Adaptivity of Church Leadership: A Case of Two Pentecostal Churches in Mwinilunga District of Zambia

Mulutula Kenneth[1], Malvern Kanyati[2]

[1,2]Department of Social Science, School of Postgraduate Studies and Research, Rockview University, Lusaka Zambia

Abstract

Transition in churches has propelled the atmosphere of conflicts which exerts pressure on leadership for years now. This brings about a ball in the court of leaders; each leader catches new dimensions and revelation as the world is dynamic. Christianity as a religion is sub-divide into branches, then into denominations (or schools) and finally congregations; this reflects the multiple ways in which religious ideas and experiences get played out by society with different understandings, temperaments, cultural, historical and personal histories. Adaptive challenges are typically grounded in the complexity of values, beliefs, and loyalties rather than technical complexity and stir up intense emotions rather than dispassionate analysis. Hence, this proves to be impossible for authorities to solve an adaptive challenge by issuing a directive or bringing together a group of experts, because the solutions to adaptive problems lie in the new attitudes, competencies, and coordination of the people with the problem itself. The purpose of this study was to investigate the causes of adaptive challenge in church Leadership in religious transition in Mwinilunga churches. The objectives were to assess the resilience of church leaders and their capacity to engage in problem-solving in the midst of adaptive pressures; to determine the gap between espoused values and behaviour in church leadership during religious transition. A descriptive survey method was employed in which a structured interview guides and questionnaires were used to collect data from a sample of 50 respondents. The respondents consisted of 10 Pastors, 10 Church Elders, 10 Deacons, and 20 church members. The findings revealed that leaders lacked resilience and capacity to engage in problem- solving in the midst of adaptive pressures that they faced during the transition – constitution amendment. The relationship between the espoused values and behaviour in church leadership during religious transition was parallel – there existed a wide gap. The study also revealed that leaders did not share the burden of keeping work at the centre of the people's attention and lacked critical qualities. Based on the findings of the study, the following recommendations were made; Leaders need to develop policies and critical qualities to effectively govern their ministries and organisation to reduce on ignorance and as well prevent try and error in leadership. Church organisation or ministries should embrace strategic planning in the running of religious activities. During adaptive challenges leaders should depend on God who manifests his glory through the instrumentality of wisdom and be exemplary and play a vital role as the salt and the light of the world.

Keyterms: Adaptive Challenge, Church Leadership, Religious Transition.

1. Introduction

Adaptive challenge is multi-dimension concept and it is a vivid wave in religious transition in Mwinilunga churches. There has been a clear gap between values the church leaders stand for and the reality they have faced in the transition. Most churches in Mwinilunga are characterized with splitting from other churches in a short interval. Constitution, new revelations and new dimensions of operation has been pivotal in the transition.

The churches in Mwinilunga have gone several phases of transition since their split from CMML. Christian Fellowship of Zambia was the church that emerged out of CMML. The church was led by Gordon Suckling with revelation of charismatic 1982.The new church established new roles, social networks and adaptation of new culture of church operation. In 1994 New Covenant and Christian Community Church broke away splitting CFZ into NCC and CCC. NCC was led by Roma Nyakambumba as the over seer. The later was led by Gordon Suckling with his assistant Watson Chilapu.

 Some few years later, NCC was renamed as NCCI for international expansion since there were extension church branches in Angola and Congo DR. CCC also expanded internationally and within Zambia. However, after some years later, CCC started experiencing conflicts again which affected the stability and growth of the church. This led to the splitting the church into CCC Old Constitution and CCC New Constitution. Through this transition from CMML to current selected churches, several issues have transpired causing huge divisions and separations. These churches and among themselves have been characterized taking one another to courts of Law because of the disagreement on introduction of the new constitution in the church by the top leader, Mr. Watson Chilapu. The church split since there was no concerted vision – the new developments in the document has brought about persistence tension among church members. Both CCC Old Constitution and CCC New Constitution have resorted to seek justice even from the police. Today the Old constitution has even changed back to Christian Fellowship of Zambia (CFZ).

CMML split again leading to another church formation called Christian Brethren. Therefore, leadership of these churches has continued to have different revelations on how to proceed in running of their churches. In this case, the meeting point within their churches becomes obscure.

Transition in churches has engulfed conflicts which exerts pressure on leadership. This brings about a ball in the court of leaders; each leader catches new dimensions and revelation as the world is dynamic. Hence, studies show that conflict is inevitable in groups and organizations, and it presents both a challenge and a true opportunity for every leader; conflict involves opposing forces, pulling in different directions. Many people believe that conflict is disruptive, causes stress, and should be avoided Hocker (2016). For example, Christianity as a religion is sub-divide into branches, then into denominations (or schools) and finally congregations; this reflects the multiple ways in which religious ideas and experiences get played out by people with different understandings, temperaments, cultural, historical and personal histories Arthur (2014). Revelation is always a growing process and in the Old Testament it was a development in deed and word, a salvific history, directed to the final stage, the mystery of Christ Ronald (2015).

Adaptive challenges are difficult because their solutions require people to change their ways. Unlike known or routine problem solving for which past ways of thinking, relating, and operating are sufficient for achieving good outcomes, adaptive work demands three very tough, human tasks: figuring out what to conserve from past practices, figuring out what to discard from past practices, and inventing new ways that build from the best of the past; many people apply solutions that have worked in other situations in

the past but fail to take sufficiently into account the value-laden complexity of the new problem situation Ronald (2015).

In a biblical view of conflict, Ken (2014) contends that many of the problems associated with the escape and attack responses to conflict can be prevented if you learn to look at and respond to conflict in a biblical way. In his Word, God has explained why conflicts occur and how we should deal with them.

Statement of a problem

A church of God is said to be balanced and exemplary in conduct with principles that propel them to seek the whole truth to develop character, habits, thought patterns and shape their daily decision to stand in the adaptive pressures. Apostle Paul in Romans 12:20 says: "If your enemies are hungry, feed them; if they are thirsty, give them a drink; for by doing this you will make them burn with shame. "While in 1Corinthians 6:1 says, when one of you has a complaint against another, how dare you go to court to settle the matter in front of wicked people? Why don't you settle it in front of God's holy people?

To the contrary, some churches that have a relationship of brotherhood have resorted taking each other to courts and police to resolve challenges within their churches. Instead it is the church to provide solution to society especially in terms of morals.

COURT PROCEEDING FOR NEW AND OLD C.C.C CONSTITUTION

DATE	PURPOSE	COURT	CCC-OLD CONSTITUTION LOYER	CCC-NEW CONSTITUTION LOYER	RESOLUTIONS
06.06.2013	Interim injunction	High court	William &Nyirenda company	Milner & Sons advocates	Affidavit sworn-in by CCC-New Constitution
22.06.2013	1st appearing – expert order	High court	William &Nyirenda company	Milner & Sons advocates	---------------------------------------
13.01.2014	Ruling	High court	William &Nyirenda company	Milner & Sons advocates	Defendants restrained from main church or implementing 5th and 6th July, 2108 resolution
18.09.2014	Ruling	High court	William &Nyirenda company	Milner & Sons advocates	Committal proceeding – CCC Old Constitution fail to provide evidence. Cost remained in cause order
29.01.2016	Judgement	High court	William &Nyirenda company	Milner & Sons advocates	1. New constitution accepted as legally amended.

					2. International meeting held by defendants was declared illegally done 3. Expulsion executed by defendants was not done according to the constitution
29.01.2016	Appeal to supreme court by defendants	Supreme court	William &Nyirenda company	Milner & Sons advocates	--
27.12.2018	Final Judgement	Supreme court	William &Nyirenda company	Milner & Sons advocates	1. Meetings by applicants and others had no legal validity 2. An appeal for defendants failed according to law.

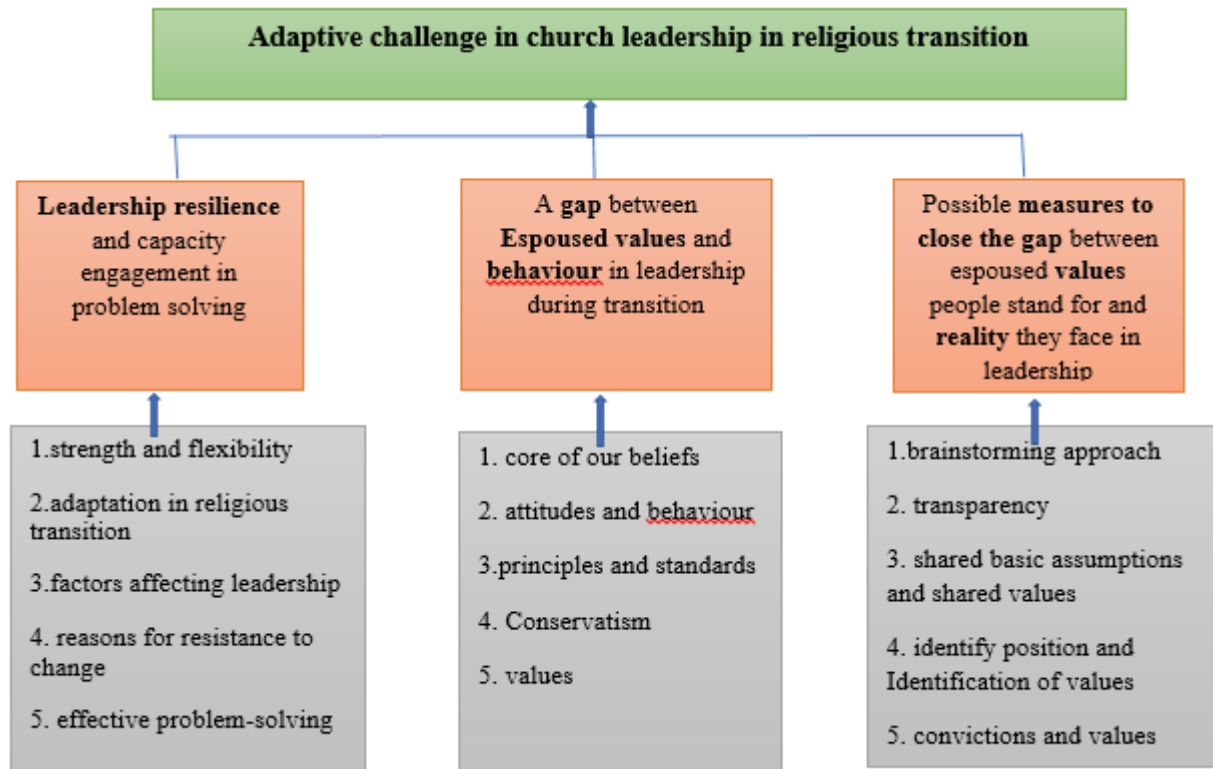**Source: CCC court proceedings**

1.2 The purpose of the study

The purpose of this study is to investigate the causes of adaptive challenge in church Leadership in religious transition in Mwinilunga churches.

1.3 Specific objectives

1. To assess the resilience of church leaders and their capacity to engage in problem-solving in the midst of adaptive pressures.
2. To determine the gap between espoused values and behaviour in church leadership during religious transition.
3. To identify measures that can help to close the gap between values people stand for and reality that they face in church leadership.

1.4 Conceptual Framework

Conceptual framework is a model of how one theory makes logical sense of the several factors that have been identified as important to the problem Adam & Kamuzora (2008). The study focuses on two main variables that form the conceptual framework (Independent and dependent variables). The conceptual framework is shown below:

Adaptive challenge in church leadership in religious transition

Leadership resilience and capacity engagement in problem solving	A gap between Espoused values and behaviour in leadership during transition	Possible measures to close the gap between espoused values people stand for and reality they face in leadership
1.strength and flexibility	1. core of our beliefs	1.brainstorming approach
2.adaptation in religious transition	2. attitudes and behaviour	2. transparency
3.factors affecting leadership	3.principles and standards	3. shared basic assumptions and shared values
4. reasons for resistance to change	4. Conservatism	4. identify position and Identification of values
5. effective problem-solving	5. values	5. convictions and values

Source: Author 2019

1.5 Significance of the study

The study provides vital information on the leadership adaptation so as to adequately enable key stakeholders the full understanding of the implications. This then will give the stakeholders the necessary skills to thrive in a new environment or challenging environment as to take the best of their tradition, identity and history in the course of transition. The study could be useful to add value to the already existing literature on the topic under study and also fill the gap between values people stand for and reality that they face in church leadership. The study finding could also be used by some church organizations or ministries as they plan for church administration.

2. Literature review

2.1 Leadership resilience and capacity engagement in problem solving in the midst of adaptive pressures

Resilience is the ability to regain balance following exposure to an adverse event or events and leaders often face challenges and crises that test the strength and flexibility of their systems and resources Southwick (2014). However, the primary goal of leadership resilience is to build on knowledge, skills and behaviours thus enabling leaders to make responsible and safe choices as well as prepare them for setbacks and stress adaptation in religious transition. Leaders need to be aware of the different kinds of development and the impact they have on their leadership such as paradoxical factors, environmental factors, emotional factors, different cultures and religious backgrounds, new revelations and the rapid new religious dimensions in the religious circles.

Leadership resilience equips leaders to deal with all issues covering not only church leadership and administration but also human rights, gender equality, communication skills and respectful relationships.

Besides, resilience is cardinal because when leaders become innovative they are shaped into good observers and diagnosticians where by intervening and masterminding change that addresses current problems and anticipates future challenges, also becoming valuable to the church organization to reduce potential harm and to overcome more challenges Masten (2014). One of the God's servants, Ezekiel demonstrates the resilience skills of leadership. He served as a prophet in the most difficult time in the history of Israel. He was a leader with backbone and conviction to manage a stubborn group with perpetual opposition. He was able to lead off of a vision even in times of rough transition and compelled people with the truth. He stood between God's intentions and people's challenges.

Church leaders are more likely to make informed decisions about their adaptive capacity in solving problems in the midst of pressure. Hence, by becoming resilient leader creates a strong social network that replaces social disunity and unstable social support Yehuda (2014). More importantly, resilience in leadership helps in educating every individual in leadership about different transitions by minimizing fear to change and fear to failure and also creating awareness among leaders about good understanding of reasons for resistance to change in this dynamic world. Church leadership is governed by the wisdom and instructions of God to perceive the words of understanding. The instructions of God are of wisdom, justice, judgement and equity.

Consequently, resilience becomes a stepping stone into effective problem-solving where individuals are compelled to step out of their usual thinking style and flow into comprehensive thinking. Cicchetti (2013) postulates that application of problem-solving process must be avoided in case of Maslow' hammer in a workshop where it is tempting if the only tool available is hammer to treat everything as a nail.

2.2 A gap between Espoused values and behaviour in leadership during transition

Espoused values can be described values that one thinks to be important and meaningful and guide how one behaves; they are principles and standards that guides one's behaviour. In addition, espoused values are considered to be cardinal by any organisation in their missions and vision statements Auster et al (2013). Hence, these values can be micro-macro concepts where at micro level of the individual, values define as the purpose of life; signifying the wants, preferences, desires, likes and dislikes for particular things, situations and exhibits opinions about what is right, fair, just, desirable and cardinal to human functioning, as they are at the core of our beliefs and affect our attitudes and behaviour Colman et al (2016). However, this is macro at the level of society, values are a foundation to what is called culture; just as social values shape behaviour through customs, mores, socialization in the family, the law, and education; in the same way, in organizations, institutionalized values shape mission, goals, vision, policies, style of management, practices, and so forth Braga et al (2015).

In religious organisation principles and standards emanates from what is set for a particular belief such as doctrines or dogma, constitution and religious experience and culture. Hence, church leadership become eminent as they shaped by these standards and principles their congregations. After a spell of time, in this dynamic world individuals would not perceive issues in the same way as in the past. The word of God may not change but doctrines or dogma, constitution and religious experience and culture are reliable to change due to new revelations and new dimensions. In this case, not everyone in a group is flexible to change; others may choose to be conservative to the same old standards. Conservatism can offer societies that seem to be worth yet bring up complications in a long run Stride (2014).

During transition other members became immovable rocks creating gap between espoused values and their behaviour in leadership.The values of an organisation are usually up held by its members Zander et

al.(2016), and changed time to time in response to external or internal factors Jenkin (2013). Generally, these values include of those originators, collective shared values of group members, those in implanted structures and processes and those that uphold aggregated concerns and beliefs for the effective operation of the team which are approved and espoused by senior leaders Bourne (2013).

2.3 Possible measures to close the gap between values people stand for and reality they face in leadership

In church leadership, leaders should ensure that during any transition that team brainstorming approach is instigated to encourage analytical, creative and practical aspect so that all possible solutions are put into consideration. Pushing and pulling substitutes learning new dimensions or understanding new revelations. The values people stand for, are vital but not a source of permanent conflict where a mistake or setback happens it should be looked upon as another problem to be solved. When there's a gap between espoused and enacted values, there are challenges that leads the comprise of the set standards, and that ends up to undesirable results Weber (2015). Hence, leaders should be crystal clear to keep off resistant from others to ensure clarity of desired organisational changes. However, one of the ways to guard against resistance on change is recognising shared basic assumptions, shared values, for the force they are and execute them well Colmann et al (2016).

Furthermore, leaders should be able to identify their position in the role of leadership, the values that currently drive their behaviour in the church organisation; and also understanding their existing dimension and deciding which ones to keep, which to avoid, and which new ones to take on. Therefore, one must identify one's current values that would effectively work and mostly need to close the gap and ensure those shared values work for the church leadership Howell et al (2012).

Accomplishing alignment between espoused values of the church and values that people stand for may lead to a renowned identity which also creates value for the church organisation in terms of retaining its top relationship to achieve its goals even in the time of transition. Khandelwal et al (2010); and also found relational values such as good communication, networking and partnership building, and teamwork to be regarded as being vital for achieving personal success in an organisation. Leadership require to stay true to their convictions and values no matter what response their people exhibit.

3. Methodology

3.1 Research design

The research design was descriptive survey with both qualitative and quantitative methods of data collection in order to attain the comprehensive results. Qualitative method was cardinal to this inquiry as it produced detailed data from a small group of participants, and on the hand exploring feelings, impressions and judgments Best & Kahn, (1989); and as for quantitative method made the use of questionnaires, surveys and experiment to gather data that is revised and tabulated in numbers, which allows the data to be characterized by use of statistical analysis Martyn, (2008).

.3.2 Population, Sample and Sampling procedure

Therefore, the target population was 500 people and purposefully drawn from the two central active churches. Purposive sampling procedure was used to select Pastors (10) while the simple random sampling procedure was used to select the Church elders (10), Deacons (10) and Prominent members (20), (Agesa,2012). The sample size comprised of 50 respondents. Also, the primary data was complimented

by the secondary data which was derived from court proceedings reports and relevant literature on adaptive leadership. In the sampling of institutions, the study adopted the stratified cluster random sampling technique. Sampling was done on the basis of urban and rural churches in the two zones. Schools were clustered by rural and zones.

3.3 Instruments for Data Collection and Data Analysis

According to Kombo and Tromp (2015), data collection refers to the gathering of information to serve or prove some facts. Data collection refers to the process of finding information for the research problem. It may involve conducting an interview, administering a questionnaire. In this study questionnaire and interview guides was used in data collection. The questionnaire was the main research instrument used to collect both qualitative and quantitative data. Data generated from the interview guide was analysed manually and also, a combination of software MS Access, SPSS and MS Excel was used to analyse data. Analysis was mainly descriptive signifying median, mode, range, and standard deviation.

The researcher used a questionnaire and structured interview guide method of collecting data. Questionnaires will be administered to prominent members, deacons and elders while structured interview guides will be administered to Pastors. The qualitative method involved interviews with the selected respondents whereas the quantitative method involved the use of

3.4 Ethical Considerations

The researcher endeavoured to seek approval from authorities such as the chief and headmen before distributing the questioners and conducting interviews. Further information gotten from both interviews and the questioners was used purely for academic and be kept confidential. To this effect no name of a respondent shall be mentioned in the report and no space for name was indicated on the questionnaire. The purpose of the research was explained to the respondents before they could be allowed to give any piece of information. A great effort was made to protect the participants' privacy. Prior to conducting any observations or interviews, all participants were asked to voluntarily take part in the activity Bryman (2001) and Diener and Crandall (2008).

4. Findings and Discussions

Findings

The purpose of the study was to investigate Adaptivity of church leadership: a case of two Pentecostal churches in Mwinilunga District/ North Western Province of Zambia. This chapter present the data collected and the results of the analysis with corresponding interpretation.

**Table 4.1.1** Gender distribution of respondents

Category of respondent	Male		Female		Total %
	Frequency	percentage	Frequency	percentage	
Pastors	10	100%	00	00%	100%
Church Elder	10	100%	00	00%	100%
Deacons	04	40%	06	60%	100%
Church Members	08	40%	12	60%	100%

Source: Research findings 2019.

The above table4.1.1 shows that 100% of Pastors respondents were all male. The church elders' respondents comprised of 100% males and 00% females. Male deacons were 60 % while female deacons were 40%. Then 40% of prominent members of male respondents were male and 60% were female.

Figure 4.1.1 All respondents' response on the cause of pressure in leadership:
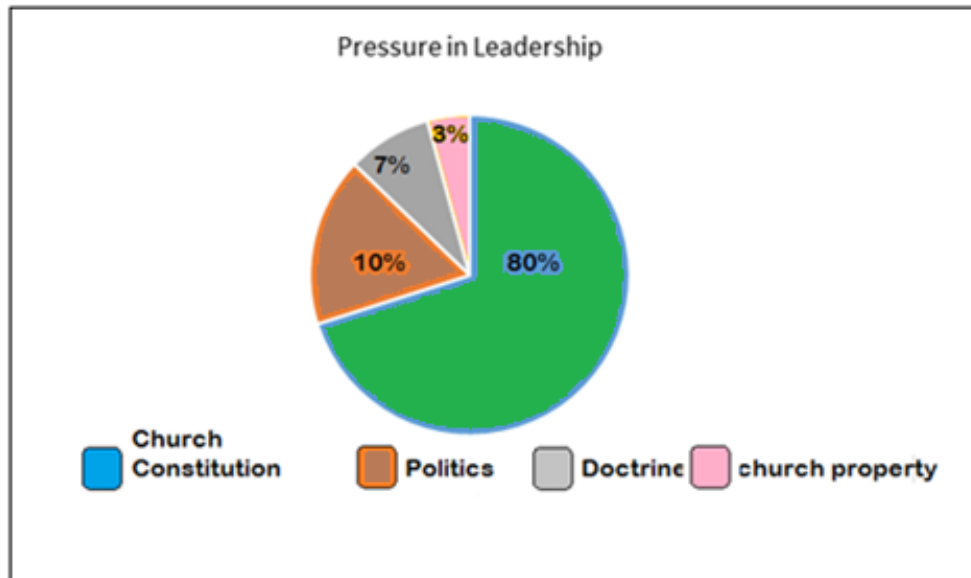
Source: Research findings 2019.

The findings in figure 4.1.1 show that majority (80%) of all respondents stated that the cause of pressure emanated from constitution amendments, 10% of all respondents associated the cause of pressure to politics. While 07% said that the cause was church doctrine and 3% pointed out that the cause was ownership of church property.

Table 4.1.2 Deacons and Elders response, on indicators on cause of resistance to new constitution:

INDICATORS	FREQUENCY	PERCENTAGE
Quick fix	36	72%
Selfish motives	10	20%
Individual driven	04	08%

Source: Research findings 2019.

Findings from table 4.1.2 show that 36 (72%) respondents were able to indicate that the cause of resistance to new constitution was due to impatience by the ally leaders. Then only 10 (20%) indicated that it was due to selfish motives. 04(08%) responded that it was due to individual driven constitution.

Figure 4.1.2 Leaders' involvement in decision-making at different levels of the churches:
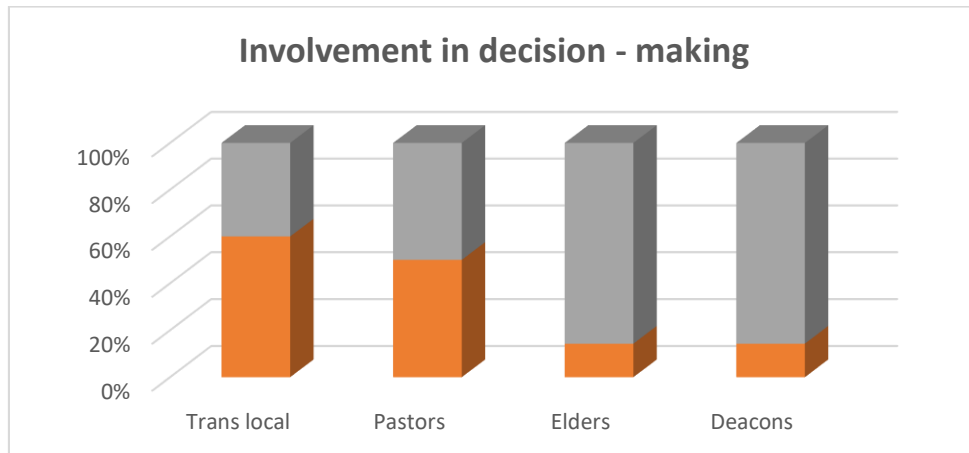
Source: Research findings 2019.

According to the findings in figure 4.1.2, .50% of respondent indicated that most decision was made at trans-local level. Then 40% at Pastors' level.10% is decision-making is made by elders and deacons.

Table 4.1.3 Leaders' initial solution in resolving the constitution challenge:

SOLUTION	FREQUENCY	PERCENTAGE
Court	48	96%
Police	01	01%
Violence	00	00%
Separation	00	00%
Within the Church	00	00%
Division	00	00%

Source: Research findings 2019.

Findings from table 4.1.3 show that 48 (97%) respondent's initial solution in resolving the constitution challenge was court. Then 1 (04%) stated that the initial solution was police. Then those that stated division, within the church, violence and separation was 00%.

Table 4.1.4 Different church leaders' invitation in the arbitration in the midst of pressure:

INDICATORS	FREQUENCY	PERCENTAGE
District Pastor's Fellowship	00	00%
Other Ministries	00	00%
Ministry Partners	00	00%
Other Prominent Leaders	00	00%

Source: Research findings 2019.

Findings from table 4.1.4 show that 48 (100%) of respondents indicated that there was no arbitration.

Table 4.1.5 Members' response on leader's assurance to stakeholders on the new direction in the amendment of the constitution on various platforms:

Indicators	Very Clear	Clear	Not Clear	Not Aware
Pastors	40%	21.5%	38.5%	00%
Elders	00%	10%	30%	60%

Deacons	00%	00%	24%	76%
Ordinary fellowship	00%	00%	01%	99%

Source: Research findings 2019.

As shown in table 4.1.5 the findings state that 61.5% of Pastors described the assurance existed side by side with the new direction. 90% of Elders described the assurance to be obscure. Equally 100% of Deacons and members described the assurance to be obscure and not practical with the new direction.

Table 4.1.6 Elders and Deacons response on leadership shared vision among stake-holders at different levels concerning the amendment of the constitution:

Indicator	Outstanding	Very Good	Good	Rare Opportunity
Pastors	00%	32.5%	31.5%	36%
Elders	00%	13%	15%	72%
Deacons	00%	0%	05%	95%
Members	00%	0%	0%	100%

Source: Research findings 2019.

As shown in table 4.1.6 the findings state that 63.5% of Pastors stated that the vision was shared with the stake-holders. While 72% of Elders disagreed with the notion that vision- sharing among stake-holders was a rare opportunity. 95% of Deacons also refused that the vision concerning the amendment of the constitution was rarely shared. While 100% of members supported that the vision was not shared.

Table 4.1.7 Members' response on self-efficacy of ally leaders – control of feelings and being persistent in the midst of pressure:

Indicator	Very High	High	Low	Very Low
Adaptive Challenge	0%	02%	48%	50
Technical Problem	31.5%	37.5%	11	20

Source: Research findings 2019.

As shown in table 4.1.7, the findings show that 98% of members described their leaders to be self efficacy in technical problems to be negative while 69% described leaders in self efficacy in technical problem to be positive.

Figure 4.1.3 Members' response on adaptive behaviour among conservative leaders in transition process:
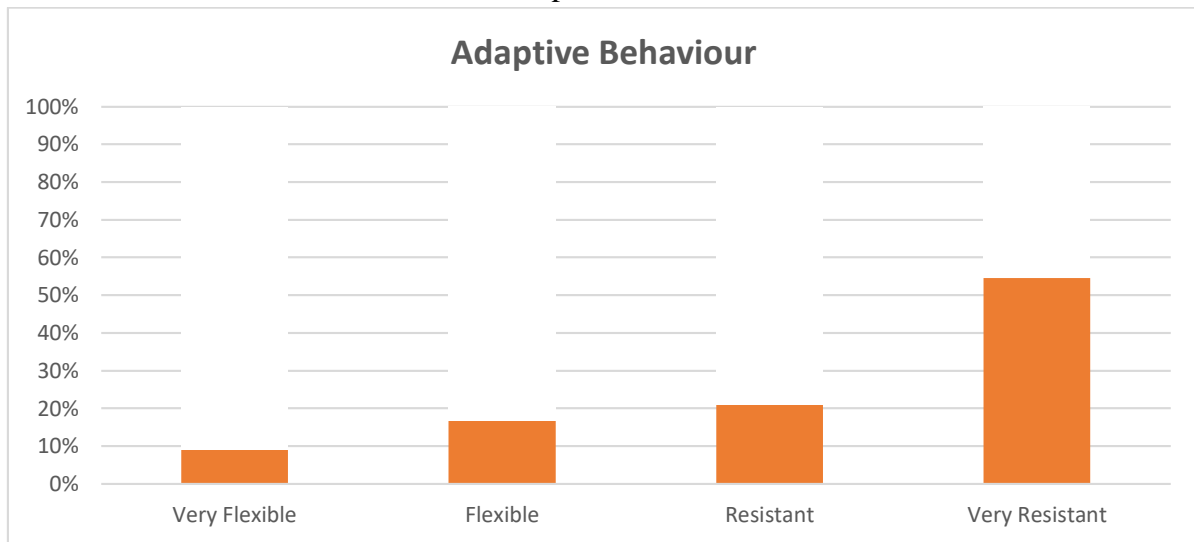
Source: Research findings 2019.

According to the findings in figure 4.1.3, most respondent members (75%) described leaders to be conservative leaders in the transition, 25% members described leaders to be adaptive leaders.

Figure 4.1.4 Members' response on finding a solution to close the gap:
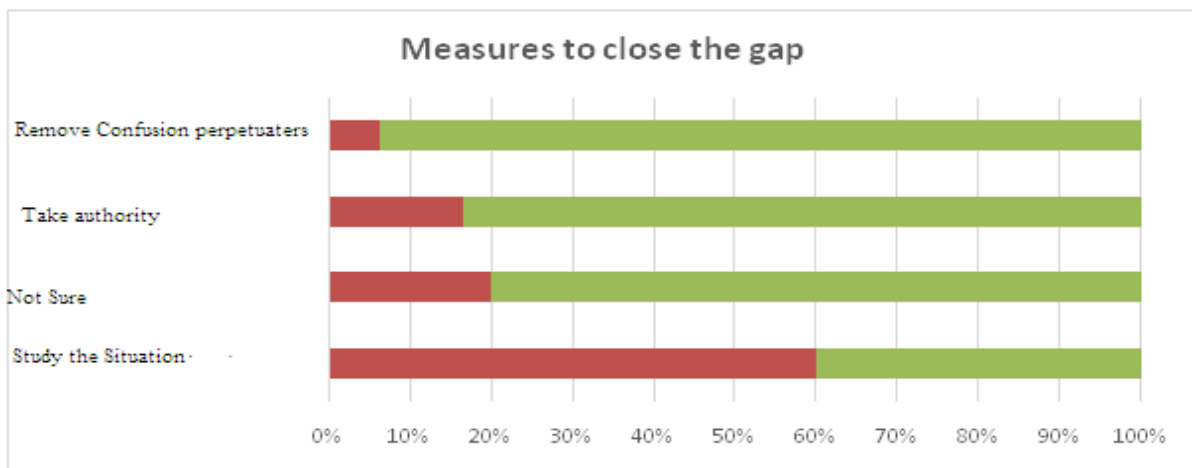
Source: Research findings 2019.

As shown in figure 4.1.4 the 60% of members suggested studying the situation would be ideal to close the gap. While 20% of members, were not sure. 15% of members suggested taking authority help to close the gap. 05% stated that removing of confusion-perpetuators would be ideal.

Table 4.1.8 All Respondent's responses on finding a solution to close the gap:

Category of Respondents	Interpret the situation	Court justice	Separation
Pastors	15 %	42%	43%
Elders	25%	40%	35%
Deacons	51%	30%	19%

Members	51%	20%	29%

Source: Research findings 2019.

According to the findings in table 4.1.8, 51% of Deacons and members respondents suggested that interpretation of the situation would be ideal. While 40% of Elders suggested court justice would possible solution. 43% of Pastors suggested separation would be the best solution.

Table 4.1.9 All respondents' responses on finding a solution to close the gap:

Category of Respondents	Plan for the situation	Solve as a technical problem	Avoidance
Pastors	12%	50%	38%
Elders	46%	19%	35%
Deacons	54%	30%	16%
Members	50%	24%	26%

Source: Research findings 2019.

As shown in table 4.1.9 the 50% of members, 54% Deacons and 46% of Elders suggested the planning the situation would be ideal to for the solution. While 50% of Pastors suggested solving as a technical problem would be the best solution.

4.2 discussion

4.2.1 The resilience of church leaders and their capacity to engage in problem-solving in the midst of adaptive pressures.

Responses from transitional ally pastors and elders:

The result of this study revealed that in terms of resilience of church leaders and their capacity to engage in problem-solving in the midst of adaptive pressures was questionable. The study showed that the amendment of constitution that is commonly known to exist in the church was not discussed openly – leaping to action. Proxy fights were evident, such as a personality conflict, instead of grappling with the real challenge. There has been marginalization of individuals trying to raise the issues and take options off the table to honour legacy behaviours.

Some church members stated that the default behaviour of some leaders reacted prematurely to disequilibrium with a habituated set of responses - leap to action. The precepts of the bible were far from individuals and away from self-efficacy leading to disintegration of responsibility-sharing in the church. To some extent, services would be divided specially for new constitution and old constitution within one building.

These results support Heifetz's (2009) argument that there are two common pathways in the patterns by which people resist the potential pain of adaptive change: diversion of attention and displacement of responsibility; Such defensive behaviours are sometimes deliberate and strategically protective against the threats of change, but sometimes they are unplanned, poorly monitored or unconscious reactions.

Views from conservative pastors and elders:

From the leaders stated above as respondents, in terms of resilience of church leaders and their capacity to engage in problem-solving in the midst of adaptive pressures it was stated that more is to be desired because the ally transitional leaders did not have a listening ear when introducing a new constitution. The constitution amendment was brought in as a quick fix. From the two churches majority of the conservative

respondents revealed that the constitution amendment was brought in as a quick fix which overwhelmed the ally leaders and failed to create the productive zone of disequilibrium. Because of the pressure from the conservatives they resorted to be complainants in the courts of law against other leaders. They failed to hold steady up to the ripe time of the born idea.

Besides, the respondents said:

"When our colleagues made intervention, they failed to appreciate that the idea had its life of its own and the idea would make a way through the church system where people needed to digest and think about it, discuss it and modify it. To the contrary, they owned the idea and got overly invested in their own image of it."

People should be given room to work with one's ideas as a leader and listen closely to how various subgroups are responding to these ideas, so one can calibrate the next move as a leader; watch for the ways and the elements of it that are taking hold.; watch for avoidance mechanisms, like an immediate rejection or silence; One's silence is a form of intervention and creates a vacuum for others to fill and the leaders' key is to stay present and keep listening Heifetz (2009).

Views from deacons and church members:

The results of this study revealed that in terms of resilience of church leaders and their capacity to engage in problem-solving in the midst of adaptive pressures the ally leaders were solving the problem purely with knowledge and procedures already in hand. The adaptive challenge that leaders faced was treated as clearly known or defined at the outset of transition – it was treated as a technical problem. In this view, leadership is the activity of mobilizing people to address adaptive challenges—those challenges that cannot be resolved by expert knowledge and routine management alone. Adaptive challenges often appear as swamp issues— tangled complex problems composed of multiple systems that resist technical analysis and thus stand in contrast to the high, hard ground issues that are easier to address but where less is at stake for the organization or the society Parks (2009).

Leaders did not discern that the church required learning and change of hearts and minds nor there was any readily apparent or clearly applicable solution for the huge adaptive challenge. When interviewed on engagement of leadership in problem-solving in the midst of pressures, the leaders little knew that the solution, such as it was required making a journey, living into new reality of the children of God in the midst of uncertain solution. Moses mobilized adaptive work in a most literal way, leading people on a journey of learning and transformation Robinson (2010). Leadership builds capacity and sustainability within a congregation as it mobilizes a congregation to engage and make progress on its deepest challenges Parks (2009).

4.2.2 The gap between espoused values and behaviour in church leadership during religious transition.

Views from deacons and church members:

The gap between espoused values and behaviour in church leadership was also discussed. When asked to describe the leaders' exhibition in terms of gap between espoused values and behaviour; they said that the leaders yearned for new constitution, yet when individuals look back over the past to see how the leaders have invested their time and energy, people in the church realize that, in actuality, they have done little to give assurance for the new direction and share a vision with followers to mitigate problems.

Therefore, 95% of Deacons disagreed that the vision concerning the amendment of the constitution was rarely shared. While 100% of members completely disagreed that the vision was not shared at all. While 100% of Deacons described the assurance to be obscure; and not to be in existence, concerning the new direction.

There has been no creation of an exciting and attractive image of where the church is going, no clear understanding of where the church is heading in the future, and expresses no clear direction for the future of the unit. For example, there has been a rare opportunity or no event for the top management to share ideas at the grass-root level. Hence, the articulation of a vision is typically seen as the starting point for any leader effort to create change in organizations Awamleh & Gardner (2011). Leaders help people understand the changed nature of their situation, and develop new ways of doing faith formation and being church. Mobilizing people for adaptive work is to help them enter into that zone of risk where new learning and new self- understanding, as well as new ways of acting, can be discerned. Parks (2009). Individuals and organizations come face-to-face with their real priorities when the gap between their espoused values and their behaviour can no longer be ignored Robinson (2010).

4.2.3 Measures that can help to close the gap between values people stand for and reality that they face in church leadership.

Views from deacons and church members:

When asked about the measures that can help to close the gap between values people stand for and reality that they face in church leadership, the majority of Deacons and member respondents suggested the following solutions:

However, 60% of members suggested studying the situation would be ideal to close the gap; and respondent members (51%) and 48% of Deacons suggested that interpretation of the situation would be the best to achieve the equilibrium. The results of this study showed that the leaders lacked the patience to continually assess what was happening in the church and take corrective action. one of the tendencies in organizations is that leaders feel pressure to solve problems quickly, to move to action; so, they minimize the time spent in diagnosis, collecting data, exploring multiple interpretations of the situation, and alternative potential interventions Parks (2009).

Furthermore, 50% of members, 54% Deacons suggested that planning the situation would be ideal for the solution. The study revealed that ally leaders did not seriously engage themselves in thoroughly planning to figure out the appropriate outcome. Planning makes people to understand the impact of new directions on the constituents behind the people in the working group, and how the pleasure or displeasure of those constituents is going to play out in the behaviour of the person: helps that person with the problem, for example presenting the idea to their group or making sure the person receives credit, for example making the new idea happen Bass (2010). But authorities cannot solve an adaptive challenge by issuing a directive or bringing together a group of experts, because the solutions to adaptive problems lie in the new attitudes, competencies, and coordination of the people with the problem itself; because the problem lies in people, the solution lies in them, too Judge Piccolo (2012).

5. Conclusion

The study concluded that;

➢ Leaders lacked resilience and capacity to engage in problem-solving in the midst of adaptive pressures that they faced during the transition – constitution amendment.

➢ The relationship between the espoused values and behaviour in church leadership during religious transition was parallel – there existed a wide gap.

➢ The study also revealed that the amendment of the constitution was not stake-holders' driven but the ally leaders, for unknown motives.

➢ Leaders lacked critical qualities such as integrity; decisive; commitment; selflessness, creativity; communication ability, and visibility and also lacked charisma; a sense of mission; ability to influence people in a positive environment; and ability to solve problems.

➢ Ally leaders did not share the burden of keeping work at the centre of the people's attention; because stake-holders with tangible ideas were left behind.

➢ Leaders did not seriously engage themselves in thoroughly planning to figure out the appropriate outcome.

➢ Little did the leaders realise that transition process absolutely involves both allies and those being introduced.

5 .1 Recommendations

Based on the findings of this study the following recommendations have been made to Church Ministries and church organisations:

A. Church Organisations and Church Ministries

➢ There is need to promote Christian Religious Education that will strengthen the students' faith in fundamental values of life and also acquire virtues as against vices. It will enlighten and stimulate them for a spotless conduct. They will understand their duty to pay due regards and respects to the teachers who are doing a great sacred duty towards them.

➢ Leaders need to develop policies and critical qualities to effectively govern their ministries and organisation to reduce on ignorance and as well prevent try and error in leadership.

➢ The policies should include church governance, church model or structure, building capacity and arbitration process for right direction in those particular churches.

➢ Church organisation should embrace strategic planning in the running of religious activities.

➢ During adaptive challenges leaders should depend on God who manifests his glory through the instrumentality of wisdom; not of the world, but of divinity, God's creation tool.

➢ Church leaders should be exemplary and play a vital role as the salt and the light of the world.

Recommendation for further studies

➢ Since this study was purely an academic research conducted on a small scale, the adaptivity in church leadership can be relatively studied by other researchers using other churches falling under the same category elsewhere so as to have more conclusive and reliable evidence of the causes of adaptive challenge.

References

1. Adair, W.L (2011). Negotiation Behaviour when Cultures Collides: The United States and Japan.
2. Arthur, D. (2014). Religious Ethics. New York: Haustra University Bret Hanlon and Bret Largest (2011). Samples and Populations, Department of Statistics, University of Wisconsin—Madison.
3. Auster, E.R., & Freeman, R.E. (2013). Values and poetic organisations: Beyond value fit toward values through conversation. Journal of Business Ethics, 113, 1-11.

4. Bourne, H., & Jerkins, M. (2013). Organisational values: A dynamic perspective. Organization studies, 34(4), 495-514.

5. Brenner, C. (2009). The Mind in Conflict. New York: International Universities Press.

6. Dressler, D (2009). How to sort causes in the study of environmental change and violent conflict. In N Granger and D Smith (eds), *Environment, poverty and conflict*. Oslo: International Peace Research Institute.

7. Dorsey. J.O (2014). Interpersonal approach to Psychoanalysis. New York: Gardner Press.

8. Ealey, P.C. (2010). Multinational Work Teams: A New Perspective. Mahwah, NJ: Erlbaum.

9. Fisher, R, &Urey, W. (2015). Getting to Yes: Negotiating agreement without getting in. New York; Penguin Books.

10. Grump, J.M. (2014). Religion and Erik Erikson's Life Cycle Theory. In: Learning D.A (eds) Encyclopaedia of Psychology and Religion. Springer, Boston, MA.

11. Grenard, B., & Colman, H.L. (2016). Interpretive frames as the organisation's 'mirror': From espoused and enacted organisational Review, 56(2), 171-194.

12. Grignard, B., & Colman, H. L. (2016). Interpretive frames as the organization's "mirror": From espoused values to social integration in MNEs. *Management International Review, 56*(2), 171–194.

13. 13) Hocker, J. L., & Wilmot, W. W. (2016). Interpersonal Conflict (4th Ed.). Dubuque, IA: W.C, Brown.   Designs, Educational Evaluation and Policy Analysis 11, 255-274

14. Howell, A., Kirk-Brown, A., & Cooper, B. K. (2012). Does congruence between espoused and enacted organizational values predict affective commitment in Australian organizations? *The International Journal of Human Resource Management, 23*(4), 731–747. 15) Johnsen, K, Galenic, C., Weeks J., &Braga, T. (2015). Evaluating espoused values: Does articulating values pay off? European management Journal, 33(5), 332-340.

15. Joseph, S. (2016). Well Being. New York: Baker Books. Kappel, Robert (2017), New Horizons for Germany's Africa Policy, GIGA Working Paper, 303, May.

16. Ken, S. (2014). A Biblical Guide to Resolving Personal Conflict. Michigan; Baker Books.

17. Khandelwal KA, Mohendra N (2010). Espoused organizational values, vision, and corporate social responsibility: Does it matter to organizational members? Vikal. 35(3):10-35. 19) Kurtenbach, Sabine (2017), No One Size Fits All – A Global Approach to Peace, GIGA Focus Global, 5, November Leroy. M (2013). Adventism Conflict, vol.4, No. 2

18. Mariner. W. (2009). Effects and Psychic conflict. Psychoanalytic Quarterly, 44, 5 – 28. 21) Meredith, D.G. et al., (2015).   Education research: An Introduction. Boston: Pearson Education Inc. Premises, paradoxes and progress. Management International Review, 56(2), 149-169.

19. Putnam, F. J., (2018). Arbitration. New York: Crooked Lane books.

20. Raleigh, C. (2015), Urban Violence Patterns Across African States, in: International Studies Review, 17, 1, 90–106.

21. Ronald, H. (2015). Diagnose the Adaptive Challenge. Boston: Harvard Business Press. 25) Saunders, S. (2003). Research Method of Business Studies London: Prentice Hall.

22. Simon, B. (2015). Developing Non-violent Communication: An integral Approach. M.Ed. for the university of Victoria, Department of Educational Psychology and leadership Studies. 26) Steckel. A. (2015). Loss: Sadness and Depression. New York: Basic Books.

23. Stride, H., & Higgs, M. (2013). An investigation into the relationship between values and commitment: A study of staff in the UK charity sector. *Non-profit and Voluntary Sector Quarterly, 43*(3), 455–479.

24. Tjosvold, D.A (2013). Leadership Influence: Goal Interdependence and Power, Journal of Social Psychology, 132, 39 – 50.

25. Tui, A.S (2010). Beyond Simple Demographic Effects: The Importance of Relational Demography in Superior – Subordinate Dyads. Academy of Management Journal, 32, 402 – 423.

26. Weber, J. (2015). Identifying and assessing managerial value orientation: A cross-generational replication study of key organisation decision-maker's values. Journal Business Ethics, 132, 493-504.

27. Wegenast, T. (2017). At Africa's Expense? Disaggregating the Social Impact of Chinese Mining Operations, GIGA Working Paper, 308, October

28. Wilmot, W.W. &Hocker, J. (2016). Interpersonal Conflict. (8thed.). New York: McGraw-Hill. Yifeng, C.N (2009). The international Journal of Conflict Management, vol.16, No.3

29. Zander, L., Johnsen, K., &Mackayites, A. I. (2016). Leveraging values in glob organisations: Premises, paradoxes and progress. *Management International Review, 56*(2), 149–169.