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SCHOOL OF MUSIC

The Worship Battle: Reaching Generations Z and Alpha in American-Based Nigerian Pentecostal Churches

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by

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THESIS DEFENSE DECISION

The committee has rendered the following decision concerning the defense of
Charles Folami for his Thesis

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a. ☑ Full approval to proceed with no revisions. The document should be
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   the research project.

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ABSTRACT

Despite great strides by Nigerian Pentecostal pastors to bring worship values, concepts, practices, and behaviors to establish and lead churches in the United States, they have been unsuccessful in retaining or reaching the young adults, specifically Generations Z and Alpha. Nigerian Pentecostal pastors have produced many followers and churches, capturing Nigerian immigrants in their locality. Their congregations have heavily focused on adults with little or no succession plan. This study examines existing literature on African Pentecostal pastors' success in America and their operations in connecting with adult immigrants, which is unsuccessful in connecting and retaining Generations Z and Alpha. Guided by existing literature on African Pentecostal pastors based in America, this qualitative study is based on interviewing ten participants belonging to Generations Z and Alpha to identify perspectives that have not yet been explored and documented concerning the lives of Generations Z and Alpha and Nigerian Pentecostal pastors based in America. This study adopts the qualitative methodology to explore leadership style, technology, and mentorship perspectives, to illustrate the gap between Nigerian Pentecostal pastors based in America and Generations Z and Alpha, and depicts emerging themes. Considering the accomplishments of American-based Nigerian Pentecostal pastors to establish their mission through the establishment of churches, this study will serve as a solution source to reaching and retaining Generations Z and Alpha in American-based Nigerian Pentecostal churches. In addition, this study will create a pathway to the generational sustainability of the mission. Thus, these themes and implications are discussed in the chapters.
DEDICATION

This dissertation is dedicated to the lover of my soul and Savior, Jesus Christ, for keeping me to complete this academic journey. I thank you for giving me the grace to face and overcome all the academic challenges along the way, and to finish strong.

I dedicate this dissertation to my late father, Professor Samuel Lekan Folami, and to my mother, Remi Folami. You encouraged me not to stop with my master’s degree and continuously reminded me that your lifelong dream was for your children to earn Ph. D degrees. You kept checking on me to advise on what was next.

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CHAPTER ONE: INTRODUCTION

Many African pastors immigrated to North America with the primary purpose of evangelizing Christ and establishing churches.\(^1\) Specifically, Nigerian Pentecostal pastors sought to bring worship values, concepts, practices, and behaviors adopted in Nigeria to the United States. Some immigrated into the United States using religious visas. Some immigrated using occupational or professional visas, while others immigrated under other categories of visas. While fulfilling their visa status, Nigerian Pentecostal pastors have pursued their calling to evangelize the nations whatever way they immigrated.\(^2\) In so doing, Nigerian Pentecostal pastors have birthed multiple Pentecostal African Christianity and churches.\(^3\) The twenty-first century has recorded widespread Nigerian Pentecostal churches in the United States in a multicultural society.\(^4\) Until now, with their adopted methodology of preaching the gospel, that is, preaching with a bible in one hand and a microphone in the other, Nigerian Pentecostal pastors have thrived.

As American-based Nigerian Pentecostal pastors strove to establish churches, they found it difficult to create environments for effective leadership among the younger generation due to differences in culture and leadership styles. These migrating pastors are familiar with the dictatorial or autocratic leadership styles they brought from Africa and are not comfortable with different leadership styles.\(^5\) These pastors and organizational leaders operate with a dictatorial or

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\(^2\) Ibid.


\(^4\) Ubom, “*A Qualitative Exploratory Case Study of Nigerian Pentecostal Pastors in America: The Effect of Leadership Style and Culture*,” 3.
authoritative leadership style that works within their home countries and regions. After immigrating, they refused to be exposed to different lifestyles, management strategies, cultures, and leadership styles that are successful in the United States. The cultures and leadership styles within Nigeria and the United States are quite different. The conscious exploration of diversity in culture, language, and leadership styles, may assist American-based Nigerian Pentecostal pastors to understand their difficulties in reaching the younger generation. Diversity in culture requires diversity in leadership behaviors.  

There is no one universal leadership style that fits all organizations, especially in a culturally diverse America. American-based Nigerian Pentecostal churches operate with a strong authoritarian leadership style by the founders in Nigeria. However, this leadership style has not proved effective among Generations Z and Alpha. The principle of effective leadership is as significant to a successful faith-based organization as it is to a business organization. Without bias, churches compete globally to meet their followers' material and spiritual needs, meaning that American-based Nigerian Pentecostal churches must compete with other churches for church seekers and the younger generation. This necessity for change has resulted in faith-based organizations' transformations in spirituality, education, technology, leadership, and innovation. A leadership style that is less dictatorial, autocratic, or authoritarian and more servant or stewardship ensures effective leadership and church growth in the 21st century.

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6 Ibid.

7 Ibid., 5.

Lacking suitable leadership skills in a diverse organization or congregation can cause frustration and stagnation. American-based Nigerian Pentecostal churches need effective pastors. Regardless of denomination, pastors may have the spiritual gifts, higher theological education, or ordination but may still lack training or experience in leadership skills. Leadership skills may be a talent to some. However, these skills must be cultivated through education and training. Considering and exploring American-based Nigerian Pentecostal pastors’ leadership styles may lead to understanding the leadership model that best fits the church, especially Generations Z and Alpha. American-based Nigerian Pentecostal churches have never been empirically researched concerning leadership effectiveness with Generations Z and Alpha. Exploring this topic may assist American-based Nigerian Pentecostal pastors to become effective and successful in pastoral leadership.9 While we applaud their accomplishments among adult African Christians, Nigerian Pentecostal pastors have been unsuccessful in retaining or reaching the young adults, specifically Generations Z (children born after 1995) and Alpha (children born after 2010). Therefore, there are questions to be answered regarding their unsuccessful retention or reaching of Generations Z and Alpha.

Background of the Topic

By the late 19th century, indigenous leaders of Africa were trained by the missionaries that came from Europe and North America. This prophetic movement flourished in Africa between 1900 and 1960.10 The missionary growth included the foundation of the Pentecostal movement. However, scholars argue that indigenous Pentecostal was already founded before the


arrival of foreign Pentecostal missionaries. Indigenous Pentecostal movement in Nigeria is stated to trace back to the 1910s. African’s contact with American Pentecostalism was established in the late 1950s and increased in the 1970s and 1980s with the use of books and television programs.

In the 1980s, Nigerian Pentecostal pastors started to embark on global mission activities by planting churches in America and other parts of the world. Noted was a Nigerian Pentecostal church of fifty members from Nigeria that met in the residence of members in the United States until they grew and acquired a meeting location. Like many other Nigerian Pentecostal churches in the United States, this church was supervised or overseen by senior pastors from a mother church in Nigeria. These mother churches operate with a strong authoritarian leadership approach embedded in Nigeria's culture. These Nigerian Pentecostal pastors also adopt this leadership style from Nigeria to operate the established churches in the United States. Using this dictatorial leadership style, these Nigerian Pentecostal pastors have managed to capture adult African members familiar with this authoritarian leadership style. However, this leadership style has limited their operation and scope of ethnic diversity.

Statement of the Problem

Though a concern, American-based Nigerian Pentecostal pastors have continued this authoritative or dictatorial leadership style and have continued to thrive with more immigrants.


14 Ibid.
from Nigeria.15 This leadership style is challenging and has limited Nigerian Pentecostal pastors from carrying out their mission in the United States. The environment they found themselves in in the United States is a diverse environment, which is rapidly and progressively changing. The major reason for the lack of “church growth” is the lack of significant membership from indigenous Americans. Nigerian Pentecostal churches struggle with cultural changes on churches in America to reach American indigenes. This challenge is now evident in how Nigerian Pentecostal pastors are limited in their reaching and retaining the younger generation, specifically Generations Z and Alpha.16

American-based Nigerian Pentecostal pastors’ cultural practice stems from a monarchial leadership style. Africans, in general, were ruled by monarchs until they were colonized. Though many African countries have declared independence and have democratic leaders, there are still monarchs in the land. Monarch conveys sovereignty, power, authority, and supremacy over others on the part of the ruler. This authoritative leadership style is strongly rooted in the culture, and it is evident at all levels of leadership, even the home.17 Nigerian Pentecostal pastors are not exempt from the African monarchial leadership style that intersects with the biblical monarchial leadership style. Nigerian Pentecostal pastors unconsciously embrace authoritative monarchial leadership and have led their churches with this leadership tradition.18


16 Ibid.


18 Vhumani Magezi, “God-image of Servant King as powerful but vulnerable and serving: Towards transforming African church leadership at an intersection of African kingship and biblical kingship to servant leadership,” 9.
This leadership approach has become a source of tension and unwillingness of Nigerian Pentecostal pastors to change and adapt to the skill-set necessary for the next phase of effective ministry with Generations Z and Alpha. The United States is a multicultural society that continues to attract people from all over the world. As a result, cultural diversity is seen in every community, workplace, school, college, and church. Although familiar with American culture, Nigerian Pentecostal pastors have difficulties adjusting to American lifestyles, languages, and leadership models.\textsuperscript{19} With technological advancements American society has become a new populace and a new mission field for evangelism that would require new methodologies compared to what worked for Nigerian Pentecostal pastors in the past.\textsuperscript{20} The challenges and difficulties faced by Nigerian Pentecostal pastors based in the United States are tied to an autocratic leadership style. The pastors are challenged to adapt to unfamiliar cultures perceived to be deficient. That is, they are loyal to their Nigerian values, concepts, practices, which they brought with them.\textsuperscript{21}

Generation Z and Alpha are cohorts that were born as early as 1995. Thus, the oldest members of Generations Z and Alpha are 27 years. This cohort comprises middle schoolers, high schoolers, and college students.\textsuperscript{22} The transition period of youths before, during, and after college is critical to spiritual formation. When these youths are not grounded in God’s teachings, they do not grow up to be faithful young adults. As a result, they are not ready for the various

\textsuperscript{19} Ubom, “\textit{A Qualitative Exploratory Case Study of Nigerian Pentecostal Pastors in America: The Effect of Leadership Style and Culture},” 3.

\textsuperscript{20} Ibid.

\textsuperscript{21} John Ogbonnaya, “\textit{Adapting Nigerian Church Leadership Style for the North American Context}.” (Biola University, ProQuest Dissertations Publishing, 2017) 1.

challenges of college. Due to the communication gap, the church fails to provide sufficient preparation for Generations Z and Alpha to deal with the vicissitudes of life and circular culture. They encounter various issues that challenge their faith in Christ. The church leadership might have a fighting chance with Generations Z and Alpha if they are involved in various church activities. If any, these programs tend to engage and equip Generations Z and Alpha for challenges they may experience in college and life in general. The cultural gaps and disconnect between Generations Z and Alpha, on the one hand, and American-based Nigerian Pentecostal pastors, on the other, have brought about barriers to church interest and involvement.

The first cohort, Generation Z, have been the most influential force in the West, influential to the heart of the church's missional challenges. However, they have little knowledge and understanding of the Bible, without mentors who can connect with them and disciple them to be grounded and know biblical principles. Generations Z and Alpha are exposed and connected by technological advances and are more tolerant of cultural and belief differences than the generations before them. They are inclined to be more accommodating and less strict in their perception of church and doctrine than the generations before them. Understanding Generations Z and Alpha requires studies that provide insight into their perception of life, which would help the church initiate strategies and answer the challenges in ministering to this generation. There are many things American-based Nigerian Pentecostal pastors need to study and understand about Generations Z and Alpha that go beyond sitting them down and instructing them on


scriptures. Otherwise stated, there is an urgent need for church leaders to develop their understanding of Generations Z and Alpha. As a result, the research questions are significant in that they address the gaps in the literature regarding the approach of Nigerian Pentecostal pastors based in the United States to Generations Z and Alpha.

The youth and young adult ministry have evolved in the United States. These changes have been marked with debates about the best pastoral approaches, which have pulled and pushed pastors with the younger generation in different ways. Pastors and the young adult ministries have been swinging on a pendulum of pastoral approaches. As a result, during the seventies, pastors (in general) were not focused on passing on faith but on helping young people in the community, primarily through social programs and sports. Therefore, as the popular culture began to change and the younger generation became more secular, the gap between the older and younger generations in the church became more evident. The church lacked the comprehensive approach needed to address the generational gap.

A pastor is the church's spiritual leader and is expected to be dynamic and effective to people of the older and younger generations. The servant leadership model encourages transformational leadership principles, fostering personal and congregational growth. Exploring the transformational leadership style could enhance effectiveness with the younger generation. Servant leadership is the leadership style for 21st century churches. This leadership style promotes working together towards a common goal of morals, values, and Christian doctrine. The servant leadership model has its roots in biblical times. Jesus taught and applied servant

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26 Jean Twenge, iGen: Why today’s super-connected kids are growing up less rebellious, more tolerant, less happy--and completely unprepared for adulthood-- and what that means for the rest of us, (New York, NY: Simon and Schuster, 2017), 71-74.

27 Charlotte McCorquodale, “New Directions in Youth and Young Adult Ministry Leadership: Where Have We Been and More Importantly Where Are We Headed?” (Religions 12: 146), 3.
leadership in the early church because the greatness of a leader is measured by willingness first to serve others. The servant leader, unlike other leaders, dismisses self-interest for the interests of others.28

Statement of the Purpose

The purpose of this qualitative study was to assess and identify how American-based Nigerian Pentecostal pastors can adapt and revamp their leadership approach to capture the younger generation, Generations Z and Alpha, to sustain the continuity of their mission. The adopted authoritative or dictatorial leadership style affects the growth of their churches, and they do not connect to the younger generation.

This study sought to identify appropriate and effective leadership styles that are progressive and transformational and will attract the younger 21st century church seeker. These are the styles that reveal stewardship and leadership effectiveness that tends to church growth rather than accrual and imposition of power. The present study also focused on identifying how communication differs between Generations Z and Alpha, on the one hand, and the pastors in American-based Nigerian Pentecostal churches, on the other, in terms of their culture of communication, education, and technology. Another focus area of the study was identifying what strategies the pastors could use to connect with Generations Z and Alpha using transformational leadership style, collaboration, and technology.

The lack of appropriate leadership style among American-based Nigerian Pentecostal pastors not only affects the growth of these churches but may lead to their extinction. An effective and appropriate leadership skill set is crucial to society and faith-based organizations. Churches compete globally to meet members' spiritual and material needs, especially the

younger generation. Progressive styles in leadership are experiencing transformation technology, education, and innovation. Therefore, leaders are constantly re-evaluating their methodologies to administration.29

Significance of the Study

In qualitative methodology, the research provides opportunities for face-to-face interviews, which permit participants to express themselves and describe the situations about the research.30 Unlike quantitative research that seeks historical precedent for viewing a theory as a scientific prediction or explanation,31 this qualitative study afforded Generations Z and Alpha participants to express their objective disconnect from the older generation. Qualitative research was conducted to identify leadership styles and perceptions of American churches, one of which is Nigerian Pentecostal churches based in the United States. The qualitative research gathered data from participants that described the situations and leadership practices in churches in the United States. Other qualitative studies were conducted to identify differences among generations, including generations X, Y, and Z. The qualitative research identified the difference in America's generations, people, and cultural changes. However, data from existing literature do not inform or address the existing gaps between American-based Nigerian Pentecostal pastors and Generations Z and Alpha.

A qualitative approach to this study offers a descriptive and comprehensive illustration of the leadership approach of American-based Nigerian Pentecostal pastors and their relationship with Generations Z and Alpha. A qualitative study could ensure a reader can easily understand

31 Ibid., 52.
the language used in describing the leadership style and perceptions of Nigerian Pentecostal pastors in America versus participants from Generations Z and Alpha. A qualitative study could provide rich information and shared importance to all churches.32

This qualitative study may provide American-based Nigerian Pentecostal pastors with essential strategies to become more effective in a diverse, multicultural environment in the United States. Pastors that have no previous knowledge about the servant leadership model and its leadership effectiveness on Generations Z and Alpha may find this study significant to their success. The transformational leadership style is more effective than dictatorial, autocratic, or authoritarian leadership styles because it develops leadership skills and character essential for the 21st century church.33

This study may prove the solution for American-based Nigerian Pentecostal pastors overcoming the problem of cultural diversity and communication with the younger generation. The findings may offer solutions for a comprehensive leadership training program and highlight the need to embrace the servant leadership model embedded in the transformational leadership style. Through this study, American-based Nigerian Pentecostal pastors may acquire knowledge about the effect of poor leadership. The findings of this qualitative study may motivate and increase the desire for leadership training and development among pastors. The understanding and application of this study may assist American-based Nigerian Pentecostal pastors to create strong relationships with their diverse church members, staff members, and the younger generations. This study aimed to identify the style of leadership that would enhance successful


33 Ibid., 13.
relationships between American-based Nigerian Pentecostal pastors and Generations Z and Alpha. American-based Nigerian Pentecostal churches collaborate with government agencies to rescue high-risk youths. As a result, this study may create opportunities for more research on the influence of leadership styles on the youths in the community.\textsuperscript{34}

The appropriate leadership skill necessary to manage diversity and generational differences is essential for American-based Nigerian Pentecostal pastors in the 21st century, and the only way church leaders would acquire this skill is through leadership training. Though churches have different tools for measuring success, a church that does not meet the congregation's needs cannot be said to be successful.\textsuperscript{35} Improving the competencies and leadership skills of American-based Nigerian Pentecostal pastors may result in passing the mission and vision of the church to the younger generation. This study may lead to American-based Nigerian Pentecostal pastors understanding strategies for managing cultural and generational differences in the church. Recognizing transformational leadership and servant leadership styles is vital for managing cultural and generational diversity. Successful and effective leadership is the bedrock of a growing church. The ability to motivate, collaborate, and delegate authority is an effective leadership element. This leadership style produces leaders in upcoming generations. It is the responsibility of American-based Nigerian Pentecostal pastors to produce leaders in the younger generation that would assist in delivering the mission and vision of the church to Generations Z and Alpha.\textsuperscript{36}

\textsuperscript{34} Ubom, “A Qualitative Exploratory Case Study of Nigerian Pentecostal Pastors in America: The Effect of Leadership Style and Culture,” 13.

\textsuperscript{35} Ibid., 14.

\textsuperscript{36} Ibid.
After in-depth interviews of participants and analysis of results, the study culminated in providing recommendations that informed effective methodologies for Nigerian Pentecostal pastors based in the United States to reach and retain Generations Z and Alpha in their churches. This study added to the pool of academic understanding of American-based Nigerian Pentecostal pastors, their leadership style, and what needs to happen for their mission to capture the hearts of Generations Z and Alpha. One such recommendation favors transformational leadership over authoritarian, autocratic leadership, as modeled by John Maxwell. Effective leaders develop followers into leadership and designate responsibilities across generations to affirm and embrace all generations. This requires intentionality, flexibility, vulnerability, and a new skill set from leaders.37

Research Questions

The following research questions are answered in this study:

RQ1: In what ways does communication differ between Generations Z and Alpha, and their pastors in American-based Nigerian Pentecostal churches?

RQ2: In what ways can worship leaders connect with Generations Z and Alpha to worship in American-based Nigerian Pentecostal churches?

Hypotheses

A possible answer to the first research question is addressed in working hypotheses 1 (H1):

RQ1: In what ways does communication differ between Generations Z and Alpha, and their pastors in American-based Nigerian Pentecostal churches?

37 Maxwell, How Successful People Lead: Taking Your Influence to the Next Level, 99-103.
H1: Communication differs between Generations Z and Alpha, and the pastors in American-based Nigerian Pentecostal churches, in terms of their own culture of communication, education, and technology.

A possible answer to the second research question is addressed in working hypotheses 2 (H2):

RQ2: In what ways can worship leaders connect with Generations Z and Alpha to worship in American-based Nigerian Pentecostal churches?

H2: Strategies that worship leaders could use in American-based Nigerian Pentecostal churches to reach Generations Z and Alpha include transformational leadership style, collaboration, and technology.

There are various methodologies and skill sets that American-based Nigerian Pentecostal pastors may adopt that are progressive, transformational, and lends to the Generations Z and Alpha culture.

Core Concepts

The core concept of the study is the necessity for the Nigerian Pentecostal pastors to adapt and revamp their leadership approach to capture the younger generation, Generations Z and Alpha, to sustain the continuity of their mission. There are various leadership theories. However, the leadership style known with Nigerian Pentecostal pastors in the United States is the strong authoritarian leadership style embedded in the culture of Nigeria. The lack of appropriate leadership style among American-based Nigerian Pentecostal pastors does not only affect the growth of these churches but may lead to their extinction. An appropriate and effective leadership style is essential to society and faith-based organizations. Globally, churches are competing in meeting the material and spiritual needs of members and church seekers. In recent years, organizations have witnessed a rapid and progressive transformation in leadership,
technology, education, and innovation. As a result, leaders are constantly re-evaluating their methodologies to public administration. The younger generations are drawn to a leadership style that is less dictatorial or authoritarian and more transformational and collaborative.\footnote{Ogbonnaya, “Adapting Nigerian Church Leadership Style for the North American Context.” 2.}

The 21st century church will do well to address its stewardship and leadership effectiveness that tends to church growth. Rather than accrue power and impose it, church leaders will bring positive change in their churches by implementing a servant leadership style: serving the people by listening and collaborating with them.\footnote{Ibid.} Apostle Paul in Scripture recognized that the norm of baptism that the people were used to was not going to be a major part of his ministry to the Gentiles. And as a result, Paul goes out of his way to set himself apart from conducting much baptizing.\footnote{James White, A Brief History of Christian Worship, (Nashville, Tennessee: Abingdon Press, 1993), 20.} It is incumbent on leaders to adapt to a wide range of people and places. Instead of imposing a traditional worship approach, leaders should adopt a transformational approach to the younger generations.\footnote{Ibid.}

While American-based Nigerian Pentecostal pastors come educated and spiritually intelligent from their country, they must learn new leadership skills to operate a church in a multicultural environment that connects with Generations Z and Alpha. The lack of skills to lead and connect to the younger generation causes frustration for American-based Nigerian pastors. They need effective leadership styles like every other progressive organization in the United States. The continued authoritative or dictatorial leadership style poses a direct threat to the effective continuity of the well-established branches across the United States. The 21st century church requires more than spiritual gifts to teach and preach the gospel. The church requires that
leaders have higher education in theology, leadership, technology, public administration.

American-based Nigerian Pentecostal pastors can achieve more extraordinary fits, especially with Generations Z and Alpha, if they submit to improvement through education and training.\textsuperscript{42}

There are various transformational leadership approaches that American-based Nigerian Pentecostal pastors may want to adopt because “leadership is a process, it is fluid, dynamic, and changing.”\textsuperscript{43} There are leadership models to explore or examine that facilitate a vibrant and dynamic youth ministry.\textsuperscript{44} According to Maxwell, leadership is responsible for the rising or falling of an organization. Therefore, it is incumbent on leadership to explore transforming approaches that are dynamic, fluid, and changing. In the same vein, Church leadership cannot be rigid but fluid because leadership is a process.

Effective leaders understand that it is incumbent on them to keep growing, changing, producing, and reproducing. In other words, they need to stay fluid.\textsuperscript{45} From the beginning, in the Old Testament, God has always used people to facilitate worship. The worship of God that started in the Garden of Eden has continued until today through one generation passing it to the other. Moses introduced worship in the tabernacle, while King David improved on it and instituted a worship structure. The structure of worship in the days of Moses was not the same in the days of David because David instituted singers and musicians.\textsuperscript{46} This fact is reflected in

\textsuperscript{42}Ogbonnaya, “Adapting Nigerian Church Leadership Style for the North American Context,” 2.


\textsuperscript{44}Ibid.

\textsuperscript{45}Maxwell, How Successful People Lead: Taking Your Influence to the Next Level, 99-103.

\textsuperscript{46}Elmer Towns, and Vernon Whaley, Worship through the Ages, (Nashville, Tennessee: B&H Publishing Group, 2012), 23.
Psalm 145:4, which states, “One generation will declare your work to the next and will proclaim your mighty acts.” Psalm 71:18, also states “Even while I am old and gray, God, do not abandon me, while I proclaim your power to another generation, your strength to all who are to come.”

Towns and Whaley reveal the beginning of worship and its continuity from one generation to another. There are and continue to be paradigms created from the old and passed on to the new generation. Every new generation builds on the foundation and blocks of previous generations. As a result, leaders must be flexible enough to alternative ways of thinking and engaging generations. To be effective, leaders must be fluid and not rigid, open, and willing to learn from new ideas and take advantage of diverse opinions and approaches. They must be willing to put aside leadership approaches that once worked but no longer are effective and adapt to transformational styles that lend to collaboration. Leaders would better handle generational challenges with collaboration rather than dictatorial or autocratic leadership approaches. Accommodating generational cultures does not equate to permeating the message of salvation. Attempts to impose generational culture on the next generation have often blown up in the ecclesiastical faces of older generations. Worship honors God, and God has created every generation with its language and culture to worship Him. Whether ethnical or generational, no culture has a monopoly of worship methodology. God has created opportunities for people to authentically encounter Him.

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47 Ibid.


Definition of Terms

**American-based Nigerian Pentecostal Pastors:** For purposes of this study, Nigerian Pentecostal pastors migrated from Nigeria in West Africa in the 1980s to embark on global mission activities by planting churches in America and other parts of the world.\(^{50}\)

**Generation Z:** They are the generation that succeeded Millennials and preceded Generation Alpha. Their starting years were in the mid-1990s and ended in 2010.

**Generation Alpha:** They are the generation that succeeded Generation Z. Their starting years were from late 2010 to 2020.

**Culture:** This is the way of life of the people, how they understand and interpret the values, beliefs, and rules that influence their behavior.\(^{51}\)

**Leadership style:** The style of a leader is based on his interaction with the congregation and his behavioral patterns and attitude towards subordinates.\(^{52}\)

**Dictatorial leadership style:** For purposes of this study, it is a leadership style in which absolute sovereignty is allotted to the pastor.

**Authoritarian leadership style:** For purposes of this study, it is a leadership style in which the pastor retains unlimited power and decision-making authority.

**Transformational leadership style:** For purposes of this study, it is a leadership style in which members of the congregation of the different generations are encouraged to participate in decision-making. The pastor keeps church members and leaders informed about everything that affects the ministry and shares decision-making and problem-solving responsibilities.\(^{53}\)


\(^{52}\) Ibid.

**Servant Leadership:** Servant leadership is a leadership philosophy in which the leader's goal is to serve. A servant-leader focuses primarily on the growth and well-being of people and the communities they belong to.

**Chapter Summary**

Nigerian Pentecostal pastors have pursued their calling to evangelize the nations. In so doing, Nigerian Pentecostal pastors have birthed multiple Pentecostal African Christianity and churches. The twenty-first century has recorded widespread Nigerian Pentecostal churches in the multicultural society of the United States. Until now, with their adopted methodology of preaching the gospel, that is, preaching with a bible in one hand and a microphone in the other, Nigerian Pentecostal pastors have thrived. With their fits of accomplishments among adult African Christians, Nigerian Pentecostal pastors have been unsuccessful in retaining or reaching the young adults, specifically Generations Z (children born after 1995) and Alpha (children born after 2010). Therefore, there are questions regarding their unsuccessful retention or reaching of Generations Z and Alpha.

Though a concern, Nigerian Pentecostal pastors have continued with authoritative or dictatorial leadership styles and have continued to thrive with more immigrant adults from Nigeria. This leadership style is challenging and has limited Nigerian Pentecostal pastors from carrying out their mission in the United States. The environment they found themselves in the United States is diverse and rapidly and progressively changing. This is the major reason for the lack of “church growth,” meaning there is no significant membership from indigenous Americans. Nigerian Pentecostal churches are struggling with the effect of cultural changes on churches in America to reach American indigenes. This challenge is now evident in how American-based Nigerian Pentecostal pastors are limited in their reaching and retaining the
younger generation, specifically Generations Z and Alpha. There is no one universal leadership style that fits all organizations, especially in a culturally diverse America. The American-based Nigerian Pentecostal churches operate with a strong authoritarian leadership style by the founders in Nigeria. However, this leadership style has not proved effective among Generations Z and Alpha. The principle of effective leadership is as significant to a successful faith-based organization as it is to a business organization.

Qualitative research was conducted to identify leadership styles and perceptions of American churches, one of which is Nigerian Pentecostal churches based in the United States. The qualitative research gathered data from participants that described the situations and leadership practices in churches in the United States. Other qualitative studies were conducted to identify differences among generations, including generations X, Y, and Z. The qualitative research identified the difference in generations, the people, and the cultural changes in America. However, data from this existing literature do not inform or address the existing gap between American-based Nigerian Pentecostal pastors and Generations Z and Alpha. Therefore, this qualitative study allowed Generations Z and Alpha participants to express their disconnect from the older generation and what they believe can be done to bridge the gap.
CHAPTER TWO: LITERATURE REVIEW

This chapter reviews relevant literature for effective leadership styles in cross-cultural communities and ministries. Effective and dynamic leadership is crucial and sets apart successful organizations from unsuccessful organizations. This is also applicable to religious organizations. Successful and effective religious organizations possess effective and dynamic leadership skills. American-Based Nigerian Pentecostal pastors are conditioned to the dictatorial or autocratic leadership style learned from Nigeria, and they have tried to implement it in a new cultural context, which is not successful. These pastors are afraid of changing and adjusting their leadership style to accommodate the newer generations, specifically Generations Z and Alpha, prompting the younger generations to seek leadership under other ministries. The risk and fear of changing their leadership style have incapacitated American-based Nigerian Pentecostal pastors.

American-Based Nigerian Pentecostal pastors are serving in America with a leadership tool or methodology that is not relevant to their location, thereby rendering their message ineffective. There is a great need for American-based Nigerian Pentecostal pastors to be re-trained and well informed that adapting leadership styles relevant to their location does not betray the mission that sent them. American-Based Nigerian Pentecostal pastors need to identify the gap between them and Generations Z and Alpha and adapt to address it. American-Based Nigerian Pentecostal pastors cannot simply be deployed to America to preach the gospel but need to be trained to adapt to the culture and effective leadership styles. Missionary pastors, i.e., pastors from other continents sent to America to evangelize, must resist the temptation of being rigid and one-dimensional in methodology and leadership approach. So, they can adjust easily to their new environment, church congregation, and especially reach Generations Z and Alpha.\footnote{54 Paul Hersey and Kenneth Blanchard, Management of Organizational Behavior, (Englewood Cliffs, NJ: Prentice Hall, 1993), 93.}
Worship for All Generations

In *Worship Through the Ages*, the authors described God’s intent for worship. God never intended for worship to pass away with a generation but to be passed on to the next generation. God told Israel to tell their children about Him and let their children tell their children, from generation to generation (Joel 1:3). Worship started with God and would end with God. And as long as the earth remains, worship must continue. God desires for worship practices to be unbroken and passed through the ages. God uses people to facilitate worship. In order words, in every generation, God calls people to worship in the culture-specific to that generation. In the Old Testament, Moses introduced worship to the tabernacle in its simplicity, while King David instituted a worship structure to include singers and instrumentalists. Worship has since continued through historical periods with progressive additions that are evident in the Christian church today. God never intended worship to be monotonous or stagnating in its approach, which is the reason God permits every generation to seek Him in the style He has revealed to that generation.  

In *Engaging With God*, the author emphasized the importance of generational worship. According to the author, it is revealed in the book of Acts 2:42, that believers continually and faithfully devoted themselves to the instruction of the apostles and fellowship to eat meals together and to pray. In other words, commitment and devotion were the liturgical formats of how the early church operated in Christ in the New Testament. The acts of the early church believers unfolded and continued from one generation to another due to commitment and devotion.

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devotion. The believers committed themselves to prayers, the teaching of the Word, fellowshipping with one another, and they committed themselves to Holy Communion.\textsuperscript{56}

In \textit{Reaching the Generations: Raising Awareness in Living Word Community Church to Facilitate the Necessary Changes for Reaching All Generations}, the author emphasized how the older generation struggles to blend ministry among generations. This unsuccessful reach of the younger generations, over time, has developed an undeniable gap in the older generation’s inability to connect with the younger generations. Though a plethora of material exists on the unique distinctions of each generation, the problem is far more complex than simply examining differing characteristics or personality quirks. The older generation must consider how they are willing to imbibe the culture of Generation Z and others. The older generation must acknowledge that the younger generation is unique in their ways and understand that their culture of worship would not mirror that of the older generation.\textsuperscript{57}

In \textit{Can’t wait for Sunday}, the author revealed theological strategies for building worship. Worship creates opportunities for people to authentically encounter God. As a result, God creates multi-generational worship. The author reckons with the fact that accommodating culture does not equate to permeating culture, and any attempt at playing ball with dominant values has often blown up in the faces of the older generation with the younger generation. A difference in cultural and generational approach to serving God does not equate to heresy or a deviation from the truth of the message but a change in methodology. Every generation has a generational blueprint to follow while maintaining the consistency of the message’s truth.\textsuperscript{58}

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In For the Glory of God, the author emphasized that worship leaders can become balanced in blending multigenerational worship. “Old” is often perceived as outdated or no more in vogue, creating a barrier between the older and younger generations. However, the term “older” seems more appropriate and should be clarified in transitions. A balanced worship experience is an opportunity, when created, to capture multi-generations. It is essential to any worship leader to have balanced worship that captures all generations of believers without discrimination. Worship leaders cannot afford to yield to a cold war of traditional or contemporary worship styles. What matters is worship. To be clear, the methodology of worship of the older or younger generations is not sin. Traditional worship is anything not prescribed in Scripture as essential, while contemporary worship is practices that are not forbidden by Scripture. They promote orders that do not contradict scriptural principles. Neither should become a stumbling block of division. 59

In Hungry for Worship, the author emphasized that whether older (traditional) or younger (contemporary), Christ should remain the focus and center of worship. According to the authors, worship, not the form, should matter to the church because worship is important to God. God is jealous of true worship and not the style of worship. Whether traditional or contemporary worship, leaders must make sure it has to be acceptable to God. Through the Reformation and Awakenings, it is evident that change is constant and will always happen. However, change must be acceptable before the Lord. More importantly, every change, blend, or methodology should begin with prayer, “pray, perceive, and prepare.” 60


Again, every worship leader, at some point, finds themselves in some form of transition. So, those leading the change should make it a positive experience for believers and avoid a negative experience of believers leaving the church. Change over the years has been resisted when there are elements of lack of communication, apathy, and distrust. However, good and transparent leadership brings positive, collaborative and flexible change. Churches through the ages have experienced transitioning from traditional to contemporary music. From the 50s to the present, church music went from outreach-oriented to praise team, to artist-driven, from outside to inside church buildings, from hymn books to projectors, to professional artists and albums. When blending or transition is done right, the church would embrace singing contemporary music while singing the heritage of hymns. Then believers across generations will be able to stand together, praising God with both hymns and contemporary music, without losing any heritage.  

Leadership Styles

The publication, *Adapting Nigerian Church Leadership Style for the North American Context*, explained the autocratic leadership style of Nigerian immigrant pastors in North America. According to the author, the upbringing of pastors from Nigeria is that of autocratic training. When these pastors crossover into other continents and cultures, they bring with them values, concepts, practices, and behavior that they learned in Nigeria. Irrespective of where they go, they are indoctrinated with an autocratic leadership style that works in Nigeria and not necessarily elsewhere, especially in American churches. These pastors are rigid in their leadership style and message and strongly believe that their methodology and message go hand in hand. The challenges and difficulties Nigerian immigrant pastors face as they try to excel in

their mission in a foreign land are adapting to indigenous cultures. These pastors find it hard to unlearn their leadership style, separating their methodologies from their message. Nigerian pastors strongly believe their methodologies, including autocratic leadership, make their message and mission success. However, time has proven the contrary. With the passing of time and the extinction of the younger generation from their congregations, they are concerned that their message is not connecting with the younger generation, and their mission would soon be extinct. Their ideology is that a change in strategy is a show of weakness or defeat in methodologies.\textsuperscript{62}

In \textit{A Qualitative Exploratory Case Study of Nigerian Pentecostal Pastors in America: The Effect of Leadership Style and Culture}, the author explored the leadership style of Nigerian Pentecostal Pastors in the United States of America. The findings reflect concerns about the autocratic leadership style of Nigerian pastors and their perceptions about servant leadership for the church. According to the author, Nigerian pastors do not subscribe to servant leadership in its true sense, as it is opposite the autocratic leadership style they are accustomed to. The diverse cultures and perceptions of people have influenced leadership and organizational effectiveness.\textsuperscript{63}

In \textit{Classifying African Christianities: Past, Present, and Future: Part One}, the author examined the practice of African church leaders. The author proposed that the explosion of African Christianity is not new, as they come with a fervency for spirituality that is unmatched. However, they struggle to explore contemporary approaches for transgenerational sustainability.\textsuperscript{64}

\begin{thebibliography}{99}
\bibitem{Ogbonnaya} Ogbonnaya, \textit{Adapting Nigerian Church Leadership Style for the North American Context}, 1.
\bibitem{Ubom} Ubom, \textit{A Qualitative Exploratory Case Study of Nigerian Pentecostal Pastors in America: The Effect of Leadership Style and Culture}, 2.
\end{thebibliography}
In *God-image of Servant King as powerful but vulnerable and serving: Towards transforming African church leadership at an intersection of African kingship and biblical kingship to servant leadership*, the author examined how African Christianity is mediated through culture and people's cultural practices. One such cultural practice is African monarchy. African church leaders are at an intersection of the African monarchical leadership style and the biblical monarchical leadership style. Consciously or unconsciously, African church leaders tend to embrace the African monarchical approach to leadership. This monarchical approach is of sovereignty, power, authority, and supremacy over others. This leadership style does not lend to the new generation's culture.\(^{65}\)

In *Models of Christian Leadership in Youth Ministry*, the author examined leadership models that Christian communities may want to adopt. The author suggested that church leaders subscribe to transformational leadership models that lead to a vibrant and dynamic youth ministry. According to the author, leadership to the youth is a process that is fluid, dynamic, and constantly changing.\(^{66}\)

In *A Brief History of Christian Worship*, the author revealed the ability of leaders to adapt to a wide variety of people and places. Instead of leaders imposing one tradition of worship on all generations, they ought to be sensitive and understand diverse generational cultures and give a balanced and comprehensive approach to the younger generation. According to the author, the imposition of one tradition's criteria on worship does not survive in the modern world. Every

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generation has its tradition to offer in worship. The author emphasized that unlike the baptism of John, which was by water, the baptism of Christ was by fire and Spirit-filled. When Paul came on the scene, he went out of his way to dissociate himself from doing much baptizing. Water baptism did not seem a priority for Paul as it was for John. While John was stationary and baptizing people on the Jordan river, Paul moved from place to place preaching Christ and establishing churches, especially among the Jewish people.\textsuperscript{67}

In \textit{The Allure of Gentleness}, the author identified with the New Testament apologetics ministry. According to the author, every Christian has been called to the ministry of apologetics to serve God with reasoning. The Christian walk requires faith. However, God intended that though His people start with faith, they should move on to knowledge. He requires that the believer’s growth is not only in grace but knowledge\textsuperscript{68} There is nothing wrong with faith, but faith may be wrong because not only Christians live by faith. Faith is not a good thing but saving faith. Christians are called to live by faith and not by sight. However, He did not call us not to use our sight at all. Jesus on earth used all the powers that God gave Him, which included natural reasoning under the guidance of the Holy Spirit. Knowledge is important to the Christian faith as it can address situations and things on an appropriate basis of thought and experience. Christians ought to engage their power of reasoning as they would engage their ability to walk and talk. However, lack of understanding may lead to detachment or degrading of the ability to reason in an endeavor to be spiritual. Reasoning finds answers to strengthen faith when done in the Spirit of Christ. Christians ought to be the best reasoners on earth. The ministry of apologetics allows Christians to deal with doubt lovingly without scolding or being judgmental. The reasoning is


not devilish, but another natural ability God has given to Christians and mankind to use. When Christians' thought faculty is submitted to the Holy Spirit, then reasoning that is processed through the lenses of the Holy Spirit is not harmful but helpful.

This process takes us from believing in God to believing the right things about God. It strengthens our relationship with God and God's people, removing any doubt. Jesus was a philosopher that walked with God and taught the best way to live. When Proverbs 3:5 says, "...to trust in the Lord with all your heart and lean not to your own understanding..." (NIV), it does not in any way discard the power of reasoning. Reasoning is being able to see the relationship of possible facts with other possible facts. The relegation of reasoning has harmed the Christian faith, and it prepared the way for atheism. Reasoning is everything. However, God has not called us to be sleepwalkers but as Paul says, “For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world…invisible though they are, have been understood and seen through things he has made…” (Romans 1:19-20, NIV). God does not deal with us outside our mind, thoughts, and culture, He wants us to have an interactive life with Him.

In 5 Levels of Leadership, the author described levels of leadership. The author called Level 1 leadership the Position leadership. Level 1 leadership is based on invitation, potential, and the rights granted by the position and title. People follow leaders on this level because of the authority conferred on them. This level allows the leader an entry-level and ability to shape and define their leadership. However, it does not confer on leaders, influence. Leaders who rely on

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70 Ibid., 168.
71 Maxwell, 5 Levels of Leadership, 44.
this level to lead place a high value on the position over everything else. They focus on control over-contribution. This autocratic or dictatorial level produces the least in people and not their best.

Level 2 leadership is *Permission leadership*. On this level, leadership is based on people following because they want to. When you like people and treat them as individuals who have value, you begin to influence them. Leaders on this level no longer think of themselves but build everyone. Leaders on this level recognize an opportunity to serve and be relational with people and cannot lead effectively without caring.\(^\text{72}\) This level may appear soft or weak for some people in leadership and some people being led. People tend to mistake these leaders' kindness for weakness and cross respect boundaries. This, therefore, forces leaders to deal with the totality of people and still have the right attitude. It is not giving people the right to have anything they want but striking a balance between caring and candor.\(^\text{73}\)

Level 3 is *Production leadership*. On this leadership level, leaders gain influence and credibility, and people follow them because of what they have done and not just the position. These leaders deliver results and do not hide behind excuses. They lead by example, thereby bringing clarity to the vision. They do not leave problems for others to solve, but they resolve the issues. They are committed to the success of both the older and younger generations.\(^\text{74}\)

Level 4 is *People Development leadership*. In this leadership, people follow leaders because of what they have done for them. Level 4 leaders invest their energy, time, money into growing other leaders. Leaders understand that what got them to this level will not sustain them

\[^{72}\text{Ibid., 87.}\]
\[^{73}\text{Ibid., 111.}\]
\[^{74}\text{Ibid., 154.}\]
there. As a result, leaders transition from producers to developing people to be the best. Leaders that operate on this level are not hoarders but transfer ownership for work to followers that become responsible and potential leaders in the generations to come. When the focus is on the development of people, everyone wins, and it becomes a joint achievement. Leaders that take this approach believe everyone has the potential to lead. These leaders not only lead (produce), but they coach others to become leaders (develop). It requires the leaders to bring people from what they are thought to be to what they ought to be. However, the leaders have to believe in people, especially the younger generation.75

In *Nigerian-Initiated Pentecostal/Charismatic Churches in the Czech Republic: Active Missionary Force or a Cultural ghetto?*, the author analyzed how Nigerian missionary churches sustain their mission in Western European countries. According to the author, pastors of Nigerian descent move beyond their ethnic origin and identify with the European culture. Their sense of what is acceptable or not was tested, but the pastors of Nigerian background trained and assimilated the culture of the land. As a result, they experience a surge in membership among the younger generation. The strategy of the Nigerian missionaries in Western Europe was to focus on the identity or uniqueness of the younger generation to inspire them. According to the author, they are fluid enough to work with the cultural identity of each particular generation.76

In *The Influence of Afrocentric Spirituality on Counselling Stigma and Help-Seeking Perceptions among Nigerian Americans*, the authors emphasized the spirituality of Africans rooted in the belief that all things in the universe are interconnected and function in unison.


Problems result when an individual is out of balance with these forces. According to the author, Nigerians who claim spirituality believe in a unidirectional methodology to solve transgenerational issues without a difference to generational uniqueness. They do not believe in formal training to address the issues and needs of the younger generation. Nor do they believe in cultural flexibility because they are innately Afrocentric when addressing generational uniqueness.\footnote{Maryann Meniru and Robert Schwartz, “The Influence of Afrocentric Spirituality on Counselling Stigma and Help-Seeking Perceptions among Nigerian Americans,” (Published online, 2017), 27.}

In \textit{New Directions in Youth and Young Adult Ministry Leadership: Where Have We Been and More importantly Where Are We Headed?}, the author examined the young adult ministry. According to the author, the youth ministry is constantly changing and evolving. As a result, the key to moving in a new direction is understanding both the framework or characteristics for the pastoral ministry and the evolved role responsibilities of youth and young adult ministry leaders. The church sustainability hinges on leaders evolving, not in the message but in the methodology of communicating the message. Without a new direction in methodology, there would not be a new generation of believers.\footnote{Charlotte McCorquodale, “New Directions in Youth and Young Adult Ministry Leadership: Where Have We Been and More Importantly where Are we Headed?" \textit{Basel, Switzerland: Religions} 12, no. 3(2021): 7.}

\section*{Collaboration}

In \textit{Collaboration in the Ensemble Art}, the author described the benefits and challenges of collaboration. Collaboration has challenges. However, its benefits outperform the challenges. Leaders better handle challenges that come with collaboration when their feelings are under control. When leaders’ feelings are unruly, arrogant, hungry for power, defensive, insecure, collaboration can be impacted negatively. The Bible says, “Let this be recorded for future
generations, so that a people not yet born will praise the LORD.” (Psalm 102:18, NLT).

Collaboration is essential for the sustenance of the mission for future generations. In collaboration, the baton of the mission is passed on to the next generation. Leaders must be flexible enough in their leadership approach to alternative ways of thinking and engaging individuals of diverse cultures and generations, be willing to learn from new ideas, and take advantage of diverse opinions and approaches. Thus, they could create a pathway for continuity.  

Bringing people together to achieve or accomplish a goal in collaboration has rewarding results. However, it is a daunting task. The results of collaboration surpass the lack thereof. It portrays an atmosphere of cooperation, unity, peace, and admiration. However, that is not always the case. “…collaboration goes against aspects of our human nature.” Individuals, including leaders, are not comfortable and do not naturally collaborate. It comes with tension, confrontation, diversity in personality, strengths and weaknesses, patience. Any level of collaboration starts with a visioner, a leader, a director, or an organizer with a heart for progress and ignoring the sacrifice. The leader must master the skills of collaboration to effectively lead a group. Collaborations are of various levels depending on the intended goal. However small or large, leaders must blend. Collaboration starts with leaders before it can work within a group, or across groups, better yet, across generations.

In collaboration, the spiritual needs of the leaders are essential because the leader has more facetime and profile than the rest of the team. The total well-being of the leader is at stake and will either foster or mare collaboration. When the leaders' well-being is good, it is revealed

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80 Ibid.
in the leader’s ability to be selfless and collaborate with others for the better good. Leaders must be able to manage their emotions, dealing with any form of insecurity through God's word. Leaders are responsible for investing in the place of relationship with God and His word. It is imperative that leaders get their emotions, strengths, and weaknesses under the control of the Holy Spirit and be transformed before venturing into collaboration (Romans 12:2). When entering in collaboration, leaders bring their whole being, which includes their strong feelings. As a result, it is essential that leaders have their feelings in check to make or mar the collaboration.

Having control of feelings would serve leaders well, as feelings are tested in collaboration. When feelings are under control, leaders would better handle challenges that come with collaboration. These feelings cannot be ruled out as they brought about the passion for the goal in the first place. However, it must be used positively to hold the group together. When leaders' feelings are unruly, arrogant, hungry for power, and or defensive, collaboration can be impacted negatively. Leaders must be flexible enough to be open to alternative ways of thinking and engage the younger generations, willing to learn from new ideas and take advantage of diverse opinions and approaches.  

To foster and sustain a collaborative relationship in any ministry in the church, leaders must have worked on themselves in the secret place with the Lord.

The effectiveness of collaboration commences with individual responsibilities. The individuals coming together in collaboration are also responsible for having personal relationships with the Lord. So, while building their relationship with the Lord, leaders must see God’s vision for the church. Leaders must communicate the vision and then create the pathway

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for sustainability. Leaders are the pilots and must know where they are going and articulate the goal to collaborators. Without clarity of vision, measurement of achievements is challenging. Leaders must look for multi-generational individuals that have surrendered themselves to Christ. Individuals that follow Christ actively and withdraw to pray and meditate on the Word. Before Jesus presented Himself to the crowd, He spent time in solitude (the closet) praying and was full of the Spirit (Luke 5:16). Therefore, collaboration is sustained when individuals coming together have settled internally before agreeing with others on a shared platform, such as working with the younger generations. Collaboration does not necessarily mean thinking the same way as others but embracing their diversity and uniqueness and channeling it to achieve the common mission of ministering the gospel inter-generationally.  

Individuals coming into collaboration come with past experiences, both good and bad. These preconditions can cause people to become suspicious of actions from others. As a result, leaders must be incredibly sensitive, careful, meticulous, and intentional to individuals’ experiences in the worship setting.

For collaboration to blend across generations, it must blend within generations. Collaboration must first work within the groups, then across groups. This requires discipline, patience, and the desire to achieve the goal. There is a common goal to be achieved, no matter the generational groups, which can only be done when they co-exist. Collaboration does not necessarily mean thinking the same way but embracing diversity and uniqueness and channeling it to achieve the common mission. Successful collaborations have operated on the platform of a common goal. Unfortunately, most people are preconditioned to fear any form of collaboration. People become suspicious of any action because of past experiences. This draws tension when

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83 Ibid., 37.
any form of collaboration is initiated. As a result, the leader must be incredibly careful, meticulous, and intentional. Past experiences define preconceived ideas and actions that people bring into any new collaboration (e.g., fear of the unknown, fear of being taken advantage of, fear of personality, or belief clash).\textsuperscript{84}

It sounds contradictory, but collaboration starts with the individual. Individuals have set goals and missions to accomplish before there is a collaboration. The individual is on a mission and has a platform. Collaboration begins when the individual "I" meets with others on the same mission "We." Challenges begin when "I" meets "We." All extrinsic and intrinsic challenges, tension, potential, conflict, meet in collaboration. For there to be collaboration, there is an ongoing balance between the solitude of the individual and group and the dynamics of the cross-group.\textsuperscript{85} Collaboration tends to consist of people with different backgrounds, training, and thinking styles. Tension is also a characteristic that will show up early in collaboration, but the shared vision must be held on to. Also, when people work and think together, there is the realization of outcomes and breakthroughs. Collaboration works itself out and brings about the emergence of results.\textsuperscript{86}

The outcomes of collaboration outweigh the challenges that are inevitable in the process. Collaboration widens the scope of intrinsic motivation generated from within the individual. It achieves a common goal. It restores the attributes of a common goal. It provides an insurance policy against threats and possibilities of quitting. The threats and possibilities come when frustration or misunderstanding sets in. Collaboration and its success hinge on having a clear

\textsuperscript{84} Sharp, \textit{Collaboration in the Ensemble Arts}, 35.

\textsuperscript{85} Ibid., 47

\textsuperscript{86} Ibid., 57.
mission, having a passion for the mission, and having the discipline to accomplish the mission.\textsuperscript{87}

Collaborations are established when individuals share their goals and philosophies. This then leads to a desire to be part of a shared mission. True collaboration is forged when individuals who are interested work together. When collaboration is forced, there may be trust issues. Creating a relationship outside of the mission can strengthen the collaboration among the collaborators. Clarifying the mission with equal input of brainstorming and discussions strengthens collaboration.\textsuperscript{88}

Collaboration is about working with people who want to work with you. Without willingness, collaboration deteriorates into negotiation. The first step to collaboration is creating a unifying goal. The second step is creating an environment of teamwork. The third is to establish rules of sharing and trust. The fourth is to continue speaking the language of collaboration. The fifth step is to watch and take notes of the behavior of the emerging collaboration. The sixth step is to empower one another by affirmation. The seventh is to celebrate the results of the collaboration.\textsuperscript{89} Collaborators that are disciplined operate on much more than goodwill and hope. After proper steps are established, patience may be the greatest cost of the process.

Patience requires self-control and time. Steps include anchoring the unified goal, aligning collaborators, creating rules to keep collaboration on track, speaking the language of the collaboration, chronicling the emerging ideas of collaboration, and celebrating the results of the collaboration. Sustained collaboration requires patience to revisit established steps for flexibility.

\textsuperscript{87} Sharp, \textit{Collaboration in the Ensemble Arts}, 71.

\textsuperscript{88} Ibid., 81.

\textsuperscript{89} Ibid., 93.
Leaders develop leadership styles that work for them and the group. These strong characteristics can rub against collaboration if they have a hunger for power, arrogance, defensiveness, fear, or inflated ego. Leadership must be open to alternative ways of thinking and engage in productive debate. Leadership must be willing to learn from new ideas. Inclusive leadership then takes advantage of diversity by creating a safe and encouraging environment for diverse opinions and approaches. This motivates collaborators to give their absolute best.

In *Understanding the Church Involvement of Generation Z Adults Within Megachurches in Indonesia*, the author described Generation Z adults’ church involvement within Chinese-background megachurches in Indonesia. The church leaders were able to capture Generation Z because they were willing to make a cultural connection. The churches’ strategy in ministering to young people led to a harvest of Generation Z in the church. The success in strategy was due, mainly, to church leaders’ desire and willingness to embrace and live out their faith in the culture of Generation Z. When asked, members of Generation Z stated they perceived that the pastors accepted them and their way of worship, so they had no choice but to respond with availability.

In *Reaching the Generations: Raising Awareness in Living Word Community Church to Facilitate the Necessary Changes for Reaching All Generations*, the author narrated a need in the Living Word Community Church. The author narrated that Living Word Community Church needed a cultural change that welcomed and supported the younger generation. According to the author, the church leaders need to be careful and not dismiss the tool of technology to the

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91 Ibid., 137.

92 Irwan Pranoto, “*Understanding the Church Involvement of Generation Z Adults Within Megachurches in Indonesia*,” (Biola University, ProQuest Dissertations Publishing, 2021), 4.
younger generation. Technology is the way of the future in every sector and organization, including the church. It is important that kids' attention is captured in the process of teaching Jesus, which can be done using aesthetics, but the message should not be lost in the process.

According to the author, there is the need to come down to the younger generation's level and offer them a reason to worship, rooted in scriptures. Music is a powerful tool that brings young people together to unite for a greater good and a goal.

The younger generation must be included in projects to achieve and accomplish things. It gives them a place to be safe and to be affirmed. It gives them a platform to serve and be comfortable. According to the author, many of the younger generations have left the church because there is no place for them there to serve. Music is not the only tool, as churches need to have various departments for young people to serve in. Leadership must take note of the generational makeup of their churches and know what the generation(s) values and how to involve all generations in worship. Often, the younger generation is relegated to a location in the church called the "children's ministry," away from the main sanctuary where the older generation engage in worship. However, to celebrate and cherish the old history of music and hymns and at the same time embrace the new genre of music, leadership needs to meet with representatives of the different generations to understand their values. It is paramount for leaders to sit down and ask how they may serve the different generations, not out of spite but genuine interest. It is in asking that they would be able to articulate where they see themselves in the large picture. While in communication, it is important to express what is helpful and useful to that age group. Also, it
is essential to intentionally involve generations in events that would require integration in worship. The ancient landmarks cannot be thrown away, and the future is inevitable.\footnote{James Wickham, “Reaching the Generations: Raising Awareness in Living Word Community Church to Facilitate the Necessary Changes for Reaching All Generations,” (Assemblies of God Theological Seminary, ProQuest Dissertations Publishing, 2019), 4.}

There is tension in the churches between the younger and older generations. This tension resulted in the unprecedented exodus of members that felt sidelined in church transitions or the lack thereof. Under pressure, worship leaders implemented the consumer-driven approach. This approach brought about the immediate results of numbers they sought. Results, however, were not all-inclusive. Worship leaders began and still are producing younger generations that are active and engaged in many church activities but are no longer grounded biblically. The older generations have criticized technology in the church as demonic, entertainment, and unholy. However, they have fretted over the lack of youths in the pews.

On the contrary, the advancement of technology has been a blessing to the church. Technology has influenced the progress of the church. History informs that the first book published was the Bible in 1440. Other impacts included the ignition of the Reformation movement by publishing Martin Luther's thesis in 1517. Technological advancements include the internet, which has provided the church endless opportunities in streaming, evangelism, media postings, and visual stimulations.\footnote{Bob Kauflin, \textit{Worship Matters}, (Wheaton, Illinois: Crossway, 2008), 58.} Social media has become a part of the church ministry and people.

Like other things, the younger generation is addicted to technology. It is causing the younger generation to spend an increasing amount of time on the internet, especially social media. It has caused the loss of interest in physical activities and interpersonal communication
among younger folks. This has caused isolation from interactions with people and family members.\footnote{Kauflin, \textit{Worship Matters}, 62.} This addiction has spilled into the churches. The need to engage the younger generation has forced the hand of worship leaders to use more aesthetics at the expense of sound theology. There is no doubt that the Bible champions advancement in technology because God is a God of progress. Jesus used a makeshift platform that was in motion to preach.\footnote{Ibid., 165.} So as important as technology is to the advancement of churches, it is still a tool and not the Gospel message.

Technology should not define churches. Unfortunately, this is where churches must compete. Just like the Communion, Paul stated that some ate the meal without reverence and gratitude, thereby bringing the judgment of God on them. The people ate the Communion as a meal to satisfy their hunger and were drunk. They were inconsiderate of others and did not care if they were included in the Communion. He further stated that others were careless in their participation without any spiritual preparation to come to the table of the Lord. This also brought about judgment of sickness, and many of them died. This is to say that God desires progress, including technology. However, it should be used to glory God and not satisfy self. Worship with technology is acceptable worship from believers. However, it demands they are used with reverence, honor, and gratitude. Worship in this dispensation of grace is not a license for worship leaders to have a riotous living. He still demands worship in spirit and truth, John 4:24.\footnote{Ibid.}

Technology would continue to be a competing force dividing the relationship between the older and younger generations if there is no strategic plan in using it to unify vision and purpose.
Worship leaders should get the appropriate use of technology under control by asking how the use of technological equipment promotes the vision and purpose of the ministry. For the younger generations, visual technology is a big deal. Unlike the older generations, the younger generations of seekers first consider the visual stimulation before considering the biblical message preached in a church. This age of technology cannot be ignored by worship leaders and is quickly growing. Meaning any worship leaders that would stay relevant must become technology savvy. However, like everything else, things must be done with decency and order, 1 Corinthians 14:40. Worship leaders should be cautious that technology can bring about many activities without biblical substance. The fact remains that technology has its part to play in this generation, and worship leaders cannot avoid it. In the modern-day church, technology has become a very useful tool that has made broadcasting and visuals effective.  

Mentorship

In *The Arts as Witness in Multifaith Contexts*, the author described the benefits of multi-generational mentorship. There are always mentorship opportunities. However, the leader and potential mentor leader must have something to offer. The mentor must have experienced God to point people to God. In the book of Exodus, Moses experienced God in the burning bush and brought the people of Israel out of slavery to experience (worship) God. Paul experienced God and admonished the New Testament church to let the message of Christ dwell in them through psalms, hymns, and spiritual songs (Colossians 3:16; Ephesians 5:18-19). Potential mentors must be ready to meet with the generational makeup of the church. Leaders must note the church's generational makeup, know what the generation(s) value, and how to involve all generations in

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worship. In churches, the younger generations are relegated to a location in the church called the “children’s ministry,” away from the adult service.99

However, to effectively capture all generations in worship, leaders must extend the hand of fellowship to them in mentorship. Leaders must create an atmosphere where the church celebrates and cherish the old hymns and psalms, and at the same time, embrace technology and the new genre of music. It is imperative for leaders to strategically involve representatives of the different generations in a formal or informal mentorship relationship. Mentorship initiates the collaboration of generations in the integration of worship. The older and younger generations ought to work together in worship and not gather to impress one another with generational cultures. The younger generations must be sensitive to not getting carried away with technology, while the older generation must be sensitive to not being carried away with old worship methodologies. There is the tendency of generations trying to exasperate one another through their generation-specific cultures. However, their methodologies should not become the message but material or conduit through which the message, Jesus Christ, is pointed to both the older and younger generations in the community.100

Mentorship is an opportunity for leaders to explain, inform, or educate the culture of the older generation to the younger generation and vice versa, and assure both generations that God has no personal favorite spiritual song or hymn. However, He is waiting for those that will worship Him in spirit and truth (John 4:24).101 The songs and dance steps God has given every generation are artistic expressions for their living and witness of faith. It re-enforces generational


100 Ibid.

101 Ibid.
uniqueness and identity. It is the verbal and non-verbal language given to the various generations for God to understand. Worship should be the platform that brings leaders (older and younger generation) and disciples (younger generation) together in ministry as co-laborers in the service of the Lord (1 Corinthians 3:9). To relate with the younger generation, the leader must find a tool such as music and build on it, with mentoring being the goal. Music is a powerful tool that brings young and older people together to unite for a greater good and a goal. No generation must be left out in building a community, especially the younger generation. Mentorship is essential to build a community or church ministry, and leaders should initiate it. And for mentorship to be sustainable and effective, the balanced life of the leader (spiritually and physically), clarity of vision or the goal to achieve, and the right mentorship with multi-generations are necessary.  

In *Mentoring in the Ensemble Arts, the author* suggested mentoring as a tool for bridging generational gaps. The idea of mentoring is when a person or a group of people come under the tutelage of a more experienced person(s). The author defines it as a process for the informal transmission of knowledge, psychosocial support, and social capital relevant to work, career, or professional development. Mentoring involves communication sustained for a period between the mentor (a person with greater knowledge and experience) and the mentee (the learner). The mentor-mentee relationship can be in a traditional setting like the family or a structured setting as in an organization. The traditional setting of mentoring, the family, is how children born into a family learn how to communicate, culture, basic survival skills, and tools of the trade. According to the author, the family is the basic institution for learning social organization. Mentorship on

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103 Ibid.

104 Ibid.
a structured level usually occurs when an organization or an institution pairs up a supervisor and a subordinate or a senior and junior employee in a mentoring program. This form of mentoring tends to be for a specified time. Mentoring, howbeit formal or informal, is essential for generational continuity in the family and civilization. The "why" of mentoring must be the starting point for this process to continue effectively. The accurate response to the question, "why," fosters the sustained pursuit of dedication to the process and work. It is what informs the mentor and the mentee to persevere when the process becomes challenging.

The worship leader, as a mentor, is the person in the place of authority, leadership, experience, and knowledge. The mentor must have something to offer the mentee for the mentee to follow. God desires His children to enter an intimate relationship with Him. In this case, the mentor must be a person of God’s presence. He must be able to withdraw himself daily to fellowship and seek the face of God. A mentor cannot lead people to attain a level or to a place they have not been or attained. The mentor must have experienced God to point people to God. In the book of Exodus, Moses experienced God in the burning bush and turned around to bring the people of Israel out of slavery to experience (worship) God. God has called leaders to some form of mentorship to the people around them (Colossians 3:16; Ephesians 5:18-19). Therefore, the leader must find time to withdraw and spend time with God to lead the younger generation through worship.

The mentor must be a person that follows God's guide. The mentor must have a personal relationship with God and have time set aside daily with God. The mentor must be able to point

106 Ibid., 103.
107 Ibid., 89.
the mentee to God not by words but by actions. That is, the mentee must see that the mentor is in a relationship with God. Jesus withdrew from the crowd to pray and commune with God. It was this that the disciples observed and asked Him to teach them how to pray (Luke 11:1). The mentor is a professional. Often professionals are associated with those institutions other than the church. The fact of the matter is that worship leaders are also professional mentors. As a result, the mentor is expected to have attributes such as integrity, insight, intention, inspiration, individual basis.  

Mentees, also known as disciples or learners, are believers who have given themselves to Christ through the finished work on the cross. They follow Christ actively and withdraw themselves to meditate on the Word and pray. A mentee (disciple) is also expected to have a relationship with God, allowing the word of God to dwell in them richly (Colossians 3:16). The mentor-mentee relationship can only be sustained when the mentee commits to an intimate relationship with God (Zechariah 4:6). Jesus was triumphant over the devil in Luke 4 because He spent time in the presence of God and was full of the Spirit. The only way the mentee could sustain the process through its challenges is to be full of the Spirit. The mentee also has roles to fulfill to foster a healthy and productive relationship. The mentee must be respectful and flexible to the mentor's instructions because the mentor sets the standards for the mentee to follow. The mentee is also a professional and a partner with the mentor. Paul viewed his disciples as co-laborers in the service of the Lord (1 Corinthians 3:9).  

Worship is the platform that brings worship leaders and disciples together in ministry. Worship is the place where believers respond to God. The understanding or revelation of

\[ \text{Source: Sharp, \textit{Mentoring in the Ensemble Arts}, 127.} \]
\[ \text{Ibid.} \]
worship and its response bring mentors and mentees together in a relationship. The mentor and mentee are expected to encounter the character of God in worship privately and publicly. This makes the process of mentorship worthwhile and productive. In ministry, formal and informal mentorship takes place in an environment of growth. In this environment, one generation speaks to another generation. The worship leader should be ready to be a mentee while still assuming the role of a mentor. The mentor-mentee relationship can occur in a choir rehearsal, bible study, leadership meeting. It can happen anywhere. The mentee is drawn to the mentor's ministry because the mentee wants to acquire some skillset from the mentor. When the relationship is initiated, the mentor must set a pattern for the mentee to follow. Also, it is incumbent on the mentor to set rules of engagement in the mentor-mentee relationship, so there is a clear understanding of what is expected in the relationship.¹¹⁰

In Imagine-making disciples in youth ministry, the author examined the importance of disciplining the younger generation. According to the author, churches suffer from an obvious estrangement among generations. A cold war is happening between the older and younger generations that is being swept under the rug and not confronted. Leaders need to address the issue as the younger generation is exiting the church and falling into the arms of those promising false security of the future. The author identifies disciplining as a solution to the generational gap. Discipleship in the youth ministry is far more than just another program or a few adaptations. It is sincerely caring for the youth and acknowledging their cultural differences and methodologies of communication. Leaders must invest in healthy relationships.

The Scriptural context for making disciples of the younger generation is through relationships. Discipleship requires personal attention and investments, which are costly and

¹¹⁰ Sharp, Mentoring in the Ensemble Arts, 123.
time-intensive but have transgenerational benefits. Discipleship or mentorship is being involved in a highly accountable, relational process that takes place over time to bring the younger generation to spiritual identity and maturity in Christ. However, leaders have been unwilling to call younger people to discipleship. According to the author, biblical discipleship has never been a solo relationship but a church community’s endeavor. Only disciples can make disciples, who will also make disciples, who will make disciples. In other words, discipleship ought to be transgenerational.  

In *Creative tensions in youth ministry in a congregational context*, the author examined approaches to youth ministry. The author stated that the tension between the different needs and spiritual expressions of the different generations has increasingly separated youth from adults. This separation has caused a lack of sound theological foundation in the youth ministry. The covenant and relational perspective postulate that God wants to be known and maintains his ongoing relationship with His people. God then uses the relationship between people to reveal Himself to the next generation. The youth is included in this ongoing relationship between God and humanity. The youth should therefore be included in the community of faith. Moreover, the youths need relationships, and congregations should provide relationships that contribute to their spiritual growth through belonging to a serving community. They should not be viewed as passive objects of ministry but rather as active participants who could minister. The inclusion of the younger generation in ministry is an integral part of the congregational ministry of God’s inclusion of all generations. The youth ministry should not be thought of as separate from the congregational ministry. The transgenerational nature of the church requires leaders to create a

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111 Malan Nel, “Imagine-making disciples in youth ministry...that will make disciples,” *Hervormde teologiese studies* 71, no. 3(2015): 7.
dynamic process of creating traditions that not only belongs to the older generation but also the younger generation.\textsuperscript{112}

CHAPTER THREE: RESEARCH METHODS

This research used the qualitative method to understand how American-based Nigerian Pentecostal churches can reach Generation Z and Alpha members. This research methodology enabled a detailed exploration of how members of Generations Z and Alpha perceive leadership practices in American-based Nigerian Pentecostal churches. Common themes and patterns identified in the research through analysis of participants’ responses to the research questions may serve as the opportunity to develop a relationship between American-based Nigerian Pentecostal churches and their members from Generations Z and Alpha.

The research questions that set the stage for interviews and data collection were:

RQ1: In what ways does communication differ between Generations Z and Alpha and their pastors in American-based Nigerian Pentecostal churches?

RQ2: In what ways can worship leaders connect with Generations Z and Alpha to worship in American-based Nigerian Pentecostal churches?

These research questions provided the basis for interviews that described American-based Nigerian Pentecostal pastors’ and leadership practices in their churches. The interviews and observations were the most reasonable method to explore participants' leadership styles and perceptions from Generations Z and Alpha. The study’s research methodology outline and the population and sampling frame are discussed in this chapter, Chapter 3. The outline includes data collection, instrumentation, validity, reliability, and data analysis plan. This chapter also offers insight into human ethics to protect participants against any harm during the interviews and data collection.
The qualitative research methodology was more appropriate for the study than other methodologies such as quantitative or mixed methods. The quantitative method relies on pre-existing quantified data for analysis. The present research did not have pre-existing data, and therefore, the quantitative approach was not suitable. The mixed method combines narrative and numerical data in one research study. However, the qualitative methodology was considered more appropriate for providing data to identify how American-based Nigerian Pentecostal pastors and leaders can connect with Generations Z and Alpha. It was essential to employ the qualitative method to answer the research questions.\textsuperscript{113}

Qualitative research is descriptive in methodology, providing the researcher access to the nature of certain situations, processes, settings, and relationships or systems. Qualitative research is also interpretative in methodology, providing the researcher insights into new concepts, theories, phenomena, and existing problems. The chosen methodology provided the researcher opportunities for face-to-face interviews and observing participants as they described the situations and leadership practices in American-based Nigerian Pentecostal churches. The research required a rich narrative from participants that can only be achieved through the qualitative design. The research uncovered facts about the leadership styles and how it repels Generations Z and Alpha. This methodology enabled a comparison between the interview transcription, observation, and field notes to enhance the identification of themes in the data analysis.\textsuperscript{114} Observation and knowledge of the environment are essential in selecting samples for data collection. As a result, activities in an American-based Nigerian Pentecostal church were


\textsuperscript{114} Jamie Murdoch, Fiona Poland, and Charlotte Salter, \textit{Analyzing interactional context in a data-sharing Focus group: Qualitative health research}, (Qualitative Health Research Publishing, DOI:10.1108/EUM000000005801), 582-584.
observed and recorded. The Sunday worship services, mid-week Bible studies, and social activities were observed and recorded to understand the relationship between leadership and Generations Z and Alpha. In this research, interviews and observations of activities, including field notes, accorded adequate data to understand the relationship between Generations Z and Alpha.115

Triangulation

Observations, interviews and field notes provided adequate data on American-based Nigerian Pentecostal pastors and their relationship with Generations Z and Alpha. Triangulation for this qualitative research consisted of observing an American-based Nigerian Pentecostal church and comparing the information acquired from interviews and field notes using a single translator. Interviews accorded selected participants, from Generations Z and Alpha, to express their perception. Their objective contributions identified leadership problems and proffered solutions. The strengths and weaknesses of the research data are balanced through triangulation rationale. The purpose of triangulation is to validate findings.116

Purpose

The purpose of the research is to assess and identify how American-based Nigerian Pentecostal pastors can adapt and revamp their leadership approach to capture the younger generations, Generations Z and Alpha. In the research, selected participants from Generations Z and Alpha proffered solutions that contributed to the strategies they offered to American-based Nigerian Pentecostal pastors. The intent of these proffered contributions is to amend and rebuild

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115 Caroline Nordstrom, *Qualitative research inquiry concepts of its own: Management decision*, (DOI: 10.1108/EUM0000000005801), 551-555.

the severed relationship between leadership and members of Generations Z and Alpha. In addition, it is to sustain the continuity of the church’s mission and growth.

Population

The American-based Nigerian Pentecostal church participants in the qualitative research represented a small population of American-based Nigerian Pentecostal churches in the Hudson Valley area in New York. In addition to one-on-one interviews, the researcher observed their Sunday services and their weekly Bible study and prayer meetings. Those observed were the church officials: pastors, deacons, deaconesses, and associate ministers and how they related to members of Generations Z and Alpha. Eligible participants were between the ages of 15 and 25. They included Generation Z, born between (1997-2009), and Generation Alpha, born between (2010-present). Also, participants had to be members of the church for more than five years for informed objectivity and the ability to communicate effectively. The criteria also allowed for leadership observation concerning Generations Z and Alpha in their weekly services. Members born before 1997 were not qualified for participation in the study.

Sample

The sampling method used for this research study was quota sampling. In quota sampling, the researcher decides the number of people with specified characteristics to include as participants while designing the study. Characteristics might include age, class, gender, profession, marital status. Whatever the selected criteria, it is meant to focus on people that

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would have insights into the research topic. Unlike other sampling methods such as purposive, quota sampling is more specific with respect to criteria and size.\textsuperscript{118}

The target sample selected for the research study consisted of twelve participants. There were six participants from Generation Z and six participants from Generation Alpha. The qualitative research study consisted of six participants from each generation to ensure validity and equal participants representation. Qualitative sampling does not necessarily mean a substantial number, usually found in quantitative research, but an adequate number of participants.\textsuperscript{119} Also, the sample size for a qualitative study should be reasonable, as excessive numbers prolong the study's time.\textsuperscript{120}

Process

During one of the Sunday services, the lead pastor announced the researcher’s presence and arranged for the researcher to speak to the congregation and potential participants about the nature of the study. A recruitment script was handed out at the meeting to introduce the purpose of the research study (see Appendix A). The script allowed potential participants to understand the purpose of the study. It also demonstrated how essential it was for the research study to assess and identify how American-based Nigerian Pentecostal pastors can adapt and revamp their leadership approach to capture the younger generations, Generations Z and Alpha.\textsuperscript{121} The criteria for selecting participants were based on Generations Z and Alpha.

\textsuperscript{118} Ochoa and Porcar, “Modeling the effect of quota sampling on online fieldwork efficiency: An analysis of the connection between uncertainty and sample usage,” 484-486.


\textsuperscript{120} Robert Yin, Case study research: Design and methods, (Los Angeles, California: SAGE Publications, 2012), 148.

\textsuperscript{121} Creswell and Creswell, Research Design: Qualitative, quantitative, mixed methods approaches, 83.
Informed Consent

The researcher handed a consent form (see Appendix B), as well as a parental consent form (see Appendix C), to all potential participants and parents of potential participants that were under the age of eighteen to read and sign. After reconvening at a later date, the researcher answered the questions from parents and potential participants. The majority of potential participants' parents expressed concern about not wanting the interviews to be audio recorded for security concerns for the undocumented immigrants among them. Parents did not yield to the researcher’s continued reassurance that the research had nothing to do with the government. The researcher conceded to taking notes of the interviews. Thereafter, those that were eligible and expressed their interest in participating in the qualitative research were permitted to sign the consent form and participate in the research.

This ethical process is essential in conducting qualitative research. The researcher must obtain the informed consent from intending participants. The consent form can secure permission and provide confidentiality and anonymity. Participants received the consent form assuring them that their rights were protected, and they would suffer no hurt or harm for participating in the research study. Each participant was assured that their participation was voluntary in providing information for the research. The consent form further informed parents and participants of their rights to withdraw from the research without any penalty or consequence for their action. Included in the consent form was the outline and information concerning the research process to ensure safety and protection of privacy. Signing the consent form by parents

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and participants indicated their agreement to participate in the study and their permission for the researcher to record the interviews.\(^{123}\)

**Confidentiality**

The parents and participants were guaranteed confidentiality and assured of the privacy of their information. All forms and written materials were maintained under lock and key in storage. Collected data from the participants remain confidential. A filing system was developed for the security and protection of the data, and the system was checked periodically to ensure accuracy and accountability for protecting the collected data from unauthorized persons. Parents and participants were informed that any violation of subject information would be resolved immediately and amicably by notifying the parties involved in the research. The personal identifying information that includes names and addresses was kept secret and not made public. The identity of participants in this research is protected with the use of pseudonyms. After a three-year retention period, all research materials, documents, and forms will be maintained in confidence until destroyed, shredded, and electronically deleted from the computer memory. No data collected from participants will remain after the three years.

**Interview Sessions**

Participants were selected among Generations Z and Alpha of the church. Contact was made by telephone before and after the interviews. Interview dates, times, and locations were disclosed to participants only for security purposes. One-on-one interviews and not group interviews were conducted to maintain the integrity of responses without co-participant influence. Interviews were conducted in well-lit rooms of the administrative area of the church

premise. Participants were allowed needed breaks during interviews and those that could not make their appointments were allowed to reschedule without penalty.

The following interview questions were constructed based on the research problem and purpose:

RQ1: In what ways does communication differ between Generations Z and Alpha and their pastors in American-based Nigerian Pentecostal churches? Explain? What do you understand as effective communication? What generation do you belong? How long have you been a member of this church? Why do you still come here?

RQ2: In what ways can worship leaders connect with Generations Z and Alpha to worship in American-based Nigerian Pentecostal churches? Explain? What connecting strategies would you recommend? Why?

Interview responses were captured electronically, collated, and analyzed, and participants' responses were interpreted.

Observations

The researcher was present to observe their Sunday services and their weekly services and electronically noted the interactions between the leadership and members of Generations Z and Alpha. Observation is another method for collecting data in qualitative research. There are various kinds of observation; observation can be direct, participatory, or non-participatory. Direct observation involves access to the study site, knowledge of events, and involvement in activities related to the research. In this research, the researcher was physically present at the research site and recorded activities in the church services adequate for analysis. Observing participants within the church operations was appropriate for this research. The direct

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observation accorded the researcher the opportunity for a first-hand observation between the church leadership and members. The leadership was observed and recorded.  

Field Notes

Field notes for this research were documented at the research site. They contained adequate information of the interviews and observations of the relationship between leadership and Generations Z and Alpha during the worship services, weekly Bible studies, and weekly congregational prayer meetings. The field notes were typed electronically, as meetings were not permitted to be audio recorded by parents for security concerns related to undocumented immigrants among them. Information captured was collated and analyzed to inform the research.  

A coding mechanism was applied to establish confidentiality and avoid the identification of participants and their responses to the research questions. Interviewing, data recording, analyzing, including reporting data were personally undertaken to maintain confidentiality and privacy of participants. The interview questions became the starting point for Generations Z and Alpha to evaluate the leadership style of American-based Nigerian Pentecostal pastors and its contribution to solving the problem of extinction of the mission. The interviews involved participants answering questions and sharing their thoughts and experiences. The responses from participants were documented electronically and coded.

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125 Yin, Case study research: Design and methods, 148.

Reliability

Reliability is established when the same construct is continuously measured, yielding the same result. An example would be when interviews and observations yield the same results. Reliability is applied during the data collection process to avoid research biases and errors. Preparing good interview questions, taking detailed notes during observations, and recording every response from participants during interviews establishes that the research method is reliable and trustworthy. The same interview questions were used to collect data from twelve participants from the church to enhance consistency and reliability. Triangulation supported the reliability of the findings by comparing interviews and field notes taken during observations. Triangulation for this qualitative research compared information gained from interviews, observations, and field notes using a single translator. Interviews have become the primary source for data collection in qualitative research. Therefore, the interview questions helped identify the leadership style and participants’ perceptions about their leaders.

Data Analysis

In qualitative research, data analysis elucidates reasons for data collection. It merges outcomes from data into a distinct conclusion that proffers solutions to research questions. Data analysis furnishes clarification of facts and patterns in the collection of data. It describes people’s behaviors, actions, activities, cultures, and norms. NVivo software was used for analyzing interview responses and observation notes. Software such as NVivo is used for data coding to

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127 McEachin, Assessing the perception and practice of servant leadership in small rural protestant African-American churches, 11.

128 Ibid., 12.

129 Yin, Case study research: Design and methods, 148.

130 Ibid.
categorize materials from interviews and field notes and convert such into tables, labels, or figures to illustrate the themes and explain the themes meaning. The software codes develop patterns and eliminate irrelevant information in the data analysis. The collected data were organized into units in computer folders for analysis. The next step was to import the folders into the software. The researcher then set up labels based on the interview questions and observation notes. The researcher then grouped the responses and notes into the various labels for analysis.\(^{131}\)

Using the participants’ responses to the interview questions, the researcher created themes and summarized the themes into plain texts the readers could understand. Analysis of the interview questions and observations provided themes of the lack of relationship between American-based Nigerian Pentecostal leadership and Generations Z and Alpha. The analysis identified similar and different perceptions of participants about their church leadership. The analysis involved exploring ways to bridge the gap between Generations Z and Alpha and their church leadership. The objective perceptions of participants were crucial to identifying themes, leading to proffered solutions that were informed.

Summary

The purpose of this qualitative research is to assess and identify how American-based Nigerian Pentecostal pastors can adapt and revamp their leadership approach to capture the younger generations, Generations Z and Alpha. The researcher conducted one-on-one interviews with participants and observed their weekly Bible study and prayer meetings to collect data. The research consisted of twelve participants between the ages of 15 and 25. Only those of Generation Z, born between (1995-2009), and Generation Alpha, born between (2010-present),

were eligible as participants in the research study. Members born before 1995 were not qualified to participate in the study. Participants received the consent form assuring them that their rights are protected that they will suffer no hurt or harm for participating in the research study. Each participant was assured that their participation was voluntary in providing information for the research. The consent form further informed parents and participants of their rights to withdraw from the research without any penalty or consequence for their action.

Included in the consent form was the outline and information concerning the research process to ensure safety and protection of privacy. Signing the consent form by parents and participants indicated their agreement to participate in the study and their permission to record the interviews. The parents and participants were guaranteed confidentiality and assured of the privacy of their information. Through responses from participants to interview questions, the researcher created themes and summarized the themes into plain texts the readers could understand. Analysis of the interview questions and observations provided themes of the relationship of American-based Nigerian Pentecostal leadership and their lack of relationship with Generations Z and Alpha.

This chapter included the purpose and the process for the qualitative research. The research identified similar and different perceptions of participants about their church leadership. Furthermore, the analysis involved exploring ways to bridge the gap between Generations Z and Alpha and their leadership through identified themes from participants and proffered solutions. Chapter 4 details the findings of the research.
CHAPTER FOUR: RESEARCH FINDINGS

Introduction

The qualitative research study explored the leadership style of American-based Nigerian Pentecostal pastors and their relationship with Generations Z and Alpha. The data collected from this qualitative research study provided information that could influence leadership styles and result in mending the relationships with members of Generations Z and Alpha. The study was initiated because of the detailed description of the pastors’ leadership style, which was problematic to members of Generations Z and Alpha and in need of transformation. A triangulation methodology of interviews, observations, and field notes was implemented (Figure 1). The twelve participants selected for the study were between the ages of fifteen to twenty-five, some of whom were below eighteen, and thereby needed parental consent.

Figure 1
Interviews were one-on-one with participants and were scheduled at the convenience of the participants. Participants were reminded at intervals during the interviews that they could withdraw and choose not to continue without penalty. Interview responses, as well as observation of weekly services, were well documented for analysis. The software NVivo was applied to analyze the interview responses and observation notes from the Sunday services, weekly Bible study, and weekly prayer meetings. In Chapter 4, the researcher details the analysis of the twelve interviews conducted with the participants, the research study results, the summary of data collection procedures, data coding, data analysis, validity, and reliability of the research instrument.

Results

Observation

The researcher was present at the research site to observe the Sunday and weekly services and electronically noted the interactions between the leadership and members of Generations Z and Alpha. The observation for the Sunday service lasted for approximately two hours. The service commenced with an opening prayer, which was corporate and participatory. In this session, it was observed that the minister and participants were more of the older generation. The opening prayer session was followed by a session called “Sunday school,” where a specific topic was taught, and everyone was allowed to participate and contribute to the lesson. It was observed that halfway through the session, members and families with children of Generations Z and Alpha gradually arrived and joined the study in progress. However, it was observed that Generation Z and Alpha members stayed towards the back of the sanctuary and did not participate in the study. It was also observed that the lesson taught “God’s Kind of Faith,” and
the examples offered leaned towards the older generation. There was no contribution sought or
given from Generations Z and Alpha members.

The Sunday school was followed by a call to worship session and a praise session. It was observed that the call to worship and the praise session, which was meant to be corporate and participatory, was led and received a response from the older generation. Choir members were from the older generation, the selected songs were more hymnal in nature and received responses from the older generation. While the praise session was on, it was observed that members of Generations Z and Alpha did not participate for the most part but spectated, while some were observed to be on their hand-held devices. The praise session was followed by the bible reading, a special rendition from the choir, and then the day's message. While the message commenced, it was observed that teenage members quietly exited the main sanctuary and proceeded to a smaller room where ministers greeted them. So, the Generations Z and Alpha members, older than nineteen, stayed back in the main sanctuary to listen to the preaching. Other nineteen and below members were secluded to a room for teenagers. A third room was used for those younger. Ministers engaged each group in a discussion for the remaining part of the service. The researcher did not observe anything unique to Generations Z and Alpha, such as participation or visual technology.

The observation of the weekly Bible study lasted for one hour and thirty minutes. The study opened with a prayer and praise session, then the Bible study commenced. All through the Bible study, which was a smaller group compared to Sunday, it was observed that there was no member of Generations Z or Alpha. Present were members of the older generation, who were comfortable making contributions to the lesson in the language or culture they understood. There did not appear to be any provision made to cater to the younger generation. Also, the observation
of the weekly prayer meeting lasted for one hour. The prayer meeting opened with a praise
session. Right after praise, prayers commenced. All through the prayer session, it was observed
that there was no member of Generations Z or Alpha present. Present were members of the older
generation. Those leading the sessions were members of the older generation, and the prayer
points were focused on their needs. The researcher did not observe anything unique to
Generations Z and Alpha, such as participation, visual technology.

In further observation, the researcher was physically present at an American Pentecostal
church about twenty miles from the research site. The researcher did not record activity in the
church services, nor did the researcher approach anyone to obtain information that would trigger
approval from the IRB or consent from church leadership. The researcher only observed the
Sunday service like any other church seeker. The observation for the Sunday service lasted for
approximately two hours. The service commenced with Sunday school in small groups that
included a mix of generations from possibly five years of age to eighty years of age.

In the smaller group, everyone was given the opportunity to contribute to the lesson
discussed. Everyone's perspective from the different generations was discussed. Everyone
gathered in the main sanctuary when Sunday school was over to continue worship. The
researcher observed that children who were toddlers to teenagers were redirected to have their
own service. The rooms were well equipped with books and aesthetics that were appropriate to
the young generation. The corporate gathering commenced with prayers and then a praise session
in the main sanctuary. The researcher observed that the choir was a mix of the older and younger
generations, the selected songs were a mix of contemporary and classical songs, and everyone
participated. The contemporary songs were led by a song leader from the younger generation,
while a song leader led the classical songs from the older generation. The church was equipped
with aesthetics that made it easy for everyone to participate in the corporate singing. The praise session was followed by a special rendition from the choir, Bible reading, and then the message for the day. The researcher observed that the preacher made the message time appropriate and relevant to both generations. Those who appeared to be members of the younger generation were present and engaged in every aspect of the service.

**Interviews**

The research questions that set the stage for interviews and data collection were:

RQ1: In what ways does communication differ between Generations Z and Alpha, and their pastors in American-based Nigerian Pentecostal churches?

RQ2: In what ways can worship leaders connect with Generations Z and Alpha to worship in American-based Nigerian Pentecostal churches?

These research questions provided the basis for interviews that enabled participants to give a detailed description of the operations of American-based Nigerian Pentecostal pastors and leaders in their churches. The researcher assigned codes P1-P12 to the twelve participants. In response to the research question RQ1:

In what ways does communication differ between Generations Z and Alpha, and their pastors in American-based Nigerian Pentecostal churches?

Participant P1 stated that “the communication and leadership style of the pastors is military in nature,” participant P3 called it “a military regime,” and participant P8 called it a “baby sitting-boot camp.” All participants similarly expressed that the pastors and leaders are military or dictatorial in their leadership approach. This approach to leadership does not lend to any form of discussion or contribution from anyone. As a result, irrespective of the discussion, the pastors are rigid in how they speak to the younger generation, and they are dismissive in their
communication. Lending to the point, participant P4 stated, “the leaders are dictatorial in their dealings with everyone…this is so yesterday.…” The participants echoing participant P4 expressed that the dictatorial nature of the pastors does not allow the younger ones to speak their minds.

The pastors are not interested in what the younger generations must proffer to rectify the leaders' issues in connecting with the younger generation. Even in the delivery of their messages and examples, the pastors strongly believe in their rigid methodology that is not relevant to the younger generation. According to participant P6, “the pastors barely smile and do not desire a heart-to-heart discussion with the younger generation…they do not subscribe to asking for the perspectives of the younger generation on specific or general matters.” In agreement, participant P7 stated, “the leaders are not connecting with the younger generation.…” All participants, in agreement, echoed that these pastors were trained in Nigeria before relocating to the United States and thereby, consciously or unconsciously, embrace the authoritarian leadership approach that they brought with them from their culture from abroad. Participant P8 notably stated, "it would be better if the pastors are dynamic and fluid in their approach to the younger generation…they need a re-orientation.” In agreement, participant P11 stated, “leaders deal with different people from different backgrounds…they cannot afford to be rigid but fluid.”

In agreement with participants P8 and P11, the other participants similarly stated that pastors should be sensitive to the worship culture of the younger generation instead of imposing the tradition of worship of the older generation on the younger generation. Participant P7 stated, "leaders need to look around…their style is not working for the younger generation.” Participants in agreement similarly stated that the church is losing the younger generation because they continue to impose one way of worship that will not survive the modern world.
Participant P3 stated, “every group has their way of offering worship, and the way of worship of the younger generation has been ignored.” P3 explained that the message stays the same, but the culture of offering worship is unique to every generation. They want to worship God, but the pastors relegate them.

Participant P3 echoing the statements of other participants, further explained that leaders need to engage their reasoning to know times are changing and desist from insisting on being rigid and judgmental of the younger generation. Participant P4 stated that “relegating the younger generation to the back of the church, or a room away from the main service, is not the answer.” Similarly, other participants stated that the younger generation tends to respond to leaders who care about them and are willing to invest in them. The younger generation desires a sense of belonging. They want to be included and want to have a voice. Participant P2 stated, “the leaders are always talking at us, and do not care what we think or whether we exist…that is why the younger generation is leaving the church.” According to participant P9, “they will continue to lose the younger generation if they refuse to change their approach.”

In agreement, other participants stated in their own words that they do not intend to stay or return after they graduate high school and go off to college or the university. They would seek a church that would appreciate them, or they would not go to church at all. In addition, Participant P5 stated that “those that left the church are already attending American churches that care about the younger generation.” According to participant P10, “in fairness to the pastors, their leadership style may have worked at one time with the older generation, but not now.” Participant P10 stated that “leaders have to listen to the younger generation.” P10 further explained that their pastors believe in a unidirectional methodology in addressing transgenerational issues. However, they fail to acknowledge the reality of generational
uniqueness. For pastors to connect with the younger generation, they must evolve and be accommodating. All the participants concluded that their pastors' dictatorial approach to leadership would not last long with the younger generation.

In response to the research question RQ2: In what ways can worship leaders connect with Generations Z and Alpha to worship in American-based Nigerian Pentecostal churches? Participant P11 stated, "leaders can connect in many ways but they need to, first of all, understand that the younger generations are also God’s children.” Echoing what participant P11 stated, participant P7 stated that “God wants worship to pass from one generation to the next, but it does not look that way with the pastors.” All participants similarly expressed that God intends that worship should continue from generation to generation. Participants expressed that worship by the older generation was not how it was by the prior generations. However, here they are now worshipping God in their unique way. Participant P7 stated that “the older generation worship in their unique way, why not us?” Participant P1 stated that “there is no reason why the older and younger generation should not be able to worship the same God together.” Echoing this, all participants expressed that the older generation is struggling to come to a concession with the younger generation because they somehow feel they are betraying their heritage. And instead of accommodating the younger generation, the older generation has chosen to segregate them.

Participant P8 stated that “the older generation might have good intentions for the continuity of worship, but they are going about it the wrong way.” Similarly, participant P6 stated that “the older generation, at some point, will have to give the younger generation a chance to worship their way,” meaning the older generation must at some point be willing to imbibe the uniqueness of the younger generation, allowing them to worship in truth but in a different way. According to participant P11, “connecting with the younger generation will mean
allowing a blending of worship.’” Notably, participant P12 stated that “the younger generation should not see the worship of the older generation as old and outdated, while the older generation should not see the worship of the younger generation as “worldly” or “unwanted.” Participant P3, in agreement with participant P12, stated that “the leaders will connect in worship with younger folks when they stop being critical and judgmental of the younger generation.”

Proffering a solution in response to the research question RQ2, participant P5 stated, “beyond preaching to the younger generation, leaders must be ready to meet with the younger generation and care to know how they are doing.” Participant P10, echoing others, stated, “leaders must be willing to fellowship with them…more like in a mentor-mentee relationship.” All participants expressed a relational gap between the older and younger generations, and the younger generation does not see any effort by the older generation to embrace the younger generation or relate with them. According to participant P9, “when leaders care to know about the younger generation, it will initiate relationships and the atmosphere of education to address the uniqueness of generations.” Participant P8 stated, "when the older and younger generations get together in a relationship, they will better understand their different identities and perspectives, and flow in fellowship.”

Proffering how the generations can get together, participant P4 stated, “there is no better way to relate with the younger generation than through the tool of music.” Participant P4 expressed that music is a language that both the older and younger generations understand. However, the older generation is not taking advantage of it to connect with the younger generation. Echoing this, participant P7 stated that “pastors can initiate a relationship with the younger generation through music…it seems they do not know how to relate with us….” Participant P7 stated that “the older generation can mentor the younger generation…mentoring
does not have to be weird or formal, it can be fun and ongoing when there is a common ground between the older and younger generations.” Participant P7 expressed that the younger generation, for the most part, want to learn but also want to be heard. Participant P6 echoing participant P7, stated that “the younger generation want to learn even though they may not show it…all it will take is the right rapport and connection.”

All participants expressed that they do not know everything, and the older generation has a lot to teach them. However, genuine interest and relationships must precede any form of teaching or mentoring. Participant P2 stated, "they would not mind shadowing someone from the older generation that is transparent, that can relate with them, and not condemn them.” Other participants similarly expressed that they would not mind relating to mentors, but they must be open-minded and not demonize the younger worship culture. Participant P1 stated, "the younger generation would be excited to connect to the older generation in worship, discipleship, ministry… and end the cold war of generations.” In breaking with the other participants, participant P2 stated, “… I do not think there can be a solution to the increasing gap between the leaders and the younger generation….” Participant P3 stated, "…I do not know how the older generation will be able to bridge the gap between them and the younger generation but including the younger generation in leadership and church participation is integral to establishing a relationship.”

Proffering a solution in response to the research question RQ2, participant P8 stated, “leaders will be able to connect with the younger generation when they put away their dictatorial style of leadership and work with them.” Participant P9 emphatically stated, which was echoed by other participants, that “leaders would not be able to work with the younger generation if they are defensive, insecure, arrogant, or too stubborn to admit they were wrong.” Participant P12
notably stated that “the leaders must work with the younger generation to rebuild the relationship. They will have to be accommodating and willing to imbibe new ideas.” Participant P2, taking a pessimistic stance, stated, “if the collaboration will work at all, there will be tension, confrontation and doubt.” Participant P11, however, stated, "...realistically, working with people is hard on its own...working with people from different generations will be harder but feasible.” Participant P6 stressing the possibility of effective collaboration stated, "for the collaboration to work, the older and younger generation will have to be transparent about their strengths and weaknesses." Otherwise stated, the leaders and the younger generation they are trying to connect with will have to be willing to talk about and express their strengths and weaknesses.

All participants echoed the fact that the older generation or leaders should not come into the relationship with hidden agendas but must be open-minded and humble. Not only that, participant P10 stated, “the older generation, as well as the younger generation, must be willing to commit to the process.” Echoing this, participant P12 stated, "this is a long time coming, and a long time it will need to grow.” All participants echoed that there is no quick fix to the damage, and the older generation will have to show that they are committed to the process even in the face of challenges and oppositions that might transpire through the process. Participant P2, in further contribution to the process, stated that "collaboration might be a big word for the older generation to swallow, and maybe discipleship should be suggested instead as a starting point...whatever name they want to give to the process would be ok by the younger generation....” Participant P2 expressed that, as a realist and a pessimist, would not expect the older generation to suddenly embrace the younger generation they have not embraced all these years without a process. Participant P3, in agreement, expressed that discipleship might be more acceptable to the leaders. However, the process will still have to be the same for it to work.
Participant P3 stated, "whether collaboration, discipleship, or mentorship, it does not matter…something must happen soon."

Proffering a solution in response to the research question RQ2, in ways forward for the future, participant P1 stated, “the older generation must quickly come to the reality that the younger generation is here to stay…leaders’ must be willing to embrace, accept, acknowledge them…the younger generation have the tools for the future.” Participant P5 responded by stating that “the older generation have the tools of history and sound doctrine, but the younger generation have the tools of technology and professionalism.” Participant P2 stated that “the older generation should be very careful not to belittle or dismiss the relevance, importance, and power of technology…it is their language and culture.” All participants echoed that professionalism and technology are the way of the future, and it is becoming more relevant in church and worship and cannot be ignored.

Most of the participants echoed that the younger generation is the future of the church, and without them, they do not know what the older generation plan to do for the future. Participant P10 stated, ”the older generation is fading, and the church is not increasing…the ministry can import leaders from Nigeria but what about congregation members?” Participant P12 stated, "…technology has influenced the progress of other denominations or churches…embracing technology does not mean the older generation is betraying their heritage….” Echoing this point, many of the participants expressed that there are other churches using technology for streaming, media postings, and aesthetics, thereby attracting seekers of the younger generation, and these churches are growing.

In agreement, participant P4 stated, “the pastors are in denial of the fact that technology in itself is not demonic…if they do not wake up to this fact, one day they will realize that all the
younger generation have left the church.” Echoing this, the participants expressed that visual technology is a big deal to the younger generation, and it is the future. Participants further expressed that churches that are stuck and cannot imbibe technology will possibly face extinction in the coming years. In conclusion, participant P5 stated, "if anything happens, it will take a moment for the older generation to oblige.” Participant P9 stated, "…little drops of water make a mighty ocean…the younger generation is not expecting everything to change overnight." Participant P4 stated, "as always, the pastors will say any change will need approval from above.” Participant P3 stated, “any change will take a while. On the other hand, participant P2 stated, "it will take a miracle for anything to change the older generation.” Echoing what participants P3, P4, P5, and P9 stated, other participants expressed that they understand it will take a while and it will be a process for the older generation to oblige and change their leadership style because their change will not come easy to them.

**Data Analysis**

NVivo software was used for analyzing interview responses and observation notes. Software such as NVivo is used for data coding to categorize materials from interviews and field notes and convert such into tables, labels, or figures to illustrate the themes and explain their meaning. The software coded, developed patterns, and eliminated irrelevant information in the data analysis. The collected data were organized into units in computer folders for analysis. The researcher then imported the folders into the software, set up labels based on the interview questions and observation notes, and grouped the responses and notes into various labels for analysis.

Through responses from participants to interview questions, the researcher created themes and summarized the themes into plain texts the readers could understand. Analysis of the
interview questions and observations provided themes about the lack of relationship between American-based Nigerian Pentecostal leadership and Generations Z and Alpha. The analysis identified similar and different perceptions of participants about their church leadership. The analysis involved exploring ways to bridge the gap between Generations Z and Alpha and their leadership. The objective perceptions of participants were crucial to identifying themes, leading to proferred solutions that were informed. The result of the analysis produced six thematic categories: (1) Leadership style, (2) Worship for all, (3) Mentorship, (4) Discipleship, (5) Collaboration, (6) Technology.

Summary

The research employed qualitative research methods to explore the leadership style of American-based Nigerian Pentecostal pastors and their relationship with Generations Z and Alpha. The data collected from this qualitative research study, which included observation of weekly services and one-on-one interviews, provided information that could influence leadership styles and result in mending their relationships with the younger generation, Generations Z and Alpha. The interview process was face-to-face with each participant. The methods for collecting data were observation, interviews, and field notes. The participants for the study were from Generations Z and Alpha that attended the American-based Nigerian Pentecostal church and who understood the research problem and were able to provide sufficient data for the study to achieve its purpose.

Twelve participants from Generations Z and Alpha answered questions to provide data for the research study. A full description of the older generation, specifically pastors’ leadership style and their relationship with the younger generation, were generated from the interview questions. The coding, management, and field notes organization were analyzed using NVivo.
software. Themes and expressions that resulted from the interviews were presented in narrative forms to ensure detailed description and organization in this qualitative research.

The result of the analysis produced six thematic categories: (1) Leadership style, (2) Worship for all, (3) Mentorship, (4) Discipleship, (5) Collaboration, (6) Technology. The results indicated that the leadership style and methodology adopted by the pastors and leaders were considered unsuitable for the younger generation. The results also showed that the younger generation has no intention of staying in the church without a change in how the older generation, especially pastors and leaders, relate with the younger generation. Chapter 5 includes specific recommendations for church leadership and the research study's conclusions.
CHAPTER FIVE: CONCLUSION

Summary

In Chapter 5, the qualitative research analysis provided information on the thematic issues revealed and specific recommendations for American-based Nigerian Pentecostal pastors to implement, thereby re-connecting with the lost Generations Z and Alpha members of their churches. The conclusion of this research project provides a summary of the findings’ interpretations derived from the six themes identified in the study: (1) Leadership style, (2) Worship for all, (3) Mentorship, (4) Discipleship, (5) Collaboration, (6) Technology. (Table 1)

The most important results, significance, limitations, and recommendations are further discussed. The final summary presents the conclusions of the chapter and the entire thesis.

Table 1

<table>
<thead>
<tr>
<th>Themes</th>
<th>Theme Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship for All</td>
<td>1</td>
</tr>
<tr>
<td>Leadership Style</td>
<td>2</td>
</tr>
<tr>
<td>Mentorship / Discipleship / Collaboration</td>
<td>3,4,5</td>
</tr>
<tr>
<td>Technology</td>
<td>6</td>
</tr>
</tbody>
</table>

Theme 1: Worship for All

The qualitative research analysis provided information on the issue of lack of worship continuity from the older generation to the younger generation. The analysis revealed that the younger generation understands that God intends worship to continue from generation to generation, and generations should worship together. However, the older generation struggles to come to concessions with the younger generation because they somehow feel they are betraying their heritage. And instead of accommodating the younger generation, the older generation has chosen to segregate them. However, for continuity, the older generation must at some point be
willing to imbibe the uniqueness of the younger generation, allowing them to worship in truth but in a different way. The younger generation should not see the worship of the older generation as old and outdated, while the older generation should not see the worship of the younger generation as worldly or unspiritual.

Addressing the issue of transgenerational worship, analysis corroborated what the authors revealed in *Worship Through the Ages*. The authors reveal that God never intended for worship to pass away with a generation but for it to be passed on to the next generation. Worship started with God and would end with God. And as long as the earth remains, worship must continue. According to the authors, God desires for worship practices to be unbroken and passed through the ages. In order words, in every generation, God will call people to worship in the culture-specific to that generation. God never intended worship to be monotonous or stagnating in its approach, which is the reason God permits every generation to seek Him in the style He has revealed to that generation.\(^{132}\) In agreement, in *Engaging With God*, the author emphasized the importance of generational worship. In the book of Acts 2:42, believers continually and faithfully devoted themselves to the instruction of the apostles and fellowship to eat meals together and pray. That is, commitment and devotion were the liturgical formats of how the early church operated in Christ in the New Testament. The acts of the early church believers unfolded and continued from one generation to another due to commitment and devotion.\(^ {133}\)

Addressing the issue of transgenerational worship, analysis corroborated what the author reveals in, *Reaching the Generations: Raising Awareness in Living Word Community Church to Facilitate the Necessary Changes for Reaching All Generations*. The author reveals that the older


generation continues to struggle to blend with the younger generation. Due to this unsuccessful reach of the younger generations, an undeniable worship gap exists between the older and younger generations. The older generation must acknowledge that the younger generation is unique in their ways and understand that their culture of worship would not mirror that of the older generation.\textsuperscript{134}

In agreement, the author of \textit{Can’t wait for Sunday} expresses that a difference in cultural and generational approach to serving God does not equate to heresy or a deviation from the truth of the message but a change in methodology.\textsuperscript{135} The author of \textit{For the Glory of God} expresses that worship leaders can become balanced in the blending of multigenerational worship.\textsuperscript{136} Also, the author of \textit{Hungry for Worship} expresses that whether older (traditional) or younger (contemporary), Christ should remain the focus and center of worship.\textsuperscript{137}

**Theme 2: Leadership style**

The qualitative research analysis provided information on the issue of leadership style of the pastors and leaders. The analysis revealed that the authoritarian or dictatorial leadership style might have worked with the older generation in time past. However, it is losing effect with the younger generation. Analysis revealed that the pastors and the leaders use military or dictatorial leadership approach, which does not lend to any form of discussion or contribution from anyone. As a result, irrespective of the discussion, the pastors are rigid in how they speak to the younger


generation, and they are dismissive in their communication. The dictatorial nature of the pastors does not allow the younger ones to speak their minds. The pastors are not interested in what the younger generation has to proffer. The pastors and leaders are not sensitive to the worship culture of the younger generation, continue to impose the tradition of worship of the older generation, and are judgmental of the younger generation. Thus, they fail to acknowledge the reality of generational uniqueness.

Addressing the issue of leadership style, the analysis corroborated what the author reveals in *Adapting Nigerian Church Leadership Style for the North American Context*. The author reveals that Nigerian immigrant pastors in North America are indoctrinated with an autocratic leadership style that works in Nigeria and not necessarily elsewhere, especially in American churches. The author expresses that American-based Nigerian pastors are rigid in their leadership style and message and strongly believe their methodology and message go hand in hand. They, therefore, face the challenges and difficulties of pastoring and adapting to indigenous cultures. These pastors find it hard to unlearn their leadership style, separating their methodologies from their message.\(^{138}\)

In agreement, the author of *A Qualitative Exploratory Case Study of Nigerian Pentecostal Pastors in America: The Effect of Leadership Style and Culture* expresses that the autocratic leadership style of Nigerian pastors is opposite to a servant leadership style in its true sense.\(^{139}\) Further, the author in *Classifying African Christianities: Past, Present, and Future: Part one*, proposes that the explosion of the successes of African pastors is not new, as the


pastors migrate with a fervency for spirituality that is unmatched. However, they struggle to explore contemporary approaches for transgenerational sustainability.\textsuperscript{140} Proffering a solution, the author of \textit{Models of Christian Leadership in Youth Ministry} suggests that church leaders should subscribe to transformational leadership models and lead to a vibrant and dynamic youth ministry.\textsuperscript{141}

**Themes 3, 4, 5: Mentorship, Discipleship, and Collaboration**

The qualitative research analysis provided information on the pastors' and leaders' lack of mentorship, discipleship, and collaboration efforts. The three themes are organically related. Therefore, they are grouped in this discussion. The analysis revealed a relational gap between the older and younger generations. The younger generation does not see any effort by the older generation to want to embrace the younger generation or relate with them. Leaders need to initiate relationships and the atmosphere of education to address the uniqueness of generations. The older and younger generations need to collaborate to better understand their different identities and perspectives and flow in fellowship. Mentoring the younger generation does not have to be weird or formal. It can be fun and ongoing when there is a common ground between the older and younger generations. The younger generation does not know everything, and the older generation has a lot to teach them. However, genuine interest and relationships must precede any form of teaching or mentoring.

The younger generation would not mind relating to mentors. However, potential mentors must be open-minded, not demonize the younger culture of worship, and put away their


dictatorial leadership style. Potential mentors must be willing to be vulnerable and not defensiveness, insecure, arrogant, or too stubborn to admit they were wrong. The older and younger generations must be transparent about their strengths and weaknesses for the collaboration to work. Otherwise stated, for the leaders and the younger generation to connect, they must be willing to talk about and express their strengths and weaknesses, put away hidden agendas, and be open-minded to the process. There is no quick fix to the damage, and the older generation must show that they are committed to the process even in the face of challenges and oppositions that might transpire through the process. Collaboration might be a big word for the older generation to swallow, and maybe discipleship should be suggested instead as a starting point. Whether collaboration, discipleship, or mentorship, the process is still the same for it to work.

Addressing the issue of mentorship, discipleship, and collaboration, the analysis corroborated what the author reveals in *Collaboration in the Ensemble Arts*. The author reveals that collaboration has challenges. However, its benefits outweigh the challenges. Collaboration is essential for the sustenance of the mission for future generations. In collaboration, the baton of the mission is passed on to the next generation. Leaders must be flexible enough in their leadership approach to alternative ways of thinking. They must engage individuals of diverse cultures and generations, be willing to learn from new ideas, and take advantage of diverse opinions and approaches to create a pathway for continuity.¹⁴²

Any level of collaboration starts with a visioner, a leader, a director, or an organizer with the heart for progress, ready to overlook the sacrifice. The leader must master the skills of collaboration to effectively lead a group. Collaborations are of various levels depending on the

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intended goal. However small or large, leaders must blend. Collaboration starts with the leaders before it can work within a group, or across groups, better yet, across generations. Collaboration does not necessarily mean thinking the same way as others but embracing their diversity and uniqueness and channeling it to achieve the shared mission of ministering the gospel inter-generationally.\^143

Collaboration is about working with people who want to work with you. Without willingness, collaboration deteriorates into negotiation. The first step to collaboration is creating a unifying goal. The second step is creating a teamwork environment. The third is to establish rules of sharing and trust. The fourth is to continue speaking the language of collaboration. The fifth step is to watch and take notes of the behavior of the emerging collaboration. The sixth step is to empower one another by affirmation. The seventh is to celebrate the results of the collaboration.\^144

On the topic of mentorship, discipleship, and collaboration, the analysis corroborated what the author reveals in *The Arts as Witness in Multifaith Contexts*. Potential mentors must be ready to meet with the generational makeup of the church. Leaders must note the church's generational makeup, know what the generation(s) value, and how to involve all generations in worship. Leaders must create an atmosphere where the church celebrates and cherishes the old hymns and psalms, and at the same time, embraces technology and the new genre of music. To do that, it is imperative for leaders to strategically involve representatives of the different generations in a formal or informal mentorship relationship. Mentorship initiates the collaboration of generations in the integration of worship. The older and younger generations


\^144 Ibid., 93.
ought to work together in worship and not gather to impress one another with generational cultures. The songs and dance steps God has given every generation are artistic expressions for their living and witness of faith. It re-enforces generational uniqueness and identity. It is the verbal and non-verbal language given to the various generations for God to understand.

Further on, the analysis of our study corroborated what the author reveals in *Mentoring in the Ensemble Arts*. The author discusses that mentoring is when a person or a group of people come under the tutelage of a more experienced person(s). It is a process for the informal transmission of knowledge, psychosocial support, and social capital relevant to work, career, or professional development. Mentoring involves communication sustained for a period between the mentor (a person with greater knowledge and experience) and the mentee (the learner). The mentor-mentee relationship can be in a traditional setting like the family or a structured setting as in an organization. Mentoring, howbeit formal or informal, is essential for generational continuity in the family, the church, or civilization.

The results of this study corroborated the findings in the article “Imagine-making disciples in youth ministry.” The article’s author reveals that churches suffer from a very obvious estrangement among generations. A cold war is happening between the older and younger generations that are being swept under the rug and not confronted. Leaders need to address the issue as the younger generation is exiting the church and falling into the arms of those promising

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146 Ibid., 30.


148 Ibid., 63.

149 Ibid., 103.
false security of the future. The author identifies discipling as a solution to the generational gap. Discipleship in the youth ministry is far more than just another program or a few adaptations. It is sincerely caring for the youth and acknowledging their cultural differences and methodologies of communication. Leaders must invest in healthy relationships. The Scriptural context for making disciples of the younger generation is through relationships. Discipleship requires personal attention and investments, which are costly and time-intensive but have transgenerational benefits. Discipleship or mentorship is being involved in a highly accountable, relational process that takes place over time to bring the younger generation to spiritual identity and maturity in Christ. However, leaders have been unwilling to call younger people to discipleship. According to the author, biblical discipleship has never been a solo relationship but a church community. Only disciples can make disciples, who will also make disciples, who will make disciples. In other words, discipleship ought to be transgenerational.  

Moreover, our study results on the issue of mentorship, discipleship, and collaboration, corroborated the discussions in Creative tensions in youth ministry in a congregational context. The author reveals that the tension between the different needs and spiritual expressions of the different generations has increasingly separated youth from adults. This separation has caused a lack of sound theological foundation in the youth ministry. The covenant and relational perspective postulate that God wants to be known and maintain his ongoing relationship with His people. God then uses the relationship between people to reveal Himself to the next generation. The youth is included in this ongoing relationship between God and humanity. The inclusion of

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the younger generation in ministry is an integral part of the congregational ministry of God’s inclusion of all generations.\textsuperscript{151}

**Theme 6: Technology**

The qualitative research analysis provided information on the interactions between the leadership and Generations Z and Alpha members in both observational and interview analyses. The observational part of the research analysis revealed that services are conducted on Sunday, Wednesday, and Friday at the research site. It was observed that the ministers and participants were more of the older generation for each of the services. The younger generation did not participate in the corporate worship and was not visible in any church departments such as the choir and ushering. Ministers and volunteers were from the older generation, which was evident in song selection and song ministration. All the segments of the services were geared towards the older generation. Also, the services lacked tools that would draw and keep younger generation church seekers. Observing another church, the analysis revealed that the Sunday service was all-inclusive. Ministers, as well as volunteers, were a mix of generations. The church attendance and participation were an atmosphere that permitted worship from all the represented generations. The church implemented aesthetics that were appropriate not only for the younger generation but for church seekers.

The interview part of the research analysis revealed that a change in leadership style (professionalism) and technology are the way of the future and are becoming more relevant in church and worship. Also, the younger generation is the future of the church. Technology has influenced the progress of other denominations or churches, empowering them to stream and

engage in media postings and aesthetics. Visual technology is a very important to the younger generation, and it is the future.

Addressing the issue of interactions between the leadership and members of Generations Z and Alpha, the analysis corroborated what the author reveals in *Understanding the Church Involvement of Generation Z Adults Within Megachurches in Indonesia*. The author discusses that the church leaders in Indonesia were able to capture Generation Z because they were willing to make a cultural connection. The churches’ strategy in ministering to young people led to a harvest of Generation Z in the church. The success in strategy was due, mainly, to church leaders’ desire and willingness to embrace and live out their faith in the culture of Generation Z. When asked, members of Generation Z stated they perceived that the pastors accepted them and their way of worship, so they had no choice but to respond with availability.\(^\text{152}\)

In agreement, the author of *Reaching the Generations: Raising Awareness in Living Word Community Church to Facilitate the Necessary Changes for Reaching All Generations*, reveals that the Living Word Community Church needed a cultural change that welcomed and supported the younger generation. The church leaders were careful not to dismiss the tool of technology in attracting the younger generation. According to the author, technology is the way of the future in every sector and organization, including the church. It is important in this generation that kids’ attention is captured in the process of teaching Jesus using aesthetics. According to the author, there is the need to come down to the younger generation's level and offer them a reason to worship, rooted in scriptures.

\(^{152}\) Irwan Pranoto, “*Understanding the Church Involvement of Generation Z Adults Within Megachurches in Indonesia,*” (Biola University, ProQuest Dissertations Publishing, 2021), 4.
Music is a powerful tool that brings young people together to unite for a greater good and a goal. The younger generation must be included in projects to achieve and accomplish things. It gives them a place to be safe and to be affirmed. It gives them a platform to serve and be comfortable. According to the author, many of the younger generations have left the church because there is no place for them there to serve. Music is not the only tool, as churches need to have various departments for young people to serve in. The church needs to celebrate and cherish the old history of music and hymns and at the same time embrace the new genre of music. According to the author, technology will continue to be a competing force dividing the relationship between the older and younger generations if there is no strategic plan in using it to unify vision and purpose. Unlike the older generations, the younger generations of seekers first consider a church's visual stimulation before considering the biblical message preached.

Significance

This study identified leadership issues that have strained the relationship between American-based Nigerian Pentecostal pastors and Generations Z and Alpha. This qualitative research study adds to the body of knowledge in pastoral leadership by encouraging servant leadership models and applying technology for effective leadership in American-based Nigerian Pentecostal churches. The qualitative research study analysis outcome identified a need for a change in leadership style and application of technology as most important.

Out of the twelve participants, a hundred percent expressed the urgent need for a change in leadership style, ninety-two percent expressed the need for application of technology in

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154 Ibid., 166.
services, seventy-five percent expressed the need for combined worship, and fifty-eight percent expressed the need for mentorship, discipleship, and collaboration (Table 2). Of the themes expressed in the interview analysis, the need for a change in leadership style and application of technology were proffered most by participants without hesitation. Participants expressed that the right leadership style and application of technology were crucial for the turnaround in the relationship between pastors and Generations Z and Alpha.

**Table 2**

<table>
<thead>
<tr>
<th>Category</th>
<th>Theme</th>
<th># Participants' Responses</th>
<th># Total Participants</th>
<th>% Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leadership style</td>
<td>1</td>
<td>12</td>
<td>12</td>
<td>100</td>
</tr>
<tr>
<td>Technology</td>
<td>6</td>
<td>11</td>
<td>12</td>
<td>92</td>
</tr>
<tr>
<td>Mentorship / Discipleship/ Collaboration</td>
<td>3,4,5</td>
<td>7</td>
<td>12</td>
<td>75</td>
</tr>
<tr>
<td>Worship for all</td>
<td>2</td>
<td>9</td>
<td>12</td>
<td>58</td>
</tr>
</tbody>
</table>

The study is significant to the field of leadership by introducing a new leadership model to substitute the autocratic, authoritarian style of American-based Nigerian Pentecostal pastors. Confirming this, the author of *The Allure of Gentleness* indicates that God intended that though His people start with faith, they should move on to knowledge. Knowledge is important to the Christian faith as it can address situations and things on an appropriate basis of thought and experience. Reasoning is being able to see the relationship of possible facts with other possible facts. God does not deal with us outside our minds, thoughts, and culture. He wants us to have an interactive life with Him. The dictatorial mindset of the pastors does not allow the younger

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156 Ibid., 33.

157 Ibid., 168.
ones to speak their minds. The pastors need to be sensitive to the times and seasons and allow the younger generation to live in their time, acknowledging the reality of generational uniqueness.

In agreement, the author of *5 Levels of Leadership* describes dictatorial leadership as a right granted by the position and title, whereby people follow the authority conferred on the leader. However, it does not confer influence on the leader but control over-contribution. This level produces the least in people and not their best.\(^\text{158}\) However, *Production and People Development Leadership* gains influence and credibility because people follow them for the delivery of results and not excuses. They invest their energy, time, money into growing other leaders. They work with followers that become responsible and potential leaders in the generations to come. They coach others to become leaders.\(^\text{159}\) Also, the author of *Nigerian-initiated Pentecostal/Charismatic Churches in the Czech Republic: Active missionary force or a cultural ghetto?* expressed those pastors of Nigerian descent are moving beyond their ethnic origin and identifying with the European culture. They are experiencing a surge in membership among the younger generation because they are fluid enough to work with the cultural identity of each generation.\(^\text{160}\)

The present study is also significant to American-based Nigerian Pentecostal pastors by contributing to the need to implement technology in services to attract Generations Z and Alpha. Confirming this, the author of *New Directions in Youth and Young Adult Ministry Leadership: Where Have We Been and More Importantly Where Are We Headed?* expresses that youth

\(^{158}\) Maxwell, *5 Levels of Leadership*, 44.

\(^{159}\) Ibid., 187.

ministry is constantly changing and evolving, and the key to moving in a new direction is understanding. The sustainability of the church hinges on leaders evolving, not in the message but in the methodology of communicating the message. Without a new direction in methodology, there would not be a new generation of believers.\textsuperscript{161}

In agreement, the author of \textit{Reaching the Generations: Raising Awareness in Living Word Community Church to Facilitate the Necessary Changes for Reaching All Generations} states the church leaders were careful not to dismiss the tool of technology in attracting the younger generation. According to the author, technology is the way of the future in every sector and organization, including the church. It is important in this generation that kids' attention is captured in the process of teaching Jesus using aesthetics. According to the author, there is the need to come down to the younger generation's level and offer them a reason to worship, rooted in scriptures. Technology is a powerful tool that brings young people together to unite for a greater good and a goal. Technology has influenced the progress of other denominations or churches, empowering them to stream and engage in media postings and aesthetics.\textsuperscript{162}

\textbf{Limitations}

\textbf{Cultural Bias}

The cultural bias experienced during the research study resulted from the nature of the cultural background of church members. The African culture of ‘the elders know best’ was evident when the research topic and purpose were introduced to the congregation. The older generation pushed back and did not see the need for a study to identify why the pastors and leaders were not connecting with Generations Z and Alpha. For they believed the younger

\textsuperscript{161} Charlotte McCorquodale, “New Directions in Youth and Young Adult Ministry Leadership: Where Have We Been and More Importantly where Are we Headed?” \textit{Basel, Switzerland: Religions} 12, no. 3(2021): 7.

\textsuperscript{162} Ibid., 166.
generation was wayward and rebellious. More so that parental consent was needed in the study. It was not easy persuading the parents to consent to the study. The older generation saw the researcher as an outsider coming in to tell them how to connect with their children. However, it took an extended meeting to persuade and obtain their consent.

**Positional Bias**

The positional bias experienced occurred due to the researcher being transparent of the nature of the researcher’s day job. The church was a community of immigrants and especially undocumented immigrants. Knowing that the researcher held a position with the government made members uneasy and skeptical of the research study. Members had their doubts and were unsure if this was a tactic of the government to infiltrate and identify undocumented immigrants in their midst. Church members wanted to be convinced the researcher was not a government agent, wanting to talk to their children.

**Sample Size**

This qualitative research study of how American-based Nigerian Pentecostal pastors can reengage Generations Z and Alpha in worship was generated and analyzed based on the participation of twelve qualified respondents from a branch of the American-based Nigerian Pentecostal church. The number size of Generations Z and Alpha across the nation in these churches is sizeable even though significantly diminished. Therefore, the number of respondents may not adequately represent the opinion of the rest.

**Recommendations**

For a potential change, American-based Nigerian Pentecostal pastors must be willing to adopt a transformational leadership style in their churches, which is quite the opposite of practicing the outdated autocratic, dictatorial leadership style. These pastors migrating to
America are loyal to a leadership style from Nigeria that is ineffective in the U.S. The study found that implementing the transformational leadership style would require a new mindset of effectively engaging the younger generation in participation, development, and decision-making roles. To accomplish this, leadership training and seminars would be necessary. Annual leadership and ministers’ conferences in America should be organized to include transformational leadership development in the churches. Leaders need to initiate a collaborative relationship and the atmosphere of education to address generations' uniqueness, better understand their different identities and perspectives, and flow in fellowship. In potential collaboration, leaders must be willing to be vulnerable and not defensive, insecure, arrogant, or too stubborn to admit they were wrong.

For a potential change, American-based Nigerian Pentecostal pastors must be willing to adopt the implementation of technology in their church to attract the younger generation of Generations Z and Alpha. The youth ministry is constantly changing and evolving, and the sustainability of the church hinges on leaders evolving, not in the message but in the methodology of communicating the message. Without a new direction in methodology, there would not be a new generation of believers. Technology is the way of the future in the church. It is therefore important to capture and teach Jesus to the younger generation through aesthetics. Technology is a powerful tool that brings young people together to unite for a greater good and a goal. Technology has influenced the retention of Generations Z and Alpha in other denominations or churches. It has empowered the younger generation to participate in church streaming, media postings, and visual aesthetics.
Summary

Nigerian Pentecostal pastors have pursued their calling to evangelize the nations. In so doing, Nigerian Pentecostal pastors have birthed multiple Pentecostal African Christianity and churches. The 21st century has recorded widespread Nigerian Pentecostal churches in the multicultural society of the United States. Until now, with their adopted methodology of preaching the gospel, that is, preaching with a bible in one hand and a microphone in the other, American-based Nigerian Pentecostal pastors have thrived. With their fits of accomplishments among adult African Christians, American-based Nigerian Pentecostal pastors have failed to retain or reach the young adults, specifically Generations Z (children born after 1995) and Alpha (children born after 2010). Though a concern, American-based Nigerian Pentecostal pastors have continued with authoritative or dictatorial leadership styles and have continued to thrive with more immigrant adults from Nigeria. This leadership style is challenging and has limited American-based Nigerian Pentecostal pastors from carrying out their mission in the United States. The American-based Nigerian Pentecostal churches operate with a strong authoritarian leadership style by the founders in Nigeria. However, this leadership style has not proved effective among Generations Z and Alpha.

Qualitative research was conducted to identify leadership styles and perceptions of American churches, one of which is Nigerian Pentecostal churches based in the United States. The qualitative research gathered data from participants that described the situations and leadership practices in churches in the United States. Other qualitative studies were conducted to identify differences among generations, including generations X, Y, and Z. The qualitative research identified the differences in generations, the people, and the cultural changes in America. However, data from existing literature do not inform or address the existing gap
between American-based Nigerian Pentecostal pastors and Generations Z and Alpha. Therefore, this qualitative study allowed participants from Generations Z and Alpha to express their disconnect from the older generation and what they believe can be done to bridge the gap.

The purpose of this qualitative research is to assess and identify how American-based Nigerian Pentecostal pastors can adapt and revamp their leadership approach to capture the younger generations, Generations Z and Alpha. The researcher conducted one-on-one interviews with participants and observed their weekly Bible study and prayer meetings to collect data. The research consisted of twelve participants between the ages of 15 and 25. Only those of Generation Z, born between (1995-2009), and Generation Alpha, born between (2010-present), were eligible to participate in the research study. Participants were assured that their participation was voluntary in providing information for the research. The consent form further informed parents and participants of their rights to withdraw from the research without any penalty or consequence for their action.

Analysis of the interview questions and observations provided themes of the relationship of American-based Nigerian Pentecostal leadership and their lack of relationship with Generations Z and Alpha. A full description of the older generation, specifically pastors’ leadership style and their relationship with the younger generation were identified from the interview questions. The field notes' coding, management, and organization were analyzed using NVivo software. Themes and expressions that resulted from the interviews were presented in narrative forms to ensure detailed description and organization in this qualitative research. The result of the analysis produced six thematic categories: (1) Leadership style, (2) Worship for all, (3) Mentorship, (4) Discipleship, (5) Collaboration, (6) Technology.
For a potential change, American-based Nigerian Pentecostal pastors must be willing to adopt a transformational leadership style in their churches, which is quite the opposite of practicing the outdated autocratic, dictatorial leadership style. These pastors migrating to America are loyal to a leadership style from Nigeria that is not effective in the U.S. The study found that implementing the transformational leadership style would require a new mindset of effectively engaging the younger generation in participation, development, and decision-making roles. To accomplish this, leadership training and seminars would be necessary. Annual leadership and minsters’ conferences in America should be organized to include transformational leadership development in the churches. Leaders need to initiate a collaborative relationship, and the atmosphere of education to address the uniqueness of generations, to better understand their different identities and perspectives, and flow in fellowship.

Also, American-based Nigerian Pentecostal pastors must be willing to adopt technology in their church to attract the younger generation of Generations Z and Alpha. The youth ministry is constantly changing and evolving, and the sustainability of the church hinges on leaders evolving, not in the message but in the methodology of communicating the message. Technology is the way of the future in the church. It is therefore essential to capture and teach Jesus to the younger generation using aesthetics. Technology has influenced the retention of Generations Z and Alpha in other denominations or churches. It has empowered the younger generation to participate in church streaming, media postings, and visual aesthetics. Without a new direction in methodology, there would not be a new generation of believers.


McCorquodale, Charlotte. “New Directions in Youth and Young Adult Ministry Leadership: Where Have We Been and More Importantly where Are we Headed?” *Basel, Switzerland: Religions* 12, no. 3, 2021. https://doi.org/10.3390/rel12030146


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September 30, 2021
Charles Folami
James Siddons


Dear Charles Folami, James Siddons:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the following date: September 30, 2021. If you need to make changes to the methodology as it pertains to human subjects, you must submit a modification to the IRB. Modifications can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration. Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office