformation in mission work among indigenous missionary organization. Likewise, self- awareness, motivation and visionary as features, the indicators are deeper understanding, risk taking, encouragement of missionary, enthusiasm, and vision translation. Indeed, of a truth, the possession of these features by leaders has been a catalyst to the advancement of mission work among indigenous missionary organizations in Nigeria.

## **Recommendations**

Based on the findings of the study, below is the recommendations for the growth and development of indigenous missionary organizations through transformational leadership styles in five selected organizations in Nigeria.

1. While engaging leaders that will supervise the work of mission in these selected missionary organizations, leaders with transformational mindsets and behavioral evidence to support

their claim should be engaged. Their integrity, self-awareness, ability to motivate and inspire people with a shared vision of the future will be of good aid in the discharge of their duties.

2. Missionaries in these selected mission organizations should demonstrate total sense of dedication and commitment to the mission work. It is also imperative for them to shun any act that will be a hindrance to the conversion or growth of unbelievers and believers respectively.

## References

- Abuelhassan A.E. & AlGassim A., *How Organizational Justice in he Hospitality Industry Influences Proactive Customer Service Performance Through General Self-Efficacy*, **International Journal of Contemporary Hospitality Management**, Vol. 34 No. 7, 2202, pp. 2579-2596. <https://doi.org/10.1108/IJCHM-10-2021-1238>
- Adams D., L. M. Thien, E.C.Y Chuin & Semaadderi, *The elusive Malayan tiger 'captured': A systematic review of research on educational leadership and management in Malaysia*. **Educational Management Administration & Leadership**, 51(3), 673–692. [https://doi.org/10.1177/17411432219986971\(6\)](https://doi.org/10.1177/17411432219986971(6)), 2023, pp. 49-55.
- Aldijana B., H. Bruch & M. Černe, *Context is key: The Joint Roles of Transformational and Shared Leadership and Management Innovation in Predicting Employee IT Innovation Adoption*, **International Journal of Information Management**, Volume 66, 2022, 102516, ISSN 0268-4012, <https://doi.org/10.1016/j.ijinfomgt.2022.102516>.  
<https://www.sciencedirect.com/science/article/pii/S0268401222000500>)
- Ashish T. & P. Daleep. *Transactional Leadership Style and Organizational Performance: The moderating role of emotional intelligence*. **Parikalpana KIIT Journal of Management**, Volume : 18, Issue : 1,2022. DOI : [10.23862/kiit-parikalpana/2022/v18/i1/212345](https://doi.org/10.23862/kiit-parikalpana/2022/v18/i1/212345)
- Begum S, E. Xia, F. Ali, U. Awan, U. & M. Ashfaq, *Achieving Green Product And Process Innovation Through Green Leadership and Creative Engagement in Manufacturing*, **Journal of Manufacturing Technology Management**, Vol. 33 No. 4, 2022, pp. 656-674. <https://doi.org/10.1108/JMTM-01-2021-0003>
- Bibi S., A. Khan, Hizar Hayat & F. Tahir, *Do hotel employees really care for corporate social responsibility (CSR): a happiness approach to employee innovativeness*, *Current Issues in Tourism*, 25:4, 541-558, DOI: [10.1080/13683500.2021.1889482](https://doi.org/10.1080/13683500.2021.1889482)
- Blake A. B., V. H. Luu, & O. V. Petrenko. *Let's agree about nice leaders: A Literature Review and Meta-Analysis of Agreeableness and its Relationship with Leadership Outcomes*, **The Leadership Quarterly**, Volume 33, Issue 1, 2022, 101593, ISSN 1048-9843, <https://doi.org/10.1016/j.leaqua.2021.101593>.  
(<https://www.sciencedirect.com/science/article/pii/S1048984321000989>)
- Chenxuan C., & H. Abeer, *Management Gender Diversity, Executives Compensation and Firm Performance* **International journal of accounting and information management**, 31 Jan 2022, Vol. 30, Issue 1, pages 115 – 142 18347649 [10.1108/IJAIM-05-2021-0109](https://doi.org/10.1108/IJAIM-05-2021-0109)
- Crippen S.A., *Adaptive Leadership and Crisis Management* , Doctoral thesis, Bethel University. Spark Repository. 2023, <https://spark.bethel.edu/etd/936>



- Demircioglu M.A., & C. A. Chen, *Public employees' use of social media: Its impact on need satisfaction and intrinsic work motivation*. *Government Information Quarterly*, 36(1), 2019, pp 51-60. <https://doi.org/10.1016/j.giq.2018.11.008>
- Eman G., A. Hernández & V. González-Roma, *Charismatic Leadership, Intra-Team Communication Quality, and Team Performance: The Role Of Average Leadership Perceptions and their Homogeneity*. **European Management Journal**, 2023, ISSN 0263-2373, <https://doi.org/10.1016/j.emj.2023.04.011>.  
<https://www.sciencedirect.com/science/article/pii/S0263237323000531>)
- Gelaidan H. M., A.K. Al-Swidi, & M.A Al-Hakimi, *Servant and Authentic Leadership as Drivers of Innovative Work Behaviour: The Moderating Role of Creative Self-*  
*Høgevold N.M., R. Rodríguez, C. Otero-Neira, & G. Svensson, Benchmarking Meta-Analytical Conceptualizations of B2B Seller Skills Against Empirical Evidence in Services Firms*, **Benchmarking: An International Journal**, 2023, Vol. ahead-of-print No. ahead-of-print. <https://doi.org/10.1108/BIJ-10-2021-0598>
- Khan M.R., *A Critical Analysis Of Elon Musk's Leadership in Tesla motors*. *J Glob Entrepr Res* 11, 2021,pp. 213–222. <https://doi.org/10.1007/s40497-021-00284-z>
- Kim Quy H.T, M. D. Tran,& T. M. Dinh, *How transformational leadership, workplace spirituality and resilience enhance the service recovery performance of FLEs: a theoretical integration of COR theory and SDT*. **Journal of Organizational Effectiveness: People and Performance**, Vol. ahead-of-print No. ahead-of-print. <https://doi.org/10.1108/JOEPP-11-2022-0346>
- Krajcsák Z., *Modelling organizational conflict processes: the organizational value of employee commitment and the moderating role of transformational leadership*, **Journal of Modelling in Management**, Vol. 17 No. 2, 2022, pp. 746-763. <https://doi.org/10.1108/JM2-08-2020-0221>
- Lan J.,C. Wong, & I.A Wong, *The role of knowledge sharing in hotel newcomer socialization: a formal intervention program*, **International Journal of Contemporary Hospitality Management**, Vol. 34 No. 6, 2022, pp. 2250-2271. <https://doi.org/10.1108/IJCHM-10-2021-1311>
- Martinez S.A. & N. Leija, *Distinguishing Servant Leadership from Transactional and Transformational Leadership*. *Advances in Developing Human Resources*, 0(0). <https://doi.org/10.1177/15234223231175845>, 2023
- Mohammed A. A.,& H. AL-Abrow., *The Impact Of Empowering and Transformational Leadership on Organizational Performance and Innovation: The Mediating Role Of Shared Leadership and Moderating Role Of Organizational Culture in the Iraqi Healthcare Sector*, **International Journal of Organizational Analysis**, 2022Vol. ahead-of-print No. ahead-of-print. <https://doi.org/10.1108/IJOA-08-2022-3380>
- Nmadu T.M *Managing Human Resources in the 21<sup>st</sup> Century and Beyond: Context and Concept* (Plateau: African Christian Textbooks 2012) 2-6
- Ovunda O. P. & E. O. Merue, *Psychological Capital and Employee Involvement Among Money Deposit Banks In Port Harcourt*. **Nigerian Journal of Management Sciences** Vol. 23, Issue 2 August 2022
- Oyedokun GE. , *Fundamentals of Leadership*, Lagos: ASCOS Publishers, 2017,60

- Park J. J., M. Handley, D. Lang., & M.A. Erdman, *Engineering leadership development: Contribution of professional skills to engineering undergraduate students' leadership self-efficacy*. **International Journal of Educational Methodology**, (1), 2022, pp 69-80. <https://doi.org/10.12973/ijem.8.1.69>
- PhamH, T. Pham, H. Truong Quang, & C. N. Dang, C.N. *Impact of transformational leadership on green learning and green innovation in construction supply chains* **Engineering, Construction and Architectural Management**, Vol. 30 No. 5, 2023, pp. 1883-1901. <https://doi.org/10.1108/ECAM-05-2021-0379>
- Prestiadi D. & W. Zulkarnain, Raden Bambang Sumarsono. *Visionary Leadership in Total Quality Management: Efforts to Improve the Quality of Education in the Industrial Revolution 4.0*, DOI: [10.2991/coema-19.2019.40](https://doi.org/10.2991/coema-19.2019.40) (accessed November 16, 2022).
- Rabiul M. K., F.M. Shamsudin, T.F. Yean,& A.K. Patwary, *Linking Leadership Styles to Communication Competency and Work Engagement: Evidence from the Hotel Industry*, **Journal of Hospitality and Tourism Insights**, Vol. 6 No. 2, 2023, pp. 425-446. <https://doi.org/10.1108/JHTI-09-2021-0247>
- Ramos-Umaña, *Leonardo FILOSOFÍA DEL DESEO 3: ARISTÓTELES Y LA PROAÍRESIS. Eidos* . Jan-Jun. 2023, Issue 39, p38-73. 36p.
- Ravet-Brown T.M, M. Furtner, & A. Kallmuenzer, A. *Transformational and Entrepreneurial Leadership: A Review of Distinction And Overlap*. *Rev Manag Sci* ,2023. <https://doi.org/10.1007/s11846-023-00649-6>
- Rodriguez R., M. Roberts-Lombard, MN. M. Høgevoid, & Svensson G, *Organisational and Environmental Indicators of B2B sellers' sales performance in services firms*, **European Business Review**, Vol. 34 No. 4, 2022, pp. 578-602. <https://doi.org/10.1108/EBR-05-2021-0123>
- Siswadhi F., *The influence of transformational leadership and organizational capital on knowledge management with knowledge sharing as a moderating variable*. **Dinasti International Journal of Management Science**, 4(5), 2023, 970-980. <https://doi.org/10.31933/dijms.v4i5.1877>
- Steven W., L. Diane, M. K. Angela K & E. Tetteh, *Leadership and Culture in Ghana's Tourism and Hospitality Industry: The Impact of Transformational Leadership on Job Satisfaction in an Emerging Economy*. **Journal of Leadership, Accountability & Ethics** . 2022, Vol. 19 Issue 1, p127-134. 8p.
- Supramanian K., R. Shahrudin & M. Sekar, *Emotional Intelligence Using Ability Model in Context of Nursing and its Impact on End-Stage Renal Disease Patients: A Narrative Review*. **International Journal of Current Research and Review** 2021 DOI: <http://dx.doi.org/10.31782/IJCRR.2021.131609>
- Suprpto V. H., I. N. Pujawan & R. S. Dewi, *Effects of Human Performance Improvement And Operational Learning on Organizational Safety Culture and Occupational Safety and Health Management Performance*, **International Journal of Occupational Safety and Ergonomics**, 28:4, 2022, 2455-2467, DOI: [10.1080/10803548.2021.2002571](https://doi.org/10.1080/10803548.2021.2002571)
- Sverdlik N., S. Oreg & Y. Berson. *The power of benevolence: The Joint Effects Of Contrasting Leader Values On Follower-Focused Leadership and its Outcomes*. **Journal of Organizational Behaviour.**, First published: 12 April 2022 <https://doi.org/10.1002/job.2627>

- Syahrani, Rahmisyari, Parwoto, Adiyono, Rizal Bakti, & Sri Hartono. The Influence Of Transformational Leadership and Work Discipline on the Work Performance Of Education Service Employees. **Multicultural Education**, 8(01), 2022, pp 109–125. <https://Www.Mccaddogap.Com/Ojs/Index.Php/Me/Article/View/26>
- Szczepańska A. & K. Pietrzyka, *The COVID-19 epidemic in Poland and its influence on the quality of life of university students (young adults) in the context of restricted access to public spaces*”. **Journal of Public Health** (Berl.) (2021). <https://doi.org/10.1007/s10389-020-01456-z>
- Tian, Hongyun I. Shuja; & A. Shamim, *Exploring Predictors of Innovation Performance of SMEs: a PLS-SEM approach*, **Employee Relations** ISSN: 0142-5455 Article publication date: 21 March 2023 SSN: 01425455 DOI: [10.1108/ER-02-2022-0078](https://doi.org/10.1108/ER-02-2022-0078)
- Z. Elkhwesky, I. E. Salem, & H. Ramkissoon, *A Systematic and Critical Review of Leadership Styles in Contemporary Hospitality: A Roadmap and a Call for Future Research*", **International Journal of Contemporary Hospitality Management**, Vol. 34 No. 5, pp. 1925-1958. <https://doi.org/10.1108/IJCHM-09-2021-1128>
- Zarei M., *Servant Leadership in Marketing: A Critical Review and a Model Of Creativity-Effects*, **Journal of Business Research**, Volume 153, 2022, Pages 172-184,ISSN 0148-2963, <https://doi.org/10.1016/j.jbusres.2022.08.013>.