LEADERSHIP ROLES IN THE TRANSNATIONALISATION OF NIGERIAN PENTECOSTAL CHURCHES
The Mountain of Fire and Miracles Church in the Netherlands and Ghana

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door

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<td>MFM</td>
</tr>
<tr>
<td>African Independent Church</td>
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<td>Christ Apostolic Church</td>
<td>CAC</td>
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<td>Faith Tabernacle</td>
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Chapter I: Introduction
Mountain of Fire and Miracles Ministries, Transnationalisation and Leadership

1.0 Relevance of the study

This study investigates Leadership roles in the Transnationalisation of Nigerian Pentecostal Churches, with particular reference to the Mountain of Fire and Miracles Ministries in the Netherlands and Ghana. The explosion of the Pentecostal movement in Nigeria and globally has been astounding. By the 1980s the rise of the movement was very visible and too important to be ignored, because the movement was reshaping the religious landscape of the majority continents; Africa, Asia and Latin America. By the 1990s, Pentecostalism had become a major factor in the Nigerian public life; the movement gave religious visibility to the middle class which had been fragmentised by unfavourable economic policies. By the beginning of the 21st century, it was certain the movement had become a major expression of Nigerian Christianity. The enthusiasm which accompanies the services, increased media attention on the group, multiplication of member Churches, and other dynamic features, all contributed to this development.¹

The curious mind may ask, “Why is this entire study of interest?” To answer this important question, two issues combined to prompt the study. First is the issue of the rapid growth of the Pentecostal phenomenon in Nigeria and particularly, the growth of the Mountain of Fire and Miracles Ministries. It is of interest to investigate into the attendant factors which continue to make a group which lays emphasis on African Yoruba cosmology on evil, to expand rapidly within Nigeria and also transnationalise beyond Nigeria to other countries in the world. A second issue which makes this study a matter of interest is the issue of leadership. In contemporary times, repeated emphases have been placed globally on the relevance of good leadership in almost every sector of human endeavours. With contemporary societal dynamics, such as religious pluralism, modernisation, technology, urbanisation, globalisation, etc., it is obvious that the Church and other para-

Church organisations have realised that religious leadership must rise to these modern challenges if the Church would make any impact on the society.

Thus, the global significance of the phenomena of Pentecostalism and Leadership, along with the salient issues which relate to the two, raise interests which cannot be ignored. It is interesting to note that both ‘Pentecostalism’ and ‘leadership’ can be viewed as independent issues, yet they can be related, as both possess clout to bring about societal transformation. The beliefs and teachings of Pentecostalism have the ability to transform lives, particularly in terms of spiritual emancipation. In a related sense, leaders in whatever human sector, also have the capability of providing direction to the followers in order to bring about both self and societal transformation.

1.1 The Choice of the Mountain of Fire and Miracles Ministries

Among the numerous Pentecostal groups in Nigeria, why a study or focus on the MFM? Many Pentecostal groups are involved in transnationalisation in Nigeria. Amongst these, four distinctively stand out, having presence in many countries in Africa, Europe, Asia, and North America. First is the Redeemed Christian Church of God, founded in 1952, and is at present ably led by Enoch Adeboye. The ministry with headquarters in Ebutte Metta, Lagos Nigeria, has presence in West Africa, North America (25 Parishes), Canada (25 Parishes), and Europe (in about four countries, including The Netherlands). Next is the Deeper Christian Life Ministry founded by W.F Kumuyi, in 1973. With her headquarters in Gbagada Lagos, the ministry has presence in about 30 countries in Africa, 14 states in North America, and five countries in Europe (including The Netherlands). The third is the Living Faith Church founded in 1983 and ably led by Bishop David Oyedepo. The headquarters of the ministry is located in Otta, Ogun State of Nigeria. “Canaan land,” as the location is called, has a gigantic Church building which sits 50,000 worshippers at once. In Nigeria alone, the Church has her presence in all the major cities and towns. Also, the Church has presence in over 30 nations in Africa, the United States of America and Europe.

2 The Redeemed Christian Church of God, rccg.org/ (Accessed on April 15th, 2011)
4 Living Faith Missions, worldmissionagency.org/ (Accessed on April 17th, 2011).
The Mountain of Fire and Miracles Ministries which was founded in 1989 by D.K Olukoya, with headquarters in Lagos, Nigeria is the fourth. Olukoya, a specialist in Molecular Genetics, has been largely instrumental in these few years of the ministries, for its rapid expansion within and beyond Nigeria. The Mountain of Fire and Miracles Ministries (MFM), apart from Nigeria claims significant presence in many other African countries. In addition, the group continues to keenly negotiate religious space in other continents of the world, such as North America, Europe and Asia. As one observes these negotiations of religious space within continents, one would agree with Anderson that, the Western Missionaries in Nigeria founded Churches and the Pentecostal Churches went on growing and changing the face of African Christianity. The repeated emphasis of the group on the issue of spiritual warfare continues to attract large followership of people who find their teachings relevant to their experiences.

One of the contemporary features of Christianity in Nigeria today is the issue of mass gatherings. It is such that the significance and impact of Churches are ‘measured’ by their abilities to pull massive crowds at their meetings. For over a decade, the foremost Pentecostal Church in attracting gigantic crowds at her night vigil meetings with location at the outskirts of Lagos city is the Redeemed Christian Church of God (RCCG). At her monthly Holy Ghost Meetings, tens of thousands of persons usually attend each of the services. Surprising enough, although beginning such meetings later than the RCCG, the MFM with a location which is a few kilometres away from that of the RCCG, is also attracting participants of similar magnitude during her special monthly services. To claim that nothing has been written on the MFM would be an academic fallacy. However, on the specific element of the MFM leadership and her dynamic roles within Nigeria and efforts in transnationalisation beyond Nigeria; there is still a dearth of writings. Thus, all these interesting features of rapid expansion and lack of documentation of leadership roles of the MFM, all combine together to making the MFM the choice for study in this research.

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5 Mountain of Fire and Miracles Ministry, mountainoffire.org/mfmpages.htm (Accessed on April 17th, 2011).
But, more importantly, other than the reasons enumerated above, the MFM was chosen due to its unequivocal emphasis on the concept of evil and how to deal with it. This stress is largely within the framework of African cosmology on evil. If the group was thriving in Africa alone, it would not have been an issue, since several Africans particularly, the Yoruba largely share a similar worldview on the concept of evil. However, the MFM has transnationalised and is reproducing similar groups in Europe, North America, and so on. Moreover, so far, the leadership roles and the transnationalisation of the MFM have not been studied and described.

The Netherlands in Europe was chosen as one of the areas for the study for two primary reasons; first, it has a significant presence of the MFM in Europe and second, the country serves as the location of the institution where this study was conducted in the city of Amsterdam. On the other hand, Ghana in West Africa was selected as the second study area due to the presence of the MFM and the growing trends of Pentecostalism in that country. Arguably, sequel to Nigeria in West Africa, Ghana has also a significant Pentecostal movement. On arriving in modern Ghana a visitor does not need to search long before he or she is confronted with the reality of the presence of numerable Pentecostal Churches of all sizes, shapes, and dynamism in all the regions of the nation.

1.2 Pentecostalism and Transnationalisation

In the middle of the twentieth century, world Christianity witnessed a tremendous religious phenomenon; when the centre of gravity of Christianity was said to have shifted from Europe and North America to the majority worlds- Latin America, Asia and Africa. In contemporary times, this shift has been on the increase, thus, making Christianity in these regions a force to reckon with in the study of world Christianity. Attempts have been made by some scholars in various disciplines to clearly document this swing.

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Allan Anderson and other notable scholars on world Christianity have observed that the forms of Pentecostal Christianity that originate in the Southern Hemisphere are increasingly negotiating global space. This negotiation extends to parts of Europe, Asia, North America and other parts of the world. The membership is said to have multiplied tremendously within three decades and as at 2004, with an estimated population of half a billion people. The growth of the Pentecostal movement in the Southern Hemisphere has also been affirmed by many other scholars in the study of religion, and social sciences. Pentecostals in these majority worlds have formed national and international alliances with strong networks in the quest to further strengthen the shift. In West Africa, Nigeria has an established Pentecostal landscape, which is arguably the most dynamic in the whole of Africa. Its dynamism is often marked by a significant missionary impulse and theological influence on other African Christians. Pentecostalism in Nigeria cannot be dismissed by a wave of the hand. This is because the movement has continued to emerge as a social force, operating vibrantly with a transnational strategy.

The transnational character of contemporary Pentecostalism takes on a new significance in the context of “globalisation”. It is important in our discussions to here clarify between globalisation and transnationalisation. Globalisation is a word which is commonly used world-wide. It is used in economics, the media, academic circles, business and politics. It has indeed become the “cliché of our time.” It is derived from the adjective “global.” The term has been primarily used to describe developments in world-wide

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economic activities.\textsuperscript{15} It is clear that some analysts use the term globalisation to explain economic trends which tend to stabilise market contradictions for corporate global expansion. This understanding is indeed too restrictive. Etymologically, the term, globalisation can be divided into two, “global” meaning world-wide, total, embracing the whole. The term “global” here implies that a single system of connection has penetrated the entire globe. On the other hand, the suffix “isation” refers to a process. Therefore, from its etymology, it can be said that globalisation is the process of making world-wide or global.\textsuperscript{16} Hence, we can say that globalisation is the continuous interconnection of all people in the world. It is the linkage of peoples and places in the entire world in an unprecedented manner.\textsuperscript{17} Furthermore, in the views of Anthony Giddens, globalisation is “the intensification of worldwide social relations which link distant locations in such a way that local happenings are shaped by events occurring miles away and vice-versa.”\textsuperscript{18} Therefore, from the foregoing, for our discussions, we can construe globalisation as the process of global interdependence, integration and rapidity of exchanges across the world. Globalisation must not be perceived as an entirely modern day phenomenon. Although it is a word of modern usage, nevertheless, the process towards globalisation extends into centuries of human history.

Although we may not be able to fix dates for the beginning of globalisation, nevertheless, what it means is somewhat clear. As noted earlier, it is a process which continues to break down national boundaries as it enhances interdependence, integration and exchanges across the world. These exchanges relate to movement of people, labour, knowledge, and so on across international borders. In all of these, certain factors have also contributed to the globalising process. Some of these include technology, urbanisation, telecommunications, transportation, etc.

The next discussion is on transnationalisation. Although the concept is further discussed later in chapter two of the research, however, certain

\textsuperscript{17} Lovision Bissila Mbila, \textit{The Church and the Phenomenon of Globalisation} (Enugu: SNAAP Press, 2003), 3.
\textsuperscript{18} Anthony Giddens, \textit{The Consequences of Modernity} (Standford: Standford University Press, 1990), 4.
glimpses on its meaning at this point are important, particularly, as we attempt also to distinguish it from globalisation. We must clearly state that transnationalisation is not a global phenomenon, but rather a process from one or more States or Nation towards another. Furthermore, transnationalisation refers to the movements of goods, practices, polices and ideas across national boundaries. This movement is such which makes a strict distinction among nations to be altered or more flexible.\footnote{Transnationalisation Rhetoric and Composition, \url{http://transrhetcomp.wordpress.com/transnationalism-and-globalization-comparing-frameworks/} (Accessed on 4/11/2012).}

From all the above, how do we differentiate between globalisation and transnationalisation which is the focus of this research? First, it is clear from the above that globalisation is broader than transnationalisation. Second, while transnationalisation is a process which simply transcends domestic boundaries of a single nation or context, globalisation on the other hand relates more to world systems. We must also add that globalisation relates more to the removal of barriers to free trade and enhance closer integration of national economies. On the other hand, transnationalisation relates to human activities and social institutions that extend across national boundaries, and not necessarily the world. In all of these, we must admit that both concepts are closely related and indeed mutually influencing, nevertheless, they are different. Not only are the two terms different in conceptual meaning, they are also different in consequences. For example, the system of international air traffic is a phenomenon which is global. However, the transnationalisation of a Nigerian Pentecostal Church like the MFM is which takes Yoruba cosmology to other African countries and Western Europe with its totally different ideas on the concept of evil and the world, is not global. Therefore, transnationalisation presents specific questions which relate to African cosmology, exorcism, and leadership issues in the transnationalisation process of the MFM- these are questions which are central to the study.

The transnationalisation of Nigerian Pentecostal Churches began in general in the early 1980s. The initial efforts towards this direction were inspired by a missionary commitment which arose from an ideological belief, regarding the pivotal roles Nigeria played in the affairs of other African countries in the 1970s. For instance, the oil boom of that period enabled Nigeria to render both economic and political assistance to other African
Countries. Also, Nigeria provided cost-free study opportunities to students from countries waging liberation wars in Southern Africa at that time.

These historical and other related antecedents stimulated many Nigerian Pentecostal movements and gave the impression that Nigeria’s political roles in the region, can be extended in the religious domain. From this conviction, some Nigerian Pentecostals began their expansion into other African countries. By the beginning of the new millennium, some of them had already established their presence in the Western world. It is obvious from the foregoing on Pentecostalism and Transnationalisation that many Nigerian Pentecostal Churches have imbibed the transnational philosophy or reverse missions as they take their Pentecostal faith and related practices beyond Nigeria.\textsuperscript{20} In some cases, the transnationalisation of such Churches is only consequential to the migration of some of her members. Later in the second chapter of the work, in our study of literature we shall discuss further the issues of transnationalisation (2.2) and identify salient issues which are later investigated in the field studies in chapters five (5.5) and six (6.7) in order to help us identify roles of MFM leaders in transnationalisation.

1.3 Leadership

At this point, I will briefly introduce the concept of leadership, which is the second major part of the study. Later in chapter two, we will give an overview of relevant issues on leadership and then determine the raster of the relevant topics which we shall use in the study of transnationalisation and leadership in chapters five and six of the research.

While it is true that this study makes allusion to other forms of leadership, nevertheless, the leadership which the study focuses on is Christian leadership. In general terms, a leader is someone who organises manpower and resources of a group or an organisation in the best ways possible, in order to achieve a set goal. In other words, the leader harnesses

both human potentials (skills, intellect, and natural endowments) and material resources to attain an organisational aim. More often than not, in the secular world, leadership connotes power, authority, honour, prestige and personal gains. But, Christian leadership according to Leroy Eims is unique in the sense that it seeks to serve rather than dominate.\(^2^1\) This does not mean that every leader who claims to be a Christian is truly a servant; rather, the point is that in the true meaning of Christian leadership, the individual is expected to be a servant.

In his discussions on the dynamics of urban charismatic organisations; Matthews Ojo informs that leadership plays a vital role in the growth of urban charismatic organisations. According to him, the solitary or visionary leadership of a prominent individual has often created an organisation that has tended at a later stage to become a denomination. In this type of organisation, the life of the organisation centres on the interpretations of the visions of the leader.\(^2^2\) Good examples of this scenario in Nigeria include, the Deeper Life Christian Ministry led by William F. Kumuyi, David Oyedepo, Ben Oruma and others. This is also true of other Pentecostal/Charismatic organisations around the world. Notable examples include- T.D Jakes Ministries, Benny Hinn Ministries and Kenneth Hagin Ministries. It is significant to keep in mind the point being addressed; the argument is that leadership plays a vital role in the life of any organisation. Leadership can make or mare the image of an organisation. Therefore, it is adequate in my own opinion to focus on how leadership has influenced the idea of Pentecostal transnationalisation. This largely forms the investigation of this research.

One of the important issues in leadership is styles. A style of leadership is a way a leader executes the art of leadership and this relates largely to the leader’s character and relationships with subordinates. In other words, Leadership and character are interdependent. There are many styles by which leaders lead. Some of these include the authoritarian, bureaucratic, democratic, charismatic styles, etc. In the second chapter of the study, attention is devoted to a fuller discussion of selected styles and other important characteristics of leadership.

\(^{21}\) Leroy Eims, *Be the leader you were meant to be* (Colorado, USA: Cook International, 2007), 44.

Thus, from the above background to the study, Pentecostalism, Transnationalisation and Leadership are core to understanding this work. The background only gave hints on the discussions on these major concepts which are given further attention in the study.

1.4 Research Question

What are the major ways by which MFM leaders facilitate the transnationalisation of the group in the Netherlands and Ghana? In other words, the researcher is interested in understanding the important leadership roles being performed by MFM leaders in replicating and expanding the group beyond the shores of Nigeria within some selected variables.

1.4.1 Research Sub-questions

1. What are the major literature discussions on transnationalisation and leadership which provides a theoretical framework for the study?
2. What are the major historical features, doctrines and practices of the MFM?
3. What are the leadership roles in terms of initiatives which have assisted in the growth of the MFM in Nigeria?
4. What are the main features of transnationalisation and leadership roles in the MFM of the Netherlands?
5. What are the main features of transnationalisation and leadership roles in the MFM of Ghana?
6. From a comparative study of the features of transnationalisation and leadership roles in the MFM of the Netherlands and Ghana, what conclusions and observations can be made on transnationalisation and leadership?

1.5 Methods Used for the Research

The methods used in this study were the qualitative and historical research methods. The qualitative research method makes it empirically viable to collect information. The qualitative method as a means of obtaining primary data largely involves participant observations on the field and unstructured interviews with selected leaders, members and non-members of the MFM. The observations and interviewees’ responses were critically
interacted with. On the other hand, the historical method involves the use of library materials, some available documents of the MFM and some of the books by Daniel Olukoya, the General Overseer of the MFM. The historical materials helped largely in the discussions on the primary information obtained from the field work. In clearer terms, the sources of the information for the study are categorised below.

1.5.1 Qualitative method

A. Participant Observations

The first part of the field work was carried out in The Netherlands from October 2008 to April 2009. The second aspect of the field work was carried out in Ghana. First the writer visited Ghana for some spade work in October of 2010, then for the researches in January 2011 and January 2012 respectively. In the Netherlands and Ghana, the writer participated in several of MFM’s weekly and monthly “Power Must Change Hands” services and programmes.

In Nigeria, between 2009 and 2012, the writer also paid repeated visits to the national headquarters Church of the MFM at Yaba, Lagos and the “Prayer City” founded by the group along the Lagos-Ibadan highway. In addition, the writer visited the provincial headquarters of the MFM in Ogbomosho and Ibadan respectively. Through these visitations, the writer participated in the worship services of the MFM in the Netherlands, Ghana and Nigeria.

In all of her worship services and special programmes whether weekly or monthly, one is quick to observe the emphasis and practices of the MFM on deliverance warfare prayers. It is these prayers that characterise all the group’s services. Thus, through her practices of deliverance, the group constitutes herself as an African Pentecostal paradigm of deliverance.

B. Interviews

During the writer’s many visits to the MFM Churches in the Netherlands and Ghana, unstructured interviews were conducted among over 60 members of the MFM in these countries (some preferred to be anonymous). The interview questions were administered to three groups of persons on the field. The first group interviewed were some selected leaders of the MFM (Pastors, ministers, Church workers, and other officers). Second, some selected members of the MFM were also interviewed. A third group of
persons interviewed were those who have some knowledge about the MFM, but are not members of the group. The reason for the third group was to enhance objectivity. The interview information was analysed using the five basic steps in data analysis. These include transcription, memos, coding, each-case analysis and cross-case analysis.\(^{23}\)

First in the analysis was transcription. With the permission of some of the respondents, the interview sessions were recorded on tape (not all). Following the recordings or documentation of the sessions, I transcribed the interviews; writing them down into simple understandable flow of interactive speech. In this writing stage, I wrote down the specific questions asked and the answers provided; noting emphasis, hesitations, and also listening between the lines. The goal here was to reduce the interviews to a manageable whole in a systematic way. There is no strict rule to follow; it all relates to the research topic, questions and intent of the research.

Memo writing was the second step in the analysis. It is the classification of the transcription. I did this based on the data supplied, content, methods, etc. The memo was then sorted by titles or themes, such as ‘Leadership Charisma’, ‘Doctrines’, ‘Needs’, etcetera. The third step in the interview analyses was coding. In the coding stage, I placed labels on my ‘texts’, in order to know the interview parts which belong to each other, e.g., perceptions of the type of leader the Church pastor is…etc. My coding was deductive; based on the theoretical frame work. However, it also includes other issues which came up in the interviews and are not in the theoretical frame work. These are the serendipity; things not expected.

Case Analysis was the next stage. For every interview I made, I had a case analysis, in which I systematically reduced the interview to a reasonably manageable content. First, I started with the respondents biography (in my own interviews, this was necessary for documentation and references). Then I searched for the answers to the research sub-questions for the particular case, e.g. can you please tell me the gifts you have observed in your Pastor or Leaders? What do you perceive as the leadership contribution in the area of doctrines? With these various responses, I then attempted to answer the main

\(^{23}\) See the book by Rubin Herbert. J, *Qualitative Interviewing: the art of hearing data* (California: Sage Publications, Inc., 2005), 2001-246. In addition, these five concepts were discussed and elucidated upon clearly in special lectures on *Doing qualitative interview research and Analysis of data* by Ruard Ganzevoort at the Vrije University, Amsterdam on November 6 and 20, 2009 respectively.
questions. For new issues or new entries, I made available a code for ‘new matters’.

Cross-case analysis was the final stage in the interview analyses. Following the individual case analysis, I proceeded to have a broad overview of the whole of the cases together, using a simple matrix formulation. From the matrix formulation, I synthesised the responses typical of majority of the respondents based on the three groups interviewed. It is significant to add that, in some cases in which the group investigated lacked written documents, the interviews compensated for the non-availability of written materials.

On the issue of the interviews in the qualitative research, it is important to briefly discuss the issues of validity and reliability. Validity is measured in relation to an instrument used in gathering data. It relates to the instrument’s ability to sincerely measure the variable which it seeks or claims to measure. In this research, two interview guides that were well-structured, objectively drawn and scrutinised served as the instruments for gathering data on Transnationalisation and Leadership.24

Reliability on the other hand relates to the consistency, accuracy, stability and trustworthiness of the research instrument. The open-interview questions which were administered in the Netherlands and Ghana were consistent and stable in both cases. In other words, every item investigated on Transnationalisation and Leadership in the Netherlands were the same items investigated in Ghana. It was this consistency that aided in the comparisons in the last chapter of the study.

1.5.2 Historical Method

The research also made use of some relevant historical sources. This relates to published materials which proved helpful to the study. These publications were studied and concisely interacted with. The major categories are presented below.

A. Books and Journal Articles

The first category of such materials was the academic books and journal articles on Pentecostalism, Transnationalisation and Leadership. It is clear

24 See Appendix I and II.
that leadership theory is a wide field of academic study. Therefore, I have selected issues on traits and styles that are important for the qualitative research and the analysis of data of the MFM. In the discussions on transnationalisation and leadership, I have concentrated upon the aspects and issues which were earlier stated above in our discussions.

Second in the category of books, were the books of the General Overseer of the MFM, Daniel Olukoya. In his books, the major teachings, beliefs and practices of the MFM are clearly documented. These books are available in the Nigerian national headquarter Church, at the provincial headquarter Churches and in many of the MFM headquarter Churches in other countries. Although these books are not academic in nature, nevertheless, they contain the various beliefs and teachings of the General Overseer of the group which he passes onto other leaders and members of the group.

B. Magazines and Periodic Publications

Other historical sources which proved valuable to the research were magazines and other periodic publications of the MFM. Some of these include *Battle Cry*, *Fire in the Word*, *Mountain of Fire Digest*, and others. In each of these publications, Olukoya has a column in which he delivers a message. Other periodic publications of the group are the prayer bulletins. These are warfare prayers which each member is expected to repeat throughout the week. The entire contents of these magazines and periodic publications relate to the issue of expositions on malevolent spirits and the deliverance from such spirits.

C. Archival Materials

Located in the MFM “Prayer City”, is the MFM archival centre. This centre houses some documents of the group. At the archive, this writer obtained some documents on the history of the tape ministry, house fellowship centres, MFM regions in Nigeria, the evangelism group and the music ministry of the MFM. In some of the discussions on the activities of the group, some of these documents proved very helpful.

1.5.3 Other Information Gathering Methods

Apart from the participant observations, interviews, the use of books and journals and magazines, two other methods of information gathering proved helpful. First are the electronic storages. These include recorded audio and audio-visual sermons of Olukoya and the weekly television programmes of
the MFM. Second is the Internet. Through the websites of the MFM and others related to the study, relevant information was obtained.

Thus, the research here presented is the product of an interactive combination of the information obtained from all the sources enumerated above. The information was clearly studied, analysed and documented.

1.6 Structure of the Research

The study is divided into seven chapters. The first chapter gives an introduction to the two major subjects of transnationalisation and leadership. Subsequent chapters after the first, seek to provide answers to each of the sub-questions itemised above. In order to further have a better understanding of the issues of leadership and transnationalisation we need to ask ourselves the question which relates to what theoretical discussions are available in literature on the subjects. This is the concern of chapter two. The two major issues to which attention is given in chapter two are transnationalisation and leadership. Following the survey of literature on transnationalisation in chapter two, seven aspects were considered as relevant for further investigations in the study of the MFM in the Netherlands and Ghana. The seven aspects are causes and goals, organisation patterns of migrant Churches, worldview, spiritual matters, teachings and practices, relationships with Nigerian headquarters Church, and the media.

Similarly, at the end of the discussions on leadership in chapter two, eight issues from the theoretical discussions which were considered relevant to the research on leadership were delineated for further discussions in the investigations in the MFM of the Netherlands and Ghana in chapters five and six. These eight are leadership styles, motivation, worship, spiritual gifts, gender, power and authority, conflict resolution and funds. Following these theoretical discussions on transnationalisation and leadership in chapter two, of concern next is the issue which bothers on the origins of the MFM in Nigeria, her teachings and practices, particularly, in the context of African Pentecostal Churches, this I will discuss in chapter three of the study.

In chapter four, I will report findings which relate to the roles of leadership in relation to the question of the initiatives of MFM leaders in Nigeria in her expansionist activities in the country. As it shall be argued
later, in the opinions of this writer, these initiatives have contributed significantly to the growth of the MFM in Nigeria.

The fifth and sixth chapters relate first, to the matters of sketches of the origins of the MFM in the Netherlands and Ghana. Second, in each of these chapters, the study investigates the seven aspects of transnationalisation (itemised above). And third, in both chapters also, the study investigates the roles of the leadership in the eight issues (also itemised above).

In chapter seven, I will compare and contrast first, on the seven aspects on Transnationalisation between the Netherlands and Ghana. Second, with regards to the eight aspects, I will compare and contrast on Leadership between the MFM of the Netherlands and Ghana. On the issue of transnationalisation, we shall discuss among others, the issues of context, culture and African cosmology of evil. On leadership comparison, we shall discuss among others on styles, spiritual gifts and conflict resolution. And finally, from all of these, we shall make some observations and concluding remarks on the study.
Chapter II: Transnationalisation and Leadership

2.0. Introduction

In this chapter, two major issues are of primary concern. These are Transnationalisation and Leadership. It is clear that these two terms form the crux of the entire research. In the discussions on transnationalisation, the matters of interest include “Christianity in the Global South”, “Towards a conceptual understanding of Transnationalisation” and “Nigerian Pentecostal Transnational Religious Networks in West Africa”. On the other hand, in the discussions on Leadership, the issues of principal interest include “Leadership Characteristics”, “Christian Leadership” and “African Leadership”. The discussion in this chapter attempts to situate the subjects “Transnationalisation” and “Leadership” within on-going academic discourse. Furthermore, at the end of the discussion of each of the two main subjects in this chapter, “Transnationalisation” and “Leadership”, certain aspects and issues of importance are highlighted which are further investigated in the subsequent chapters in the research, particularly, in chapters five and six.

2.1. Pentecostal Transnationalisation

In discussing Pentecostal Transnationalisation, attention is focused here on African Pentecostalism. The discussion is situated within the ambient of the widely enumerated shift of Christianity’s centre of gravity to the global South which would be discussed below. The global South refers to the nations of Africa, Central and Latin America and most of Asia. As we shall further note, Pentecostalism and its attendant dynamics has been largely responsible for the expansionist situation and significance which Christianity continues to record in the global South, and particularly in our context of discussion, Africa.

2.1.1. Christianity in the Global South

In order to understand the transnational dynamics involved in African Pentecostalism, it is important to first understand the ongoing fundamental academic discourse on Christianity in the global South. In an article which was written on “Christianity in Africa” in 1970, it was observed by David
Barrett that by AD 2000, the centre of gravity of Christianity would have shifted southwards with the transformation of Christianity into a non-Western Faith. This point was briefly noted in section “1.3” in the first chapter of the study. Indeed, Barrett’s proposition has been confirmed through the exponential growth in African Christianity since the turn of the 20th century. According to Philip Jenkins, the largest Christian communities on the planet are to be found in the regions of Africa and Latin America. He added that “if we want to visualise a typical contemporary Christian, we should think of a woman living in a village in Nigeria, or in a Brazilian favela”. This writer believes that the major engine driving this transformation in our context of study is Pentecostalism in African Christianity. It is significant to add that the growth of Christianity in Africa, Asia and Latin America is in sharp contrast with the state of decline of Christianity in Europe and North America. Indeed, secularism, atheism and materialism have all contributed to the marginalisation of Christianity in Europe.

The phenomenal twist since the shift in the centre of gravity of Christianity is that, Europe and North America which were former Christian missionary sending nations to Africa, Latin America and Asia, are now missionary receiving nations from countries which were former recipients of the Gospel. This phenomenon of influx of Christian leaders for the course of the Gospel from the global South into the North, according to Ogbu Kalu, is referred to as “reverse flow”. This “reverse flow” significantly brought about the issue of “Pentecostal Transnational Network.” Attention would be given to this phenomenon later in the discussions. Kalu further affirms that the “reverse flow” is fostered by the Pentecostal and Charismatic movements in Africa.

2.1.2 Transnationalisation: Towards a Conceptual Understanding

In the discussions in of chapter one, the concept of transnationalisation was briefly introduced. The word “Transnational” means reaching or going

29 Kalu, African Pentecostalism, 271.
beyond national boundaries. It is a word which describes any phenomenon in which a system, policy, practice, relationships, ideas, interest and network is made to transcend the geographical boundaries of nations or countries. It is the crossing of national frontiers. According to the definition by Badie and Smouts cited by Ruth Marshall-Fratini, the term transnationalism means “any relation which deliberately or by its nature constructs itself within a global space beyond the context of the nation state, and which escapes, at least partially, the control or mediating action of States”. In this definition we note that, transnationalisation is a relationship process between or within states, nations and contexts, though within a global space, yet the phenomenon itself is not global. For example, a manufacturing company from India may transnationalise to Nigeria. In such a transnational process, the company has moved beyond India within a global space to Nigeria, but, yet, it is not present everywhere in the world. At best such a company has its presence in its homeland and the context to which it has transnationalised. Hence as noted in chapter one, the transnationalisation of the MFM is simply not identical to “globalisation.” It is at best the replicating of the group from one context to the other. Furthermore, we noted in chapter one that transnationalisation refers to processes which give rise to policies, practices and relations which transcend domestic boundaries. This process is simply from one milieu to another.

Therefore, it becomes obvious that the issue of transnationalisation is not limited to just talks on religion. For example, governmental or political interests of nations could be transnational. Even when related to religion, it is not peculiar to Christianity alone. Other religious groups around the world continue to also transnationalise. Religious transnationalisation is said to involve a “process of multilateral dissemination which crosses boarders without springing from any specific point and without being determined by any state interests and it is grounded in networking strategies”. It is these networks which facilitate the spread of discourse and the construction of religious realities.

It is perhaps significant at this point to differentiate within transnationalisation, globalisation and internationalisation. It is clear that these terms are related, nevertheless, they are somewhat different. According to P. Vieille, as cited by Oro and Seman, internationalisation refers to external exchanges between two or more countries and implies a power relationship which is largely within an inter-state system. On the other hand, globalisation denotes the effect of economic, legal, cultural and institutional homogenisation which produces a world of standardised material and non-material objects in the context of struggles and challenges between economic blocs. Furthermore, as noted in the first chapter in our discussions on globalisation, it relates to global interdependence, integration and rapidity of exchanges across the world. A good example here is the international air traffic. This is a system which is global, largely to ensure global safety of all people.

On the other hand, transnationalisation relates to exchange of ideas and relations beyond state boundaries from one nation to another or from one context to the other. It does not relate directly to objects, rather, it refers to needs, human activities and institutions which transcend frontiers and are not necessarily imposed. Therefore, these three are different. While globalisation is world-wide, transnationalisation is “local”. And on the other hand, internationalisation is somewhere in between, relating primarily to forms of interactions between two or more nations. The issue of internationalisation is not just an inter-State phenomenon. It could also involve one or more organisations, groups of professionals, etc., who operate on international levels. For example, a team of doctors who describe themselves as “Doctors without borders”, often move from one nation to another to offer free medical care to sick persons. In this example, these doctors are not global, neither have they transnationalised, they are simply international.

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Therefore, from all the above on the concept of transnationalisation, a stipulated understanding of the term in this study is that transnationalisation refers to that phenomenon in which elements that have developed in one nation or the other are brought to other nations where they have to “settle” in one way or the other. In relation to our study of the growth of the MFM in other countries, we speak of transnationalisation and intend to concentrate on some phenomena that are specific to the MFM as a Nigerian Pentecostal Church with Yoruba cosmological background and practice which is centred on exorcism that locates itself in the nearby African context of Ghana and the post-Christian context of the Netherlands (although with presence elsewhere).

### 2.1.3 Nigerian Pentecostal Transnational Religious Networks in West Africa

One of the significant characteristics of Nigerian Pentecostalism is its crossing of national frontiers to establish branches in other countries. Here we shall briefly discuss selected Nigerian Pentecostal transnational religious networks in West Africa. In the article, “Mediating the Global and Local in Nigerian Pentecostalism”, Ruth Marshall-Fratini rightly observed that through the media, Nigerian Pentecostals continue to disseminate images and narratives both locally and globally. In addition to this is the movement of Pentecostal evangelists. Indigenous Pentecostal missions and ministries continue to open branches in Nigeria, in and out of West Africa. Such actions by Nigerian Pentecostals further substantiate the claim by Rijk van Dijk that “Pentecostalism is historically a transnational phenomenon which in its modern forms is reproduced in its local diversity through a highly accelerated circulation of goods, ideas and people”.

Nigerian Pentecostal networks in West Africa have been remarkable largely because they stimulate social exchanges in that part of the African continent. Among other things, these networks encourage cultural interchanges, theological support for doctrinal emphases, promote trade and provide some forms of power base for Nigerian Churches. The rapid expansion of Pentecostalism in West Africa and its attendant networking are

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linked to the modernising tendencies of the movement and its emphasis on supernatural empowerment. It is believed that in the midst of disruptive socio-economic and political context (predominant in many West African countries), Pentecostalism could address the needs of the members.\(^{36}\)

Certain factors combined in enhancing the Nigerian Pentecostal transnationalisation. The initial effort towards this end was inspired by a missiological commitment on the part of many Nigerian Pentecostals. While alluding to certain chapters of the Bible, such as Matthew 28:18-20 many Nigerian Pentecostals believed that they had the divine mandate to evangelise the world. It was felt that this could begin with the West African neighbours with Nigeria as the base for such operations.\(^{37}\) In addition, many Pentecostal groups within the country felt that the pivotal roles which Nigeria had played politically in mediating peace in that sub-region could also be applied to the issue of religion. Furthermore, the improvement in roads, telecommunications networks and the promotion of economic integration, all opened new possibilities for movements.\(^{38}\) Hence, from Nigeria many Pentecostal groups transnationalised their churches to major cities in West Africa. In most cases such groups transnationalise in order to cater for the spiritual needs of their members who now form a part of the migrant communities in these West African cities.

In the first chapter of the study, we identified four major Pentecostal groups in Nigeria which have transnationalised within the last three decades. Among these, we shall briefly discuss the Redeemed Christian Church of God (RCCG) which also has a significant transnational network of Churches in West Africa and beyond. The RCCG was founded in 1952 by the late Josiah Akindayomi. Between 1952 and 1980, he laid the foundation for the operations of the group. Following his demise in 1981, Enoch Adeboye took over as the General Overseer of the group. From that time to the present, under Adeboye, the group has witnessed tremendous expansion both


nation ally and internationally. As at 2002, the Church had about 6000 branches in Nigeria. With the continuous growth and proliferation of the RCCG in Nigeria, it is certain that the number must have increased significantly within the last decade.

The first transnational branch of the RCCG was established in Ghana in 1981. Since then, the Church has established its presence in many other African nations. A combination of factors assisted in the transnational efforts of the RCCG. These include the regular religious summits held at the international headquarters of the Church, the Redemption camp; the transmission of policies, sermons and other information through the print and electronic media; the appointment of coordinators who represent the leadership of the RCCG in the West African countries. In sum, the movement of ideas, people and funds from one location to the other and the continued relationship between relationship between West African branches and the Nigerian headquarter of the Church; have been the major characteristic features of the transnational network of the RCCG. Thus like the RCCG, we note that the MFM is involved very much at the moment in transnationalisation. The issue this raises is whether this action by the MFM is simply the imitation of other African Pentecostal Churches or not.

2.1.4 Issues of Importance from the discussions on Transnationalisation to the research on the MFM in the Netherlands and Ghana

From the discussions above on Pentecostal transnationalisation, certain issues become imperative in the research on the MFM. Since transnationalisation involves the crossing of national frontiers to establish branches in other countries, then the first issue of interest is, that which relates to what could have brought the MFM to be involved in her Pentecostal transnational efforts? Different factors could motivate transnationalisation, some of these include missiological reasons, largely in the quest to win the lost to Christ; economic reasons, to further enrich the purse of the Church with foreign currency; adventure, with the intent of exploring other international scenes; or the migration of members. This is because the world over, people continue to migrate, whether it is rural-urban migration or urban-urban migration; people simply relocate for diverse reasons. A further motivation for transnationalisation could be for commerce

and trade. Since for example, the earlier Portuguese missionaries to Nigeria in the fifteenth century, had involved in commerce and trade,\textsuperscript{40} hence it would not be impossible to also find a Church today in the 21\textsuperscript{st} century involved in transnationalisation for this reason. Perhaps also, the Church may be simply pursuing an expansionist theory; simply seeking to expand beyond her horizons. But also, the efforts in transnationalisation could simply be the competition for global space. Therefore, in the light of all these possibilities, it is important to know what factor or factors motivated the MFM to transnationalise beyond Nigeria to the Netherlands and Ghana?

Second, the idea of transnationalisation brings to bear on the issue of the ways migrant Churches organise themselves. In most cases, such Churches are bonded together by their customs, traditions and social relations. In such bindings, more often than not, they do not relate or get integrated fully into the native contexts of their abode neither do they regularly understand the languages of their host communities. They are usually self-organised in leadership, doctrine, practices, and so on. In later discussions therefore, I would look into the ways the MFM group is organised in the Netherlands and Ghana as migrant communities. In addition to this is an investigation into merits and perhaps also, demerits of such organisational structures.

Third is the matter of whether or not the MFM has a network of Churches in West Africa and beyond. It was observed concerning the Redeemed Christian Church of God that she has a network of Churches first in West Africa and beyond. Does the MFM also have such churches? If this is the case, what then is the goal? Or is it purely an imitation of the efforts and activities of others?

Furthermore, since transnationalisation involves the movement of ideas, people and funds, etc., from the homeland context to other contexts, of for example, Ghana and the Netherlands. It then becomes an issue of interest to identify such exchanges of the MFM in her transnational efforts beyond Nigeria. What kinds of leaders do they “export?” What literature materials, ideas, teachings or doctrines do the MFM “export?” It is also important to identify what practices concerning deliverance, prayers, etc, which are transnationalised by the MFM. Of importance also, is an identification of the factors which have assisted in the assimilation or rejection of such attempted

contextualisation in terms of the identity constructions of migrants the transnational contexts of the Netherlands and Ghana.

The relationship between transnationalisation and leadership is central to our study. We shall later investigate the roles of the leadership of the MFM from the Nigerian headquarters in transnationalisation. Are these roles supervisory? Are they dictatorial? Is it the role of a boss and a subordinate? Therefore, in the subsequent chapters which follow, attention would be given to some of these cogent issues, particularly factors which prompted transnationalisation of the MFM, transnational networks and transnational exchanges in terms of group dynamics of teachings, practices and peculiarities.

Therefore, from the foregoing discussions on transnationalisation, there are seven items which are considered crucial to our investigations on the transnationalisation of the MFM in the Netherlands and Ghana in the fifth and sixth chapters of our study. These are 1. Causes and goals of transnationalisation; 2. Target groups and Patterns of Organisation; 3. Worldviews in transnationalisation; 4. Spiritual matters; 5. Teachings and practices; 6. Relationships and Transnationalisation; 7. The Media. Attention would be given to each of these aspects in later discussions on transnationalisation.

### 2.2 Leadership

Napoleon, while expressing his feelings on leadership, quipped that he would rather have an army of rabbits led by a lion than have an army of lions led by a rabbit. The importance of leadership and particularly effective leadership cannot be overemphasised. From the 1920s onward, in the surveys on job satisfaction in the United States, the importance of leadership was further underscored. Such researches uniformly reported that employees’ favourable attitudes toward their supervisors contributed to the employees’ satisfaction. Similarly, the employees’ favourable attitudes towards their supervisors were found to be related to the productivity of the work group.\(^{41}\) Therefore, it is obvious that group productivity largely relates to leadership. When group members are satisfied with leaders, productivity or expected

turn-out is improved, more often than not, the reverse is also true. Hence, for optimum group productivity, leadership is important.

Furthermore, it is glaring in the business world that for viability of groups in national and international economic “competitions”, competent leadership is vital.\textsuperscript{42} The global reality today is that economies continue to compete with each other for relevance, dominance and optimum financial returns. The thriving of economies arguably relates to functional leadership. With effective leadership, the prospect is higher that an organisation or company would creatively pursue goals to keep it in the vanguard of swaying consumer demands.

There is perhaps no human venture or field in which leadership is not important - politics, military, business, education, sports, economy, etc. This is also true in the issue of religion. The roles religious leaders play in religious groups are not only vital for the progress and realisations of the goals of such religious organisations, but how well they play or do not play their roles can facilitate or hinder societal peace. It is clear that in many religiously pluralistic societies, religion is a sensitive issue. This is particularly true in the issue of competing for “religious space” between Christianity and Islam in many contexts. In such situations, the slightest provocative comments of religious leaders can trigger inestimable quantum of inferno on lives and properties of religionists. However, when the leadership effectively leads and guides in decision making in the life and activities of a religious group, the chances are higher that there would be religious tolerance and harmony. Nigeria is a case in hand; within the last one and a half decades in the country, several thousands of lives have been lost due to religious riots and unrests leading to mayhems of all magnitudes in the Northern parts of the country. Beneath these unrests are the provocative and incite-full actions and comments of religious leaders who are fundamentalists.

Owing to the above and indeed other reasons for which space may not permit, leadership is an all important field which is relevant for academic discussion. Not only are leaders important in realising group objectives and goals, but, vital in ensuring societal peace and national development. Where there are no leaders in any human society, anarchy would be the result. No

human institution can truly exist or thrive without leaders. Therefore, a discussion on leadership as reflected in this study is considered both auspicious and relevant.

2.2.1 The Concepts of “Leader” and “Leadership”

Of interest here is the attempt to understand the meaning of the terms “leader and leadership”. There is not a universal consensus of meaning on these terms. A leader is one who provides guidance to subordinates in an attempt to realise the purposes of such a group. In other words, leaders are those who influence people around them based on their personalities, gifts and or abilities. Leaders are persons who make decisions and lead others to get things done. In addition, a leader is a person who can “mobilise human, material and resources of the society towards specific social ends”. Therefore, from this cluster of meanings, we can deduce here that leaders are individuals who guide and largely influence the decisions of others towards certain ends.

On the other hand, leadership is “the art of mobilising others to want to struggle for shared aspirations.” Here, the duty of the leadership is to “mobilise” others in order to realise the aspirations or aims of the group. In other words, leadership is that which provides the followers the challenge or the need to act. Such actions are geared towards the desired mutual benefits of the group. Furthermore, leadership is “influencing, guiding in direction, course, action, and opinion”.

In an article by Bruce E. Winston and Kathleen Patterson, titled “An Integrative Definition of Leadership”, the duo Professors at Regent University made an extensive review of leadership literatures with the intent of giving an integrative definition of the term. The integrative definition given by Winston and Patterson is based on over 90 variables which are replete in leadership discussions found in over 160 articles and books on

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43 Robert Banks and Bernice M. Ledbetter, Reviewing Leadership (Grand Rapids, Michigan: Baker Academic, 2004), 15
leadership which they researched into. Thus, according to Winston and Patterson, a leader is:

One or more people who selects, equips, trains, and influences one or more follower(s) who have diverse gifts, abilities, and skills and focuses the follower(s) to the organisation’s mission and objectives encouraging the follower(s) to willingly and enthusiastically expend spiritual, emotional and physical energy in a concerted coordinated effort to achieve the organizational mission and objectives.\(^{47}\)

From the above, one can infer leadership to mean the art of selecting, equipping, training and influencing others in order to harness their gifts, abilities and skills, with the intent of integrating these features to attain or realise the objectives of the group. Indeed, I see this understanding of ‘leaders’ and ‘leadership’ as being ‘holistic’ and largely a fair representation of the meaning of the concept as understood in this research. In this definition above, followers are not coerced, rather, they act willingly.

Going back to the question we began with, “Who is a leader and what is leadership?” We may conclude that a leader is one who combines a variety of approaches to influence the followers in order to realise certain goals and objectives set by the group. On the other hand, leadership is a description of the entire process by which a leader leads and provides direction to the group.

In seeking to understand the dichotomous concept of leadership, we must be humble enough to admit that it is a complex subject on which scholars have diverse views. The reason for such a conclusion is because the phenomenon is a very vast one with various perspectives. From the basic components of types which may include political, military, intellectual, radical and religious, to the more intrinsic issues of structures, patterns, nature, elements and theories, it becomes obvious that the concept is one which lends itself to different shades of meaning and understanding. Hence, it is a concept for which there is no monopoly of meaning.

2.2.2 Characteristics of Leadership

Leadership has different characteristics, depending on the perspective from which it is viewed by an individual. In my discussion of these characteristics, I have delineated six variables which are considered important for our discussions. In thinking about effective leaders whether they are parents, a teacher, a coach, a boss, a student leader, a religious leader or a relative or a friend, one is most likely to think of these major characteristics which have made these people outstanding leaders. These would include the style by which that person leads, the good relationship with that person, the fact that that leader was either a male or female, the vision pursued by that leader, how that leader motivates people in life and how the leader exercised power.

First, I shall discuss literatures in relation to leadership, and then at the end, identify which of the issues are to be investigated further in the work. The six variables selected by this writer include (1) styles, (2) relationships, (3) gender, (4) vision, (5) motivation, (6) authority, power and influence. It is true that other variables could be discussed in leadership, however, it appears fitting that in any meaningful discussion on leadership, particularly as it affects the MFM, these six issues have direct bearing to the questions which relate to what styles of leadership do the MFM leaders exhibit? How do they relate with their members? Are there gender discriminations within the group? What vision or goal does the MFM leadership pursue in her transnational efforts? How does the leadership motivate members for participation? And in what way (s) does the MFM leadership exert authority, power and influence within the group. In the next set of discussions, attention would be given to these selected variables.

Moreover, I think these elements are crucial for understanding the MFM as a religious organisation. This is because in any religious organisation, the issues of styles, relationships, gender, the vision being pursued, motivational techniques and the exercise of authority, among other things are very important.

I. Leadership Styles

The various styles used by leaders are largely based on a combination of their beliefs, values and preferences. Also, leadership styles or approaches to leadership can be based on organisational or group culture and norms which
may encourage or discourage some styles.\footnote{Leadership Styles, mindtools.com/pages/article/newLDR_84.htm (Accessed on February 22, 2010).} This writer is aware of the fact that there are many styles of or approaches to leadership which have been identified by scholars over the years. It is fitting to list at this point some of these major styles of leadership. These include, autocratic (authoritarian), democratic (participative), laissez-faire (free-rein), task-oriented (production oriented), people-oriented (employee centred), transformational, transactional, bureaucratic, charismatic, servant, crowd-compeller, crowd-exponent, crowd-representative, benevolent, reflective-intellectual, coaching, pacesetting, commanding, etc. It is important to recall that each of these styles is largely structured in accordance with the model of organisation in which leadership occurs. For instance, if it is a political organisation, the most appropriate style would be democratic or participative. It is obvious that this study at this point cannot discuss all the styles which have been itemised above. Moreover, not all of these styles bear cognisance to the study in the later discussions. Therefore, based on the writer’s preliminary observations of the leadership styles and activities of many Nigerian Pentecostal groups, like the MFM, only five of the many styles itemised above would be discussed. These are autocratic, charismatic, servant, democratic and transformational styles. In subsequent discussions on leadership styles of the MFM leaders, these five styles would be discussed in relation to the MFM.

A. Autocratic or Authoritarian

Samelson informs that it was Wilhelm Reich who first used the term “authoritarianism” in explaining Hitler’s rise to power in Germany in 1933.\footnote{Samelson, F., “Authoritarianism from Berlin to Berkeley: On Social Psychology and History”. \textit{Journal of Social Issues} Volume 42 (1986): 191-208.} The autocratic or authoritarian leader dominates the team members, using unilateralism to achieve group objectives.\footnote{Leadership Styles see.ed.ac.uk/~gerard/MENG/ME96/Documents/Styles/styles.html (Accessed on January 18, 2009).} In terms of control, autocratic leaders have absolute power over the group, team or workers. Authoritarian or autocratic leaders employ coercive tactics to enforce rules. They use the Machiavellian cunning to manipulate people and decision making, and they reward loyalty over merit. Here, control is the primary management strategy they employ. This form of leadership aims at goals in the workplace, it tends
to be impervious to human problems. It is insensitive to race and gender, and displays little emotion or affection towards employees.\footnote{John, Hoyle, “Leadership Styles”, Encyclopaedia of Educational Leadership and Management and Administration. SAGE Publications, 2006. sage-ereference.com/leadership/Article n334.html (Accessed on February 13, 2010).}

In discussing the autocratic style of leadership, Alfred Adelekan further distinguishes this style into two; the exploitative and the benevolent. The former is the autocratic leader who makes decisions and forces his or her followers to implement them. On the other hand, the latter is the autocratic leader who is desirous of good for his followers, but does so with ‘an iron hand’.\footnote{Alfred A. Adelekan, Essentials of Church Leadership and Management (Bloomington: Author House, 2007), 9.} Whatever the distinctions scholars attempt on the autocratic style of leadership, it is obvious that, it is a leadership style which lends itself to some dictatorial tendencies as it aims at getting the work done. In terms of accountability, leaders using this style do not see themselves as being accountable to anyone. Autocratic leaders make most or all of the decisions themselves instead of allowing their followers to make them. It is believed that such self-made decisions are more beneficial to the group. Therefore, a dilemma of this style is that of seeking to “do well” for the followers and at the same time coercing or compelling them to act based on the leader’s decisions.

Since the Church is a community of faith which is made up of volunteered individuals who simply gather to worship God, it may be perhaps, difficult to use this style in leading such a community. Nevertheless, among some Pentecostal groups which were founded by individuals who designate themselves as “Presidents” and “Founders”, one could perhaps find the authoritarian style. Therefore, in the latter discussions, we shall, seek to know whether some MFM leaders in transnationalisation are authoritarian or not.

B. Charismatic

Leadership study is indebted to the German sociologist, Max Weber for the introduction of the concept of charisma. Weber’s concept of charisma was an adaptation of the theological concept of charisma, which involves the endowment with the gift of divine grace.\footnote{Bernard M. Bass, Handbook of Leadership (New York: The Free Press, 1990), 185.} Max Weber in Sociology of Religion defines charisma as “a gift that inheres in an object or a person
simply by virtue of natural endowment”. He views these virtues as extraordinary powers. The aim of this style is to influence the team and her activities through the gifts of the leader.

In the charismatic leadership style, the team or group gets her enthusiasm, drives and motivation from the leader through the manifestation of his naturally endowed gifts. It is the possession of certain exceptional qualities by an individual that sets him apart from the followers or charismatic band. The main source of the legitimate authority of the charismatic leader lies in his giftedness which attracts the regards of his followers. In this style of leadership, the charismatic leader, based on his possession of inspirational motivations, intellectual stimulation and vibrancy; wields a great amount of influence on the followers as he controls the people and their activities. The group largely obeys him and do his biddings, at times to a fault. Joseph C. Rost criticises this style, by arguing that it is simply ‘doing the leader’s wishes’. While this may be true in many cases, however, it is not always true. In terms of accountability, such charismatic leaders do not see themselves as accountable to anyone for their natural gifts through which they lead the group.

If charisma is understood among other things in a theological sense to mean the endowment of individuals with gifts through divine grace, then it may follow that, it is in the service of God that such endowments should be utilised. But this raises here the issue of the recognition of what particular gifts can be used by the leader in the Church. Is it oratory? Is it courage? Is it influence? Is it wisdom? If again on the other hand we consider the fact that, they are gifts given by divine grace, then, they can all be used in the service of God. Therefore, we will have to identify the spiritual gifts which the MFM leaders use in leadership and the particular situations in which such gifts are used. We shall also investigate to know whether spiritual gifts are used to express any form of authoritarianism which contradicts the nature of the Church.

It is clear that charismatic leadership in a sociological understanding is different from one leading by spiritual gifts. Therefore, our interest in the

56 Joseph C. Rost, Leadership for the Twenty-first Century, 85.
investigations of the MFM is not just “charismatic leadership”, rather, it is the issue of spiritual gifts.

C. Democratic or Participative

This style differs from the authoritarian boss-led mode of leadership; it tends more to the human side of the enterprise. The style was espoused in the early 1930s by Mary Parker Follett, Elton Mayo, Frederick Roethlisberger, and others. Later, further attempts at classifying leaders as democratic was the study conducted at the University of Iowa by Kurt Lewin, Ronald Lippitt and Robert K. White in 1939. These and other pioneers who espoused on participative leadership viewed organisations as social systems in which people's social needs were the most important factors in motivating workers to higher productivity. Participative leadership involves the followers in goal sharing and collective efforts towards their achievements. The aim of this style is to reach decisions with as much contributions as possible from the followers. The leader consults with subordinates on work-related matters, solicits their opinions and frequently attempts to use such opinions in decision making processes.

In contemporary times, this style of leadership appears to be largely recommended in the practice of political leadership. In a democratic style, decisions are reached in a participatory manner. Here, the leadership involves the followers in the process, such that at the end of the day, the leaders and subordinates both arrive at decisions which would advance the course of the group. Among other things, this style helps in keeping the subordinates motivated since they see themselves as a part of the decision making process. The process is controlled entirely by the whole group and not just the leadership. In terms of accountability, the leaders are accountable to the subordinates in this style. The dilemma however, is that while it is true that in democracy, leadership is participatory, but power largely resides in the hands of the people and not the leader, hence, the later can impeach the former.

But then, can democracy be practiced in the Church? Or, are there other leadership structures in the Church which enhance participation of the

members? Perhaps, it is the Church policies that will spell this out. Indeed, Church policies which emerge out of the beliefs and practices of the worshippers would largely dictate the acceptable leadership style. For example, among the Baptists of the Nigerian Baptist Convention, leadership is participative. No major decision is taken in the Church without the input of the “Church in Conference”, which is made up of all Baptist members of that particular local Church. Therefore, each Church or Christian organisation would determine the style that would be operative. In applying this to the MFM, we may ask whether the leadership is of the people, by the people and for the people. In other words, is the MFM leadership in transnationalisation participatory?

D. Servant

Robert K. Greenleaf used the phrase ‘servant leadership’ in his essay The Servant as Leader, published in 1970. According to Greenleaf:

The servant-leader is servant first….It begins with the natural feeling that one wants to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power to drive or to acquire material possessions….The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.

Thus, in the views of Greenleaf, the motivating factor for the servant leader is first and foremost the desire to serve. It is this desire that forms the aim of the style. It is after such a desire to serve that the desire to lead follows. The supporters of this style see the issue of ‘upholding values’ at the core of the style. Although control is in the hands of the leaders, however, they make such control participatory. Servant leaders like democratic leaders see themselves as accountable to the people. Some critics have argued that in competitive leadership situations, the practitioners of this style may find themselves left behind by leaders who practice other styles. The reason for such a conclusion may not be divorced from the fact that servant leadership is expected to be characterised by deep humility and humble dispositions which could attract the likelihood of insults from members of a group.

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60 Servant Leadership, greenleaf.org/whatissl/ (Accessed on February 26, 2010).
61 Servant Leadership.
Is servant leadership possible in the Church? While some may argue for its possibility and the expected norm, however, is it always the case? Do ministers of the gospel normally see themselves as servants? In African Pentecostalism which is characterised by the contest for space, influence and popularity; do the leaders primarily assume the servant role? Can one be at the helms of affairs of a group, possessing power and authority and yet be a servant of all? In a context like Africa, where some Pentecostal Pastors take on a chief-like posture\(^62\); then, one may ask, can you be a chief and still be a servant in a real sense of the meaning of the term?

E. Transformational Leadership

This style is considered to be one of the most influential among other styles which have emerged in more recent years.\(^63\) A Leader using this style creates an environment where members of the group are empowered to fulfil their needs. The aim is to make the members of the group become productive and largely self-reliant in the community. Transformational leaders guide others in creating and embracing a vision for the organisation that inspires and brings forth top performance. Here, the leadership provides control for the members. Embedded in this style are moral leadership and leading with love. Moral leadership is said to be based on dignity and respect for the rights of others to self determination within moral bounds of the organisation. It does not stipulate arbitrary set of rules to follow. Moral leadership serves more as a covenant to do the right things for others and live that covenant in all human interactions.\(^64\) In terms of accountability, each member of the group that has been empowered is accountable to the leadership. The dilemma however, is in the ability to evaluate the transformation of the followers. Although it could be argued that transformation of persons is observable, nevertheless, it may be difficult to evaluate.

Thus, is transformational leadership possible in the Church? Morality and love are two key issues in this type of leadership. In the event in which the leader commits a moral failure, what happens to this style within the

\(^{62}\) A chief-like posture is that which enjoys affluence, flamboyant attitudes and the presence of many subordinates who wait on the chief for instructions and job delegations.


\(^{64}\) Hoyle, “Leadership Styles” Encyclopaedia of Educational Leadership and Administration, 45.
group? Again, love is expected to characterise this style, but are there not persons who refuse to be loved no matter how hard the transformational leader tries? Therefore, even transformational leadership, despite its merits, is not without its hic-ups. However, a thing of particular interest is an investigation into the extent to which MFM leaders are transformational in their transnational activities.

Having discussed some selected leadership styles which are helpful for the discussions in subsequent chapters, a question which comes to mind is, “Is there an ideal leadership style?” There are basically two major schools of thought on this issue of idealness. The first is that which believes that there does not exist any ideal style of leadership. The argument here is that, a particular style could be ideal for an organisation and may not be ideal for another. On the other side of the argument are those who believe that there is an ideal style of leadership. For this group, the most ideal style is that which incorporates a participative management approach. In developed countries, this style appears to have both intellectual and moral appeal particularly, in the traditional denominations. Moreover, in some early motivational theory researches, performance and attitudes of workers improved when participative leadership was introduced. In the opinion of this writer, no one style is the best or ideal for all leadership circumstances and situations. Although the degree of usage and relevance of a certain style might be greater than others in a particular group or organisation, nevertheless, other styles are not without their own merits and relevance, largely relating to the organisational dynamics.

Thus, which style is dominant in the leadership of the MFM of the Netherlands and Ghana? In other words, are the MFM leaders autocratic; largely dictatorial or authoritative? Or are they charismatic; leading by their spiritual gifts? Or are they servants; leading because they want to serve? Or are they democratic; leading by allowing others to participate in decision making? Or are they transformational; leading by empowering their members to realise individual and group objectives? On the other hand also, is the likelihood of the fact that, perhaps, the MFM leaders are combining some of these styles in their Leadership efforts in transnationalisation. This brings to the fore the issue of a possibility or not of an integration on leadership styles. Attention would be given to this later in subsequent chapters.

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Furthermore on the issue of leadership styles, there is the need for an investigation into the similarities and differences of MFM leadership styles in the Netherlands and Ghana in the groups transnational activities. Certain factors such as, culture (Dutch and Ghanaian), social milieu and other contextual dynamics (Europe and Africa) may make the styles in both countries same or different. Attention would be given to this in the fifth and sixth chapters in the study.

II. Leadership and Relationships

A second important characteristic in leadership is relationship. The styles discussed above are made possible in one form of leadership-subordinate relationship or the other; this is why it is important to discuss the issue of relationship. Since leaders are human beings, therefore of necessity, they relate with fellow human beings. Arguably, the hallmark of leadership is relationship. It has been commonly observed that while some leaders find leading ‘enjoyable’, some find it ‘unpalatable’, I feel strongly that what a leader achieves in leadership is based on his or her relationships with subordinates or followers. While it is true that followers can at times prove to be difficult, nevertheless, it is believed that there are some common grounds on which leaders can get the most out of their subordinates. Ponnle Adetunji identified six salient relationship issues between leaders and followers. In other words, these are relationship expectations from leaders who expect to get the best out of their followers.

First is the issue of individual recognition. Generally, people like to feel that others recognise and appreciate them for who they are. Wise leaders recognise the worth and value of each follower. Therefore, when this is done, the individual feels loved and he or she willingly participates in the group in order to attain the goals of the group.

Second is a sense of pride in one’s job. Everybody wants others to know that the job he or she is doing is worthwhile. A good leader would help the followers to develop a sense of pride in what they do as a vocation and particularly within the groups which they belong. It is not the pride of arrogance or self aggrandisement. When people are proud of what they do, there is the tendency that the efforts and quality of works in a group would improve.66

A third relationship expectation from the leadership is providing a sense of belonging to the followers. When people are made to believe and see that they are needed in a group, they become happier, cooperative and more efficient. Largely, they feel they are part of the group and hence, would do all it takes to advance the course of the team. It is not out of place for leaders to make complimentary statements like, ‘Oh John, the management appreciates you’ or ‘Becky, you are a gift to this company’, etc. Such statements are not meant to flatter members of the group, but to show that they are appreciated in the group.

The fourth is effective communication of the objectives of the group. As much as possible, leaders should communicate the expected outcomes of the organisation with the team. In cases where sour relationship affects effective communication, realising the objectives of the group becomes jeopardised. This is because the strained relationship will disallow members of the group to sincerely contribute their best within the group.

Fifth is the issue of fair treatment for all. Leaders must realise that it is a natural thing for subordinates to compare the treatment given to them with those of others. For instance, a worker who makes great efforts to always be punctual at work will feel disheartened if the leadership condones the tardiness of others. Therefore, the favouritism of some by the leadership is an attitude which demoralises morale and breeds a sense of insecurity in the minds of the unfavoured members.

The sixth relationship issue is the ability to listen to subordinates. Some leaders feel, as the boss, followers must listen to them and they don’t have to listen to followers. Leaders who posses humane relationships learn to also listen to the grievances, yearnings and aspirations of the followers. Other than listening to the complaints of followers, leaders should also learn to take valuable advice from subordinates. Some years ago, this writer had two broiler chickens that had stayed longer than their expected time of breeding. Soon, one of them began to lay eggs. However, each morning before I can get to the egg, the other chicken in the same cage would have pecked and consumed the yoke of the egg. This went on for many days. Each day I determine to wake earlier to pick the egg, but only to find an empty shell. However, one day a little boy of ten years old who was then a neighbour

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Adetunji, 36.
advised me to separate the chickens, this I did and soon I began to enjoy the eggs. The point here is that, the leadership of any group should have listening ears and not despise the counsel and agitations of subordinates.  

The discussions above on the issue of relationships, reveal that leaders who maintain good relationships with subordinates stand to gain more and are also more likely to realise their group’s objectives and goals. On the other hand, leaders who fail to maintain and promote good relations only do so at their peril and often stand the risk of not fully realising the objectives of their groups. Thus, do the MFM leaders in their transnational works maintain good relationship with the members they lead? In situations in which good relationships are maintained, have such benefited the group? And in the event, wherein good rapport was compromised, did it affect the group negatively? In some of the later chapters, some of the discussions would shed light on these questions relating to relationships.

III. Gender in Leadership

Marcus W. Dickson and others have noted two broad gender distinctions of leadership within cultures, namely, Masculinity and Femininity. Masculinity refers to certain societal dominant values which stress toughness, assertiveness, monetary and material acquisition and self-centeredness amongst others. In contrast; the femininity culture places stress on the values of warm social relationships, qualitative living, care for the weak, etc. Owing to research, successful managers are viewed as being more similar to men than to women, particularly as it relates to the attributes considered important for effective work performance. Some of these include self-confidence, assertiveness, ambition and forcefulness.

While referring to the work of Hofstede, Dickson informs that assertiveness and toughness are believed to be the expected features of men in societies with high societal masculinity. In such societies, the women are expected to be modest and tender. In contrast, high femininity is believed to characterise societies in which both men and women are expected to be tender and modest. Therefore, in the opinion of this writer, the former is a

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70 Dickson.
71 Dickson.
description which nicely fits the scenario in many African countries in which, many of the societies are characterised by masculinity. The later to a large extent fits a good number of the western world in which several communities are characterised by femininity; where both men and women are expected to be tender and modest. This is not to say that tenderness and modesty are not good virtues expected of all societies, rather, the point is that cultural characteristics and values of different societies largely play a great role in the outcome of the disposition of the people of that society. For instance, in a society that has a war culture, the dispositions of the people may be more masculine than feminine in nature.

One may ask, of what relevance is the issue of masculinity and femininity or gender to leadership; which is the core of our concern here. The importance lays in the fact that masculine and feminine societal cultures create different leader hero types. For example, in the masculine culture, the heroic manager (leader) is believed to be decisive, assertive and aggressive. However in feminine cultures, the hero (leader) is not; rather, such a person is less visible, seeks consensus and is cooperative rather than being tough and decisive.\footnote{Dickson.} It must be noted however, that as laudable as the ideas of Hofstede are concerning Masculine and Feminine cultures and their perspectives on heroes, studies have shown that these ideas are not always true for all societies nor are they true in all situations.\footnote{Dickson.}

In a related perspective, Bass informs that in many cultures, the male’s position has higher status than the females’. However, in some societies, men and women are almost equal in status, while in some the women are higher in status. In the societies in which women are higher than men, they are more likely to lead; in most cases, they are dominant, with the man being less responsible and more dependent.\footnote{Bass, Bass and Stogdill’s Handbook of Leadership, 716.} Therefore, certain factors combine to determine the status of men and women in the society. Irrespective of status, it has been observed that in most cultures and societies, both men and women are involved in leadership, whether it is in politics, business, government and other professional fields.

While it is true that women continue to assume leadership roles in the world today, however, it is important to know in relation to

\footnote{Bass, Bass and Stogdill’s Handbook of Leadership, 716.}
transnationalisation and contextualisation the degree to which women have access to leadership positions in the MFM in the Netherlands and Ghana. More particularly, we must identify whether women are given substantive leadership position, such as that of a Pastor within the group or just subordinate positions. It is clear that in many societies and religious groups, there is some degree of role differentiation which is based on age and gender. While age may be a temporary obstacle, gender on the other hand appears to be a universal barrier to some roles. In later discussions, we would investigate whether or not gender inhibits the performance of certain roles in the MFM work in the Netherlands and Ghana.

IV. Vision

Vision is very crucial for group survival. Vision is regarded as an ability to see beyond the obvious. It is a kind of mental picture of what the future looks like or what is expected in the future. The possession or lack of a viable vision is a hallmark which distinguishes leaders in the art of leadership. A vision is a dream. The possession of a vision by a leader provides meaning and direction to leadership. The African-American legend, Martin Luther King Junior, towards the end of his life said “I have a dream!” King’s vision or dream was that one day the blacks in America would live side by side, walk side by side, eat side by side, sit side by side in trains and buses, sit side by side on pews in churches and attend the same schools with the white Americans. Many years after King’s death, this vision or dream has come to fruition. Therefore, it goes without saying that a viable vision possesses much power!

In a research executed by Warren Bennis and Burt Nanus on the work patterns of ninety great leaders, it was revealed that a common factor among these leaders was the possession of the sense of a vision. Commenting on the leaders studied, Bennis and Nanus inform that, “All the ninety people interviewed had an agenda, an unparalleled concern with outcome...Their visions are compelling and pull people towards them.”

76 Adetunji, Leadership in Action, 90.
Therefore, from the above discussions, it is obvious that viable visions aid effectiveness in leadership. Leaders must hold in their minds’ eyes a picture of how things could or should be in the days ahead. A leader who leads his team with a clear direction or vision will enhance better group performance. Mission statements help leaders to actualise visions. For example, if the leadership of a school of philosophy has a mission statement of ‘Providing Excellent Philosophical Studies...”, must structure, organise and design all her curricular, teachings, structures, and workforce in such a way to realise excellence.

In the transnational efforts of the MFM, what visions does the group pursue? Are these visions only related to the life and existence of the group? Or are they related to the society in which the Church is located? Are these visions or goals social or just religious? Attention would later be given to these issues.

V. Motivation

The issue of group motivation is also of importance in any meaningful discussion on the characteristics of leadership. Motivation is simply giving someone a reason or an incentive to do something. Motivation is an issue which relates to human behaviour. Leaders must understand the dynamics of human beings in relation to the role of motivation in individual and group productivity. Since human motivation is a behavioural issue, then, we must study the basic psychological discusses on the matter. One of the leading voices on motivational theories is Abraham Maslow. According to Maslow, “sound motivational theory should assume that motivation is constant, never ending, fluctuating and complex and that it is an almost universal characteristic of practically every organismic state of affairs.” Maslow’s statements largely takes for granted the fact that motivation is a universal phenomenon which characterises organisations. However, it must be added that the degree of organisational motivations varies, even if it is assumed to be present in every “organismic state affairs”.

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While many behaviourists have developed animal-centred motivational theories, Maslow rejected the use of animals as a basis for understanding human motivation. In his study of man’s needs, Maslow organised human needs into a series of levels or a hierarchy of needs. In an ascending order, these needs include: physiological needs, the safety needs, the belongingness or social needs, the esteem needs and the need for self actualisation.\textsuperscript{80} It is believed that every human being shares these needs or have these common needs enumerated by Maslow.

What then is the relationship between motivation and human needs? First, leaders need to note that their followers are human beings with basic human needs. Second, the degree to which leaders can help meet these needs would be the degree to which the people would be motivated to do their best within the team. Within group dynamics, much can be achieved in situations characterised my mutual motivations.

Therefore in later chapters, we shall investigate the ways and manners in which the MFM leaders motivate their members to participate in the activities of the group. Significant also is an identification of the impacts of such motivations if there are.

VI. Authority, Power and Influence

Authority, power and influence are crucial in the issue of leadership in businesses, institutions, organisations, teams and groups. The word authority comes from the Latin “autoritas”, meaning opinion, decision and power.\textsuperscript{81} Authority relates to the rights a person has by the virtue of his office, position, or relationship to command obedience. In this sense of position, one can speak of the authority of a husband, a parent, judge, a manager or any civil ruler.\textsuperscript{82} Three major sources of leadership authorities are recognisable. First is the authority of competence. When subordinates know that the leader or manager is competent in his or her roles, they are likely to follow orders, directives or requests of the leader. Such an authority bequeathed to the leader comes due to his competence.

\textsuperscript{80} Maslow, 70.
\textsuperscript{82} Adetunji, Leadership in Action, 182.
Second is the authority of position. This type of authority comes as a result of the position which the leader occupies. It is a position which gives the leader the right to say, “Do it or else...” This is often a bossy type of authority. Third is the authority which comes from the personality of the leader (this relates to the individual’s comportments). Often leaders with ‘a magnetic personality’ soon discover that their personality-type makes it easy for people to follow them and obey them.

In their discussion on power, Roderick Kramer and Margaret Neale both informed that with power, one party can get the other to do what the latter normally would not do. But is this always the case that power is about coercion? I do not think so. This may just be one of the dimensions of power. Power is the “ability to act or produce effect.” The synonyms of power include control, influence, supremacy, rule, command and dominion. Power can also be viewed as the capacity to influence actions or make others do something, act or take decisions. The use of power by individuals to influence others varies widely. Power may be used to shape task strategies, allocate resources, coordinate group efforts or negotiate with outsiders on behalf of the group. It is obvious that power is central in leadership and administration. Five types of power have been delineated, these include first, ‘referent power,’ which is the power granted to a leader as a result of the group’s acceptance of the influence of the individual. Second is ‘legitimate power.’ Here, the power to act is granted to the leader due to his or her position. Examples of such positions include the President of a nation, Vice-chancellors of universities, Governors of States, etcetera.

Third is ‘expert power’ which is the power a person has due to his or her possession of special knowledge to solve problems or perform a task. Fourth is ‘reward power.’ This is the power which the individual has due to his or her ability to obtain desired responses from subordinates by offering payoffs. The payoffs or reward may be formal, such as a rise in staff salary or informal such as the granting of a favour or simply a pat on the back. The fifth is ‘coercive power.’ This is the power that compels the subordinate to act. The failure to follow directives of the leader results into punishment.

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84 Mish, “Authority” 913.
86 Adetunji, 187-189.
87 Adetunji.
Influence is “the act or power of producing an effect without apparent exertion of force or direct exercise of command.” Other synonyms of the word influence include sway, control, prestige, etcetera. Leaders who exert influence change the behaviours of others through words or actions. It is obvious that the success in the life of an organisation depends largely on the leaders’ skilful use of power and authority to influence others. Thus, the balance of relationship within power, authority and influence determines the health of organisations and groups. In addition, through their influence, leaders harness valuable organisational resources in order to realise the goals of such groups.

In the light of all the above, it becomes imperative to investigate how the MFM in the Netherlands and Ghana exercise power, authority and control over the group in her transnational activities. In other words, in the relationship between the leadership and followership, how do the leaders get the work done by the members of the Church? Do they appeal to them? Or do they coerce them? Similarly, in the matters of group discipline, how does the leadership exercise its powers to maintain law and order within the community of believers in the Church? In latter discussions, attention would be given to these issues.

2.2.3 Issues of Importance from the discussions on Characteristics of Leadership to the research on the MFM in the Netherlands and Ghana

Before moving to the next discussions on Christian leadership, it is important to delineate issues of importance on leadership which would be studied in the subsequent chapters in the study. First, is the popular style which characterises the MFM leadership in transnationalisation. Amidst the several styles which theorists have propounded, this study discussed five; autocratic, charismatic, democratic, servant and transformational. In our research, it has become clear that the charismatic, servant, and transformational styles are more relevant to the MFM, being a Christian body or group, than other styles. But again, the dilemma arises; while it is true that the leader in the context of MFM is expected to exhibit love and humility to serve, nevertheless, the respect and regard people may give to him or her based on his or her divine gifts may also dissuade servant hood in

88Mish, Merriam-Webster’s Collegiate Dictionary, 599.
its real sense. This is because as much as he is expected to serve, he is equally expected to lead by taking decisions which affect the people.

In our discussion on styles the issue of the possibility of an integration of different styles is important. Is it possible for the MFM leaders to combine these five styles as they lead? Or perhaps, it is the evolving of certain situations which gives birth to certain styles. Or better still, could individual differences account for different leadership styles of the leaders in the group? Can there be a combination of contrasting styles such as a leader who is autocratic and yet, a servant? Can autocracy and servant hood be truly combined? What if any of the leaders chooses to be truly a servant, and yet, refuses to allow participative leadership (democracy)? Therefore all these would be looked into in subsequent chapters.

Furthermore, it is significant to identify the type of leader-member relationship which characterises the transnational churches of the MFM in the Netherlands and Ghana. One fact that obviously leaves an indelible impression in the minds of subordinates is the relationship which they have with the leaders. Therefore, what types of relationships do MFM leaders have with the persons they lead? Do they relate well? Do they communicate effectively?

Next, on the issue of Gender, although, much had been said on this, however, for the sake of emphasis, we need to identify whether the MFM leadership is dominated by males or females. More particularly, since the MFM originates from an African context which in many respects, is largely “masculine”. One wonders how much of African cultural perception of women dominates the MFM in her transnational activities. But also, the contexts in which the MFM Church finds herself in transnationalisation may also determine the roles and perceptions about women.

Furthermore, in the fifth and sixth chapters, attention is given to a discussion on the goals MFM leadership pursue in her transnational efforts. The issue of group motivations is also an important matter which would be focused on in the subsequent chapters. Also, in our previous discussions, it was highlighted that authority, power and influence are expedient in leadership; therefore, in the subsequent discussions on MFM activities in the Netherlands and Ghana, the ways and manners MFM leaders handle power, authority and influence will be discussed, particularly, as these relate to the
issue of discipline within the group. Therefore, the main issue of interest in the later discussions on leadership in the MFM include styles, relationships, gender, vision, motivation and the exercise of power and authority.

2.2.4 Christian Leadership

The previous discussion was essentially on six selected characteristics of leadership which may or may not necessarily relate to the issue of religion. However, in this section of the study, the discussions on leadership largely centre on the perspectives of religion, in particular, Christianity. The major issues in this section on Christian leadership include the context for Christian leadership, the recruitment and training of Christian leaders, conflict resolution and classification of leaders. First, Christian leadership takes place not in a general context; hence, there is the need to understand such a context. Second, since Christian leadership needs a specialised training, it is important then to identify how such leaders are recruited and trained. Next, since no human society is prone to conflicts, it becomes important to know how leaders in Christian groups handle such conflicts. And fourth, since there are different leadership categorisations, it is important to be aware of some ways by which Christian leaders have been categorised.

A. Understanding the Context of Christian Leadership

In beginning the discussion on Christian leadership, it is important to note that it takes place in a unique context. The uniqueness lies in the fact that it is a leadership which relates largely to God and to His people. The context is often in Churches, Christian groups or bodies and other para-church agencies. While the Christian leader in any of these groups may borrow ‘secular’ ideas, nevertheless, the modus operandi expected of the leader is to lead in consonance with the dictates of the Bible. For example, no matter what leadership training and seminars a local church pastor is exposed to, his or her congregation expects that the Pastor would reflect in character and speech the teachings of the Bible.

Therefore, the context of Christian leadership is primarily within the body or community of believers in Christ. This does not mean that a leader who is a Christian should not or cannot be involved in other forms of leadership in the society. Rather, the argument is that, in Christian leadership, the leader is expected to serve and cooperate with the body of believers in Christ in planning and collectively achieving God-given goals.
for the group. In such groups, the leader has the task of coordinating things to attain spiritual and physical goals. The issue of spiritual goals which relates more to attaining biblical standards largely distinguishes religious leadership from the secular.

B. Recruitment and Training

Recruitment and training of leaders relate to the issue of enlisting and empowering personnel for leadership in Christian groups. The modality for the recruitment and training of leaders vary from one Christian group to the other. For example, in Calvary Production Ministries, a non-denominational indigenous mission agency in Nigeria, the leaders who are designated as missionaries are recruited following a particular process or procedure. Prior to the recruitment, mobilisations and awareness campaigns are made in Churches and other Christian groups. Following this procedure, individuals who sense the call to Christian service as leaders or missionaries get in touch with the ministry through written applications. The applications are reviewed and shortlisted. This is followed by an interview where the selection of qualified candidates takes place.

Following the selection is the issue of training. First, the recruited missionaries go through a Discipleship and Missions Exposure Programme (DIMEP) for a period of fifteen weeks. The DIMEP programme is then followed by attending a school of missions. After the school of mission comes a three month field practical on a mission field. Upon the completion of the field work, the individual is the posted to a field where he or she oversees the mission activities on that field.

Although the nomenclature, methodology and procedures may differ, nevertheless, it is obvious that all Christian groups have a way of recruiting and training their leaders. The goal of recruitment and training is to enlist people to lead and also equip them to function effectively in such positions.

C. Conflict Resolution

The occurrence of conflicts between two or more people, within and between nations and groups is no longer a surprising tale. However, what is of interest is the resolution of such conflicts when they occur. In many organizations, the leadership is often looked upon to institute laws or guidelines for peaceful co-existence among the members. In addition,
leadership is often looked upon in groups for the resolution of conflicts. This
is also true of Christian groups. Since Christians are also human beings who
are susceptible to conflicts; the ways and manners the leaders of such groups
resolve conflicts is of importance.

In the Bible, conflict is presented as a reality which occurred within the
early believers. In Acts of Apostles 6:1-8, the bible records the conflict
between some Hebrew and Greek speaking women over the distribution of
food and how the apostles resolved it. In some other instances in the Bible,
Paul the Apostle was involved in resolving conflicts within the body of
Christ. For example, in 1 Cor.11:18, he was involved in resolving the
conflicts caused by divisions and sectionalism in the Church. Also, in his
letter to Philemon, Paul mediated in the conflict between Philemon and
Onisemus his runaway slave.

Therefore, if conflicts are real, Christian leaders should be sensitive to
note the occurrence of conflicts, anger, tension, infightings and
disagreements within the body of Christ and also be quick to stem its tides or
nip it in the bud. This is because if conflicts are not quickly resolved, they
grow into crises, and like wild fire, they could be destructive. One major
consequence of unresolved conflicts is that, it hinders the group from
achieving her God-given goals. Often, Christian leaders rely on the Bible and
prayers as they provide counsel to conflicting groups. This is indeed
commendable, however, such Christian leaders must also be men and women
of peace themselves in order to foster peace within the groups they lead.

D. Classification of Leaders in Christian Leadership

In The Sociology of Religion, Max Weber (1864-1920) identified among
other issues, the broad classification of religious leaders into two; the prophet
and the priest. These classifications are essentially based on the type of
establishment the religious leaders belong to. The Prophet-type leaders
function largely in new religious movements and the Priest-type leaders
function in religious organisations with bureaucratic operations. It must be

89 See Max Weber, The Sociology of Religion, translated by Ephraim Fischhoff (Boston:
Beacon Press, 1964), 46-59. This is not to say that there are primarily two types of religious
leaders, rather, the argument is that, religious leaders function largely in the typologies of a
‘prophet’ or a ‘priest’.
90 See Grant Bell, “Pure Charisma: A study of Leadership in Judaic-Christian Tradition in the
Light of Weberian Thought”, in A. Harman and P. Jensen (ed.) The Reformed Theological
Review 63.3 (December, 2004), 113-125.
admitted that Weber’s perspective and discussions relate more to the sociological dimension.\(^{91}\) However his sociological discussion of the subjects of ‘prophets and priests,’ is also relevant in the context of religion.\(^{92}\) The Prophet-type leader is an exceptionally gifted person with deep spiritual insights and one who communicates divine revelations to specific situations of a people.

The ‘Priest-type’ leaders function within stable organisations with certain bureaucratic structures and procedures of administration. The functions of this type of leadership largely depend on the traditions of the denominational inclination as the manual or constitution may stipulate. The certification of such leaders, among other things, is usually centred upon the long period of training in a theological institution which the individual attended. This does not in any way exclude the element of having a call. Similar to the prophet-type, they are also expected to demonstrate a high level of spirituality and integrity in the society. In the case of any moral failure, the individual is removed from the office. The priest-type of leader often has a tenured term of office\(^ {93}\); contrastively, the prophet carries on the office till death. Also, unlike the prophet types, wives of the priests often do not ‘share’ the calling of their husbands. However, they are accorded their due respects. There have been cases in which the wife of a prophet-type leader succeeds the husband in his office after his demise. However, in the priest-type, such an occurrence is rare.

In the Priest-type of leadership, often, there is one form of restriction or the other. For instance, in some denominations, women are limited or excluded in their involvements in their activities and leadership roles in the Church. This partly informs the reason why there are more women leaders in the Pentecostal and Charismatic constituencies than in the mainline

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\(^{93}\) The tenure may differ within denominations. The tenure does not necessarily mean a specific number of years the priest-type leader can spend in a particular church; rather, it relates more to the issue of a specific year or range of retirement from service in the denomination. However, for the Prophet-type leaders, this is not often the case.
protestant denominations, because while the later places some form of restrictions, the former does not.

And so, from all the above, it is obvious that there are striking differences between the ‘Priest-type leaders’ and the ‘Prophet-type leaders.’ However, there are also some similarities. For instance, both kinds of leaders claim a divine calling and mandate. On the other hand, while both may identify with the concept of having a divine call, nevertheless, in their operations, the attention they command, the degree of freedom of actions and decisions and the authority they exercise, they are different.\(^94\)

2.2.5 Issues of Importance from the discussions on Christian Leadership to the research on the MFM in the Netherlands and Ghana

From the discussions on Christian leadership, certain issues are important for further investigations; attention is given to these in subsequent chapters. First is the issue of identifying the contexts in which the MFM leadership operates or functions. It was noted earlier that Christian leadership usually relates to Christian congregations, whether it is in a Church, or other such church related gatherings or organisations. However, could there also be exceptions to the norm? Therefore, in our later discussions on the MFM, we will identify the contexts in which the group’s leadership operates in the Netherlands and Ghana.

Second, it has been noted that the uniqueness of Christian leadership necessitates special training for individuals who are involved in leadership. Thus, in the transnational Christian leadership of the MFM, “What type of training is given to the leaders?” Are such trainings only in theological orientations in Bibles schools? Since the expected leadership context is largely in new cultural contexts, does the training of leaders include also training in foreign languages and culture to fit the new contexts?

Furthermore is the issue of an investigation into the possible classification of the leaders of the group. In the earlier discussions, we

\(^94\) The two classifications of religious leaders into “Prophets” and “Priests” are largely based on over a decade’s involvements in the Pastoral Ministry and observations of leadership roles and performances by different religious leaders in Nigeria and beyond Nigeria. In the Nigerian Baptist Convention where the writer serves, the pattern fits more the ‘Priest” type leaders. However, most Pentecostal groups like the Redeemed Christian Church of God in Amsterdam where the writer served as Associate Pastor from February 2009 to July 2009; the pattern is more of the “Prophet” type.
identified the “Prophet and Priest” types of leaders. It is therefore important to know whether MFM leaders are “Prophet or Priest” types. But also, we must be open to the possibility of new classifications other than these two. This is because organisational dynamics to a large extent, determines the leadership approach. Christian groups have certain expectations, such that, the approach of the leader is not entirely an issue of personal choice, but a combination of organisational requirements and perhaps, some personal inclinations in terms of approaches to leadership. For example, in military chaplaincy, the chaplain may have in his congregation soldiers of lower ranks who he can issues commands to in running the Church, however, such a chaplain may also decide to operate a participative leadership by involving even lower ranking officers in decision making.

Moreover, of importance also in subsequent discussions is the issue conflict resolution. It can be argued that, the extent to which the leadership of a group manages or resolves conflicts, is the extent to which peace can be enjoyed in such groups. It becomes pertinent therefore, to identify the approaches of the MFM leaders in resolving conflicts in her transnational activities in the Netherlands and Ghana. Perhaps also, there are incidents in which certain conflicts were poorly managed; it is of interest to identify the results of such mismanagements. But also, in situations in which conflicts were properly handled, it is imperative to know how such approaches have helped the group. Therefore, the context of leadership, recruitment and training, resolving conflicts and classification of the MFM leaders are the issues of interest in subsequent discussions.

2.3 African Traditional Leadership

Leadership in traditional African societies has been an age-long phenomenon. A common feature in many African communities is the existence of leaders in the forms of Kings, Queens, traditional Chiefs and family heads. By virtue of their offices and positions, these heads are held in high esteem. They hold special places in African life as a whole. It should be noted that not all African peoples have their leaders in the form of kings, queens or chiefs. However, these are popular features of the traditional leadership in many parts of the continent. More often than not, these leaders are viewed as mystical and religious heads. As individuals, they may not

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possess any special abilities or talents. However, their offices are viewed as the connecting points between human and spiritual governments. These traditional leaders are seen as ‘God’s earthly viceroys’. It is this perception that makes the followers to ascribe to them rare honour and titles such as ‘saviour’, ‘protector’, ‘lord of the earth and life’, ‘next to the gods’, and so on. The association of these offices with the divine makes the followers to see these rulers not as ordinary men and women; rather, they are seen to hold or represent symbolic powers.

The sacred positions of African traditional rulers are shown in several ways. Some of the rulers are not seen in ordinary life; they use veils and eat their meals alone. Some parts of the ruler’s body such as saliva, faeces, hair and nails are buried so as not to be seen by ordinary people of the society. In addition, the fortification of the position of the ruler is usually done through the offering of sacrifices to the gods. Many of the traditional rulers also keep amulets and consult mediums in order to foresee the future. In many African states, the rulers participate in national ceremonies, often playing the role of the priest diviner or mediator between the people and God. In some African communities, the spirit of a departed king is considered as playing a significant role in the lives of the community, and so, sacrifices are offered to his spirit.

Several African communities see the death of a king as a great tragedy. Owing to the sacredness attached to kingship; the death of a king is not usually announced in an ordinary manner of disclosing death. Rather, such a tragic event is announced metaphorically. For instance in this writer’s tribe (Yoruba), when a king dies, the announcement is Oba ti waja (literally meaning the king has entered into the ceiling), or Opo ilu ti ye (literally meaning the pillar of the community has fallen), etc. Once the natives hear such announcements, the message is well understood. The death of the king throws the whole community into mourning for many days (the number differs within communities, ranging from 3 to 21 days).

Following the death and burial of the king, the next task of the community is the selection and coronation of a successor. This is because “a vacuum” does not exist in African leadership. Often, the successor descends from the family of the late king, usually the first male child, however, not in all cases. In some African communities, there are gerontocratic councils.

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96 Mbiti, 178.
(council of elders) saddled with the task of identifying the successor. In it all, the council works in consultation with the chief priest and diviners of the land, whose duty it is to unveil the minds of the gods on the choice of the successor. Following a successful choice of the successor, the coronation comes next. This is usually a great community celebration which is accompanied with eating and drinking. More often than not, two sacred items are given to the new king at the coronation; these are a crown and a staff (adedé and ópá in Yoruba). Both items depict authority and power with which the king functions in office. Mysticism is attached to these elements, amongst others, perhaps the greatest is the fact that these items are believed to have been passed from one generation of kings to the other and thus, they are not ordinary items, owing to the decades of rituals they have passed through. The reverence for these items is such that in the event of a special function in which the king cannot personally attend, he can send his ‘staff’ as a symbol of his presence. Even in his absence, the staff is ‘revered’ as though he were there (this is very true of the Yoruba of Western Nigeria).

It is significant to note that in African Leadership Philosophy, it is not only the King that leads. Although the king is the paramount ruler of the traditional society, however, there are others who are also of great significance in the leadership. Amongst these, the queen and the chiefs are of great importance. The queen (the king’s wife) is often accorded nearly the same honour as the king. While it is not her responsibility to take decisions for the community, yet, she also wields great influence in the community. Mbiti informs that the queen can be the wife, mother or sister of the reigning king (e.g. among the Amhara of Ethiopia and the Luvedu of South Africa), whatever, the case, ‘the queen enjoys great esteem’. Within the traditional African communities, other chiefs are also very important; it is along with these persons that the king or ruler leads the community. These persons include, but are not limited to, chiefs (of different classes), councillors, advisers, and religious leaders with whom the paramount community leader makes consultations as the occasion demands. While it is true that a good number of traditional leaders in Africa are men, yet, there are also a handful of women in traditional leadership positions. Among the Yoruba of Nigeria, certain traditional leadership positions are specifically reserved for women. A good example of this is the chieftaincy title of Iyalode (women leader of the community) of natural necessity; this position must be occupied by a woman. Amongst other things, her duty relates largely to the women; as she

97 Mbiti, 180.
represents them and also rallies political and moral support for the king amongst the women of the community.

One of the modern trends as regards traditional leadership in Africa is the fact that in some societies, there have been the dissolution and or weakening of the office of traditional leaders. However, in many other African societies, traditional leadership remains strong.98 The latter case is very true with a majority of the tribes in Nigeria; even with the advent of democratic pursuits in the country, yet, the three tiers of government (local, state and federal) largely reckon with traditional leaders in all major decisions affecting the populace. In Nigeria’s political dispensations, the traditional rulers have often been regarded as the ‘bridges’ to the electorates.99

2.3.1 Issues of Interest on African Leadership to the Research in the Netherlands and Ghana

Certain aspects of the discussions on African leadership are of importance for investigation in the subsequent chapters in the study. All African communities have either kings or chiefs and in many instances, both are present. African kings and chiefs are often persons of affluence. Thus, are there certain chief like affluence which have filtered into the leadership of the MFM? The respect, honour and reverence (if any) which members attach to the leaders in the MFM, are these religious or traditional or both? The dilemma is that while a Christian group may expect the Christian leader to act as the servant of all, cultural “chief like” attachments and perspectives may inhibit such expectations.

Next is the issue of gender roles. It has been noted that the traditional community leader by whatever designation he is called, does not lead alone. The individual traditional head leads the community with other leaders who are both males and females. In a way, the participation of others along with the king in decision making is a “regulated participation”. It is regulated in the sense that, although they may make valuable suggestions, however, at best, they are an advisory team. The ultimate decision is taken by the king. While there may not be many paramount traditional African female leaders,

98 Mbiti, African Religions and Philosophy, 181.
yet, the system in most cases makes room for women to form a very important part of the leadership, largely in relation to family ties and advisory roles as noted earlier. Hence, it is true that in African leadership, women have roles in the community which they play; however, such roles are limited. Thus, in the MFM, do the women have significant roles which they play in leadership? Are these roles only supportive or substantive? If women play roles in the MFM, are these roles not limited?

Gerontocracy is also a prominent part of African leadership. Leaders are not only determined by elections. Tradition naturally bestows a position of honour and public consultation to the aged. Old age is regarded as a gift. Hence, in traditional settings, elders are significant in decision making, thus the “council of elders”. Therefore, as a group with an African decent, of interest it is to investigate into the roles which age plays in the selection of and the respect (if any) which is accorded the MFM leaders.

2.4 **Relationships within Leadership Characteristics, Christian Leadership and African Leadership**

In this section, I describe which elements out of the enormous literature on leadership I will use in the description and analysis of the leadership styles in the various MFM Churches. In the previous discussions, I already selected the main characteristics of styles and personal behaviour. Here, I will describe the raster that I consider crucial and will use in the study.

Six leadership characteristics were identified as being pertinent to the research in the theoretical framework; these include styles, relationships, gender, vision motivation and power. The approach here is to discuss these characteristics in the perspectives on Christian and African leaderships. The quest here is to identify similarities, contrasts, ambiguities and perhaps dilemmas. First is the issue of styles. The five selected styles which were discussed include- autocratic, charismatic, democratic, servant and transformational. In Christian leadership, the leader is expected to be a servant; one who is primarily motivated into leadership because of his or her interest to serve. Autocracy is not basically a leadership approach in Christian leadership; however, it would not be strange to come across autocratic Christian leaders. While it is true that the democratic style or participative leadership is possible in Christian leadership, nevertheless, it is very much different from the secular perspective of democracy. One vital
difference is the fact that, the body of believers are expected to collectively make decisions largely based on the inspiration and guidance of the Holy Spirit. Charisma or gifts of the Spirit are relevant in Christian leadership. However, the dilemma is that charisma alone is not a sufficient qualification. First, the individual is expected to have had a salvation experience and a sense of a divine call to service. Love and humility are expected to characterise Christian leadership in order to bring about transformational leadership. However, as much as transformational leadership possesses the ability to transform and empower members, and also develop them, yet, it experiences the constraints of time which must be allotted to each individual member of the group.

In African leadership, one is quick to see at least four out of the five styles earlier identified. Many of the traditional rulers make consultation with their chiefs and advisers; in this, they act as democrats. In leading the people with wisdom and tactfulness, in their demonstrations of various gifting; they act as charismatic leaders. As they make better the lives of the people they govern through various forms of empowerments; they act as transformational leaders. But also, there are occasions in which they assert royal authority which is unquestionable within the community. In such instances, they are autocratic. The “servant” style is not a popular one with monarchs in African leadership. But also, is it impossible to have individual differences? Certainly, there can be exceptions. A style which also accompanies African leadership is gerontocracy. This style may not be common in the secular views of leadership. It is a council of elders in African leadership which is saddled with certain traditional judicial powers on certain matters of interest to the community.

The issue of relationships is the second characteristic. In Christian leadership, it is expected that the leaders and the members would have and maintain cordial relationships. Largely, it is expected that the love of Christ would serve as the basis for the relationship. Nevertheless, such love must not blindfold the leader to his or her responsibilities in decision making and providing good leadership for the groups they lead.

In the African context, the relationship is usually communal. Largely, each person sees the other as a member of one large family. Here a life of individualism is not the norm; each one is his “brother’s keeper”. The dilemma however, is that, the traditional leader who also maintains
communal living must also at certain points exert decisive leadership on deviants in the community. Hence, there are times he or she presents the “carrot” but also, there are times he or she presents the “stick”. While the carrot stands for reward, the stick on the other hand is for punishment. In this context, relationships are held vital, but once compromised, the individual is rebuked.

The third characteristic which was discussed is gender. Interestingly, it has been noted that in both Christian and traditional African leaderships, both males and females are involved in leadership. However, this is at variant degrees and also somewhat limited in the positions females can occupy. In modern times, a dilemma arises with the issue of trans-gender persons. In the secular world, the phenomenon is in some respects a welcomed development and does not make a difference in the issue of leadership. However, in Christian leadership, it is not popular to find trans-gender persons occupying sensitive positions in the Church such as pastors or deacons or other key roles in leadership. In a related sense, in traditional African leadership, it is uncommon to observe persons with transformed gender in any significant position of leadership. In West Africa, such persons are looked at in the society as defying and reasonable classification and hence, it is not a “celebrated development.”

A fourth characteristic is vision. When we perceive vision as foresight, focus and an insight into what is aimed at, then, both Christian and African leaderships have such foresights. However, again, we must note that, the ultimate goals in both cases differ. In the former, the goal or vision is ultimately to lead people to salvation in Christ. However, in the later, the ultimate goal is to seek to promote the well-being of the individual African societies. But, a dilemma occurs here in the sense that in both groups, the visions which leadership pursues are arguably for the well-being of the people, therefore, where lies the difference? I think the difference lies in the central emphasis in both cases. In Christian leadership, the Church emphasises or should emphasise Christ while on the other hand, the traditional society emphasises issues which promote peaceful coexistence in keeping with customary laws.

On the issue of motivation, whether it is Christian or African leadership, efforts are made by the leadership to motivate the followers for group participation in order to realise group objectives. However, the methods and
means of motivation are not entirely the same. In traditional African settings, people can be motivated to become more proactive in the affairs of the community through the bestowment of chieftaincy titles in honour of their contributions to the society. However, in Christian leadership, people are generally not honoured with titles or positions; it is often by nominations, and selections following wide considerations of spiritual and moral factors.

The sixth characteristic which we studied was authority, power and influence. In both contexts of Christian and African leadership, power, authority and influence are very essential. But, the question is how do the leaders in both cases acquire power and authority in order to exert influence on the people? In Christian leadership, the legitimacy of power and authority is first divine, then human. For pastoral offices, individuals feel called by God into the task of leadership. In secular leadership, certifications in terms of academic degrees, learning, training, elections, etc, all combine to give certain individuals the legitimacy of power and authority to act in certain capacities. On the other hand, in African traditional leadership, more often than not, the legitimacy of power and authority come from inheritance. By inheritance, it is meant a lineage of leadership which comes by succession. Interesting enough, leadership in both cases is considered sacred or divine. But if truly God is seen as perceived in philosophy to be the “mover” of all things, then is it wrong to perceive of all powers relating to leadership and people in leadership as emanating from Him? But again, the dilemma here is that, while both Christian leaders as well as traditional leaders consider themselves as spiritual in one way or the other, they may not agree on the equality of their spiritual relevance. Christian leadership may view African traditional leadership as “worldly” while they see theirs as truly divine. This is because it is believed in most cases in many contexts in Africa that traditional leaders recourse to extra-sensory perceptive powers or metaphysics in leadership. But also, allegations have been made against certain Christian leaders of also involving in acquiring power from sources other than God. From whatever angle it is viewed, both leaderships exert authority, power and influence on the people they lead.

2.5 Conclusion

Therefore, based on all the above discussions in this review of literature, what are the issues which are crucial for investigations in the fifth and sixth chapters of the study? This chapter primarily focused on the subjects of
transnationalisation and leadership. In this chapter, we raised several questions. However, not every question which is raised has to be discussed. This is because the focus of the study is an investigation into the ways by which the MFM leaders in the Netherlands and Ghana help in transnationalising the group.

Some relevant matters were discussed on the issue of transnationalisation. From these discussions on transnationalisation, the ones which are crucial for further investigation in the field works in the Netherlands and Ghana in the fifth and sixth chapters of our study are 1. Causes and goals of transnationalisation; 2. Target groups and Patterns of Organisation; 3. Worldviews in transnationalisation; 4. Spiritual matters; 5. Teachings and practices; 6. Relationships and Transnationalisation; 7. The Media. Attention would be given to each of these aspects in later discussions on transnationalisation.

On the issue of leadership within the context of transnationalisation, we discussed some selected general theories of leadership in terms of styles, such as authoritarian, charismatic, democratic and so on. We also discussed six selected elements of Christian leadership, such as vision, relationships, gender and so on. In addition to all these was the discussion on traditional African leadership. The relationship within the three was also discussed.

From the reviews of literature on theories of leadership, Christian leadership and African leadership, certain issues are crucial for further investigations. These are, 1. Leadership styles; 2. Leadership motivations; 3. Leadership roles in worship of the group; 4. Leadership’s use of spiritual gifts; 5. Leadership and gender; 6. Leadership and the exercise of power and authority; 7. Leadership and conflict resolution; 8. Leadership and the raising of funds.

These eight crucial issues developed from the several discussions in the chapter. As a Christian organisation, these issues are important to understanding the roles which the leadership have played in their transnational activities in the Netherlands and Ghana. The eight issue; the raising of funds was not a part of the review in the discussions in this chapter. Of what importance to the study then is an investigation on the issue of funds? Leaders and groups cannot function effectively without funds. Moreover, certain group goals and activities cannot be performed without
finance. Therefore, it becomes pertinent to investigate how the MFM raises and disburses her funds in the Netherlands and Ghana. In the discussions in the fifth and sixth chapters of the work, attention would be given to these eight crucial issues.
Chapter III: History, Practices and Ministries of the MFM Church

3.0 Introduction

This third chapter of the study discusses a historical development of Christianity in Nigeria from pre-colonial days to the present. In addition, it discusses major historical perspectives, practices and ministries of the Mountain of Fire and Miracles Ministries. Specifically, on the MFM, it discusses the life of the founder, Daniel Olukoya, the beginning of the MFM, the major beliefs and practices of the group, and its expansion within and beyond Nigeria.

3.1 Christianity in Nigeria

In the discussions on Christianity in Nigeria, we shall discuss its beginning and growth, the emergence of the African Initiated Churches (AIC) and the beginning of Pentecostalism. It is believed that these issues give an attempt in the right direction to capture vital matters in the discussions on Christianity in Nigeria.

3.1.1 Beginning and Growth of Christian Missions

In the memoirs of Thomas Jefferson Bowen on missionary adventures in Africa, he informed that not much was known about Africa till the early nineteenth century. In that period, attempts were made to explore the area by different groups. Notable among these were the Portuguese. Their efforts in the exploration of West Africa may have begun since the fifteenth century. They took possession of the region in the name of God, the pope and the king. However, their monopoly of discovery and acquisition was not long enjoyed; the Dutch and the English soon entered the region, not only as rivals, but sometimes as enemies.\(^\text{100}\)

Some Nigerian Church historians such as Ade Ajayi have argued that the earlier Christianisation efforts of Nigeria by the Portuguese missionaries in

\(^{100}\text{T.J Bowen, Adventures and Missionary Labours in the Interior of Africa 1849-1857 (Charleston: Southern Baptist Publication Society, 1857), 2-26.}\)
the fifteenth century were futile. According to E.A Ayandele, the futility of the attempts to plant Christianity by the Portuguese missionaries in that period emanated from the group’s concentration on commerce. Initially, the trade was in sylvan products. However, by the sixteenth century, it shifted to trading in ‘living tools’ (human beings). This trade which beclouded the task of missions in the Niger Delta lasted for over 300 years (sixteenth to the nineteenth centuries). The slave trade business, which had thrived for over three centuries, was formally abolished in 1807. The abolishment largely came as a result of philanthropic and economic reasons by evangelicals in Britain. For no less than sixty years after its abolishment, strenuous efforts were made by the British government through her naval operations to ensure that this act of parliament was heeded in West Africa.

The liberated African slaves were settled in Sierra Leone. Ajayi hinted that on their arrival in the colony, many of them soon engaged in diverse activities. Some joined the West Indian Regiments, some became traders in Freetown, some became farmers and some younger ones were enrolled in mission schools. Many of these liberated slaves became Christians; some were Muslims and some remained adherents of African Religions. By the 1840, some of them had become successful business men while others had risen in the mission employment. A notable figure in this latter category was Ajayi who arrived in the colony in 1822. Following his baptism in 1825 by J.C Raban, he was named Samuel Crowther after the Vicar of Christ Church, who was a prominent supporter of the Church Missionary Society (CMS) in Newgate.

In the views of Ajayi, Samuel Crowther combined in him the qualities of hard work, intelligence and humility which were greatly appreciated by the missionaries. By 1840, Crowther’s theological training at the parish school in Islington, his previous study at Fourah Bay College, his teachings in various missions and government schools all combined to make him so important in the community that he could sign petitions on behalf of other liberated slaves. Crowther was among the group that departed Sierra Leone in 1841 on the ‘Niger Expedition’.

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104 Ajayi, 28-30.
The Niger expedition was largely promoted by Thomas Fowell Buxton who, in 1823 had founded the Society for Mitigation and Gradual Abolition of Slavery. This first expedition was not successful. However, subsequent voyages soon opened up the Niger area to philanthropic efforts, Christianity, colonialism and commerce. It is interesting to note that the expedition to the Niger coincided with the return of slaves from Sierra Leone to western Nigeria, particularly to the Yorubaland. Between 1839 and 1842, hundreds of former slaves had arrived Lagos and Badagry, from where they made their ways into the hinterland to their various towns. These liberated slaves then wrote to the emissaries of the Church Missionary Society to inform them of their happy discoveries and the need for spiritual nurture.

According to Ajayi, the Methodists were the first to act in response to the clarion call for the spiritual nurture of the liberated slaves in Western Nigeria. Thus Thomas Birch Freeman, who was the Superintendent of the Methodist Mission at Cape Coast, was asked to visit Badagry as an outstation of Cape Coast. He arrived Badagry on 24 September 1842, accompanied by a Fanti assistant missionary, William de Graft, a native of Cape Coast. Consequently this date marked the effective beginning of Missionary enterprise in Nigeria.105

Although the work of Ayandele is focused more on a political and social analysis of missionary impact on modern Nigeria, nevertheless, he also discussed the advent of Christian missions in Nigeria. He noted that effective missionary propaganda in Badagry and Abeokuta in Nigeria began in 1842. He however added that the invasion of the missionaries into Nigeria was not just religious; in effect, he alluded in his criticism that it was also associated with a political invasion. Ayandele reached this conclusion on the fact that just about a decade after the re-introduction of Christianity into Nigeria, the British occupied Lagos in 1851.106 Ayandele may be right in his assertion. Nevertheless, as Ajayi has noted, the British rule brought about a great expansion of missionary work in the Southern parts of Nigeria.107

105 Ajayi, 31.

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The death of Samuel Crowther in 1891 is seen by Ajayi as the end of the first phase of the re-introduction of the Christian faith into Nigeria; this first phase had begun with the 1841 Niger expedition. It was basically the ‘seedling’ period in preparation for the greater expansion which occurred later. Between 1841 and 1891, five principal missionary societies were prominent in Nigeria: the Church Missionary Society (CMS); the Wesleyan Methodist Missionary Society (WMMS); the Foreign Committee of the United Presbyterian Church of Scotland (FCUPCS); the Foreign Mission Board of the Southern Baptist Convention of the United States (SBC); and the Catholic Society of African Missions (the Societe des Missions Africaines, SMA).\textsuperscript{108}

Among these mission groups, we will discuss briefly the Roman Catholic Missions’ enterprise in Nigeria. The first contact of the Portuguese Catholic missionaries with Benin was in 1486 through Joao Afonso de Aveiro. The King of Benin, Oba Uzolua was interested in Portuguese alliance and he sent for the Roman Catholic priests to come and teach the faith in his domain.\textsuperscript{109} For many reasons which we may not be able to exhaust in this brief discussion; the Portuguese Catholic missionary efforts in the 15\textsuperscript{th} century in Benin was not fruitful.\textsuperscript{110} Later in the late 16\textsuperscript{th} century, the King of Warri decided to enlist Portuguese support as he invited the Augustinian missionaries from Sao Tome and allowed his crowned prince to be baptised as Sebastian. Between 1570 and 1733, for over and a century and a half, the Warri rulers became well known as professing Roman Catholics. However, history reveals that for this period, Christianity was a religion which never spread beyond the King’s court. It was alleged that the people of Warri only paid lips service to Christianity as they continued in their superstitious rites and sorcery. Over time, the traditional religion reasserted itself in the court and from 1733 onwards, the ruling party was said to have turned against Christianity. Thus, by the beginning of the 19\textsuperscript{th} century, there was little or nothing to show for the earlier presence of the Roman Catholic Missions in Nigeria.\textsuperscript{111}

The re-entry of Roman Catholic missionaries to Nigeria was in 1867. Not until 1875 did they begin to gather momentum for the work. At this

\textsuperscript{108} Ajayi, xiii-xvi.
\textsuperscript{110} Ajayi, Christian Mission in Nigeria 1841-1891, xiii.
\textsuperscript{111} Ajayi, 3.
time, they began to make their initial contacts outside Lagos. About nine years later in 1884, the Holy-Ghost Fathers arrived in Eastern Nigeria. The Upper Niger prefecture comprised the region west of the Niger from Forcados to Lokoja, with headquarters at Lokoja. This centre was erected in 1884 and entrusted to the Society of African Missions of Lyons. In 1885, they established their first mission station at Onitsha. The Lower Niger prefecture was which was bounded by the Niger and Benue up to the Cameroons was erected in 1889 and entrusted to the Holy Ghost Fathers. They strengthened their efforts in Nigeria from their field activity in Gabon. School work was emphasised so as to match the Protestant efforts. In the Ibo region, converts were made in large numbers. By 1924, the Catholic Church of Nigeria was staffed by Ibo priests who were from Eastern Nigeria. In 1932, the St. Patrick’s Society for Foreign Mission came to strengthen the Catholic work in the region.

Roman Catholic Missions in the Eastern Ibo region made notable progress during the episcopate of Bishop Shanahan. In order to bring the children under the Roman Catholic teachings, school work was emphasised. Through this effort, the Eastern region became a very stronghold of the Roman Catholic Church in Nigeria. Between 1967 and 1970, a civil war occurred in the region. However, after the civil war, the region was now opened to the proclamation of the gospel and evangelical churches increased in the area.

The Society of African Missions was responsible for the greater part of Nigeria. By 1950, the Roman Catholic Church had established a full hierarchy for Nigeria. Three archbishoprics of Lagos, Onitsha and Kaduna were established in this year. In addition to this were fourteen other dioceses. As at 1967, the Roman Catholic Church reported a Christian community of approximately two million in Nigeria.

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113 Ajayi, 234.
Within the last four decades, the Roman Catholic Church of Nigeria has grown significantly. Although the church is more popular in the eastern part of Nigeria, nevertheless, it has significant presence in all the six geo-political zones of Nigeria, including Northern Nigeria where every Northern Nigerian State has at least a Bishop of the church. In later discussions, we shall survey a statistics of Christian denominations in Nigeria, including that of the Roman Catholic Church.

Gleaning from the above on the re-introduction of Christianity to Nigeria, one is quick to note that it was the evangelistic awakening of Europe, the abolition of slave trade, the philanthropic spirit of the abolitionists, and the mission efforts of the liberated slaves that were the major factors which combined together to enhance the planting of Christianity in Yoruba land in western Nigeria, in the middle of the nineteenth century.

The second phase in the planting of Christianity and its growth in Nigeria was between 1891 and 1914. In this period the mission Churches consolidated their efforts as they expanded hinterland. The earlier five mission agencies identified above soon concentrated their works majorly in the Southern and Eastern parts of modern day Nigeria. The Baptist focused on the South-western part of Nigeria, while the Roman Catholic Mission focused on the Eastern part of Nigeria. In the Central and Northern parts of Nigeria where the Evangelical Christian groups such as the Sudan Interior Missions and *Tarreyan Eklisiyin Kristi a Naijeriya* (TEKAN), this is a Hausa phrase meaning, the Congregation of the Church of Christ in Nigeria.

In this period, the work of missions in Nigeria was largely in the hands of the White missionaries. The major mission methods at this early stage were the use of vernacular, the provision of secular and religious education and the provision of healthcare. From a political perspective, Ayandele observed that the supreme importance of Christian missions in its early stages lies in the evolution of modern Nigeria. It was on the missions that almost the entirety of the social and moral development of the Nigerian people fell in the period ending in 1914. He further argued that the missions elevated the moral and intellectual condition of the Nigerian peoples. In doing this, the mission adopted a twofold attitude to the society; first, they sought to effect a moral and social regeneration through the churches and
schools. Second, they stood their grounds to prevent the demoralisation of the society by the White man’s liquor.¹¹⁸

As we had earlier noted, up till 1891 in the seedling period of the re-introduction of Christianity to Nigeria, five major missions were operative. These include the Anglicans, Baptists, Methodists, Presbyterians and the Roman Catholics. Following Nigeria’s amalgamation in 1914, each of these mission churches continued to expand to the interior, with most of them desirous on reaching the Northern parts of Nigeria, which as at then was still considered an entirely Muslim domain. Between 1914 and the early 1920s, several mission stations were established by the mission stations in Nigeria. One significant issue at that time was the fact that in this period, many indigenous clergy emerged in the mission churches. Gradually at this period also, some dissatisfaction with the mission churches were been expressed, as the people expressed the desire for more spiritual realities. Such dissatisfaction in some quarters led to schisms and separation from the mission churches. The spiritual yearnings later led to the beginning of the Aladura Movement (Praying movement). Between 1920 and 1930, many Aladura churches which laid emphasis on prayer were formed. In later discussions, we shall discuss the Aladura churches. Spiritual quests by the natives and certain challenges in that period later led to the 1930 revival, which was largely anchored by the Christ Apostolic Church (CAC). We would later give attention to this in the discussion on the CAC.¹¹⁹

Despite all these developments, the mission churches did not go into napping. They continued to expand within the country. Between the 1930s and the 1960s, a sizable part of the mission work had transited into the hands of the natives. Also in this period, most of the mission churches had become more organised. A good example is the Baptist mission of Nigeria, which at that time had constituted itself into a convention and had established several Baptist churches across the nation by this period. As we shall note later, in this period, the Aladura churches also continued to flourish in the country. By the late 1960s, the Nigerian religious terrain had been made ready by several factors for the Pentecostal revival of the 1970s. Thus, from the 1970 onwards when the Pentecostal revival occurred, the Nigerian religious landscape has continued to be re-defined by this singular movement. We

shall give attention later to a discussion on the Pentecostal movement. However, now, we shall turn to the discussions on the African Initiated Churches.

3.1.2 African Initiated Churches (AIC)

The history of the African Initiated Churches covers the third phase in our discussion of the history of Christianity and its growth in Nigeria. By the end of the 19th century, Western Christianity was already becoming distasteful to many indigenes. One of the major factors which caused this development relates to the dichotomy in the Western Theological worldviews and that of the Africans. Moreover, that period in Nigeria, the phenomenon of nationalism had begun to gather momentum. Thus, both in the secular and religious terrains in Nigeria, the indigenes began to clamour for indigenous leadership.

In the history of the emergence of these Churches, different nomenclatures have been used to describe it such as, African Instituted Churches, African Independent Churches and African Indigenous Churches. Through these names, it was meant that the AIC were Churches founded by Africans in order to promote indigenous leadership, evangelize Africa by African means and make Christianity culturally more relevant to Africans. Another popular designation for these Churches was the term Ethiopian. This term is a reference to Psalm 68:31, “Let Ethiopia hasten to stretch her hands to God.” From this text, many Africans have alluded that God has a special place in His will for them, and hence, must not be looked down upon by the Western missionaries, particularly, in matters of Church leadership. Ayegboyin and Ishola have noted that that the term “Ethiopianism” stood for indigenous initiatives of Africans with no support of any kind from foreign quarters both in finance and self expressions.120 Ethiopian churches rejected European leadership, even when they still retained most of the doctrinal and organizational structures of their parent churches. Other mission scholars prefer the term ‘African churches’ to ‘Ethiopianism’, owing to the fact that most of these churches are said to have included ‘African’ in their names as a way of expressing their African consciousness or Africaness.121

3.1.3 The Aladura Churches

Another milestone in the history of Christianity in Nigeria largely during the colonial era, was the birth of the Aladura churches. These were indigenously African Churches. They were also independent because they were founded by indigenes with no foreign affiliations. Some of the early Aladura Churches in this period include the Apostolic Church, from which the Christ Apostolic Church (CAC) emerged following leadership schism between 1938 and 1940 (we shall later discuss the CAC in details), the Cherubim and Seraphim Church (C & S) and the Celestial Church of Christ (CCC). These Churches arose from the 1920s. “Aladura” is a Yoruba word which can be interpreted to mean “praying people”, usually, the Aladura prophet preached in the indigenous language a simple message about the power of God to heal all illnesses, often with consecrated water.

The beginning of the Aladura churches has been described by some as simply circumstantial. However, the historical events of that period attest to the fact that it is perhaps more than a circumstantial birth of a group of churches. One of the earliest impetuses for the birth of the Aladura churches was the issue of a spiritual dissatisfaction. Prevailing situations at that time made the natives to desire deeper spiritual realities than the mission churches were providing. The group began as a historical to some social and cultural constraints, a sense of divine call for some of the indigenous charismatic leaders and as a renewal movement. Another major impulsion for the emergence of these churches was the deadly influenza epidemic which broke out in that period, affecting many parts of the world, including West Africa in 1918. The intensity of the epidemic was severe. The dilemma of the period was that the colonial government was incapable of stemming the tides of the scourge, neither were the mission churches able to provide the spiritual quest of the people at that period. Hence, the people resorted to praying. Soon, the Aladura or praying groups became very popular as they provided respite to the people through fervent prayers. The phenomenon soon spread

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across the country. From these prayer groups, *Ijo Aladura*, praying churches then emerged.\(^{125}\)

From South-western Nigeria, the movement soon spread to other West African countries and beyond Africa. It has been observed that the rise of the Aladura Churches has brought a tremendous growth to Christianity in Nigeria. The rapid growth of the Aladura Churches indicates that the conversion of the greatest number of people and the establishment of numerous independent churches in the country occurred between the 1930s and 1960s.

Commenting on the Aladura Churches in Nigeria Ayandele notes that the majority of the people reached by them are among the underprivileged in the society. These are the unemployed, artisans and others. Here, the impression is that, whilst the mainline capture the cream of the society, like top civil servants, doctors, engineers, lawyers, skilled workers, university lecturers and wealthy business men, the Aladura seeks out the types of people beyond the attention of these churches.\(^{126}\) The evangelistic methods or strategies of the Aladura churches are basically extended revival meetings, prayers, fasting, healings, and deliverances from satanic oppression.

About nine decades now after the founding of the *Aladura* churches, these churches are still thriving very much in Nigeria. In keeping with their names, they lay emphasis on praying, healing, faith and prophetism. One would have thought that certain developments, such as independence, federalism, technology and democracy in Nigeria would have rendered these churches and their approaches to challenges obsolete. However, this is not the case. Many of the unpleasant situations or challenges in the health sector, economy, security, etc., which pervaded that era are still largely with us today. In many respects, many Nigerians believe that the government has not done enough and apparently incapable of solving their several challenges, hence, they resort to praying to God for solutions.

### 3.1.4 Pentecostalism in Nigeria

Another major development in the history of Christianity in Nigeria is the emergence of Pentecostalism. The Nigerian Pentecostal movement has

\(^{125}\) Aigbadumah, *Jesus the Healer*, 66.

gone through many stages of revivals and transformations. Three different phases can be discerned. The first phase covers the origin of the movement in the early 1900s to the 1960s. It was a phase characterised the formation of forms of indigenous Pentecostal groups and early interactions of these groups with foreign denominational Pentecostal groups from the USA and Britain. This first phase of Pentecostalism in Nigeria was associated with the Aladura movement, which laid emphasis on the baptism of the Holy Spirit, which was taught and practiced by the group as early as the 1910s. However, it was in the 1930s that the concept fully developed. Thus, until the 1930s, Nigerian Pentecostalism was unrelated to the world-wide Pentecostal Movement. 127 Around this period, some of the leaders of the Aladura churches came in contact with the Faith Tabernacle, and American Pentecostal group and later with the Apostolic Church, which was a British Pentecostal body. 128

While citing Oluseye, Olufunke Adeboye informed that these two churches soon had a strong influence on the leaders of the Aladura. Through them, the basic tenets and beliefs of the Aladura were reinforced and given a modern twist. It was from this influence that the Christ Apostolic Church (which we shall discuss later) had her heritage. 129 As indigenous Pentecostal groups grew in Nigeria, by the 1930s, more foreign denominational Pentecostal churches also began to spread in the country. Notable ones include the Assemblies of God, the Apostolic Faith Church and the Foursquare Gospel Church. 130 The 1940s to the 1960s continued to witness the expansion of both the indigenous and foreign Pentecostal groups. This period was characterised by revivals by individuals like S.G Elton who was one of the parties of the Apostolic Church missionaries from Britain. Another notable figure in this period is Evangelist Billy Graham. He came on the invitation of the Christian Council of Nigeria in 1960, although not a Pentecostal himself, his crusades revolutionised evangelistic activities in Nigeria. Prominent features of the crusades were claims of divine healing, the baptism in the Spirit and other Pentecostal manifestations. Soon,

130 Adeboye, 440.
Pentecostal emphasis on healing, tongues, etc., began to spread round Nigeria, particularly among the literate young Nigerian population. The media, tapes, books, and the, television helped in a great way in influencing the youths with the Pentecostal doctrines.131

The second phase of Pentecostalism is from the 1970s to the 1980s. It was a period of the rise of trans-denominational Pentecostal movement. The 1970s and 1980s witnessed a Pentecostal revival which was a continuity of the Pentecostal tradition of the first phase earlier discussed above. Among other things, the major actors in the second phase had previous contacts with some of the leaders of the first phase. Furthermore, Ruth Marshall rightly noted that this second generation of Pentecostals largely amplified the holiness message which was emphasised in the first phase. The Pentecostal revival of this second phase was characterised with the preaching of perfection and strict personal ethics.132

In this phase in the development of Pentecostalism in Nigeria, American Pentecostalism largely exerted its influence on the movement. This was done through repeated evangelistic visits to Nigeria, Pentecostal literatures on various doctrinal issues, Tele-evangelism and the radio. The Nigerian University campuses proved a great deal of an above for the Pentecostal revival of this phase. In many of these campuses particularly in the South-west were interdenominational Christian student groups popularly called Fellowships. Ojo has noted that the earliest among these was the Deeper Christian Life Ministry which was established in 1972 and led by William Folorunsho Kumuyi who was at that time a lecturer at the University of Lagos. It was in 1982 that the ministry became a full-fledged church.133

The link of the movement with students among other things made several young people to participate strongly in the activities of the group. This phase was also characterised by massive evangelism as the group sought for membership. The Pentecostal movement in this phase was largely

concentrated in the major urban centres of South-western Nigeria. There is no doubt that the use of English language gave an elitist impression of the movement, however, as occasion demanded, there were simultaneous interpretations into the vernacular. Adeboye was right in noting that the movement was opposed to the mainline churches largely on their perceived coldness and apathy. In addition, the movement frowned against churches which embraced traditional African beliefs in whatever form. In this category are the Aladura churches that are derogatively referred to by the Pentecostals as “white-garment churches”. This is because some of the Aladura churches like the Cherubim and Seraphim and the Celestial Church of Christ, wear white garments to the church for worship.  

The third phase of Pentecostalism in Nigeria is the contemporary period. This is dated from the 1990s to the present. In terms of a population explosion of the movement, and the proliferation of Pentecostal churches in Nigeria, this phase is unprecedented. Certain factors aided the popularity that greeted the movement in that period. Adeboye noted that the mass conversion and the influx into Pentecostalism at this period may not be unconnected with the hardship people suffered under the military regime, particularly, that of Babangida, which was characterised by inflation and corruption. Soon, there was the shift in the emphasis of most of these Pentecostal groups from the “holiness doctrine” to that of prosperity and faith. Some Churches Pentecostal churches founded in this period include Christ Embassy (1991), Fountain of Life Church (1992), House on the Rock (1994) and the Daystar Christian Centre.

Within this period, other Pentecostal churches like the Redeemed Christian Church of God rapidly expanded as two sets of congregations emerged within the group- the classical and the model parishes. The Deeper Christian Life Bible Church also witnessed tremendous expansion as decentralised its worship at the Gbagada headquarter of the Church and expanded into every city and villages in Nigeria. At this period, the

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135 Adeboye, 442.
137 This was not a division, but simply a variety of churches within the RCCG. Initially, the churches of this group were predominantly in Yoruba land, but with the introduction of the Model parishes, the churches soon spread to other ethnic groups within Nigeria.

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Mountain of Fire and Miracles Ministries also expanded remarkably as the group made in-roads into all the nooks and crannies of Nigeria through her deliverance messages. There is no doubt that all these Pentecostal churches and others not mentioned contributed significantly to the growth of Pentecostalism in Nigeria.

With the contemporary trends of expansion and impacts of Pentecostal churches in Nigeria, we may say that the movement has indeed come to stay at the heart of Nigerian Christianity. The known Pentecostal churches in Nigeria are well above one thousand with each having branches across the nation. When described in terms of their functions, Ayegboyin classifies the Pentecostal Movement in Nigeria into three, the Prosperity organisations, the Holiness groups and the Deliverance Ministries. The Mountain of Fire and Miracles Ministries can be conveniently situated within the third group, because of its emphasis and practice of deliverance. Based on personal observations, major Pentecostal churches in Nigeria, such as the Redeemed Christian Church of God, the Deeper Christian Life Bible Church, the Living Faith Winners’ Church and the Mountain of Fire and Miracles Ministries, have their presence in all the local government areas of Nigeria.

We may end our discussion on Nigerian Pentecostalism as we note that the emergence of the revival of the Pentecostal movement in the 1970s is one of the major changes which have taken place in Nigerian Christianity since the advent of the Aladura churches. Pentecostalism is no doubt the most dynamic element of Nigerian Christianity at today.

3.1.5 Statistics of Religious Affiliations

Statistical records in Nigeria are often viewed with suspicion and largely unreliable. This is connected with the political undertone which characterises such records, particularly in recent times. In a related sense, the volatility of religion in Nigeria has made any discussion on statistics of religionists to be unpopular. Based on related reasons and other prevailing challenges, Nigerian Christians, represented by the Christian Association of Nigeria has

138 Musa Gaiya, “the Pentecostal Revolution in Nigeria” a paper presented at a seminar at the Centre for African Studies, University of Copenhagen, on 12th October, 2001, 6.
139 Deji Ayegboyin, “…But deliver us from evil… The Riposte of the MFM and its Implications for the Reverse in Mission” Orita XXXII.1&2 (June and December 2005), 36.
also not surveyed her own population. Therefore, in discussing the statistics of religious affiliations we shall rely on the 2008 Nigerian Demographic and Health Survey reports. The 2008 Nigeria Demographic Health Survey (NDHS) is a nationally representative survey of 33,385 women age 15-49 and 15,486 men age 15-59. The 2008 NDHS is the fourth comprehensive survey conducted in Nigeria as part of the Demographic and Health Surveys (DHS) programme. From the survey, about 45 percent of all respondents are Muslim; 54 percent of respondents are Christian (12 percent Catholic and 42 percent Other Christians) and 1 percent of the respondents are Traditionalist.\footnote{Pew Forum on Religion & Public Life, \textit{Spirit and Power: A 10-Country Survey of Pentecostals} (Washington, DC: Pew Forum on Religion & Public Life, 2006), 100, 106.}

The PEW Forum Survey of 2006 comes close to the above figures with 47% Muslim and 51% Christian (Catholic 12%, Protestant 35%, AIC 4%), but also reveals that the majority of these Protestants are Pentecostals.\footnote{Nigeria Demographic and Health Survey 2008, nigerianstat.gov.ng/nada/index.php/catalog/27 (Accessed on Sunday 25 November, 2012).}

3.2 A Brief History of the Christ Apostolic Church (C.A.C)

In order to better understand the background of the founding of the MFM, it is significant to first discuss briefly a history of the Christ Apostolic Church, the group to which Olukoya belonged before his secession. The Christ Apostolic Church originated as an African Church. Over the years, it has become more of a Classical Pentecostal Church in its practices, especially as regards the emphasis on the Spirit. The history of its founding is directly traceable to some individuals in the early beginnings of the Church, namely Isaac Babalola Akinyele, David Ogunleye Odubanjo, Joseph Sadare, Sophia Odunlami and Joseph Ayodele Babalola who claimed to have felt a sense of a divine call on 11th, October, 1928.\footnote{E.H Oluseye, \textit{Saint Joseph Ayo Babalola 1904-1959} (Akure: Christian Overcomer Publisher, 1983), 49-53.} Babalola’s call led subsequently to the great revival of 1930 in the western part of Nigeria.\footnote{Babalola was said to have been actually ordained as an Evangelist by the Faith Tabernacle Church. However, the title ‘Apostle’ was given to him by the members. Perhaps this was based on the perceived supernatural manifestations. From the late 1930s when the group was constituted, titles like Apostle, Evangelist, and Prophet have been part of the leadership designations.}

Before then, there was the 1918-1928 Faith Tabernacle era characterized by
the formation of praying groups. The first of such groups was the Precious or Diamond Society, born out of the claimed series of divine revelations by one Daddy Ali.\footnote{Samson A. Fatokun. “The Apostolic Church Nigeria: The ‘Metamorphosis of an African Indigenous Prophetic-Healing Movement into a Classical Pentecostal Denomination”, in Deji Ayegboyin (ed.), \textit{ORITA}, xxxvii.1&2, (June and December, 2006), 50.}

The brethren in control of this group at the St. Saviour’s Anglican Church Ijebu Ode where they began meeting regularly for prayers and spiritual guidance in 1918, were Joseph Sadare, E.O Onabanjo, E.O. W Olukoya and Daddy Ali himself. The group laid emphasis on the power and authority of prayer. Soon, their activities attracted other members of the Anglican Church into its membership. Not long afterwards, tension rose between the prayer group and the Anglican Church over such practices as divine healings, opposition to infant baptism, reliance on dreams and visions, the issue of dancing, drumming, debt-owing, drinking of alcohol, gambling and mixing with non-Christians.

Some members of the prayer group were compelled to give up their posts in the Synod and others were forced to withdraw their children from the Anglican School. Soon, the praying group established contacts with Pastor A. Clark, the leader of Faith Tabernacle (FT) in Philadelphia, USA in 1923 and the Nigerian group was affiliated with it.\footnote{The group was still an AIC however, the affiliation was sought to give the body credence or recognition before the colonial governments. The group was not started by the foreign groups, it was the religio-political circumstances that drove the group to seek overseas affiliating for authenticity before the government.} Eventually, the link of the Nigerian FT with the FT Philadelphia USA was broken in 1925.\footnote{Samson A. Fatokun. “The Apostolic Church Nigeria: The Metamorphosis of an African Indigenous Prophetic-Healing Movement into a Classical Pentecostal Denomination”, in Deji Ayegboyin (ed.), \textit{ORITA}, xxxvii.1&2 (June and December, 2006), 59.} Following the brake with FT USA, the Nigerian FT corresponded with another body in Canada, “Faith and Truth Temple”, Fatokun however noted that the Nigerian body did not really enter into any affiliation with this group in Canada.\footnote{Fatokun, 55.} When the Nigerian FT had problems with the Colonial government in Nigeria, who charged them with allegations of inciting the populace not to take medicine, but un-hygienic water, the group unanimously resolved to seek affiliation with the Apostolic Church in Great Britain in order to gain recognition in Nigeria. Their request was granted, and on September 23,
1931 a three-man delegate from Great Britain was sent to the Nigerian Faith Tabernacle group in Lagos.  

In 1930, a year before the affiliation of the Nigerian FT with the Apostolic Church of Britain, a great revival broke out under Joseph Ayo Babalola at Oke Oye in Ilesha, Osun State of Nigeria. It is significant to note that prior to this time, Babalola had joined the Nigerian FT, but his activities were not regulated by the FT. Those that assisted him during the Revival were D. O. Odubanjo, Oba I. B. Akinyele and J. A. Babatope as well as Babalola’s followers, such as J. A. Medayese, A. O. Omotoso, John Oye, J. B. Orogun, and Philip Mabighade, among others. These persons themselves were prominent members of the Nigerian FT. Babalola’s revival ushered in an epoch in the history of Faith Tabernacle in Nigeria. He was a native of Ilofa and a steam roller driver by profession with the government. He also had an Anglican background before the claim of a divine call in October, 1928. He claimed to have been told by God to leave his job in order to preach the gospel, with a special commission to cure all manners of sicknesses, through prayer and *omi iye* (water of life).

Babalola also claimed that God asked him to join the Faith Tabernacle congregation. His fame as a prophetic figure soon spread during his visit to Ilesha. This was occasioned by his outstanding miracle of raising a dead child to life again as attributed to him. In his meetings, it was claimed that the dumb spoke, the lame walked, the deaf heard, lunatics were cured, leprosy was healed, etc.

The ‘Great Revival’ did not only embrace all the beliefs accepted by the Faith Tabernacle group, but also went further by embracing the baptism of the Holy Spirit, the spiritual manifestation of seeing visions, prophesying, speaking in tongues and dreaming. Consequently upon this, some people with diverse diseases who met with him claimed to have been healed and in turn, they spontaneously rejected their “juju” (charms) and other medicines.

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149 Fatokun.
Massive revivals hitherto unknown in Nigeria ensued and several people made conversion claims.\textsuperscript{152}

The partnership, between the Nigerian group and the Apostolic Church of Britain however staggered for a decade before it crumbled during 1939/1940 crisis. As a result of the disagreement over the issue of “Divine Healing”, two groups had emerged. The pro-European\textsuperscript{153} group which was led by Pastor S. G. Adegboyega while Apostle Joseph Babalola, Pastor D. O. Odubanjo and Pastor (Oba) I. B. Akinyele led the Nigerian Group. Later, Babalola claimed to have received divinely a name for the “Revival Group”, “Apostolic Church”. Later in 1939, the Church changed its name to “Nigerian Apostolic Church”. This name was again changed to “United Apostolic Church”, until 1942 when the name of the Church became Christ Apostolic Church, which it still bears today. It was thereafter that the name was registered as No. 147 on May 4, 1943, under the Lands Perpetual Succession Ordinance.\textsuperscript{154} Christ Apostolic Church is administered by the orders of Apostles, Prophets, Evangelists, Pastors and Teachers. Ultimate power in decision making resides with the entire Church, elders/deacons, women leaders (deaconsesses) and leaders of different units and organisations of the Church, etc.\textsuperscript{155}

The major feature of the group is its emphasis on praying and singing of hymns, anthems and choruses.\textsuperscript{156} Also, the group largely conducts her worship in a truly African pattern. The Church tenaciously teaches and practices divine healing. Often, this is characterised by great success, however, it must be admitted also that there have been very bitter experiences of failures, which have led to loss of lives. However, it is a foremost Church today in Nigeria which is largely respected for its emphasis and practices of prayer.

Daniel Olukoya had been a member of the C.A.C for many years prior to his break from the group. What culminated into his exit from the Church

\begin{footnotesize}
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\item[152] The History of Christ Apostolic Church, C.A.Cworldwide.net/history.asp (Accessed on February 26, 2009).
\item[153] The Pro-European group was the group which sided with the Apostolic Church group of Britain.
\item[154] Fatokun, “The Apostolic Church Nigeria: The ‘Metamorphosis of an African Indigenous Prophetic-Healing Movement into a Classical Pentecostal Denomination”, ORITA xxxvii.1&2 (June and December, 2006), 64.
\item[155] Christ Apostolic Church, worldwide.net/history.asp (Accessed on March 7, 2009).
\item[156] Christ Apostolic Church.
\end{itemize}
\end{footnotesize}
began when an evangelist of the Church was accused of sexual mis-conduct. While some within the church saw no need for the ex-communication of that evangelist, Olukoya and others differed, and desired that the alleged person be excommunicated. However, the Church leadership did not buy his suggestion to ex-communicate the offender. Their refusal eventually led to his leaving the Church along with a few others who shared his opinion. At the time of the secession, the C.A.C pleaded with him to remain, however, he was adamant. Moreover, not many people seceded with him as his secession did not cause any major crises within the C.A.C.157

However, it is important to note that, either directly or indirectly, the C.A.C had an impact on Olukoya’s prayer life and the ministry which he later formed. For example, C.A.C is a group that attaches much belief and importance to the mountains. In Nigeria today, there are hundreds of special mountains on which the members of Christ Apostolic Church go to pray. It is very possible, that his previous membership of the C.A.C influenced his choice of the present MFM logo which has in it a mountain on which fire is burning.

3.3 The Mountain of Fire and Miracles Ministries: Beginning and Expansion

Daniel Kolawole Olukoya, the founder and General Overseer of the Mountain of Fire and Miracles Ministry was born in 1956 to the family of Mr. and Mrs. Olukoya a retired police officer and petty trader. He started his primary education at St. John’s Christ Apostolic Church primary school in Akure, Ondo state, the hometown of his mother and later moved to Lagos to complete his primary education at the St. Jude’s Primary School, Ebutte-Meta. Thereafter, he proceeded to Methodist Boys High School Lagos for his post-primary education. From there, he went to the University of Lagos, where he studied Micro-Biology, and came out with a first class honours degree.158

After his graduation, he taught as a Research Assistant in the Nigerian Institute of Medical Research (NIMR), Yaba, Lagos. From there, he

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proceeded to the University of Reading, United Kingdom, under the commonwealth scholarship, where he studied Molecular Genetics and obtained a PhD degree. He later returned to Nigeria in 1984 to continue his appointment with NIMR. He equally served as a lecturer and external examiner to some Nigerian Universities, the University of Lagos and the University of Benin. By 1993, Olukoya had risen to the post of the head of Genetic department. In 1998, due to ministerial pressure, he had to resign his appointment, having risen to the post of the Deputy Director General of the Institute. In his field of specialisation, he had an indigenous laboratory of Molecular Biology and Biotechnology. He has many scientific publications to his credit.\(^{159}\)

Olukoya claimed that he became converted in 1974 and began pasturing what he referred to as his first Church in 1981.\(^{160}\) As earlier noted in the discussions on the C.A.C, Olukoya, who was a member of the Christ Apostolic Church, left the Church in 1988, as a result of a conflict in the Church.

The MFM started in 1989 with a prayer group of seven already meeting in Olukoya’s house in Yaba, Lagos shortly before that time. The prayer group then transformed into a deliverance ministry. In that same year, when the membership increased to 24, the group moved to the Nigerian Institute of Medical Research (NIMR), and organised a School of prayers on Wednesdays and a Mid-week service held on Thursdays. Still in 1989, due to further space constraints, the group moved from NIMR to a bigger hall at 60, old Yaba Road, Adekunle, Ebute Meta, Lagos State. Soon again, the number soared higher and the Church constituted a source of traffic hold-up for motorists in the old Yaba area where she was located. This development made the Church to relocate again to a plot of land at 13, Olasimbo Street, Onike, Yaba, in 1994. It was in this year, that the full Sunday services began, and the name Mountain of Fire and Miracles Ministries was taken as the name of the group.\(^{161}\) In the views of Ayegboyin, the name was chosen because it implies that the Church is viewed as been higher and greater than any problem the members may have. Thus, the group does not see ‘fire’ as

\(^{160}\) Daniel Olukoya, ‘Dancers at the gate of death’, in Maintaining the Fire on the altar, 18.
\(^{161}\) Deji Ayegboyin. ‘...But Deliver us from evil...’ The riposte of the MFM. ORITA 37.
being only symbolic of God’s presence, but also a tangible reality that can be called upon to utterly burn enemies.\textsuperscript{162}

It is of interest to note that the land acquired in 1994 which the group retains till date as its permanent site, was a place many people had dreaded and rejected in the vicinity, owing to the fact that it was a forest and a river was also located there. The belief of the people of that area was that, the gods of the forest and river would not allow the Church to settle in that place. However, to their utter amazement, the Church thrived there and also acquired more lands in the area.

Like many other Pentecostal groups, the membership of the MFM is made up of a bulk of individuals who ‘transferred’ their membership to the Church, especially, from the mainline Churches. It is obvious that a majority of these ‘new’ members had been converted before joining MFM. However, a minority became converted within the group. The religious scenario in Nigeria is an interesting one, a lot of individuals who claim to be ‘Christians’ are potentially members of more than one group. The socio-economic situation of Nigeria has forced many ‘Christians’ to join Churches where such challenges are practically addressed. In a sense, MFM is one group that practically meets these needs. A visit to the headquarter Church at Onike Yaba, and the prayer city, would reveal the fact that the MFM has constituted herself into a significant force which presents her members and others the opportunity and methodology of coping with spiritual and socio-economic challenges. As a deliverance ministry, MFM provides worshippers the context of attaining liberation from spiritual and economic struggles. In the Nigerian context, such emphases are easily identified with, in relation to the people’s experiences.

Olukoya’s messages are often simple, clear and straightforward (not necessarily theologically impeccable). With a handful of illustrations, he drives home his points. It is hard to separate the world views of Olukoya from that of the group in his messages. For Olukoya, the spiritual world of evil is a reality which cannot be denied. Over eighty percent of his messages are a clear demonstration of his emphasis on the prevalence of evil. It is interesting to note that, Olukoya is a Yoruba man from the Western part of Nigeria. In this part of the country, there is a stress on the concept of evil and its associated activities in the society. Essentially, the Yoruba cosmology is

\textsuperscript{162} Ayegboyin.
that which lays emphasis on this aspect of ‘reality’. For, instance, while citing Wande Abimbola, Ayegboyin informs that the Yorubas assert that there are eight agents of evil. These include, *iku* (death), *arun* (disease), *ofo* (loss), *egba* (paralysis), *oran* (trouble), *epe* (curse), *ewon*, (bondage/imprisonment) and *ese* (accident or any other evil).

The MFM believes that these and many other roots are the causes of evil in people’s lives. The arch enemy viewed as the source of evil is Satan. Often prayers are said in contention against these causes of evil and against Satan. The ultimate aim of such prayers is to be free from the grips of Satan and these powers, through deliverance. According to Olukoya, deliverance is the expulsion of a bad spirit from a place, person or thing. Such spirits according to him are the sources of problems in individuals. For Olukoya, everybody needs one form of deliverance or the other. The indexes for those in need of deliverance are, when efforts fail to yield success, retrogression in life, loss of memory, experiencing failure, having battles in dreams, etc. However, for some, these claims and emphasis on the causes of evil, to the near exclusion of the individual, appears to be problematic. Contrastively, MFM’s repeated emphasis on the cosmic world of evil continues to witness a large number of persons with deep interest. Other than the epileptic socio-economic milieu of the African continent, another reason for the large patronage could be essentially, as someone once said, ‘Africa is a world of spirits’, this is due to the large and repeated emphasis often made to the issue of spirits by several Africans, particularly residing in the continent.

The expansion of MFM continues to be a subject of interest, not only within Nigerian and African Pentecostalism, but, within global Pentecostalism at large. Since her founding in 1989, MFM has continued to record significant expansion not only within Nigeria, but Africa and other continents of the world. In Nigeria, MFM has her presence in nearly all the states, with an average of 15 to 20 or more branches per State. As at 2009,

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163 The writer is a Yoruba man from Oyo State of Nigeria, the major home of the Yoruba people of Western Nigeria. The world view on evil is that which considers it a reality, not a fiction. This is largely based on the day-to-day mysterious happenings among the Yoruba. For instance, it is a common thing to hear about the trading of destinies, where someone mysteriously steals, the ‘wealthy destiny’ of another.

164 Ayegboyin, 38.


166 Olukoya, 14.
Lagos alone was said to have had over seventy branches of the Church. In Africa, MFM claims to have her presence in twenty countries, including Nigeria. These include Uganda, Kenya, Togo, South Africa, Sierra Leone, Namibia, Malawi, Liberia, Ghana, Ethiopia, Cote d’Ivoire, Congo Brazzaville, Central Africa, Cape Verde, Cameroon, Burkina Faso, Benin Republic and Tanzania. Other branches of the Church are located three other continents of the world- Europe, Asia and North America.

From observations, the activities of Daniel Olukoya, the general Overseer and that of some of the members, are largely part of the ways the Church traverses nations. Part of the ways MFM attracts members in Nigeria, other than its dynamic prayer pattern, is to organise special programmes in major cities in which Olukoya comes to minister. This strategy is observable in all the continents where the Church is. First, a member or Pastor newly located in an area tries to start a group of the Church with the support of the Church. Once the work gets to an appreciable level, the General Overseer is invited to come for a two or three days programme.

Such programmes are used by the MFM to strengthen her presence in such cities. For example, on 8th and 9th of November, 2008, Olukoya was in The Netherlands for such ‘evangelistic tours’. The meeting tagged ‘NO MORE EMBARGO’, took place at the St. Augustine’s College in Amsterdam Zuid-Oost. The programme was largely attended, with an average of eight hundred to one thousand people per night. The majority of people in attendance were Nigerians and very few Dutch people, perhaps less than fifteen. The programme was jointly organised by the MFM Churches on The Netherlands. On both nights, Olukoya spoke on the types of satanic embargoes in people’s lives and how to deal with such. Other than the fact that, the programme was meant to be an outreach within the Dutch society, it was at the same time a way of further strengthening the presence of the group in The Netherlands. Indeed, without exaggeration, in less than twenty years of its founding, MFM has continued to traverse continents, countries and cities of the world. It is one of the major groups in Africa, which

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167 This list was obtained from the MFM headquarters in Lagos, but also available on her website, ‘MFM World branches’, mfm-ireland.org/fire/mfm-branches (Accessed on January 30, 2009).
168 This list was obtained from the headquarters of the MFM, on January 29, 2008. The list is also available online, MFM Network Africa, mountainoffire.org/network.html (Accessed on January 30, 2009).
169 MFM Network Africa.
continues to validate the fact that African Christianity is a major force which is changing the nature of world Christianity.  

3.3.1 Beliefs and Practices

Mountain of Fire and Miracles Ministries is a full gospel ministry which is ‘devoted to the Revival of Apostolic Signs, Holy Ghost fireworks and the unlimited demonstration of the power of God to deliver to the uttermost.’ The official logo of the group is that of a mountain burning with fire, and enclosed within two concentric circles (Figure one). The mountain which symbolises MFM is believed to be higher than any problems individuals may have, while the fire is symbolic of God’s presence and also a representation of the power of God which when called upon, would consume Satan and his cohorts.

The group lays emphasis on absolute holiness within and outside of individuals. This is viewed as the greatest spiritual “insecticide” and requirement for making heaven. MFM is a do-it-yourself Gospel ministry, where individual members are trained to wage war and fight spiritual battles to dislodge the plots of enemies and that of Satan.

The beliefs of the MFM are conspicuously printed in their magazines and other documents. Likewise, their various websites glaringly contain these beliefs. They include the following:

1. The Scriptures are the inspired Word of God, the only basis for our faith and fellowship.
2. The one true God, eternal existence in three Persons. God The Father, God The Son and The Holy Spirit.
3. The fall and deprivation of mankind, necessitating redemption through the Blood of Jesus Christ.
4. The Salvation of Mankind is through the Redeeming Work of Jesus Christ and the Regenerative Work of the Holy Spirit. Sanctification is seen as an act of separation from that which is evil.
6. We believe in Restitution for past wrongs where possible.
7. The Ordinance of the Church, the Lord's Supper and Water Baptism.
8. The Church Universal, both visible and invisible.

171 About MFM. mountainoffire.org/about_us.html (Accessed on January 30, 2009)
172 Ayegboyin, “...But deliver us from evil…” ORITA, 37.
Like many other Pentecostal groups, the MFM also believes in the issue of baptism of the Holy Spirit (see statement 5 above). The scripture used in support of this claim is Acts 2:4, 10:44 and 19:1-6. It is interesting to note that these are the same texts a lot of Pentecostals worldwide allude to in their biblical defence of the baptism of the Holy Spirit. Similarly, the other beliefs in divine healing, judgement, etc, as indicated above are observable in almost all Pentecostal groups.

3.3.2. Vision and Mission Statement

The MFM claims that the vision and mission statements below are as revealed to the General Overseer. Although, the source is not spelled out, but the assumption of such a statement is an attempt to associate the content of the material to a ‘divine origin’. The vision and mission statements are as follows:

To propagate the gospel of our Lord Jesus Christ all over the world.
To promote the revival of apostolic signs, wonders and miracles.
To bring together children of God who are lost in dead churches.
To train believers in the art and science of spiritual warfare, thus making them an aggressive and victorious army for the Lord.
To train believers to receive Holy Ghost baptism and fire as well as a daily walk and relationship with the Holy Spirit.
To turn the joy of our enemies to sorrow. That is why we would always have a deliverance ministry wherever we are. If you do not believe in deliverance, you are not supposed to be in MFM.

To build an aggressive end-time army for the Lord. MFM is an end-time church where we build an aggressive end-time army for the Lord. What is an end-time church? An end-time church: is a church where a sinner enters with two options. He either repents or does not come back, contrary to the present day Church where sinners are comfortable and find things so easy and convenient.

To deliver those who have become slaves to Pastors, Prophets and Apostles.  

To build up heavenly-bound and aggressive Christians. The priority in MFM is for people to make heaven. It is not a worldly Church.

To build up prayer eagles.

To purify the Pentecostal dirtiness of this age.

The MFM believes that she has this commission from God.

It is significant to note some of the militant languages used in the statements above, ‘spiritual warfare’, ‘aggressive’, ‘victorious army’, etc. Such terms further confirm the fact that, MFM sees herself essentially as a militant group, waging wars against Satan and his cohorts. As we would discuss later, the militancy of the group is vividly displayed in the place of prayer and deliverance sessions. Both are largely characterised by outspoken declarations, demonstrations and war-like displays. The MFM sees herself primarily as an ‘End-Time Church’, which she describes as “as a Church where a sinner enters with two options. He either repents or does not come back…” For many, such a statement by a Church is very disturbing. One would expect that in keeping with the Spirit of love for sinners as demonstrated by Jesus, MFM would be compassionate enough to ensure ‘that none is lost’. Perhaps, MFM and other Christian groups who share similar views should have a re-think.

3.3.3. Major Practices of the MFM

Among the many practices of the MFM, we shall discuss two prominent ones. These are their practices concerning prayer and deliverance. Here the two shall be discussed together. Notably, in the MFM, deliverance is not separated from prayers. In actual sense, the prayers themselves are

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176 This is perhaps to safeguard their members from persons who claim to be Pastors, Prophets, Apostles, etc., who are actually fraudsters, seeking to extort money from the populace.

deliverance prayers. In other words, separate meetings are not held to isolate prayer from deliverance or vice-versa.

For the MFM, prayer and deliverance are to a large extent inseparable. The prominence and priority MFM gives to prayer cannot be over emphasised. The group is so prayer-centred that she has a ‘School of Prayer’, with a Rector as the head. The School of Prayer of the MFM has her own separate periodic publication. The logo of the School of Prayer is a crest with two hands clasped together in prayer and a symbol of fire burning around the hands. Here again, the fire is symbolic of God’s presence. The motto of the school is ‘WATCH AND PRAY’. In the periodic publication of the MFM School of prayer, tagged, “MAINTAINING THE FIRE ON THE ALTAR”, according to the Principal of the school, prayer is said to have originated from God. In asserting this, he alludes to Genesis 1:2, where there was darkness and God decreed light. The group defines prayer as an important weapon...a spirit...an art to be developed...the slender nerve that pulls the muscle of God...a channel of fellowship...a channel of empowerment...etc. For prayer to be effective, twelve tools are considered very important, a prepared heart, thanksgiving, a knowledge of the will of God, endurance, persistence, boldness, unshakable faith, confidence, fasting, giving, the Word of God, and being filled with the Holy Spirit.  

The School functions primarily to teach people the art of prayer. Different features distinguish different Pentecostal groups. For some, it is the emphasis on prosperity, for some, the emphasis is on holiness; however, MFM as a deliverance ministry lays emphasis on prayer. As a matter of fact, what transformed into MFM was a prayer group started by Olukoya as an inter-denominational group meeting in his residence. The MFM views and practices prayer as warfare. Prayers are said vigorously and energetically. More often than not, members put into intensive demonstration their prayers. Hands are moved vigorously, heads are shaken, legs are lifted, the individual is in a state of motion. It is a common feature to hear the issuing of commands and decrees in prayer. Such decrees and commands are uttered violently in contention against Satan, his cohorts and other human enemies.

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178 Stephen Jones, “The power of Prayer” in Maintaining the Fire on the Altar a periodic publication of the School of Prayer of the MFM 1 (2008), 5-7.
179 For the MFM, while Satan is the arch enemy, however, he influences human beings to act as enemies to each other. Thus, for them, human beings can be “enemies” against which there
This belief is quite interesting, however, one wonders if prayers are answered on the basis of actions and demonstrations or on the basis of faith in Christ. As a response, the members are quick to answer that, faith must be demonstrated and put into action. The practice of deliverance in the MFM is a common one. Olukoya teaches his members to be able to perform self deliverance on their own without having to depend on anybody. The ministry believes to a very large extent in ‘do it yourself’. In his book *How to obtain Personal Deliverance*, Olukoya defines deliverance as the release from captivity…expulsion of evil spirits…to lose bounds of chains of wickedness…spiritual cleansing, uprooting evil seeds, destruction of the works of Satan, removal of Satanic embargo…etc. According to Olukoya, those who need deliverance are those who are demonised, those with strange dreams, those who have participated in non-Christian religious organisations, those with sexual problems, emotional disturbance, bondages, sick tongues, sickness defying medical diagnosis, mental confusion and all unexplainable situations.\(^\text{180}\)

Olukoya identifies eight steps through which individuals can obtain self deliverance. These are, praise and worship, confess scriptures which promise deliverance, break covenants, bind all the spirits at work, laying hands on the head and stomach, saturating oneself with the blood of Jesus, demand in the name of Jesus that every strange spirit should leave and asking for a fresh filling of the Holy Spirit into one’s life.\(^\text{181}\) These steps as propounded by Olukoya are highly commendable. However, the assumption of such a model is that all deliverance cases of individuals are the same. Perhaps, this is an over generalisation of the matter.

\(^\text{181}\) Olukoya.
From the above, it is obvious that the practice of deliverance among MFM is an intensive one. Other than its being thorough, it is distinct from other Pentecostal groups. One major observable feature among the MFM is that, members do not say their prayers as inspired or extemporaneously. Rather, the practice is to follow a list of written prayers already formulated by Olukoya. These prayer points are said with passion and vigour. These prayers are not said quietly, rather, they are said loudly and aggressively. Olukoya emphasises the fact that prayers must be said passionately aloud, ‘it is crying out to the Lord’.\textsuperscript{182}

In rounding up the discussions on the issue of practices, it should be mentioned that the prayers of MFM are characterised by phrases like ‘I command’, ‘fall down and Die’, Die! And so on. A lot of times, Olukoya instructs members to repeat after him some prayer phrases, such as “say after me, every enemy in my father’s house…fall and die”, and in a similar pattern the Church repeats after him. The members are urged often to pray in the Spirit, by this, they mean speaking in tongues, as a strategy to confuse Satan, who is believed not to understand mysteries. In it all, prayer time for the MFM is not a dormant time, it is active and vigorous.

3.3.4. MFM Programmes

The Mountain of Fire and Miracles Ministries have a handful of programmes. Some of these are held weekly, monthly, yearly and some are only occasional events. The weekly programmes include Sunday worship, Spiritual Hospital and Revival hour. The monthly programmes include, Power must change hands and Night Vigils. Some yearly special events include, the International Convention, Let Fire Fall, Prosperity Night, Great Physician Night, etc. Majority of these programmes take place at the headquarters of the MFM located at No. 13, Olasimbo Street Onike, Yaba, Lagos Nigeria. The structure is so massive that, it can take a capacity of 20-35 thousand people in a service.

Some other programmes, such as ‘Power must change hands’ and the ‘International Convention’ are held in the Prayer city. The Prayer city of the MFM is located in the outskirts of Lagos State, on the Lagos Ibadan expressway. The Prayer city is specially constructed by the MFM for prayer activities and mega prayer meetings. In a monthly meeting, the average

\textsuperscript{182} D.K Olukoya, \textit{Prayer Rain}, 73.
attendance in a night is an estimated number of 150,000 to 200,000 people. The programme which often starts from six in the evening runs through the night until about five in the morning of the following day. The major events include, prayers, testimonies, praises, exhortation by Olukoya, deliverance sessions and diverse ministrations.

The prayer city is indeed a city on its own merit. It has diverse accommodation for which people can book for prayer time. There are catering facilities which individuals can patronise. The city also has branches of some reputable Nigerian banks. The city is well planned and still largely under development. At present, Olukoya has a plan to build what he calls a prayer stadium, estimated to cost 35 billion naira. When completed, the prayer stadium is believed to be able to seat 500,000 people.\footnote{Prayer City. mountainoffire.org/prayer_city.html (Accessed on January 31, 2009).} There is no doubt that both the amount of money to be spent and the number of persons the stadium would sit appear massive. At present, it is still a “plan”. Perhaps with time, more realistic figures would be worked upon. Later in the study, more discussions would be made on the MFM prayer city in Nigeria.

3.3.5. MFM Media

The MFM Media arm is saddled with the responsibilities of catering for all the media programmes and items of the group. The media division takes care of the publication and sales of Olukoya’s books. At present, he has to his credit over one hundred and thirteen books written majorly on the subjects of prayer and spiritual warfare, this is because Olukoya believes he has a special mandate to preach deliverance from satanic captivities and activities. Some of these books have been translated into other languages, such as Yoruba, French, etc. The media unit is also in charge of the audio/video and CDs of the messages of Olukoya. Again, these dozens of messages are centred upon prayer and spiritual warfare. The media unit also handles the internet arm of the ministry.

3.3.6. Organisation and Structure

Like several other ‘one-man founded Pentecostal groups’, the MFM’s organisational structure has at the top, the Board of Trustees, which is supposedly the highest ruling body of the organisation. The overall board of MFM worldwide consists of seven ‘senior Pastors’ headed by the General Overseer (G.O), among these seven is the Assistant General Overseer
(A.G.O), whom by name of title is next to Olukoya, the G.O. The entire Missions and Evangelism section of the Ministry is under the supervision of the A.G.O. In more recent times, other distinguished individuals are sometimes invited to be members; this is at the discretion of Olukoya. This board has the final say on every matter related to the organisation worldwide. In a similar pattern, every country where MFM has her presence, there is also a board of trustees, which is made up of some of the senior Pastors in that country.

Next on the line of authority is the General Overseer, who is considered as the ‘head of the MFM Church.’ The G.O is automatically a member of the board He is the Spiritual father of all the members of the ministries of MFM. He presides as the spiritual head and issues directives or even, ‘decrees’ to the Pastors and members under him. There is also a Governing council made-up of the ordained and the un-ordained ministers. This group is also headed by the G.O. The organisation also has what is called the workers forum, which comprises of all workers in the ministry. The workers hold a monthly meeting to plan programmes and intercede for the entire ministry.  

Looking at the organisational structure of the MFM as described above, one fact is very obvious. The fact is that, Daniel Olukoya the General Overseer, is the man in control of the group. Although the group claims that the board of trustees is the apex ruling body, however, it is glaring that, all the authority in the group resides with the G.O. For instance, he controls spending, dictates programmes and projects and posts the Pastors wherever he feels adequate for them. Therefore, it is not entirely out of place to say that in the MFM, the hierarchy is simply Olukoya as the G.O, and all other members. Since instructions and directives come to the people through him.

3.3.7. **MFM Ministries**

In nearly all her documents, MFM uses the phrase ‘Mountain of Fire and Miracles Ministries’. The reason for this plural form for ministries is that, MFM is not just a ministry, but a group of ministries. At present, MFM has a total of 25 ministry groups, saddled with different activities, depending on what the group stands for. A visit to the headquarters and the prayer city reveals the following ministries, conspicuously written at different points where each group holds her meetings. The ministries include: 1. Prayer

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184 Interview with Immanuel Olumobi, Amsterdam, 30th January, 2011.

3.3.8. MFM’s World Locations

The mountain of fire and Miracles Ministries claims to be present in not less than five continents of the world. These include Africa, Asia, Europe, North America and South America. During one of the writer’s visits to the headquarters in Lagos, a list of these branches was given to him. In the list below, the continents are listed first, then followed by the countries in such continents in which there is the MFM.


Amidst all these claims of Church presence, the ones which are of interest to the researcher are the MFM in Nigeria, the Netherlands and Ghana. This is simply because it is these regions or countries which form the context for the research.

185 MFM’s File document: List of Churches. Other than the list made available at the Lagos headquarter of the MFM, this list of Network of Churches of the MFM is also available on the web, see mountainoffire.org/network.html (Accessed on January 31, 2009)
3.4 Conclusion

This third chapter of the research has largely focused on major historical features of Christianity in Nigeria and the Mountain of Fire and Miracles Ministries. Beginning in 1989 through the visionary efforts of Daniel Olukoya, the MFM has constituted itself into a religious organisation of high significance in Nigeria and beyond. The group’s worth is largely observable in the way it has made great contributions in re-defining Pentecostalism and her practices in Nigeria, through her emphasis on deliverances from evil and malevolent spirits. With much emphasis on demonstrative loud repetitive prayers of deliverances from Satan, and the crowds these features attract, the group continues to exert influence on the religious lives of persons in Nigeria and beyond.
Chapter IV: Leadership Roles in the MFM of Nigeria

4.0 Introduction

This fourth chapter focuses on the MFM of Nigeria. In this chapter our concern relates only to the roles of leadership in the MFM of Nigeria and not on transnationalisation which in effect relates to the work of the group beyond Nigeria. The discussions are based on the eight issues identified in chapter two with reference to the roles of leadership in the MFM. In this chapter, the approach would be different from the later study of leadership roles in chapters five and six when we investigate similar issues in the Netherlands and Ghana. The approach here is to identify the initiatives of MFM leaders in relation to their roles within the group in Nigeria. The reason for focusing on the initiatives of the leaders in their roles in Nigeria is simply because it is these initiatives or creativities which have largely assisted in the expansion of the group in Nigeria.

4.1 Leadership Roles in Styles

All the Nigerian MFM branches are divided into regions. Each of the regions has 10 to 15 churches. Each of the pastors in these churches is answerable to the Regional Overseer (R.O.), who is in turn answerable to Daniel Olukoya, the The instructions which are given from the Lagos headquarters to the R.O.’s are in turn passed on to the local pastors of the MFM. In the execution of these directives, each of the pastors is free to work with the members towards the realisation of the goals of the MFM. From observations, many of the pastors use the participatory style to realise their goals within the group. However, it must be noted that this participation is limited to the extent to which it does not affect group identity and group policies as stipulated from the headquarters. For example, at a local level, members of an MFM church cannot decide to change a statutory programme like “Power Must Change Hands” or any other programmes of the group.
Similarly, no local church of the MFM can decide to change prayer pattern which is one of the major identities of the MFM.186

Each MFM pastor leads his members to make decisions which relate to the smooth running of such groups. Such decisions include purchase of lands (when applicable), attending a members marriage programme outside of the church, evangelistic outreaches, welfare of members, etc. All these relate to the day to day running of the local church.

There is no doubt that the Regional Overseers of the MFM also involve other local MFM church pastors under them in decision making. Such decisions are not those that will change organisational structures or patterns of operation. Rather, they are the decisions which would help maintain the identity of the group. For example, the R.O. in conjunction with other MFM pastors under him can strategise on how to convey members to the MFM Prayer City for special programmes. On the other hand, the G.O. leads other R.O.s to take decisions. However, most of these decisions are presented as inspired visions or divine directives, which are not questionable. Therefore, as much as the G.O. involves others in decision making, his authority on matters is not questioned.

4.2 Leadership Roles in Motivation

The MFM leadership continues to make efforts to motivate her members in Nigeria. Some of these motivational strategies include football tournaments for the youths, assistance to indigent members, offering of educational scholarship to students and so on. Here we shall discuss how the group motivates the youths through football tournaments.

This motivational technique is an indigenous initiative by the MFM leadership in Nigeria is reaching out to the youths of the society through the game of football. In contemporary times, football continues to attract rapt attention and interest the world over. The financial benefits and prestige which star footballers command continue to stimulate the interest of the younger generation in the game. It is a common phenomenon today to see across Nigeria many small and large pitches where youths train in the game.

186 Interview with Pastor Olaleye Oyejide. Ogbomoso, September 10, 2010. Pastor Oyejide was the Regional Overseer of the MFM at the Ogbomoso regional headquarters of the MFM in 2010.
Indeed, it was from such humble backgrounds that many stars in Nigerian football were raised from obscurity to prominence. Justin Okocha, Taribo West, Kanu Nwanko, Taiye Taiwo etc., are good examples of football stars that had humble beginnings in Nigeria. Realising the interest of youths in football, the leadership of the MFM involves itself in the grooming of youths in football with the intent of reaching them with the gospel of salvation.

One of the challenges confronting the Nigerian youth, which finds similarity in many other contexts is the challenge of a lack of employment. Unemployment in Nigeria has rendered many youths into redundancy. Sadly, it has also aided many youths to be involved in armed robbery. It is against such a background that the MFM developed the idea of forming football teams as an attempt to engage the youths in gainful pursuits.187

The formation or grooming of a football team in the MFM began in 2006. About a year later, the first edition of the football tournament was held in Lagos. The success which attained the maiden edition made the General Overseer of the MFM, Daniel Olukoya to make the tournament a national event amongst the MFM. Soon, a national football competition amongst the MFM tagged, “D.K OLUKOYA YOUTH FOOTBALL COMPETITION” was launched with a cash prize of three million naira for the ultimate champions. The final teams which competed for the coveted trophy and cash prize were the Kwara and Akwa Ibom States; Kwara emerged as the champions. In addition, the winners of the maiden edition of the competition were sponsored to South Africa for soccer friendly matches. Also, they played a friendly match with the Flying Eagles national team of Nigeria.188 Olukoya believes that religion and sports both serve as agents of unity, strength and harmony; possessing the capability of moving people forward.189

The use of football game as a way of reaching the youths in the society for Christ is indeed innovative. However, it is uncertain whether those who give tithes, offerings and other monetary gifts to the MFM Church actually intend that their money be used for football games or sponsorship. In addition, although the MFM claims that through the football tournaments many lives are won to Christ, however, there are no statistics to back this

188 Ibid.
189 Ibid.
claim. Some of the youths attracted to the MFM football teams, who prefer to be anonymous, claimed to have been attracted to the group on the basis of the opportunity to play football and not the desire to join the Church. If this is true then, perhaps, the ‘allegiance’ of some of these youths to the MFM is only superficial, as long as they have the privilege of playing the game, which they believe could be a stepping stone to their dream football teams. Therefore, since the practice of football tournaments in the MFM is still relatively young, time will tell it impact in motivating the youths for participation and whether it is worth the financial commitments it now attracts and enjoys within the group.

4.3 Leadership Roles in Worship

The MFM leadership performs many roles in the worship of the group. Some of these include leading in the elements of worship, providing contexts or places for worship, contextualising worship to make it relevant to the people and so on. In our discussion here, we shall focus on the Prayer city as a context provided for worship and the issue of contextualisation of the elements of worship.

4.3.1 The MFM Prayer city

The MFM Prayer City is a place where thousands of people gather periodically for one to three days camp meetings for personal or co-operate spiritual exercises, particularly, praying. Arguably, camp meetings by some Christian groups in Nigeria began in the 1930s, largely through an indigenous group which later became the Christ Apostolic Church (CAC). It was an attempt to provide respite and spiritual protection in the wake of the epidemic of that period; particularly, when the mainline Churches appeared to be incapable of providing answers to the menace in the perception of the natives.

By the mid 1970s to the early 1980s, the practice began to gain some prominence. Apart from the spiritual dimensions which such Christian groups sought for, the camp meetings were also a part of the reactions of some of these groups to the turn in the nation’s economy which by the late 80s had began to decline. Unemployment, soaring prices of commodities, infrastructural deterioration, wage freezes, inflation and the Structural Adjustment Programme (SAP) which began in 1986 (this lasted for eight
years), all aided in bringing austerity and hardship to many Nigerians. Through such camp meetings, some Christian denominations met in groups to pray as they relied on God to turn around their situations and that of the nation. By the mid 1990s, such camp meetings had become very popular in Nigeria, especially amongst the Pentecostal and Charismatic movements and some African initiated Churches in the country.

The Deeper Life Bible Church in Nigeria was one of the earliest charismatic groups in the country to hold such periodic camp meetings. Matthews Ojo informs that camp meetings or retreats amongst the Deeper Life Bible Church began in December of 1975 when the group held its first major public programme. The year following, the group also added an Easter retreat to her programmes. Since 1976 till date the Deeper Life Bible Church organises two major annual retreats; one at Easter and the second at Christmas. Amongst other things, such camp meetings of the group are widely publicised. In addition, free food, lodging and transportation are usually provided at the meetings. The publicities and incentives at such meetings encourage large attendance and also help to popularise the group.

By the late 1990s, the practice of camp meetings assumed a new dimension when many Pentecostal groups in Nigeria began to acquire large expanse of lands for mass meetings, particularly in the outskirts of Lagos. A good number of them are located on the Lagos-Ibadan express way. One of the foremost groups to acquire a vast expanse of lands for such meetings which is located 16 kilometres on the Lagos-Ibadan express way is the Redeemed Christian Church of God (RCCG) which was founded in 1952. The group under Pastor Enoch Adejare Adeboye, the General Overseer is one of the leading Pentecostals groups in Nigeria. Other major groups with camping grounds located on the same highway include the Deeper Life Bible Church (about 13 kilometres from Lagos) and the Mountain of Fire and Miracles Ministries’ camping group (about 12 kilometres from Lagos). Owing to the large expanse of lands, the large population often attracted to these areas and the infrastructures already put in place at such camp grounds by the groups; many of such groups now refer to these meeting places as ‘cities’.

The MFM prayer city located at Magboro, a village on the outskirts of Lagos, in Ogun State covers more than 100 acres of land.\textsuperscript{192} The expanse of land shares boundary with Ibafo, a neighbouring city in Ogun State. Notable features at the prayer city include the large wooden shed which sits over 150,000\textsuperscript{193} people who come monthly for the ‘Power must change hands programme,’ guest accommodations for people who come for prayer programmes at the centre, banks for financial transactions, toilet facilities, a modern shopping mall, a youth conference centre, a school of ministry, the Mountain Top University, a cafeteria, etc. The prayer city is indeed a modern society in its own right. One of the features above worth elaborating upon is the shopping mall of the MFM. The shopping mall houses the MFM archives, where archival materials of the group are kept. It also houses the cyber café, a supermarket, a business centre for typesetting and printing of documents, and a Bookshop where MFM publications are sold. The mall was built in 2009 to commemorate the 20\textsuperscript{th} anniversary of the MFM.

The argument pursued above is that, the procuring of an expanse of land, its development into a ‘city’, the numerous infrastructures sited on the land, the various weekly and monthly programmes on the land and the huge number of people the city attracts, are all clear demonstrations of the indigenous ingenuity of the MFM to enhance worship activities of members. The initiative for the founding of the city stems from the MFM leadership. Amongst other things, it is aimed that the city would house the proposed multi-billion naira stadium which would host the MFM national and international prayer programmes and the football tournaments of the youth wing football team of the MFM.

4.3.2 \textit{Contextualisation}

We shall discuss contextualisation from two perspectives. The first is that which relates to worship and the second is that which relates to presenting literature or book impressions in contextualised forms. Contextualisation is a term which means making concepts or ideas which are new in another context to become relevant. As regards Christianity, it is an attempt to express the never changing Word of God in ever changing modes

\textsuperscript{192} Interview with Pastor Aderogba Adewale at the MFM prayer city, on 25\textsuperscript{th} August, 2010. He is an MFM Pastor and he is also in charge of the MFM archives at the prayer city.

\textsuperscript{193} This writer was in attendance in two of these programmes and personally witnessed the mammoth crowd that attended at both occasions.
John Pobee has noted that the need for contextualisation or translating Christianity into authentic African categories has long been recognised in both Africa and the West. However, what remains ‘new’ or of interest is to study the various ways in which some Christian groups in Africa, have translated Christianity into authentic African realities. In this case, we are studying some of the ways the MFM has contextualised the group in Nigeria, particularly in relation to her worship and book impressions. Here again, we argue that the roles of the leadership in contextualisation is an indigenous ingenuity.

A. Contextualisation in Worship.

One major way by which the MFM continues to contextualise the gospel in Nigeria in her worship is through her stress on biblical texts which show Jesus’ power over the devil and evil in general. H.M Vroom is right as he noted that in the contextualisation of the gospel in many African contexts, African Christians use terms like “Victor”, “evil spirit”, “deliverance” and “power” in as much as it is relevant to their experiences. He argued further that these terms help to explain and communicate the gospel efficiently to these Africans. In the use of these terms in their contextual understandings, Vroom is of the opinion that it is legitimate or justifiable. Likewise, the contextual emphasis of the MFM appears to find relevance in the experiences of many Nigerians. The group has continued to stress the part of it that is relevant and ‘true to life’ in the situation in which she lives. There is perhaps no doubt that this selective contextualisation in the worship and life of the group has come to stay.

Dean Gilliland in the article “Contextualisation,” informs that there is not a single generally accepted definition of the term. He argues that it is the goal of contextualisation which better defines the term. In his opinion, the goal of contextualisation in theology is to enhance an authentic understanding and experience of Jesus Christ or the gospel in human

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In the process of contextualisation, “the Church continually challenges, incorporates and transforms elements of human culture….” The incorporation and transformation of culture are largely geared towards a proper understanding of the gospel message and the quest to make the gospel relevant to the context of the recipient, such that the message is no longer alien or superficial, but concrete, related and relevant to the culture, the yearnings and aspirations of the recipients. It should be added that contextualisation is not an exclusive preserve of theology and the Church, however, in our discussions here, the interest relates to the contextualisation which concerns the religious life. Thus, in this contextualisation of Christianity, the underlying question is, ‘what is the Bible saying to me here (in my context) and now?’

Gilliland identified at least seven contextualisation models. It is of interest in discussing these models to identify that which applies most to the MFM of Nigeria in her contextualisation processes. The first model is the adaptation model. Here, the task in this approach is that of simply making historical-theological concepts to fit into each cultural situation. Often in this model, Western culture was seen as the norm, and hence other cultures were ‘forced’ to fit into it. Over the years, it has been discovered that it is a faulty assumption and practice which denounces as illegitimate the realities of other cultures. It was this adaptation model that many earlier missionaries brought to Africa, such that the gospel was dressed in western culture and largely not contextual to the experiences of the Africans. This made some of the earlier gospel sowing efforts shallow and unsustainable in many African contexts.

The second model discussed by Gilliland is the anthropological model. Here, contextualisation starts by studying the people concerned. The general assumption in this model is that, people know best their own culture. While this claim is true, yet, the rightness of the culture ought to be evaluated in the light of the scriptures. The third contextualisation model is the critical model. In this model, the features of traditional culture; rituals, symbols, practices, songs, stories, myths, customs, music, etc are all brought under the critical scrutiny of biblical teachings on such practices and issues. In this model,

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198 Ibid.
200 Gilliland, Evangelical Dictionary of World Missions, 227.
culture and scriptures are simultaneously evaluated in the quest for new ways of expressing beliefs and practices.

This third contextualisation model enumerated above explicitly relates more to the experiences of the MFM. In her contextualisation, the group is usually critical of many features of traditional cultures, as they bring such cultures under intense examinations in the light of the teachings of the Bible. One of such areas is in the use of African drums. The MFM does not use indigenous African drums. This is because the group believes that, the bible does not subscribe to its usage as it does to some other string instruments which the bible mentions.\textsuperscript{201} Christopher Aigbadumah is of the view that a probable reason for this practice in the MFM is the “fear of contamination of spirits” due to links of drums to African ancestral lineage, which the MFM views as the gateway to many evils among Africans.\textsuperscript{202}

In addition, the group does not subscribe to the African traditional religious practice of offering sacrifices in whatever form. The group teaches that Christ has been made the ultimate sacrifice for the sins of humanity. Hence, the only tenable sacrifice is that of lives surrendered and yielded to Jesus Christ.

Furthermore, the group greatly challenges the traditional practices of Yoruba traditional festivals which feature the display of masquerades and ancestors. The MFM strongly contends that the practice is idolatrous and an avenue for demons to operate in the lives of the practitioners. Also, the MFM like many other Pentecostal groups in Nigeria largely contends against the practice of polygamy which the African tradition often accommodates.

The fourth model is the semiotic model. In the semiotic model, culture is read through signs. This model interprets symbols and myths of the past to study the changing of culture. The fifth model is the synthetic model. Here four elements are brought together; the gospel, Christian tradition, culture and social change. These elements are mutually discussed with insights offered by the local people. The sixth is the transcendental model. It is a contextualisation model primarily concerned with what truth means to the subject and to the members of the subject’s community. This model appears

\textsuperscript{201} See Psalms 150 for example.
\textsuperscript{202} Christopher Aigbadumah, \textit{Jesus The Healer: A Theological Reflection on the Role of Christology in the Growth of the Mountain of Fire and Miracles Church in Nigeria} (Sarkin Powa: np, 2011), 79-80.
to be subjective. The last model discussed by Gilliland is the translation model. This is based on translation science. Here, the nearest possible meaning of an original text is regarded as appropriate in the receiving culture.

It should be noted that the contextualisation models enumerated above by Gilliland are simply models which can be found in different contexts. In no way are they presented as set norms or standards. At best, they are simply approaches to the issue of contextualisation. The onus lies on individuals and groups to adopt which ever suits the group or person. For instance, as identified above, it is the critical model which applies more to the MFM of Nigeria on the issue of contextualisation.

Thus, in contextualising worship, the MFM utilises a variety of means. First, the MFM uses the language of the native context of her location. Whether it is in Nigeria, Ghana, the Netherlands or wherever; interpretations are made into the native dialects of the people during worship. It is believed that the message of the group can better be understood in the language of the people. Second, other than the language of communication, the MFM also contextualises her message by identifying with the economic and spiritual aspirations of her members. Through the various worship programmes of the group, repeated emphasis is made on common physical, spiritual and economic challenges of the people in relation to their context. The major spiritual issue which the MFM claims to be commissioned for is that of facilitating deliverance for her members from the many malevolent spirits believed to pervade the atmosphere and other objects. Other areas in which the MFM contextualises in worship include music, dressing of the Choristers in native African attires (sometimes), dancing, energetic expressions in worship, modes of praying, and others.

B. Contextualisation through Book Impressions

Drawings or artistic impressions convey meaning wherever found; whether on cardboards canvass surface, frames, books, and others. In the MFM, the inner cover page of many of Olukoya’s book claims that the artistic cover illustrations on many of the books are drawn by Shade Olukoya, his wife. The different imageries often drawn largely depict the understanding of both Olukoya and Shade on the various themes of the books. From the over one hundred book titles which bear the name of Daniel Olukoya, we shall discuss the artistic impressions on nine of them and that of
a periodic magazine of the MFM. The first amongst the nine is titled *Prayer Rain*. This is a book of 645 pages containing hundreds of varieties of prayer points on various subjects. This book is one of the most popular titles of Olukoya which has been translated into some other Nigerian and a few foreign languages. The artistic impressions on the cover of the book are four hands clasped together in a pattern that depicts prayer. Above it are showers of rain dropping over the hands (Figure one). These impressions clearly explain the contents of the book; a book of prayers. For instance, on the section on ‘deliverance for children’, one of the prayers is “I decree that no sickness or plague will come upon the baby, in the name of Jesus.”

(Figure One: Prayer Rain)  
(Figure Two: Command the Morning)

The second book is *Command the Morning*. This is a book of 81 pages. The artistic impression on this book is that of a man kneeling down in the posture of prayer in the early morning as he agonises in prayer (Figure two). As the title and impression depict, it is a book of prayer which claims to be able to teach the believer how to “command the day and shake wickedness working against you out of the atmosphere.” The third book in this discussion is *Personal Spiritual Check-up*. The cover illustration shows a

man in a hospital operation theatre room. Beside the man on the bed are two doctors or surgeons operating the on the patient. Vices like hot anger, selfishness, lying, backbiting, gluttony, jealousy, unforgiving spirit, depression, fear and worry, talkativeness and pride were indicated as the diagnoses in the patient. The surgeons are depicted to have expressed great surprise at the vices in the patient. This cover illustration at a glimpse gives the reader an idea of the contents of the book which has 53 pages. The cover illustration seems to suggest that when individuals carry out personal spiritual check-ups, they would realise the many vices in their lives, hence, the need to pray for deliverance from these vices (Figure three).

(Figure three: Personal Spiritual Check)

(Figure Four: Power Against Spiritual Terrorists)

The fourth book is *Power against Spiritual Terrorists*. This is a book of 33 pages. The cover illustration is that of a young man with an axe attacking a fierce looking lion which attacks the man (Figure four). Amongst other things, the illustration seems to suggest the need for an aggressive response against spiritual terrorists (depicted by the lion). The contents of the book are prayer points against ‘spiritual’ terrorists (demons, vampire, etc) who use threats and violence to obtain negative results in people’s lives. An example of the prayers is, “Every spiritual terrorist positioned to steal my destiny, die

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The title of the fifth book is *Deliverance: God’s Medicine Bottle*. The cover illustration shows a man in the lion’s den and surrounded by six lions. On the ground beside the man are the left over bones of people already devoured by the lions. Directly above the head of the man is a hand holding a bottle opened with tablets of different shapes and sizes dropping over the head of the man in the den (Figure five). This illustration at a glance, suggests that it is the medicine poured on the individual from above that has prevented the lions from devouring the individual. In the book, Olukoya argues that deliverance is the only medicine in God’s bottle, through which the individual is and can be set free.\(^{207}\)

(Figure Five: Deliverance God’s Medicine Bottle)

(Figure six: Power Against Dream Criminals)

The sixth book is *Power against Dream Criminals*. This is a book of 276 pages. The cover illustration shows an individual dreaming as he sleeps on the bed. In the dream he was being bitten by a dog as someone fed him food with a spoon. Also in the dream, an archer was flogging him as another giant man pulled his hair (Figure six) From this illustration on the cover, one gets a glimpse of the fact that the various nasty experiences which the man on the bed was having can be construed as the dream criminals. In the book,


Olukoya gives prayer points to be offered in order to overcome dream criminals. For example the third prayer point on the list is “let the stubborn pursuers die in the red sea, in Jesus’ name.”\(^{208}\)

The seventh book is *Dealing With the Evil Powers of My Father’s House*. The cover illustration on this book shows a house with a giant standing in the middle of the house. In the hands of the giant are chains with which the members of the house are bonded by the giant. Also, in the illustration is a man holding a bible and speaking against the giant who has captivated the members of that home (Figure seven). Apparently, the cover at a glimpse seems to explain the title. The believer with the bible is the one who presumably, is dealing with the evil powers of his father’s house. In the book, Olukoya argues that in every household, there are evil powers which must be dealt with in prayers. One of such prayers is “every evil powers of my father’s house, what are you doing there? Die by fire!”\(^{209}\)


The eight book in this discussion is *Destroying Satanic Mask*. The cover illustration shows a bright oval shaped figure with a mask in it. From the skies above the mask, a lightning appears which strikes the mask and breaks it into two (Figure eight). This cover illustration at a glimpse explains the contents of the book. It illustrates prayers which can break and destroy satanic gimmicks or unmask the devil wherever he is hiding and consequently destroy him. In the book, Olukoya explains that the enemy; Satan may use the face of another person to attack an individual. According to him, it is through aggressive prayers that the enemy can be unmasked.\textsuperscript{210}

*How to Obtain Personal Deliverance* is the title of the ninth book. The cover illustration shows an individual with a bible under his arms praying aggressively against Satan who retreats into the dark. Satan is depicted as a black robed figure with two horns and a tail (Figure nine). In the seventy three paged book, Olukoya explains deliverance to mean release from captivity or the expulsion of evil spirits from a person or thing.\textsuperscript{211} Furthermore, he identifies 32 ways of obtaining personal deliverance. Some of these include; through warfare prayer, listening to the word of God, through praying in tongues, through praises, through breaking evil curses, through breaking evil covenants, and so on.\textsuperscript{212}

The last material in the discussion on cover illustrations is one of the weekly publications of the MFM. The cover illustration shows a man seated in the lion’s den reading his bible while the lions lie on the ground beside the man who places his left foot on one of the lions (Figure ten). The theme of the magazine is “Killing the Faith Killers.” The illustration depicts the lions as the faith killers that had been rendered impotent by the believer in the den. In the magazine, items like, thoughts of failure, focusing on difficulties, unbelief, etc are identified as the faith killers. In response to these ‘faith killers’, certain prayers are stipulated to be offered, such as, ‘oh God arise by the power of your thunder and fight for me in the name of Jesus.’\textsuperscript{213}

\textsuperscript{210} Olukoya, *Destroying Satanic Mask* (Lagos, Nigeria: The Battle Cry Christian Ministries, 2009), 6-9.


\textsuperscript{212} Ibid, 4-26.

\textsuperscript{213} *Fire in the Word*, MFM Weekly Publication. Vol. 14 Nos. 33&34 (Sunday 18\textsuperscript{th} - Saturday 31\textsuperscript{st} July, 2010), 2.
Arguably, the cover illustrations on all of Olukoya’s books are innovative and very catchy. Each of these illustrations performs the task of acquainting the reader with an idea of the contents of his books. Although these illustrations are drawn by Shade Olukoya (the wife of Daniel Olukoya), nevertheless, the illustrations clearly depict the impressions which Olukoya himself has in his min. Some people continue to raise questions on how Shade Olukoya could have known the physical looks of Satan and demons which are often illustrated in the designs; in response, some conclude that the illustrations are given by inspiration.

In the above, I believe that the idea of depicting Satan and evil in these unique ways has largely to do with the attempt of Olukoya to contextualise his messages in these books. For example, the book titled *Dealing with the Evil Powers of My Father’s House* (figure 7) has seated above an African type of house, a masquerade-like figure. I believe that these impressions would readily make meaning to many Africans. In some other non-African contexts, it is probable that some of these impressions may look like cartoons, but in Africa, they convey deep meanings. It has been mentioned elsewhere that “Africa is a world of spirits”, where activities of malevolent spirits are attached to all unwanted experiences. In a situation where an individual facing some tough challenges of life or obsessive dreams, comes
across a book like that of Olukoya which gives a pictorial impression of the spirit at work in the life of the individual; the situation could make more meaning and further provoke the individual to pray. I believe that it is the provocation to pray for deliverance that is the goal of such artistic impressions.

4.4 Leadership Roles in the Operation of Spiritual Gifts

There are diverse spiritual gifts which are enumerated in the Bible. Some of these gifts are also recognisable in the MFM. Some of these include the discernment of spirits, words of wisdom, words of knowledge, exorcism, and others. The most visible spiritual gift which one observes in operation in the MFM churches and headquarters in Nigeria is the gift of exorcism. Indeed, as we noted in chapter three of this study, the MFM believes she has been strategically located by God to deliver people from the claws of Satan and other oppressive powers. Therefore, in our discussion of the roles on leadership in relation to spiritual gifts, we shall discuss the issue of dealing with perceived evil in the MFM.

In a recent study on the MFM, Aigbadumah was right in noting that the MFM believes that several evil spirits surround Africans and hence the need for each African to extricate himself by means of deliverance or exorcism. Through the spiritual gift of exorcism, the MFM believes such spirits can be dislodged. MFM claims to possess a thorough knowledge and the technicalities of dealing with malevolent or wicked spirits. The most popular issue for which the MFM is known is her perpetual stress on many dimensions of evil; demons, witches, malevolent spirits, enemies, etc.

This emphasis on the idea of evil is largely a religio-cultural response of the group to the African cosmology of evil. Furthermore, for the Yoruba, the cosmos is believed to be saturated with wicked spirits: demons, witches, wizards, sorcerers and other evil influences which people wield against each other through heartless magicians and other such spiteful persons in the community. These malevolent spirits are believed among the Yoruba to be the origin or agents of evil in human lives.

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214 Aigbadumah, Jesus The Healer: A Theological Reflection on the Role of Christology in the Growth of the Mountain of Fire and Miracles Church in Nigeria, 80.
215 It had been noted in the third chapter of the research that Olukoya the founder of the MFM is a Yoruba man from Southwestern Nigeria.
Another concept among the Yoruba worth discussing on the subject of evil is *Esu* (devil). According to Bolaji Idowu, in Yoruba theological worldview, Esu is a dreadful character. It is believed that even the divinities dread *Esu*. This is because he is believed to hold the power of life and death over them as their prosperity or calamity depends upon the reports he takes to Olodumare (God) about them. The Yoruba have several myths which depict *Esu* as a trickster or mischief-maker. There are undoubtedly elements of evil in Esu and for that reason; he has been predominantly associated with things evil. As a matter of fact, the Yoruba believe that the primary function of Esu is to spoil things. Several Yoruba oral traditions reveal that Esu makes mischief his hobby. This is why when someone does an evil thing, it is thus said, *Esu lo t ii* (meaning it was *Esu* who prompted the action in the individual).

In the opinion of this writer, other than the Biblical allusions to these elements, which form the basis for their belief among the group, the emphasis of the MFM on evil is also a cultural issue. It is an attempt to respond to the African worldview of malevolent spirits. This is why the group claims to be able to provide deliverance from the nefarious activities of the wicked spirits through Prayers in the name of Jesus Christ. The MFM believes that prayer holds the key and solutions to every human difficulty. In warfare prayers, the group recommends that prayers be accompanied with fasting. It is the gravity of the problem that largely determines the length of the fasting.

Many Nigerian Christians like other Christians in the world are faced with the vicissitudes or challenges of life, since no one has immunity against life’s challenges. A good number of these challenges are believed to relate to spiritual and economic problems. In such instances, many Africans (Nigerians) are always in a hurry to allege someone or something for their misfortunes. For instance, even in cases when someone drives recklessly and has an accident leading to death, many Africans are likely to first connect the incident to a satanic attack or the activity of a demon or a human enemy. It is following such initial thoughts that other causal possibilities are considered. Indeed, the response of many Christians in Nigeria to the problem of evil is

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216 Interview with Pastor Oyejide Olu in Ogbomoso. He is the MFM Regional Overseer in the Ogbomoso regional headquarters. He has been a member of the MFM since 1995.

217 Aigbadumah, 87.
from the perspectives of African cosmology. Kwabena Asamoah-Gyadu has noted that on a general note, African tradition answers the question of cause and effect by attributing illness and misfortunes to the activities of supra-human agents.\textsuperscript{218} It is in overcoming these perceived activities of supra-human agents that the MFM claims to provide a way out.

In deliverance warfare prayers the MFM leaders and members use militant phrases, such as “ancestral powers of my father’s house, what are you still doing there? Die!” “Witchcraft powers opposing my breakthrough die by fire! In a typical deliverance programme of the MFM, one of the popular sights is to see some participants falling to the ground sporadically as the prayer sessions go on. In such deliverance meetings, tissue papers are distributed to the members to spew saliva which may come out of their mouths during the prayers. Following these experiences, many of the MFM members claim to be free from satanic activities.

It is a common feature in some quarters amongst Nigerian Christians to refer people with perceived demonic cases to the MFM for deliverance. Some who have gone through the MFM deliverance programme claim to have experienced deliverance, with testimonies of a change in their predicaments. There was the case of a lady who was pregnant and after the expected delivery date, it was discovered that the baby in her had died. The pregnancy was then evacuated. After the evacuation, the lady could not conceive again; the doctors claimed that her womb had been infected. Three years later, she could not conceive, so a friend introduced her to the MFM. In their usual allusion of the group, it was alleged that supra-human agents were responsible and there was the need for deliverance. A year after the deliverance, the lady became pregnant and has given birth to a set of twins.\textsuperscript{219} Undeniably, there are claims by many others who inform that joining the MFM has not solved their problems or changed their situations. However, for the many with claims of deliverance, healing, fruitfulness, etc., the MFM is seen as providing a context to contend with and overcome evil forces, hereby experiencing deliverance and victory. In this regard, the leadership of the MFM could be said to be helping some persons in coping or

\textsuperscript{218} Johnson Kwabena Asamoah-Gyadu, \textit{African Charismatics} (Leiden, The Netherlands: Koninklijke Brill NV, 2005), 176.

\textsuperscript{219} The lady in question was a former staff of the Nigerian Baptist Theological Seminary Ogbomoso, where this researcher has been serving as a lecturer since 2000.
dealing with perceived evil. In all of these, exorcism is fostered through the spiritual gifts of the leaders.

4.5 Leadership Roles in Relation to Gender Issues

In the worship service in any MFM church in Nigeria, one is quick to notice the visible leadership roles of males and females. However, following a closer look, one would soon observe that there is a disparity within these roles. In leadership functions such as teaching Sunday school, ushering, participating in the prayer unit, counselling, etc., the women are very much involved. But in terms of serving as substantive church pastors, it is difficult to find any woman in such capacities in the MFM.

The wife of the G.O., Shade Olukoya anchors some programmes, with the women where she leads them in deliverance prayer programmes. In a similar fashion, the wives of the R.O.’s also lead the women in their regions in special prayer programmes. The MFM believes in prophecies, however, it is not a common feature in the services of the group. On the issue of healing, it is believed that in the course of the prayers of deliverance, a sick person can be delivered and thus, healed from the infirmity. Both men and women within the group offer prayers both for deliverance and healing. At intermittent periods, when some women lead prayers within the service (which comprise of both men and women), they also offer prayers of deliverance and healing and others. Then more specifically, when Shade Olukoya leads the women, she leads them to offer prayers of deliverance, healing and others.

Therefore, we may assert here from participant observations and investigations that in the MFM of Nigeria, although women are involved in leadership, however, these roles are limited. In other words, there is gender disparity within the group.

4.6 Leadership Roles in Exercising Power and Authority

There are perhaps countless ways by which the leaders of a particular group can exercise power and authority within a group. Some of these include giving rules of conduct to group members, executing one form of punishment or the other to offenders, taking disciplinary measures, etc. In the discussions here, our interest is on the ways by which the MFM leadership at
the headquarter exercise a form of authority over the pastoral leadership of the MFM. It is common when discussing the exercise of authority to always relate it to the leaders / members; however, in this innovation of the MFM leadership, we shall discuss leader / leader exercise of authority in the area of the mandatory pulpit exchange for the pastors.

Within the last three years (2008-2011), Daniel Olukoya, the General Overseer (G.O.) of the MFM began the practice of moving or rotating Pastors within the MFM. The practice started first as a national undertaking within the MFM of Nigeria; however, by the end of 2010, it had become an international practice. In this practice, the G.O. moves his pastors from one Church to the other. For instance, one of the area Pastors of the MFM, Oyejide, was moved from Ibadan, Oyo State of Nigeria to the MFM regional headquarters in Ogbomoso. On the other hand, the Pastor of the Ogbomoso headquarters was moved to the eastern part of Nigeria.

In a similar dimension, the Regional Overseer of the MFM in Ghana, Pastor Emi Olukoya was moved to the MFM State headquarters in Ogun State of Nigeria. On the interim, he was replaced with Pastor Segun Olukayode who is an MFM Pastor in Enugu State in the Eastern part of Nigeria. Although, most of the MFM Pastors claim the practice is a divine direction to the G.O., however, in another perspective, the reason for such a practice may not be farfetched. In the objective analysis of the researcher and in the opinion of some other non-members of the MFM, the practice is to forestall or guide against the danger of secession. The G.O. exercises his power within the group as he moves his Pastors around so that none of them would exert so much influence on the people to the point of secession with any of the members. Basically, this writer believes that in addition to the claim of making the members to enjoy a variety of the gifts of the ministers, the practice is also in place to guide against swaying the hearts of the members by any of the Pastors. In the past, the MFM had suffered great blows of secessions with great number of members seceding with such Pastors. Hence, one of the ways to curtail the re-occurrence is to make the Pastors “mobile” ministerially. In all of these, one is quick to see an exercise of leadership authority from the MFM headquarters. To question the posting by the G.O., is to rebel against the statuesque.

\[220\] A good example of such cessations is the cessation of Enoch Aminu from the Ghana MFM. This is discussed in details in chapter six of the study.
4.7 Leadership Roles in Conflict Resolution

It had been noted elsewhere in this study that every human relationship, group or organisation is prone to conflicts. We further noted that Christian organisations or groups such as churches are not exempted from conflicts. In the MFM, conflicts are real. Sometimes these conflicts are within members, sometimes they are between members and the pastor, sometimes they are within the Pastors. In some cases, MFM pastors have also felt dissatisfied with the MFM apex leadership. Based on some of these conflicts, some members and leaders have left the group. However, in all these, Oyejide informed that the leadership does her best to try to mediate between or within conflicting members or groups. In most cases, the mediation produces the expected result of brokering peace. However, in some other instances, peace was not attained and this had left to the exit of such persons.\(^{221}\)

Therefore, in the matter of conflict resolution, expectedly, the MFM leadership whether at the Church level or the regional level or the national level; makes attempts to foster peace. Such attempts have been marked with both successes and failures.

4.8 Leadership Roles in Raising and Administering Funds (Local Resources)

What is a local resource? This relates to innovating ways of responding locally within the immediate context of a group to meeting the needs of the group and overseeing their proper utilisation in order to achieve the set aims and objectives of the group. This researcher agrees with Glenn Schwartz who has argued that over the years, the raising of resources locally to meet the needs of Churches and Para-church groups and organisations in Africa has glaringly demonstrated that Africa is capable of ‘helping itself’.\(^{222}\) This does not mean that the Church or mission work in Africa does not need any form of assistance, rather, it simply means that to a large extent, the African Church has realised that she cannot continue to wait for foreign support anymore for the task of gospel proclamation.

In the dynamism of MFM’s leadership, three distinct categories of local resources are raised and administered. These categories include human,
financial and material resources. The human resources are the various individuals or personnel who are involved in directing the activities of the MFM. These persons are recruited, trained and designated to do the tasks of the Church. In addition, the MFM caters for the welfare of such personnel, largely through the provision of housing and salaries. In a similar vein, the MFM raises local resources in terms of finances. Largely, this is done through the collection of tithes and offerings and other free-will donations by the members. It is worth noting that, while it is true that the MFM shares many other characteristics with other Pentecostal groups in Nigeria, nevertheless, this writer has personally observed that the MFM does not lay any undue emphasis or special stress on money or prosperity. Rather, the group focuses more on the issue of deliverance from evil spirits and enemies in the lives of the members.

However, funds are raised to cater for the needs of the group. It should be noted that in running the affairs of the MFM in Nigeria, the group does not rely on any foreign aid, not even from her overseas branches. This again contrasts with some other Pentecostal groups in Nigeria who rely partly on funds raised from their overseas branches. All funds that are raised within the MFM are disbursed and administered by the leadership; more often than not, it is the G.O. who gives the directives on the projects to be executed by such funds. In addition, the economic dimensions of the MFM prayer city in terms of monetary gains which accrue to the group through guest accommodations, rentage facilities, the cyber café, restaurant, etc, seem to indicate that other than the ‘spiritual values,’ the city is also largely a commercial venture. Through this venture, the group also raises finances.

The third category of local resources raised by the MFM is material resources. From the tithes and offerings and other financial gifts received by MFM, materials are purchased for the group. Such materials include landed properties, structures, vehicles, etc. Such material resources of the group are distributed based on the needs of each region of the MFM and largely supervised by the leadership. Again, the G.O. has the priority of disbursing whatever material to wherever he considers best.

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223 This writer has attended over forty MFM Churches both within and outside Nigeria; in all these Churches, it has been personally observed that, emphasis is not laid on money, but deliverance. Also, unlike many other Pentecostal groups in Nigeria, the MFM in her serves only has one slot for the collection of offerings and tithes.
Thus, the argument pursued above in the discussion on raising and administering local resources is the fact that, the practice is an initiative of the leadership. Through this practice the MFM has continued to cater for the payment and welfare of her pastoral and non-pastoral staff members and also, in sustaining the activities of the group.

4.9 Conclusion

In this fourth chapter of the study, we investigated the eight issues on leadership roles which we identified as important for the study in chapter two. In relation to styles, we noted that the local leaders in Nigeria utilise the participatory styles. We further noted that the R.O.s also involves the pastors under him in making decisions which relate to the regions under them and do not contradict the principles and formations of the MFM. On the other hand, we noted that Olukoya, the G.O. leads other R.O.s to take decisions. However, most of these decisions are presented as inspired visions or divine directives, which are not questionable. Therefore, as much as the G.O. involves others in decision making, his authority on matters relating to the group is not questioned.

The members of the group in one form or the other participate in decision making to the extent to which MFM identities and group beliefs are not compromised. We also noted that through the football tournaments, the MFM continues to motivate the members and non-members, particularly, the youths. Worship in the group is fostered by the leadership through the provision of a prayer city where members can worship and pray. In addition, we noted that, the group contextualises her worship and also the pictorial impressions on her literature materials. The major spiritual gift exercised by the leadership is exorcism, and it is through this that the group deals with the subject of evil. On the issue of gender, both men and women are involved in leadership in one form or the other within the group, however, the leadership roles of women are limited, hence a disparity in roles. In the exercise of power and authority, the MFM headquarter leadership posts the pastors around. Here, the authority relates to the inability of the pastors posted to revolt or resist such postings, this in a way ensures disciplines within the group. The MFM leadership mediates in cases of conflicts and finally, we noted in our discussions that the MFM raises her funds and other resources locally within the group. Through these initiatives in leadership roles of the MFM in Nigeria, the group continues to popularise itself.
Chapter V: Transnationalisation and Leadership Roles in the MFM of the Netherlands

5.0 Introduction

This fifth chapter of the research presents a fusion of responses which the respondents gave during the interviews conducted on the field in the Netherlands. These responses are discussed in the light of the issues raised on transnationalisation and leadership in the concluding part of chapter two. Here, the views of the interviewees have been scholarly presented as objective and as informative as possible. As earlier noted in the first chapter of the study, the research question which the field work focused on relates to the roles of MFM leaders which have contributed to the transnationalisation of the group in the Netherlands.

5.1 Brief Information about the Respondents

For the research in the Netherlands, the total number of respondents interviewed was twenty five. These interviewees were in three categories. The first are the leaders of the MFM; persons in this category are the Pastors and church workers commonly referred to as ministers. The second category are the members of the Church who do not hold any position of responsibility and the third are the non-members of the MFM who although possessing information about the group do no not have any membership affiliation with the group.

The research samples in the first and second categories were largely drawn from four out of the eight Churches of the MFM in The Netherlands in the order of their population. The first of these Churches is the MFM in Amsterdam, with an average membership of 130 people; the second church is that in The Hague with an average membership of 80 people. The third church is the church in Rotterdam, with an average membership of 50 people and the fourth church is the church in Nijmegen with an average membership of 40 people. Attention was placed on the first four churches which have attained some form of stability. The branches in Almere and Breda were recently started, with ten to fifteen members each.
In the first category, the respondents are made up of the Pastors of five out of the eight churches of the MFM in the Netherlands and also some of the church workers from these Churches. This category consists of 12 persons out of all the respondents. Some of these leaders have their families with them in the Netherlands, while some do not. It is interesting to note that none of the Pastors is being paid fully by the MFM. At best, some of their financial obligations are said to be partially met. Some of these include transportation and housing. It is however hoped that in the nearest future when the churches are strong and viable enough, they would be able to pay the Pastors fully. Some other leaders in this category who are not pastors have and maintain jobs such as owning private businesses, a few of them work with some foreign companies and some do black jobs. In general, the age group of this category is within 35-50. In terms of nationality, this category is made up of nearly all the different countries found in the MFM in the Netherlands - Nigerians, Surinamese, Netherlanders, Cameroonian, Curacao, Ghanaians, etc.

The second category consists of 8 respondents. They are drawn majorly from four representative Churches of the MFM in the Netherlands. In this group also, some of the members are self employed; doing some form of buying and selling businesses or owning one business outfit or the other. Like in the first group, some of these people also do black jobs (this is explained later in this section). The age group of the respondents in the second category is similar to the first (35-50). The nationality of this second category is also diverse as in the first.

The third category has 5 respondents. The catchment area for this group is largely very flexible. It relates more to individuals who possess one form of knowledge or the other about the MFM. The category includes Nigerians and non-Nigerians. They are majorly Pastors, church workers and members of church denominations other than the MFM. In terms of age, this varies from 30 to 45. Altogether, 25 people were interviewed concerning the issues on the MFM of the Netherlands.

One important thing worth noting about the respondents is that, they all posses differing immigration statuses. Some of the leaders possess visiting visas, some have Dutch residential permission owing to marriage, some are

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224 Interview with Pastor Gleann Landveld, MFM Rotterdam, April 25, 2009.
Dutch nationals by birth or long stay acquisition and some are simply undocumented. One significant thing is that, the church does not consider immigration status to delegate responsibility; rather, it is the availability and the commitment of the individual. In terms of educational status, a majority of the MFM members have ample formal education, with a few university graduates.

5.2 A History of the Beginning and Growth of the MFM in the Netherlands

This is one of the earliest scholarly attempts to document the history of the MFM in the Netherlands. In this effort, the writer relied on the accounts of four eye witnesses of the early beginnings of the group; Mr. and Mrs. Badeafuye (no longer in the Netherlands) Elisabeth Sodipo (she was still a member as at 2009) and Emmanuel Olumobi, the first Pastor of the MFM in the Netherlands, who by posterity is also around in the Hague (he is no longer with the MFM). Their accounts have been corroborated with the views and comments of the current leadership and some members and non-members of the MFM in the Netherlands.

The initial efforts at establishing MFM in the Netherlands was said to have been through one Segun Alabi. Prior to his coming to the Netherlands to seek asylum in the late nineties, Alabi was an MFM member in Nigeria. He had worked closely with the Assistant General Overseer of the MFM in Lagos; Pastor Gbesan Adebanbo. While in Lagos, he attended some training under the MFM before coming to the Netherlands. While in the Netherlands, Alabi tried starting the MFM group with a few of his friends around 1999; however, sooner than expected, he was deported back to Nigeria. With his return to Nigeria, this spasmodic attempt was said to have ended in futility at that time.\(^{225}\)

Sustainable attempts at planting the MFM Church in The Hague, the Netherlands began in 2002. What today has metamorphosed into MFM,

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\(^{225}\) Interview with Emmanuel Olumobi, The Hague, The Netherlands, March 22, 2009. Emmanuel a Nigerian from Kogi State was the first Pastor of the MFM in The Netherlands. He Pastored the Church for about nine months; from December 5, 2003 to August 2004. He however, had to secede with the MFM on October 15, 2005. Today, Emmanuel is the founding Pastor of an International Church located in The Hague. As at 2010, he was a Master’s student at the Continental Seminary in Brussels, Belgium, where he is studying theology with specialisation in Missiology.
actually began as a prayer group in that year. Notable persons who started
the prayer group were Williams Adetoyinbo, Clara Ijeoma and Niyi Patrick.
Soon, they were joined by the Badeafuyes. It was later that Elisabeth Sodipo
joined the group.

Elisabeth Sodipo, one of the pioneers informed that it was in 1998 that
she first came into contact with the MFM in London during a visit.
Confronted with some tough life challenges, she felt the MFM Church could
be of help in overcoming them, and hence she fell in love with the Church.
However, Elisabeth was resident in The Hague; where she has been for about
thirty years now. While in The Hague, her love for the MFM compelled her
to leave her former Church. Due to inavailability of the MFM Church in The
Hague at that time, Elisabeth went weekly to Brussels, Belgium to fellowship
with the MFM Church.²²⁶

Later in 2002, she came in contact with Williams Adetoyinmbo, who
was also a member of the Redeemed Christian Church of God (RCCG)
where Elisabeth had previously attended. Adetoyinmbo was a MFM member
while in Nigeria, but he also attended the RCCG due to an absence of the
MFM then. Shortly afterwards, Elisabeth and Williams began to nurse the
idea of beginning a MFM group. In the course of time, the duo came in
contact with two other MFM members; Niyi Patrick and Clara Ijeoma. Soon,
three of them began to meet for prayers (with the exception of Elisabeth,
who was still attending the MFM in Brussels, before she later joined the
group in The Hague) on Saturdays at Loosduinseweg in The Hague. Efforts
were made at inviting people and soon, others began to join the group. When
the number began to grow, the group began to meet on Sundays for worship
and not long afterwards, they started to make contacts with the Headquarters
in Nigeria asking for a Pastor.

Owing to some displeasure between the group and the owners of the
place they were meeting, they had to relocate to a school building at
Albarderstraat in The Hague. While at this new place, Pastor Gbesan, the
Assistant General Overseer (A.G.O.) visited the group sometimes in 2002 for
a formal start of the church. As earlier informed, by this time a couple; Mr.

Elisabeth, a business woman in The Hague, is a Yoruba from Osun State Nigeria. Elisabeth
has variously served in different positions in the MFM; treasurer, Church secretary, etc. At
present, she serves as one of the ministers in charge of the ‘Search the scripture’, which is the
usual Sunday school teachings of the MFM.
and Mrs. Badeafuye had been members of the new church. Mr. Badeafuye was a Diplomat with the Nigerian Embassy in The Hague.\footnote{Interview with Kayode Ifebajo, Amsterdam, March 11, 2009. Kayode is the National Pastor of the MFM in the Netherlands. Kayode a native of Lagos State Nigeria, also doubles up as the Personal Assistant to the General Overseer of the MFM; Dr. D.K Olukoya. He has a visiting status in The Netherlands. He comes periodically to oversee the work in The Netherlands.} Through him in 2003, the new Church was able to process her formal registration with the Dutch Government. During the visit of the A.G.O., Badefuye and his wife were made to be in charge of the group. They led in the affairs of the young church, with Badeafuye serving as the first weekly preacher of the group.\footnote{Interview with Omolar Badeafuye, May 11, 2009.} The Badeafuyes were said to be former members of the Roman Catholic Church. Prior to assuming office as a diplomat in The Hague, he and his wife had the privilege of attending some MFM programmes in Nigeria; these encounters facilitated their love for the group, and this eventually resulted into their becoming MFM members.\footnote{Interview with Emmanuel Olumobi.} The Badeafuyes served as Diplomats between 2001 and 2006, before returning to Nigeria, where they still reside at present. They attend the MFM church in Gbagada, Lagos, Nigeria.\footnote{Interview with Omolar Badeafuye.}

Another major landmark in the life of the young Church came in December 2003. Precisely on December 5, 2003, the first Pastor which the group could call theirs; Pastor Emmanuel Oludare Olumobi was sent from Nigeria to coordinate the works of the group. Prior to assuming the leadership of the work in The Netherlands, Olumobi was the MFM National Pastor in Ghana, where he had served for three years.\footnote{Interview with Emmanuel Olumobi.} He was sent from the headquarters as a visiting Pastor for the Church. Shortly before the arrival of Olumobi, the Church had moved to a third place; the gymnasium of a primary school in Escamplaan on Naardestraat, The Hague. It was at this new location that he met the group. Badeafuye and his wife hosted him. At this time it is important to also note that, Badeafuye, his wife and the General Overseer of MFM constituted the board of trustees of the Church. Badeafuye was the secretary, his wife was the treasurer and Olukoya was the chairman. The board functioned primarily through telephone conversations with the General Overseer.\footnote{Badeafuye.}
Upon his arrival in December 2003, Olumobi claimed to have met a total of about 20 people who were members of the Church. Altogether, he spent about nine months as Pastor of the Church. According to Elisabeth, the arrival of Olumobi as the new Pastor brought new life to the Church. Amongst other things, he was said to have been instrumental to the birth of a new branch of the MFM in Rotterdam, he helped in re-structuring the leadership of the Church in The Hague. Also, he was said to have started the idea of the House Fellowships; where members can meet in the comfort of their homes for fellowship as a means of making impact on their neighbours. Two other notable things attached to the leadership of Olumobi were his efforts in reaching out to prostitutes, by transforming their vocations and also his effort in sending two Surinamese to MFM headquarters in Nigeria for Pastoral training. According to Olumobi, as at the time he left the Church for Nigeria to renew his visiting visa in August 2004, the Church had numbered up to about 150 members. However, his desire to return to the leadership of the Church did not materialise. According to him, “in the wisdom of the MFM leadership in Nigeria they wanted someone else to replace me in The Netherlands.”

Between the exit of Olumobi in August 2004 and the coming of Pastor Kayode to the MFM Headquarters in The Hague in 2007, there have been two other Pastors; Bankole and Shola; unfortunately, not much could be said about them by the respondents. As at 2009, MFM the Netherlands claimed to have at least eight Churches spread over the country. The major observable method by which the leadership has been planting the branches of the MFM in The Netherlands has been through members. Usually, the members who come from distant places are advised to constitute themselves into Churches in their vicinity, once this is done; the National coordinator puts someone in charge of the group who serves as Pastor.

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234 Interview with Olumobi.
235 Olumobi.
236 Pastor Kayode is a Nigerian from the South Western part. By 2009, he claimed to have been a Pastor with the MFM for about 15 years. His wife is an Italian.
237 Interview with Sodipo. Concerning the two Pastors, Sodipo does not know much.
238 This information is contained in the invitation hand bill usually given to members to be used in inviting people to the Church. Also, the information on branches of the MFM in The Netherlands is on their website, mfmtheNetherlands.com/61.htm.
5.3. MFM Locations in the Netherlands

As at 2009, the MFM headquarter Church in the Netherlands was in Amsterdam. Other branches were in The Hague, Rotterdam, Tilburg, Utrecht, Nijmegen, Breda and Almere. The MFM Church in The Hague, was the first of all the MFM Churches in the Netherlands. However, the largest of all the MFM Churches in The Netherlands is the branch in Amsterdam with an average membership of 130 people; with members from Nigeria, Ghana, Suriname, Cameroon, Dutch Antilleans and South Africa. The Hague Church would have perhaps been the largest, but according to Elisabeth, in 2006, there was a mass exodus of the MFM members in The Hague, due to a Dutch Government law to arrest all illegal immigrants in The Netherlands in that year.

The fear of being arrested and a likelihood of imprisonment, led to the exit of several undocumented members of the Church back to their respective countries; this development is said to have greatly affected the Church adversely. The MFM Coordinator for The Netherlands, Pastor Kayode Ifeabo is based in the Amsterdam branch of the Church, which is the largest of the Churches. Thus in her seven years of existence, MFM the Netherlands had eight Churches as at March, 2009.

5.4. Transnationalisation

In our discussions in the second chapter of this study we noted that transnationalisation relates to the idea of crossing national frontiers to establish branches in other countries. As a stipulated definition, transnationalisation refers to that phenomenon in which elements that have developed in one nation or another are brought to other nations where they have to “settle” in one way or the other. At the end of our discussion on transnationalisation in chapter two, we identified seven vital issues which are crucial for our investigations in the MFM of the Netherlands. The seven issues are 1. Causes and goals of transnationalisation; 2. Targeted Groups and Organisational pattern; 3. Worldview in transnationalisation; 4. Spiritual matters; 5. Doctrines, teachings and practices; 6. Relationships and 7. The Media. Therefore, in this section of the discussion of the transnationalisation of the MFM in the Netherlands, we shall give attention to a discussion of the field investigations of each of these issues.

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239Interview with Sodipo.
5.4.1 Causes and Goal(s) of Transnationalisation

Certain factors aided the transnational replication efforts of the MFM. In the last three decades, immigration among other things, has made some African migrants to temporarily or permanently relocate to Europe, America, Asia, and other continents of the world. In the Netherlands, there are some immigrated Nigerians. Afe Adogame has rightly observed that generally, Africans have migrated to Europe, the United States of America and elsewhere largely carrying their religious identities with them.\(^{240}\) Some of these African migrants who are of Nigerian origin are also members of the MFM, an identity they never left behind. With their change in locations from Nigeria to Europe, many of them constituted a necessity for the transnationalisation of the MFM Church. Once these migrants gather a few of themselves who are members of the MFM in the Diaspora, they then send a request for Pastors to the MFM headquarters in Nigeria, which in turn sends pastors to them. This scenario rightly describes the pattern in which the MFM of the Netherlands began as it was noted above (5.3).

In his expose on transnationalisation, Adogame distinguished between two types; “transnationalisation from above” and “transnationalisation from below”. The first is the cross-border activities initiated by powerful institutional actors such as States and other multinational agencies. The second type of transnationalisation is said to be initiated by the grassroots initiatives of the immigrants and their home country counterparts.\(^{241}\) There is no doubt that the emergence of the MFM in the Netherlands was through the phenomenon of “transnationalisation from below”.

Other than the group originating in this way, in other instances, it is the headquarter Church of the MFM from Nigeria that takes the initiative to replicate herself abroad, as we shall later note in the case of Ghana. This is viewed as an attempt to be obedient to the biblical mandate to make disciples of all nations. This they try to do by involving in reverse missions\(^{242}\) through establishing branches of the church in many countries of the world as it becomes practicable through the sending of MFM pastors. In the

\(^{241}\) Adogame, “Transnational Migration”, 57.
\(^{242}\) Reverse missions connotes the idea that countries which where former recipients of missionaries from Europe and America are now sending missionaries back to such continents for the task of missions.
transnationalisation of the group, the leadership also stresses the role of the divine. In the words of the national coordinator of the MFM in the Netherlands, ‘God is the one expanding His work by the power of the Holy Spirit’. However, this writer believes that the divine incursion is only made possible through human instrumentality.

Therefore, in sum, the major factors which are believed to have enabled the transnationalisation of the group in the Netherlands include among others, the immigration of some of her members abroad, the claim of an adherence to the scriptural command to evangelise and an allusion to the divine workings of God. The goal in all of these as alluded to by the leadership is to first provide for the members the opportunity of a continuity of worship with an MFM Church in their new places of abode and also to ensure that they remain steadfast in the faith. But other than these reasons given, can there be other goals? I believe that somewhere within the margins also, is the contest for religious space. The scenario in Nigeria is such that almost every major Pentecostal group desires to have branches abroad. Sometimes, this comes as their own initiatives and sometimes based on requests from the migrants who were members of such Churches in Nigeria. This trend became common among viable Pentecostal groups in Nigeria since the early nineties, to establish branches beyond Nigeria, particularly to Europe and America. Among other things, it boosts the public image of such groups. Hence, this unstated goal of the quest for expansionism may not be entirely absent in the transnationalisation efforts of the MFM.

5.4.2 Targeted Groups and Patterns of Organisation in Transnationalisation

In the issue of transnationalisation, the targeted group and the patterns of its organisation is also vital. The members targeted by the MFM in the Netherlands are primarily Nigerian immigrants. However, today, the MFM in the Netherlands largely claims to be an international Church. This is because the MFM in this country is made up of diverse nationalities. The proportions of these nationalities are different in each of the churches. For instance, the MFM churches in both The Hague and Amsterdam have more of Nigerian members, while the Rotterdam church has a vast majority of Suriname members and the Tilburg church has a mixture of various nationalities. From my observations, the nationality of the Pastor in a way

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243 Interview with Kayode Ifebajo, MFM Church Amsterdam, February 20, 2009.
also spells out the dominant nationality in the Churches. This trend would be observed also in the later discussions on Ghana.

The issue of targeted audience brings to bear the matter of how migrant Churches such as the MFM are organised. Because the members are mostly Africans and particularly Nigerians, they appear to be bonded together by their customs, traditions and social relations. Unfortunately, based on this bonding, not much assimilation into the Dutch community has occurred in the group. Within a decade of the founding of the MFM in the Netherlands, the group has not really made an inroad into the White Dutch native populace. At present, the number of white Dutch members is very scanty. This according to the national coordinator of the MFM is a continuous challenge which calls for more effort on the part of the Church. Indeed, this trend is not peculiar to the MFM church alone. In several of the immigrant churches in the Netherlands which this researcher observed and participated in their activities, little success has been achieved over the years in attracting and retaining as members a sizeable number of the white Dutch natives of the Netherlands. Other than the general religious sceptis in the West, it is apparent also that some members of the white Dutch society still regarded some of these immigrant Pentecostal churches with suspicion.

5.4.3 Worldview in Transnationalisation

It was noted in the third and fourth chapters of this study that the MFM is a group which lays emphasis on the Yoruba cosmology of evil. We noted earlier that Daniel Olukoya the G.O. is of the Yoruba descent. This worldview is that which attaches the activities of malevolent spirits to almost every unpleasant occurrence in human life. It is largely in response to this worldview that fervent, intensive and aggressive warfare prayers are said against perceived enemies and evil spirits. It is this worldview on evil that the MFM takes along with it to all the areas in which the group operates. This is evident in the teachings, prayers and practices of the group. Expectedly, this same worldview was taken by the group to the Netherlands.

We noted above that the target group when the group began was primarily the migrant communities of Nigerians and other Africans in Diaspora. This group of persons largely share a vast part of the worldview on evil which the MFM took to the Netherlands. Many of these persons were

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244 Ifeabiao, Interview, MFM Church Amsterdam, February 20, 2009.
driven by economic challenges in their African homelands to the Netherlands and indeed, other parts of Europe. Unfortunately, many of these persons are undocumented in the Netherlands, and hence, have diverse challenges, particularly with economic issues. Confronted with such challenges, their plights though in Europe, do not differ from being in Africa. Hence, they still continue with the same worldview which believes that their misfortunes are due to the activities of wicked ancestral spirits. With such a worldview, they continue to patronise the MFM which claims to offer panacea and victory against such unwanted experiences.

On the other hand, the context in which the MFM finds itself in the Netherlands is a post-Christian context. Secularism and individualism characterises the Netherlands and indeed, most of Europe. The worldview of Yoruba cosmology of evil which the MFM brings is not a familiar one. In this context, each individual is believed to be responsible for his or her actions and consequent experiences. Moreover, the world of spirits, in which some African attach actions of spirits to all things, is not shared by the West.

The implication of the above is that, the African Yoruba cosmology of evil which the MFM transnationalises often finds credence and relevance only largely among other Africans in the Diaspora, particularly, the Nigerians. This is not to say that some Dutch natives are not attracted to the group. However, in many instances, the percentage of such persons is usually very little. Perhaps, the reason for this is the transnationalised worldview which is alien to most of the White Dutch people.

We must not take the above scenario on the non-ability to attract many of the White Dutch populace to be the norm in transnationalisation. In other transnational situations in which the worldview presented to the transnational context is not “African cosmology”, much success in terms of attracting natives has greeted the experiences of such groups. One popular example might suffice here. The Embassy of the Blessed Kingdom of God for All Nations (EBKGC) which was founded by the Nigerian born Pastor Sunday Adelaja located in Kyiv, Ukraine has been able to attract natives. Majority of the members of this Church are non-Africans. More than half of the total membership is Ukrainian or Russian.245

245 Adogame, Transnational Migration and Pentecostalism in Europe, 60.
5.4.4  Spiritual Matters in Transnationalisation

The MFM also transnationalised to the Netherlands certain issues which can be categorised simply as spiritual. Three major ones include worship, prayer and deliverance. This is not to suggest that the migrants in the Netherlands were not worshipping or praying before the MFM started. Rather, the point is that, the MFM has its own modes of worship, prayer and deliverance which differ considerably from the ways most Churches observe or practice them. As we noted earlier, the worship, prayer and practice of deliverance of the group all relate to the group’s worldviews. In later discussions in this chapter, we shall discuss further these issues. However, it is important here to understand the “versions” of worship, prayer and deliverance which the MFM transnationalises to the Netherlands.

The MFM worship is unique; largely due to her worldview. It could be argued that every church worship is unique in one way or the other. However, the uniqueness of that of the MFM lies in the fact that, it is usually a “warfare-worship”. In most Christian worship services, the atmosphere is usually relaxed, cool and characterised by serenity (although this depends on the type of Church and denomination). Each item in the MFM worship relates to spiritual warfare. Second, each worship service is characterised by warfare prayers and the prayers are prayers of deliverance. The goal of each worship experience is the deliverance of the individual worshipper from powers beyond him or her. These characteristics which have been briefly described constitute the same version which the MFM transnationalises to all the nations where the group has her presence. This transnationalised uniqueness in worship is the norm for the group anywhere found.

How do we analyse these spiritual matters of the MFM in the Netherlands? From my participant observations and interactions with the group, I have observed that through these issues of worship, prayer and deliverance, the MFM affirms God existence and presence. In this affirmation is the ardent conviction of God’s power to deliver from satanic bondages. Related to this is the issue of experiential reality. Episodes of deliverance are prevalent within the group, hence for them, it goes without saying that deliverance is a reality. Wherever the MFM goes, these realities go with them.
5.4.5 Teachings and Practices in Transnationalisation

In order not to rehearse points which shall later be discussed, it is noteworthy to state that apart from providing a transnational norm of worship, the Lagos headquarters also largely stipulates the contents of doctrinal dissemination. Whether it is the Sunday school teachings on Sundays or the bible studies, the materials largely come from the headquarters. In addition also, the various prayer books; Prayer Rain, Seventy Days Praying and Fasting, Prayer Passport, etc., all come from Nigeria. It is from these books that the MFM branches derive their various prayers which are used in their meetings. Furthermore, all the periodic programmes held at the Lagos headquarters; Bible Study, Spiritual Clinic, House Fellowships, Power Must Change Hands, etc., are all replicated in the branches in the Netherlands. In other words, over ninety percent of whatever one sees an MFM branch doing comes from the headquarters in Lagos. It should be added that, some of the preaching of the General Overseer in Nigeria, are also repeated by some of the Pastors in the transnational branches. In fact, it is these transnationalised teachings and the attendant practices which have combined to popularise the group among other Pentecostal Churches in the Netherlands.

5.4.6 Relationships in Transnationalisation

The MFM Churches in the Netherlands have and maintain strong relationships with the Nigerian headquarters. The Nigerian headquarter of the Church largely controls the activities of the MFM in the Netherlands. First, this is done through the sending of pastors from Nigeria to the Churches in the Netherlands. Since 2002 when the group began, the coordinator and branch pastors have always come from Nigeria. In certain situations of lack of a Nigerian Pastor, a Dutch Pastor serves as the pastor of an MFM Church. Such pastors report to the national coordinator who in turn reports to the Nigerian headquarters.

A second form of relationship between the MFM Churches in the Netherlands and the Nigerian headquarters is in the area of training. It is not possible to be an MFM pastor without receiving ministerial training at the Nigerian headquarters. Some of the MFM Pastors in the Netherlands, such Gleann Landveld who is a Dutch from the Dutch Antilles had to go to Nigeria to receive training before becoming a Pastor with the MFM. The
ministerial training requires that the individual attends the School of Discipleship, the School of Prayer and the School of Deliverance.

In terms of inter-Church relationships, the MFM of the Netherlands appears passive in associating with other non-MFM Churches. Over the years, the MFM in the Netherlands has not been involved in interdenominational relationships. Among other observable reasons is the fact that the MFM sees herself as a Church strategically situated by God for the revival of other Churches. One way by which the Church attempts to do this is by not mingling with other Churches. Perhaps, this is to forestall the compromise of her identity and beliefs. Thus, in terms of relationships, the major church relationship which the group facilitates and participates in mostly is with other sister churches of the MFM in the Netherlands.

One way relationship has also been understood is that which views it as “networks”. These networks of relationships among African Pentecostal Churches at home and host contexts cannot be ignored. As noted above, the transnational Churches maintain a network of connections between themselves and the home base. This is true of the MFM. This transnational network of relationship challenges the assumption that in new contexts, immigrants cut off ties and links with their homelands after integration in the new context. Not only are they rooted locally in their new contexts and land of their origin, but also in the intra-communal web which links them across the globe. These communities of immigrants share ties of religion, economy, friendship, kinship, etc.246

5.4.7 The Media and Transnationalisation

Adogame is right in noting that New African Pentecostal Churches and other religious organisations have appropriated media technology in their transnational activities. He noted further, that the Internet websites, Television, and other interactive technology have proved invaluable.247 Since the inception of the MFM, the media has played a great role in the development of the group. There are two major ways by which the media has assisted the group. First is through the audio and visual tapes of the church and second, through the literature materials or write-ups of the group. What then is the relationship between media and transnationalisation? The media

246 Adogame, “Transnational Migration”, 60.
in this context has greatly facilitated transnationalisation. It avails the transnationalised groups the opportunity of contacts with the happenings in the Lagos headquarter church. Most of the special programmes held in Lagos are recorded on tapes and sent to transnational branches. Among other things, such tapes which contain the preaching and teachings of Daniel Olukoya have a way of creating group consciousness in the minds of the members in the Diaspora. As it has been noted by Kwabena Asamoah-Gyadu, technology helps the flow of ideas from one culture to another. It provides among other things models and styles from other contexts which easily becomes the norm for similar movements elsewhere.\(^{248}\) An observation of the MFM really reveals this reality within the group.

The second media issue in transnationalisation are the literature materials of the group. In the MFM, the only “literature voice” of the group is the General Overseer’s voice. He alone writes the literature materials for the group. His books are taken to the Netherlands and sold to the members. Through such books, the members claim to have spiritual experiences which are real to them. There is no doubt that the media has augmented the transnationalisation of the MFM.

5.5 Leadership Roles

In the second chapter of the study, eight issues were identified as crucial to understanding the research. These issues which evolved from the study of literature relate to the ways in which the leaders act within the group to foster transnationalisation. In discussing leadership roles in the transnationalisation of the MFM in the Netherlands, we shall now investigate these eight issues. The concern here is to present the views of the respondents on their perceptions on the roles of the MFM leaders in the Netherlands and following each of the eight issues of as revealed by the respondents, I will make some remarks.

5.5.1 Leadership Styles

Many of the respondents were of the opinion that many of the MFM leaders in the Netherlands practice and encourage the participative style of leadership. In chapter two of this research, five major leadership styles were

discussed. These include, authoritarian, charismatic, democratic or participative, servant and transformational. From the field study, it is obvious that both the leaders and members made frantic efforts to distance themselves from the authoritarian category. A good number of the respondents are of the opinion that the leaders of the MFM encourage participatory leadership through the involvement of the members in decision making. When the issue was pressed further to gain a better understanding of what the respondents meant, it was clear that, they felt that their involvement in the activities of the Church was not in any way under any form of coercion or compulsion, by the leaders. However, for some non-members of the Church, it is believed that, there is a form of ‘subtle coercion’, based on their own observations. It was gathered that persons with this opinion feel that there are times the leaders use scriptures in a way that leaves an individual without any option, other than to comply. This is viewed by these people as a form of enforcing an action.

From the interactions with some of the respondents, apart from the participative style, they also believe the leaders exhibit a transformational style of leadership. This is believed to be exhibited in their attempts to demonstrate moral leadership and also assist members to become useful to themselves and their communities. A good example of this as the field work revealed is the effort of the leaders to discourage ladies involved in prostitution and finding for them a new vocation, this would be discussed fuller in the section on motivation of members through meeting their needs. Some non-members also acknowledge this fact as a feature of the transformational leadership style which characterises the MFM leadership and some other Immigrant Churches in The Netherlands, such as the Maranatha Christian Centre.

Therefore, we can say at this point that many of the respondents believe that their leaders are participative or practice participative and transformational leadership styles. The dilemma here however is that, these leaders, particularly the Pastors are usually appointed by the central leadership of the MFM in the Netherlands with directives from the world headquarters of the group in Nigeria. This looks like an imposition from the

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249 Interview with Ugochukwu Austin, Amsterdam, February 21, 2009. Austin is a member and Deacon of the Pentecost Revival Church in Amsterdam.
250 Interview with Pastor Alagbe Emmanuel, Amsterdam March 12th, 2009. Pastor Alagbe, a native of Nigeria is the Pastor of the Church.
headquarters. The question therefore is, how can someone imposed in a leadership position by “a higher authority” practice a participative style of leadership? I believe that the loyalty of the Pastor would be first to the persons who appointed him or her. Hence, the practice of participative leadership may be fluid.

African leadership was also an issue in the second chapter. We noted that positions of traditional leadership in the African society are held as sacred and greatly respected. Although such chiefs have other men and women with whom they lead the people in the community, nevertheless, they are at best an advisory committee. As an advisory committee, such persons also “participate” in leadership to a certain extent. Therefore, the “participative leadership style” claim of the MFM leaders and members may be like the advisory team of the traditional chiefs. Such advises may be taken or ignored. Moreover, they will be limited to things which do not affect policies and central decisions made by the MFM leadership at the world headquarters in Nigeria.

5.5.2  Leadership Roles in Motivation

The leadership of the MFM in the Netherlands has devised modalities of continuously motivating the members to participate in the activities of the group. A major way by which the leadership motivates membership, participation and continuous patronage of members is through her attempt to meet needs of the members. Four major areas of meeting needs have been identified. These are socio-economic, spiritual, health and culture.

First, on the issue of socio-economic needs, typical of the views of the respondents is the opinion that, the leadership of the MFM in the Netherlands is making tangible efforts to meet the needs of the members in terms of feeding, clothing, housing and job placements (often with few success). According to Ifebajo, the tithes and offerings collected from the MFM Churches in The Netherlands are not remitted to the headquarters in Nigeria, rather, they are used primarily for payment of rents (for the place of worship of the MFM), purchase of stationeries and rendering assistance to the members who are in need.251 It was revealed by some of the members that most of the established branches have welfare committees, whose responsibility it is to cater for the welfare of the members. Through the welfare committee, the needs of the members are identified, and efforts are

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251 Interview with Ifebajo, 25th February, 2009.
made to meet such needs. At times, appeals are made to other members to assist, and sometimes, such members are given assistance directly from the purse of the Church. From the field work, it was gathered that often, those who get more of this economic assistance are the ladies who were former prostitutes. Having left prostitution, the Church makes efforts to take care of them in order not to return to the practice. Another way the leadership takes care of the indigent members is through seeking for jobs for such persons. What the leadership does here is to see what the educational qualification of such persons can provide them the opportunity of doing. The idea of seeking for formal or lucrative jobs for the members has been with little or no success.

This is because most of these persons are un-documented in The Netherlands, and so, they cannot have any formal job. At best, what they do is a ‘black job’. A black job is the job which simply refers to an informal economy of seeking to evade taxation. Here, some of the leaders explained that, the arrangement for such jobs are usually made by the members themselves, however, when there is a problem on the appropriate remuneration the benefactor should pay to the documented person, they come to the leaders, and such matters are resolved amicably. Having been privileged to work with a good number of Migrant Churches in The Netherlands, I would estimate that between 55-60% of the working youths in Migrant Churches are doing black jobs. Often, the leadership does not query them about such actions. It is obviously seen as a way of survival in the face of economic challenges in Europe.

A second area in which the leadership is said to be meeting needs of members as a way of motivation is on spiritual issues. A lot of the interviewed members believed without mincing words that their leaders were ‘spiritual’ and that they are meeting the spiritual needs of the members. From the respondents, there are a number of ways through which the leadership of the MFM in The Netherlands meets the spiritual needs of their members, these are as follows:

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252 Interview with Sister Patience Azokah, Amsterdam, 26th February, 2009. Patience was a former Church welfare officer at the Hague MFM Church.
253 It is not certain what the members mean when they conclude that there leaders are spiritual. However, in between their expressions, one can deduce that they use the term “spiritual” largely to mean that their leaders are very devoted and committed to the spiritual activities, such as fasting, praying, etc.
A. Organising weekly meetings. In each of the Churches, there is at least an average of three meetings of members every week for spiritual activities. These meetings are the Sunday services, the bible study sessions and the prayer meetings. In all these meetings, the emphasis is spiritual warfare and Christian growth.

B. Prayer meetings. According to a majority of the members, the strongest way by which the leadership meets spiritual needs of members is through the prayer services. There is a consensus opinion that through this avenue, the strategies of Satan are exposed and they learn better to deal with satanic plots. This is why there are often more people at the prayer meetings than in other meetings. A lot of the respondents claim that their commitment to personal and corporate prayers has increased.

C. Preaching. Many respondents agreed that spiritual needs are being met through the various messages of the Pastors. For many of these Pastors, inspiration and not necessarily theological nuances guides in the interpretation of the Bible. For instance, more often than not, scriptural passages are taken out of contexts without due consideration to the background of such texts. A typical example is the case of one of the Pastors of the MFM in The Netherlands who preached a sermon, titled, ‘Confronting Egyptian Spirits’, his text was Hebrews 11:10- “For he waited for the city which has foundations, whose builder and maker is God” (the New International Version). The truth of the matter is that, the text has nothing whatsoever to do with this topic. However, for the members, they express some sense of satisfaction with such preaching. They are especially thrilled when the minister gives a testimony which reveals a satanic activity and how Satan was disgraced.

For instance, in one of the Sunday meetings, the National Coordinator in his preaching gave the testimony of a man who had a dream of being hugged by a skeleton. The next day the man woke up, he was said to have had asthma. He further informed that when the man was brought for prayer, the spirit of asthma was sent away from his body. Such short testimonies which the MFM Pastors often interject into their messages have a way of arresting the interest of the people, whether they are related to the text or not. Aigbadumah has observed that in the MFM, like in many other Pentecostal
Churches, the pattern of hermeneutics is that in which meaning is read into Bible texts and the word of God taken at face value.\textsuperscript{254}

D. Testimonies. Apart from the brief testimonies being interjected into the sermons by the Pastors, time is also given by the leadership in the services for testimonies. Many respondents are of the views that the testimonies of other have a way of motivating them to have more faith in God. In every Sunday service, there are at least three or four testimonies. During one of the services in The Hague, one of the members who is a medical student gave the testimony that she was ill during her major block exam, and she was so weak as she wrote the exam. However, surprising to her, when the results came out, she led the class. When such testimonies are ended, it is typical to hear jubilant exclamations of praise, “Praise the Lord” and others echo, “Halleluyah” as if responding to the first declaration to praise the Lord.

E. Audio visual tapes/DVDs. A good number of those interviewed also identified the audio-visual tapes of previous services as a means by which their spiritual needs are being met. According to many of these persons, they are of the opinion that at moments of satanic temptation or weaknesses, they usually play these tapes and recorded DVDs, and their spiritual needs are met. For the critical mind, they are not really any new messages, however, for the members, they mean a lot. Majority of the titles connote or relate more to the issues of spiritual warfare or subjects on dealing with enemies, etcetera.\textsuperscript{255}

F. Bible Studies. Another area in which members unanimously agree and identify as a means of spiritual blessing through the leadership is the Bible studies. As earlier mentioned, the Bible study sessions of most of the MFM Churches are often poorly attended. More often than not, the topics deliberated upon are those which relate to warfare. This is why someone like Olumobi feels that the group has a shallow knowledge of the word of God.\textsuperscript{256}

\textsuperscript{254} Aigbadumah, Jesus the Healer: A Theological Reflection on the Role of Christology in the Growth of the Mountain of Fire and Miracles Church in Nigeria, 88.
\textsuperscript{255} Some of the DVD titles are, “Confronting Egyptian Spirits”, “The sin of Lucifer”. Dealing with Satanic Infirmities”, “Possessing Hidden Treasures”, “Satan Vomit my Blessing”, etcetera.
\textsuperscript{256} Interview with Olumobi.
G. Monthly programmes. On a general note by responding members, their spiritual needs are said to be met through the monthly general meeting titled “Power must change hands”. The philosophy behind this programme as revealed by the leaders is that, it is a declaration of the fact that, the power of Satan and enemies which had been in control in peoples’ lives, must give way to the power of God. This meeting holds on every first Saturday of the month from 9.00am-11:30am. I was at the April meeting held in The Hague. The meeting brought together several members of the MFM in The Netherlands numbering about two hundred persons from all the MFM branches. Also, other non-members and new members were there. One dominant feature why a lot of the participants were there was basically to fight spiritual battles to overcome the devil. The attainment of this is viewed by them not only as being victorious, but also ascending the ladder of spiritual growth.

H. Counselling. A good number of the members are of the view that the counselling opportunities being provided by the leaders for the members provide them with avenues through which spiritual needs are met. It is a common thing to see members cuing-up to see the Pastor before and after the weekly programmes.

I. House Care Fellowship. The respondents also informed that the Church has in place a House Fellowship system, through which members of the Church can meet during the week for a brief fellowship time. It is believed that, through this avenue, members’ lives are enriched spiritually.

Third is the issue of meeting health needs. The leadership is said to be making efforts to cater for members in need of health care. From the field, it was gathered that in meeting the health needs of the members, the leadership takes basically two approaches. First, they invite health practitioners who educate people on health needs. In this category also, the leaders invite non-governmental health oriented organisations who come to educate the people to convince them on the fact that irrespective of their immigration status, they have a right to basic health care. I was in one of the services when an organisation was invited to speak on health rights of the un-documented person in The Netherlands. Following the presentations, the members were allowed to ask questions, after which the woman in charge of the organisation (a white Dutch lady) gave her number to the church members for consultation, in case they are denied rights to basic health care.
Apart from the first way of meeting health needs as enumerated above, a second way is to actually assist members who are sick. According to leaders and members, the following are the ways by which such sick members are assisted: through prayers, visitation and sometimes assisting to pay hospital bills, especially in cases where huge amounts are incurred. Sometimes, all the cost is borne by the Church, but, often, only part of it is taken care of by the Church. Elisabeth, a member of the MFM in The Netherlands however, feels that such helps by the Church should be extended to others; especially the non-members who are sick in the hospitals and the prisoners too can be beneficiaries instead of the members alone.\textsuperscript{257}

The fourth area of meeting needs is in the area of culture. It is clear that, the African origin of the MFM appears to have given the group a tint of African cultural practices and orientations. This is particularly true in the instances in which the Church Pastor is a Nigerian. Culture is said to be patterns of meaning, values and normativity: ways in which social life is structured, both in respect to freedom and lack of freedom, communion and hierarchy. Culture covers such things as lifestyle, music, the appreciation of economic success and methods of rearing children. Such values are said to lie at the basis of practical life.\textsuperscript{258} From the field work, it was revealed that the membership of the MFM in The Netherlands is made up of many nations other than Nigeria alone. The membership is made up of the following nations- Nigeria, Ghana, The Netherlands, South Africa, Cameroun, Suriname, etcetera. However, the dominant nation is Nigeria.

From the participant observations and dominant responses of the leaders and members, it was revealed that the major cultural issues which leaders bring into the group are the issues of African perception of the sacredness of human sexuality, a ‘dress code’ (for the women), a sense of community belonging and respect for elders. The point here is that, through these cultural values emphasised by the leadership, many members who align with such aspirations are further motivated to remain and participate in the group.

\textsuperscript{257} Interview with Elisabeth Ajani, MFM Amsterdam, March 16, 2009. Elisabeth Ajani is a member of the MFM in Amsterdam.
Amongst other things, it was informed that the group holds very high the issue of the sacredness of human sexuality.\textsuperscript{259} Values like virginity of the unmarried and chastity of the married are held in high esteem. In a similar perspective, the group frowns at the issue of same sex marriage. Some of the leaders describe this as perversion in marriage and a deviation from the purpose of God. The background of these values is traceable to the traditional understanding of most Africans on the issue of human sexuality. For them, human sexuality is not just a natural given, but a culturally negotiated phenomenon in the African society.\textsuperscript{260} Most of the members informed that often, the leadership out rightly condemns any act of sexual involvement other than on the basis of marriage. When asked if this has yielded any results, most of the respondents affirmed that it has been very helpful in changing some who indulge in the practices, however, they are unwilling to cite examples. Members also hold a consensus opinion on the fact that, the issue of community belonging in terms of caring for one another, visitation, togetherness, etcetera, all have a cultural undertone which continues to serve as motivation to them to remain in the group. It was revealed that in spite of the individualistic nature of living in Europe, the leadership is said to demonstrate, promote and encourage communal spirit of doing things together. With some I tried to clarify if they are not confusing the normal mutual care and fellowship which is naturally expected within the body of Christ as what they call the African communal spirit. However, most of the respondents where specific on the fact that they are not mixing the concept of expected Christian fellowship with the issue of African community living.\textsuperscript{261}

On the issue of clothing, two issues are said to be receiving emphasis, and both relate to the female members of the group. The first is said to be the

\begin{itemize}
\item Human Sexuality, according to the African Regional Sexuality Resource Centre (ARSRC), is a central aspect of being human throughout life and encompasses sex, gender, identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasy, desires, beliefs, attitudes, values, behaviour, practices, roles and relationships (ARSRC, 2003:17).
\item The cultural negotiation often relates to the issues of marriage. For instance, in most traditional African settings, like the Yoruba of Western Nigeria, the whole family is interested in knowing if a new bride was a virgin or not. Similarly, the family is interested in ascertaining the chastity of married couples. Thus, with all these, it becomes obvious that the issues of sexuality even go beyond the couple themselves; it is a family and indeed a community issue.
\item Interview with Patrick Williams, The Hague, February 23, 2009. Williams is a native of Edo State in Nigeria, and he serves as one of the Ministers of the Church. He joined the MFM in 2005.
\end{itemize}
issue of the use of trousers. The leadership is said to frown at female members wearing trousers, not only to the Church, but even at home. The sentiment here is obviously cultural among other things. Although some of the leaders also held that the Bible condemns the act, while some argue more from the angle of ethical values. In the views of the latter, they inform that the culturally acceptable African dress for women is the use of a wrapper, in the absence of which they would prefer a long skirt.

I raised the issue of the need for cultural integration with the Pastor of the headquarter Church; however, he was of the opinion that cultural integration should not contradict the scriptures. In spite of the repeated emphasis by the leadership against the use of trousers by ladies in the Church, it is a common feature to still find some wearing trousers. Some of these ladies revealed that they are not just trying to be deviants; rather, they love the Church, but that the use of trouser has become a natural part of their normal dressing in Europe. Some admitted that they were not wearing trousers back home in Africa, but having stayed long in Europe, the practice has been imbibed. The second issue on clothing related to women in the Church is the issue of the use of ‘head tie’ (a covering for the hair). Again in the opinion of many, this is often advised in keeping with traditional African culture, however, the reactions of some women to it is the same with that towards the use of trousers.

On the issues which relate to the European culture as regards the group, some are of the opinion that, the leadership has a long way to go on the issue of integrating well into the Dutch society. When confronted with this view, the National coordinator of the group felt otherwise. He further informed that it is in an attempt to integrate into the society that the MFM in Amsterdam runs a Dutch language learning school, which is free for both the members and the non-members.

In our discussions on the issue of motivating members through meeting needs, it should be mentioned that both the leaders and members revealed that the MFM seldom gets herself involved in any form of legal matters.

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262 Interview with Samuel Omowanile, The Hague, February 22, 2009. Omowanile is the Pastor of the MFM headquarters Church in The Hague. He is married to a France born Nigerian lady, and so, he holds an EU passport. He has been a member of the MFM for about fifteen years, but only assumed leadership of The Hague Church in 2007.

263 A wrapper is a large cloth which African women tie around their waist downward. Often, this goes along with a blouse which is made of the same material with the skirt.

264 Interview with Kayode Ifeabajo.
relating to the members. This hesitance makes the leaders to re-echo to their members the need to obey civil authority, because in cases of outright disobedience, the Church cannot help.

The MFM leaders continue to seek to motivate participation of her members through meeting economic needs, health needs, spiritual needs, and culture. In seeking to meet these first two needs, the success may not be outstanding. This is because the MFM Churches have limited funds at her disposal. Perhaps, one of the reasons for insufficient funds in the group is that the MFM though a Pentecostal group, does not lay much emphasis on money. On the issue of culture, the dimensions of emphasising the sacredness of human sexuality, fidelity in marriage, “proper dressings, and a sense of community belonging” are all good. However, the MFM has not fully been assimilated or integrated into the Dutch society and culture. This is obvious based on the lack of understanding of the Dutch language and the limited interactions even at inter-Church levels in the community. Although some Churches organise Dutch language schools, however, such schools are seldom attended by the non-Dutch MFM members. It appears that there is a subtle suspicion on the part of the MFM members who somewhat feel that the fuller their integration with the Dutch culture, the more will be the eroding of their spiritual fervour. Therefore, they chose to remain in their situations. However, suspicions alone are not enough to draw conclusions or make judgments. But still, others simply believe that the Dutch language is too difficult to learn. Again, concluding that the language is difficult to learn prior to attempting to learn it may be a hasty and incorrect judgement.

5.5.3 Leadership Roles in Worship

The major doctrinal emphases and practices of the group in worship are the concerns of this section. It has been mentioned in the third chapter in this work that the MFM is basically a group that lays emphasis on deliverance from satanic captivities. Alongside this emphasis, is an emphasis on the issue of holiness. Members of the group are often admonished to forsake sin entirely, since it is believed that sin attracts satanic activities and bondages. The process by which this is done is through the instrumentality of vigorous confessional prayers. Therefore, in the discussions on teachings and practices the field works here centres on sin, prayer and how to deal with the problem of evil.
While alluding to scriptural passages, a bulk of the respondents see holiness as the only state in which the Church can be acceptable to God. They talk of sin as a stigma to be avoided. It is significant to note that some of the ways to attain this holiness as enumerated by a handful of the members is to guide seriously what the individual does with the members of his or her body. One of the ways to ensure moral living as emphasised by some in the group is to ensure that ladies don’t desecrate themselves by wearing trousers. Here it is not the living context that matters, but what commands the Bible gives on such issues. Sin in the life of an individual is viewed as an act of an unyielded spirit. Therefore, the stress is on holy living. In contrast to sinfulness, holiness is encouraged. The reason for this emphasis as revealed by a majority of the respondents is to be able to combat Satan. According to these persons, a life of sin cannot win spiritual battles.

Common to the interviewees is the perception that deliverance through prayers is the mandate or commission of the Ministry. In the words of Joe Decker, ‘if you cannot pray, you cannot be in MFM’. During the course of my participatory observations, I discovered that, the members prefer prayer meetings to bible study meetings. For instance on two occasions, in the Amsterdam branch, which is the largest of the MFM groups in The Netherlands, on a Monday Bible Study meeting, there were only 11 people including myself. However, on the Wednesday prayer meeting, there were 121 people gathered for prayer. This is largely because the group lays emphasis on prayers. Other than their emphasis on the expediency to pray as believers, the leaders and members believe that it is a primary way of attaining and obtaining deliverance from satanic domination.

In most of the prayer meetings, the leaders teach on topics and biblical passages which motivate members to pray and seriously contend against the devil. For instance in one of the weekly prayer meetings of the MFM in Amsterdam, the title of the teaching was “Dealing with Satanic Infirmities.” While alluding to 3 John 1:2, Kayode Ifeajo the National coordinator informed his listeners that sickness is not God’s plan for a believer. He correlated his thoughts with another passage of the Bible, Luke 13:10-17.

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265 Such as Mt. 5:48, Job 1:1-2, and others.
266 The debate on what the Bible says or does not say on clothing is not of interest here. Rather, the point is that, while alluding to the Bible in Deuteronomy 22:5, they argue that irrespective of context, certain clothes are prohibited for women.
267 Interview with Joe Tex Decker, member of MFM Amsterdam, March 15, 2009. Decker is a Ghanaian who has been a member of the MFM since July 2008.
From this later passage, he was of the opinion that it is Satan who sows sicknesses in the lives of believers, hence, he must be contended with. Following this teaching, he led the congregation in a seven point prayer agenda. The prayer points were as follows:

- “Yokes of infirmity attached to my body, die!”
- “Power of death assigned against my life, die!”
- “Bullets of darkness fired into my life in the dream, die!”
- “Arrows of darkness fired into my body, come out by fire!”
- “Powers that killed my ancestors, I am not your candidate, die by fire!”
- “Healing power of God, enter my body!”
- “I shall not die before my time!”

The above prayers were repeated several times after the pastor and this lasted for about an hour. The prayers were said out loudly with great vigour and physical demonstrations. In such prayers, the members believe they are in a spiritual warfare against Satan. When asked how effective these prayers are, Dada, who is one of the core leaders of the Amsterdam branch responded by saying that he believes the only language understood by adversaries and spiritual powers is the language of force.

Thus, it is obvious that a majority of the MFM leaders and members construe dealing with evil as something real to them. While it is an intangible reality, to them, the whole phenomenon is real. When asked whether all human misfortunes can be said to originate from the devil, most of the respondents were of the opinion that a great percentage of the tragedies with which human beings are confronted are traceable to satanic forces. However, a good number of these respondents were quick to add that, some of the mishaps are also caused by human beings themselves.

Furthermore, another teaching is the MFM is that of “Do it yourself”. From the interview responses, a handful of the members express happiness with the fact that in the MFM, they are taught in worship to “do things by themselves.” In the words of Bode, “I love MFM because you are taught how

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268 Kayode Ifeajo, “Dealing With Infirmities” MFM Prayer Meeting at the Amsterdam branch
269 Interview with Dada, MFM Amsterdam, February 22, 2009.
Indeed, this is very evident in each of the meetings. Apart from the teachings, the members are encouraged to say the prayers themselves, as a way of doing it by themselves. However, this trend of repetitive prayers has been criticised by some non-members, who see it as an act of controlling prayers said by the people. Such persons argue further that these kinds of prayers do not give room for personal inspiration and creativity in prayers offered to God by individuals.

Thus, on the whole, in terms of doctrines, the dominant reconcilable opinion of the leaders and members is the emphasis on Christ and his ability to deliver an individual from satanic domination. While the leaders and members of the MFM believe they are laying emphasis on Christ, some non-members think differently. For instance, a majority of the non-members who responded to this issue were of the opinion that for years, the emphasis on Satan, evil, demons, etcetera has dominated the MFM; for them such emphasis beclouds and seems to over-shadow doctrines or teachings which relate to the love of God for all mankind, both the good and the bad.

In the worship of the MFM, certain practices as led by the leaders could largely be described as assuming a ritualistic role. Three ritualistic practices are observable. These include rituals of word expressions, rituals of actions and the ritual of expelling unwanted spirits. In the first ritual, all MFM Churches visited in the Netherlands use commanding words and tones in their prayers. Common words and phrases in this first ritual include, “enemy, die, fire”; “Enemies of my father’s house, die by fire!” And so on. The second ritual is largely visible through the demonstrations and gestures of the MFM members in their prayers. Hands are moved alternatively in vigorous motion. The third ritual of expelling the unwanted spirits forms the climax of the worship practices and experiences. Here, one is quick to observe many of the members “manifesting.” The manifestations may take the form of falling down, rolling on the floor, jumping repeatedly, etc. Another dimension of the manifestation worth mentioning is the issue of vomiting during services. In each service, tissue papers are often provided and made ready for some members who vomit out “unwanted spirits” during the services in the form of saliva or mucous.

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270 Interview with Bode O. John, MFM The Hague, February 22, 2009. John, a Nigerian, has been a member of the MFM since 2005. He is one of the ministers of the MFM headquarters in the Hague the Netherlands.
There is no doubt that there are no dull moments in the worship services of the MFM. This is largely due to the “electrifying” roles the leaders play. First, they serve as agents of dissemination of MFM’s beliefs. Second, they also take the lead in the worship rituals of the MFM; verbal expressions of repeated prayers, vigorous demonstrative actions in prayer and the expulsion of unwanted spirits. The question is when does a ritual become ritualistic? In other words, the ritualistic nature of the three practices in the worship of the MFM appears to leave no room for inspirations in worship. The activities are monotonous, as they repeat same patterns and prayers. One of the dynamics which characterises life is change. Perhaps some changes in worship may help. If members say their own thought-out prayers it may be an expression on genuine pray points by the individuals, other than the repetitive pattern the group observes at present.

5.5.4 Leadership Roles in the use of Spiritual Gifts

What major spiritual gifts of leaders have assisted the MFM in the Netherlands? Typical of the respondents is the fact that the various spiritual gifts which the leadership posses have been of great assistance to the transnationalisation of the group in The Netherlands. Majorly, the members identified the gifts of exorcism, discernment of spirits, ability to teach scriptures and the ability to lead prayers as the prevailing spiritual gifts of the leaders. Many members claimed that these gifts have been a source of blessings to them. Exorcism is the expunging or the sending-away of demons from a possessed object. Africa can be described as essentially “a world of the spirits”, where people attach “spirits” with almost every unwanted experience. It is important to note that in the experiences of some of the people, this is a reality and not a myth. The sending-away of the spirits is done through a process of deliverance.

The point here is that, the majority of the members are able to easily identify with these gifts and have a sense of appreciation for them. Another observable, gift in the opinion of a handful of the respondents is oratory speech. Many of the leaders are perceived as having a good command of

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271 This idea is also implied in Hendrik Vroom’s article ‘Sin and Decent Society: A Few Untimely Thoughts’, in International Journal of Public Theology 1 (2007) 16. Here Vroom informs that in Africa, AIDS itself is not viewed as a consequence of biological processes that can occur from unsafe promiscuous sex, but are explained by the influence of ‘malevolent powers or spirits’. The reason for such an association is simply the fact that in that part of the world, the traditional belief is that no mis-fortune occurs naturally, except with some influence of spirits.
speech. This they do in a convincing manner as they speak with and to their members. Largely, the members see these leaders as being exceptionally gifted persons with deep spiritual insights and one who communicates divine revelations to specific situations of a people. After one of the meetings in Amsterdam, in the presence of this researcher, a member came to the Pastor for prayer. According to her, a dog had sex with her in her dream the previous night and she claimed to have woken up with bleeding since the incident occurred. Instantly, the Pastor offered some prayers and counsel. He then fixed an appointment with her for special deliverance. One may ask why the woman went to see the Pastor over a disturbing dream. Many reasons can be given; however, a more probable reason is that the Pastor is seen as one possessing deep spiritual insights and gifts to provide divine counsel and a way out of the predicament. After each MFM meeting, members line up in tens waiting to speak with the Pastor. When asked, why they felt the Pastor could be of help, some member and non-members informed that, ‘the Pastor is gifted by God to deal with these issues.’ This trend is typical of the majority of the branches visited. In some cases, on Fellowship days, members are there two or three hours earlier to be prayed for by the Pastor, and following the meetings, others still cue-up to see the Pastor.

On whether the leaders themselves think they are spiritually gifted, some attempted to be modest in saying, they are just servants. However, it is glaring that, to a large extent, they appear to exhibit one or more spiritual gifts. For instance, it is a common thing in the MFM meeting or service to discover that during praises, announcements, etcetera, the Pastor or leader is ‘absent’, when he eventually ‘comes out’, he ‘takes over’ the service. This is usually done with an aura of divine and unquestionable authority, largely manifested in the gifts of the individual. This pattern is not peculiar to the MFM in The Netherlands. Indeed, it is the pattern of operation of the General Overseer in the Nigerian headquarters Church also. In several of Olukoya’s meetings, he never makes himself ‘visible’, until the time to preach and once he finishes preaching, he ‘disappears into thin air’. There is the idea of a holy man of God, who must not be contaminated.

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272 In several of Olukoya’s meetings, he never makes himself ‘visible’, until the time to preach and once he finishes preaching, he ‘disappears into thin air’. There is the idea of a holy man of God, who must not be contaminated.
Spiritual gifts and their manifestations by leaders play significant roles in the activities of the MFM in the Netherlands. Particularly, exorcism and discernment of spirits appear dominant. It is a common thing to observe MFM Pastors involving in deliverance prayers and activities in many of the Churches of the group. Does this mean that every MFM leader or Pastor has the gift of deliverance or exorcising demons? The answer may not be an easy “yes” or “no”. We may say at this point note that to conclude that a Pastor or other leaders who utter words in relation to exorcism or actually prays prayers of exorcism for certain individuals is gifted in exorcism, is perhaps hasty and incorrect. I believe that the possession of the gift is more than just uttering militant or aggressive deliverance prayer points.

The perceived dominance of the gift of exorcism brings to the fore the issue of whether or not other spiritual gifts are operative within the group. In other words, would the emphasis on the spiritual gift of exorcism not hinder the manifestation of other gifts by those who do not possess the ability to expel unwanted spirits? Although, some have argued that every Christian is supposed to be able to exorcise demons in the name of Jesus Christ. However, this may be true for some in principle and not in practice.

5.5.5 Leadership and Gender

Talks on gender over the years have continued to attract attention in almost every stratum of human existence and institutions. Gender issues and concerns are also prevalent in religious circles. In the MFM of the Netherlands, the leadership comprises of both males and females. However, as at 2009, there was no single female Pastor in any of the eight Churches of the MFM in the Country. Gleann, one of the MFM Pastors informed that in one of the London branches of the MFM Church, there is a female Pastor.273 This is however outside the scope of this study. Some of the female leaders in the MFM Churches of the Netherlands actively lead sometimes during prayer sessions, in making announcements, in singing choruses of praise and in Bible study sessions. However, none of these was involved in Sunday or weekly preaching in any of the MFM Churches.

From the observations above, one can say that among the MFM, male leadership of the activities of the group still appears basically more prominent. Emmanuel Olumobi who was a former Pastor with the MFM

273 Interview with Gleann Landveld.
admitted that males dominate the leadership of the group. He however added that the MFM is gradually beginning to acknowledge the role of women in the group. He felt that the MFM needs to do more in allowing more women to exhibit their God given potentials in the Church like the Redeemed Christian Church of God does.\textsuperscript{274}

It is certain that gender concerns, particularly in relation to the roles of women in the society, would continue to be expressed in the issue of leadership. This is because more than ever before in human history, women in contemporary times continue to prove their worth as they get involved in several spheres of human life. It is perhaps difficult at this moment to find any job which is an exclusive preserve of males. However, from the discussions on the MFM in the Netherlands on the issue of gender, it is certain that the women appear to have been given limited roles. In whatever ways women are perceived in the group, there appears currently an imbalance and a dichotomy as regards gender in leadership. The current trend favours more the male folks.

5.5.6 \textit{Leadership Roles in the Exercise of Power and Authority}

In every human institution, discipline in some form, whether formally or informally exercised is inevitable. Paul Ballard has identified three interlocking functions of discipline. First, it provides a framework by which an individual enters and participates in an organisation. Second, it gives shape and order to the community in order to be able to perform its functions. And third, discipline helps to set boundaries and sanctions whereby the group can deal with disruption and dissidence in an acceptable manner.\textsuperscript{275} These interlocking functions of discipline as enumerated by Ballard ensure the balance of groups and the opportunity for groups and organisations to realise their dreams and aspirations.

Patrick Williams, one of the MFM leaders in the Netherlands asserts that, it is through the exercise of power and authority in disciplining members that the integrity of the group is maintained. He added that if the group encourages mis-behaviour or un-Christian conduct, the public respect and honour for the group would be jeopardised. The only major incident which warranted disciplinary action which William could recall was the case

\textsuperscript{274} Interview with Olumobi.
of a member who engaged in extra-marital affairs in one of the MFM Churches in the Netherlands. When asked on how the situation was handled, Williams informed that the brother was suspended from the fellowship and eventually, he later stopped coming to the group.276

In the views of other MFM members in the Netherlands, the leaders exercise more of spiritual authority. By this they meant the leaders’ authority in prayer warfare, exorcism, and so on. While this claim is true, yet, it does not exclude the dimension of exercising physical authority and power. One observable way by which the leaders exercise power and authority largely, is by their speeches. More often than not, the same way the leaders issue instructions or commands to the possessed person during deliverance prayers, is also relatedly the way they issue instructions to the members. For instance, in reminding people of forth-coming Church programmes, it is difficult to hear phrases like, “please be there” or “I will appreciate it if you can make time to come”. Rather, you hear tones of commands, such as “You must be there”, “Once you are late the bus will not wait for you” and so on. From such statements and the dispositions of leaders as persons with “power and authority” one is quick to observe the manifestation of a prestige of power and authority. It is this manifestation that literally often makes the members to cringe before their leaders, particularly before the Pastors. This phenomenon was observed in all the Netherland Churches of the MFM.

In traditional African leadership, kings and chiefs usually use authoritative tones in their speeches. When a king speaks, one is quick to observe the aura of power and authority which surrounds the individual. Often the king in traditional African settings uses plural tones to qualify his actions or intentions. For example, rather than say, “I will ensure that this issue is resolved”, the king would say “we will ensure that this matter is resolved”. Here, the king is not using the plural pronoun “we” to refer to himself and the chiefs, no, rather, it refers to him and his ancestors. In other words, here the king hinges his authority on that of the ancestors and himself.

When some of the MFM pastors use such tones of command and authority, it raises the question which relate to whether or not such Pastors are influenced by African traditional leadership characteristics. The reason for such an enquiry is based on the fact that, an average MFM Pastor is perceived to be “powerful” in whatever way this is construed by the

members. This is why before and after every meeting of the Church, one finds members queuing in large numbers to see the Pastor. Such Pastors are usually not alone. In a chief-like manner, they are flanked all around by personal assistants and other persons “guiding the man of God” or “waiting on the man of God”. Whether it is to the airport or functions, he never goes alone. Such attentions all relate to the prestige of power and authority which such leaders are believed to possess.

5.5.7 Leadership Roles in Conflict Resolution

Since the beginning of the MFM in the Netherlands, there has not been a major conflict which the leadership had to wade in either between sister Churches or members. This is not to say that there have not been conflicts between members. For instance, the Regional Overseer or coordinator of the Netherlands MFM, Kayode Ifebajo informed that on a number of occasions, he has had the unpleasant tasks of settling internal fracas between members. Sometimes, such quarrels relate to disagreements, unresolved anger, financial debts and so on. When asked if in these conflict resolution instances he saw himself as a ‘Crisis Manager’, he declined claiming that only God is the crises manager.277

Conflicts are real. They occur at different levels and at different depths. Also, there are different kinds of conflicts. A common type is the physical conflict involving two or more persons who for whatever reasons, may be at logger heads with one another. This type is visible and may be easily detected. However, there is also the conflict within individuals. It is possible that an individual may be experiencing a conflict within himself or herself that needs to be resolved. It could be caused by certain trauma, emotional breakdown and other causes. Therefore, if such internal conflicts are real, the MFM Pastors must not focus only on the physical conflicts; the psychological must also be addressed and resolved.

5.5.8 Leadership Roles in Raising and Disbursing Funds

No group or organisation can function effectively without adequate funds. The MFM of the Netherlands raises her finances locally from within her members. In all the meetings in which I participated in the MFM of the Netherlands, offerings were collected. However, there was no excessive or undue emphasis on the issue of money within the group. In chapter one, we

277 Interview with Kayode Ifebajo.
identified at least three categories of Nigerian Pentecostals; those who lay
emphasis on prosperity, those who lay emphasis on holiness and those who
lay emphasis on deliverance. It was noted that the MFM belongs to the third
category. Hence, the group lays less emphasis on money in all her worship
programmes.

Within the MFM of the Netherlands, finance is primarily raised through
three avenues. First through the tithes of the members. Second is through the
offerings of the members and third is through wilful donations by the
members. It is through these self-financing methods that the MFM in the
Netherlands pays her rents for the Church space, assists indigent members,
executes her ministry projects (when there is one), pays the pastorate salary
or stipends and funds all her programmes.278

An important question on the subject of finance among the MFM in the
diaspora is that which relates to whether or not the MFM in the Netherlands
sends or remits money to the international headquarters in Lagos Nigeria. It
is not uncommon for Pentecostal groups with branches abroad to demand
remittance of funds to the headquarter church in Nigeria. However,
investigations revealed that this is not the case with the MFM of the
Netherlands. According to Ifebajo the national co-ordinator of the group as at
the time of this research, the MFM of the Netherlands does not remit any
money to the Nigerian headquarters. All the money given as tithes and
offerings and other free-will donations remain with the MFM of the
Netherlands for her use.279

Finance is no doubt an issue in leadership. When it is raised and properly
managed, it could enhance the wellbeing of groups and organisations.
However, when poorly managed, it could bring about the disintegration of
groups. It may help the credibility of the MFM that not much emphasis is
placed on finance, so that the Church may not be labelled as a prosperity
seeking group or a group that extorts money from members. On the other
hand, when finance is not stressed and not adequately raised, the group may
not have enough to cater for her important needs.

278 Participant observations and interview with Pastor Kayode Ifebajo, Amsterdam February
22, 2009.
279 Interview with Ifebajo.
5.6 Conclusion

This fifth chapter gave a report of the field work of the research which was conducted in the Netherlands from October 2008 to April 2009. The researcher’s stay in the Netherlands at that period afforded several months of intensive field study, characterised by participant observations and interviews. The research aspects on transnationalisation and leadership were applied on the field and the responses of the research participants were obtained, synthesised and documented with preference given to the dominant responses of the interviewees.

On the issue of the cause of transnationalisation, the research discovered that the request by the Nigerian Immigrants in the Netherlands who were former MFM members resulted into the birth of the MFM in the Netherlands. When the group began, the targeted audience were Nigerians and other Africans. However, with the expansion of the work, the Dutch and other residents of the Netherlands were targeted for participation. We also noted on the aspect of worldview in transnationalisation, that the African Yoruba cosmology on evil is a major background to the activities of the MFM in the Netherlands. While this looks attractive to the Nigerian and African members, it is not so with many of the White Dutch people in a post-Christian society. We noted also on the issue of spiritual matters in transnationalisation, that the ones which are greatly emphasised and uniquely practiced include worship, warfare prayers and deliverance. The teachings and practices in transnationalisation are exactly the same as obtainable at the Nigerian headquarter Church of the MFM. The core of the teaching of the MFM is on God’s power to deliver totally. Hence, all her practices are geared towards this end. This teaching as we had noted, is a selective one which has much appeal to many African people.

The relationships which the group maintains in transnationalisation in the Netherlands is first with her Nigerian headquarter and second with other MFM churches in the Netherlands. It was noted that not much of interdenominational or ecumenical relationships exists between the MFM of the Netherlands and sister Churches in the country. The seventh aspect in transnationalisation was the media. We noted that the media productions of the group, whether in the forms of tapes, CDs, VCDs, the Internet or literature, continue to help to promote the teachings and ideals of the group. The media also helps to popularise the MFM in the Netherlands.

The second part of the research was on Leadership roles. The research revealed that on the issue of styles, the major ones manifested by the leadership include participatory and servant leadership. From observations
however, some leaders displayed some autocratic tendencies. On the issue of spiritual gifts, it was noted that the gifts of exorcism, words of wisdom, teaching and leadership are the major gifts of the MFM leaders in the Netherlands. In worship, the leaders play the role of contextualising worship, particularly, in the areas of interpretations of the preaching. In the area of motivations, the leadership plays the roles of meeting the needs of members in three primary ways: spiritually, socio-economically and culturally. In relation to gender, both males and females participate actively in the group. However, it was noted that the roles played by females are limited in comparison to the males; the males still dominate the leadership of the group. As regards conflicts, it was noted that the MFM leadership plays mediatory roles in conflict resolution among her members who have one dispute or the other. This is largely within the context of the Church, not to the extent of public adjutancy in matters of law in the society.

Furthermore, we noted in the discussions on leadership roles that the MFM leaders exercise power and authority through the maintenance of group discipline. Finally, on the issue of raising and disbursing funds, we noted that the leadership leads the people to raise funds locally or internally within the group through freewill offerings, tithes and other donations. It is through such funds that the activities of the group are financed in the Netherlands. In the next chapter, we shall also investigate similar aspects and issues in discussing transnationalisation and leadership in the MFM of Ghana.

From the above discussions on transnationalisation and leadership in the Netherlands, there is perhaps no doubt on the fact that there are certain relationships between the two. We can observe that leadership enhances and facilitates transnationalisation of migrant churches in one form or the others. Leaders use the avenue of transnationalisation for the commodification of sermon texts, gospel Music, songs, films, oil (for anointing), documentaries and programmes which have been made into books, diaries, almanacs, souvenir and audio-visual products. In addition to such facilitations is the issue of the supervisory roles of leadership in the matters of transnationalisation (like the visit of Daniel Olukoya to the Netherlands in November 2009). One way we may summarise the relationship between leadership and transnationalisation in the Netherlands is to conclude that the whole phenomenon of “reverse flow”, (in this case to the Netherlands) which had been mentioned elsewhere in this work, is facilitated by leadership.

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Although the phenomenon itself is relatively new,\textsuperscript{281} but nevertheless thriving, through the roles of leadership. Next, we shall discuss the issues of leadership and transnationalisation in Ghana.

\textsuperscript{281} Adogame, 67.
Chapter VI: Transnationalisation and Leadership Roles in the MFM of Ghana

6.0 Introduction

This sixth chapter of the research presents a synthesis of responses which the respondents gave during the interviews conducted on the field in Ghana. These responses are discussed in the light of the issues raised on transnationalisation and leadership in the concluding part of chapter two. Like in the fifth chapter, the views of the interviewees have been scholarly presented as objective and as informative as possible. As earlier noted in the first chapter of the study, the research question which the field work focused on relates to the roles of MFM leaders which have contributed to the transnationalisation of the group in the Netherlands and Ghana.

6.1 Brief Information about the Respondents

In the Ghana field work, the total number of respondents interviewed was twenty five. These interviewees were also in three categories. The first category was made up of 16 respondents. These respondents consisted of Pastors, and Church workers. The second are the members of the Church who are not Pastors or Church workers. This second category is made up of 5 respondents. The third category which had four persons was made up of none members of the MFM. The opinions of non-members were considered vital in order to ensure adequate representations and objectivity in the study.

Category one was 64% of the total respondents. The second category constituted 20% and category three constituted 16% of the total respondents. The opinions of all these respondents coupled with my observations formed the bases for the discussions in this section.

Apart from Kayode Segun who was sent from Nigeria as the acting Regional Overseer in the month of January 2010, and Sylvester Otufor who came from Malawi Kenya as acting R.O. in January 2012, all others interviewed were residents of Ghana. Though some are non-Ghanaians, nevertheless, they all reside in Ghana. None of the Pastors in Region One, apart from the R.O., receives full salary from the MFM. At best, some of
their financial obligations are said to be partially met through the stipends which they receive. Some of the persons interviewed within the three categories run personal businesses (including some of the Pastors, such as Kofi Ansah who is a metal fabricator), while some are civil servants with the Ghanaian government (such as Pare Bleze). Some of the respondents are also retirees. In terms of age range, in general, the age group of all the categories was within 30 to 60 years.

6.2 Pentecostalism in Ghana

The nation of Ghana was the first African country in the south of the Sahara which gained her independence from Britain on March 6, 1957. The country was formerly known as “Gold Coast”. However, following her independence, the name became Ghana. In recent times, the 2009 smooth political transition in the country which brought about the emergence of John Evans Atta Mills as the president, received world commendation. In recognition and appreciation of this development, Barak Obama, the President of the United States of America visited Ghana in 2010. Ghana is divided into ten regions; Greater Accra, North, West, East, Upper East, Upper West, Volta, Ashanti, Central and Brony Ahafo. Ghana’s currency is the cedi and pesewa. The major ethnic groups include Gaadangbe, Ewe, Akans, Dagomba and the Guans.282 Like in the religious scenario of many other West African countries, three major religious groups are visible in Ghana; Christianity, Islam and Traditional religions. As at 2000, out of a population of slightly above 20 million citizens, the statistical distributions of these religions were 63.66%, 21.00% and 15.25% respectively.283

It is significant to discuss briefly Pentecostalism in Ghana. The importance of this discussion is simply to have a fair understanding of the major historical developments and dynamics of Ghanaian Pentecostalism in which the MFM emerged. Whether one comes into Ghana by air, land, or sea, the individual is quick to observe the proliferation of Pentecostal Churches in the country, particularly in Accra, the nation’s capital city. These Pentecostal Churches go by diverse names, such as Action Chapel International, Pentecost Revival Ministries, Living Faith Church Ghana,

282 Buabang B. Foster, Ghana History and Current Affairs (Kumasi: John Abraham Press, 2010), 3.
Living Faith International, New Birth Bible Church, Christ the Light Gospel Ministry, and so on. Notable chroniclers of Ghanaian Pentecostal history, whose works are discussed here, include Kingsley Larbi, Kwabena Asamoah-Gyadu, Matthews Ojo Paul Gifford and others.

In his historical analysis of Pentecostalism in Ghana, Kwabena Asamoah-Gyadu identified three waves in the emergence of the Pentecostal movement of Ghana. The first was the *Sunsum Sore* (meaning: Spirit Worship). This was said to have been the first religious stirring in Ghana which began in 1914 with the visits of some African prophets to some West African coastal towns, including Axim (a coastal Ghanaian town) for revival meetings. One of the notable prophets in that era was William Wade Harris.\(^{284}\) Harris was said to have been a remarkable figure, tall, with a powerful voice. He wore a long white garment and always held a cross in his hands. From 1913 to 1915, Harris walked and preached from Liberia through to Ivory Coast into the Gold Coast (Ghana), then back to Ivory Coast in a most successful one-man evangelical crusade.\(^{285}\)

It is claimed that through the early revivals of Harris, many received baptism at his hands. As Harris toured the coastal areas of West Africa, he was said to have demonstrated God’s omnipotence through the manifestations of divine power typified by mass conversions, healing, prophecy, and deliverance from evil spirits. The Harris revival in Ghana soon produced other converts and contemporaries of Harris who also manifested similar features. From the activities of the independent prophets in Ghana, a number of independent Churches came into being. In contrast with the traditional Western Mission Churches, these independent Churches manifested largely Pentecostal spirituality characterised by healings, visions, prophecies and the manifestations of the Holy Spirit. The Churches in this category soon came under the cognomen AIC- meaning African Independent Churches or African Initiated Churches or African Institutes Churches or African Indigenous Churches. These groups perceive themselves as re-living the biblical Pentecostal experience in an African setting.\(^{286}\)

The second wave in the history of Pentecostalism in Ghana according to Asamoah-Gyadu is the emergence of the Western mission-related

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\(^{286}\) Asamoah-Gyadu, 19-21.
Pentecostal denominations. This category is made-up of Churches that have their roots in indigenous initiatives, but soon became connected with foreign Pentecostal missions.\textsuperscript{287} According to Kingsley Larbi, this phase of Pentecostalism began in 1921 through the efforts of Peter Anim a Presbyterian who came in contact first with holiness literature and then later with foreign Pentecostal literature. Following this encounter, Anim soon gathered around him a group of believers as he modelled the operations of the assembly after an American Holiness Church, The Faith Tabernacle. Later in 1930, this group affiliated with the Apostolic Faith Mission, an American Pentecostal Church from Portland Oregon. And by 1935, the group was finally affiliated with the Apostolic Church of the United Kingdom. Anim’s group soon experienced a schism in 1939 and Christ Apostolic Church emerged as a second Pentecostal Church in Ghana.\textsuperscript{288}

Matthews Ojo observed that this new group was partly an ‘offshoot’ of the Nigerian Christ Apostolic Church which had broken away from the Apostolic Church in the late 1930s as a result of doctrinal differences. A major issue related to the emphasis which the seceded group gave to the activities of the Holy Spirit, particularly on the issue of healing in the wake of the pervading epidemic. Soon, both groups maintained constant touch.\textsuperscript{289}

The Christ Apostolic Church of Ghana soon witnessed rupture in 1962. This split produced the Church of the Pentecost which later became the largest Pentecostal Church in Ghana. It was from this background that Ghanaian Pentecostalism was said to have grown steadily.\textsuperscript{290} In 1998 the Church of Pentecost claimed a membership of 496,000 adults and 415 new assemblies between 1989 and 1998.\textsuperscript{291} Although the Church of Pentecost identifies itself with the classical Pentecostal tradition, nevertheless, it has acquired over the years, a unique indigenous character which marks it out as different from some classical Pentecostal groups like the Assemblies of God

\textsuperscript{287} Ibid, 23.
\textsuperscript{288} Kingsley Larbi, The Eddies of Ghanaian Christianity (Accra: Centre for Pentecostal and Charismatic Studies, 2001), 110-111.
\textsuperscript{289} It should be noted that both groups although related, were significantly different and largely independent. The affinity or contacts with each other only largely came through transborder travels within the West African region, and not in the area of control.
\textsuperscript{291} See the “Reports for the 7th session of the Extraordinary Council Meetings” of the Church of Pentecost (Koforidua, Ghana, 22-26 April 1999), Appendix 1B.
which still have American imprints after many decades of their existence in Ghana.\textsuperscript{292}

The third phase of Ghanaian Pentecostalism is the neo-Pentecostal Movements. The phrase “neo-Pentecostal” encompasses the Pentecostal renewal phenomena associated with trans-denominational fellowships, prayer groups, ministries and independent Churches which came into prominence within the last three decades in the twentieth century. In Ghana, the neo-Pentecostal movement manifests itself in three major forms. First, it exists in autochthonous Churches, which are generally designated as ‘Charismatic Ministries.’ Second, Ghanaian neo-Pentecostalism is also manifested in trans-denominational fellowships. These fellowships are not Churches but para-church associations which encourage participants to remain in their churches as they seek to foment renewal from within through their charismatic experiences. An example of these associations is the Full Gospel Business Men’s fellowship. The third form of the manifestation of neo-Pentecostalism is observable in the traditional Western mission Churches which stand largely in historic continuity with Roman Catholic and Protestant missions. These groups are largely Charismatic renewal movements which remain within the traditional mission churches to foment charismatic renewal.\textsuperscript{293}

Cephas Omenyo noted that the beginning of the charismatic movement of Ghana can be traced to the activities of some groups in the country in the 1970s. Such groups include the Scripture Union (SU), the University Christian Fellowships or the Ghana Fellowship of Evangelical Students (GHAFES), and Campus Crusade for Christ, which had been operating mainly in educational institutions. Through these groups, non-denominational evangelical Christian Fellowships soon sprang up and began to spread in towns and cities of Ghana.\textsuperscript{294}

While corroborating the observations of Omenyo, S.B Adubofour also noted the Charismatic movements in Ghana surfaced from the religious waves which resulted from the evangelical and charismatic renewal of the 1960s and the 1970s. The revival within the evangelical Christian

\textsuperscript{292} Asamoah-Gyadu, African Charismatics, 26.
\textsuperscript{293} Ibid, 27-29.
Fellowships and the Scripture Union in the colleges and universities stimulated the development of independent evangelistic organisations. Some of these groups later became independent denominational charismatic churches in Ghana in the 1980s. And by the middle of the 1980s, independent Charismatic churches had become a new force in Ghanaian Christianity.295 Similarly, Abamfo Atiemo argued that it was the fellowships (mentioned above) that were directly responsible more than any other factor for the fast and widespread growth of the Pentecostal and Charismatic culture in Ghanaian Christianity.296 In his description of the services of the Ghanaian Charismatics, Gifford identified three major parts; the praise and worship, the offering, and the sermon. Among these, the sermon or the message is usually the focus in the worship.297

The brief accounts of the beginning and growth of Pentecostalism in Ghana would not be ‘complete’ without a mention of some of the indelible roles which many Nigerian Pentecostal churches and individuals played in the growth and expansion of the movement in Ghana. Ojo has noted that the growth of charismatic churches in Ghana came as a result of Pentecostal influences from North America and Nigeria. The first of such impacts from Nigeria was through the Deeper Christian Life Ministry. With collaborations from some Ghanaians who had been associated with some Deeper Christian Life Ministry members, the founder of the ministry, W.F. Kumuyi was invited to Ghana to address Pentecostal leaders in Kumasi. Later in 1979, the Scripture Union members and some local evangelists invited Kumuyi for a camp meeting. From a Bible study group which was formed after the retreat, an independent Charismatic Church was formed. In 1980, a Nigerian was sent from the Nigerian headquarters to oversee the work. As at 1993, the group claimed a total membership of 20,832 in about 270 churches in Ghana.298

298 Ojo,“Nigerian Pentecostalism and Transnational Religious Networks in West African Coastal Regions”, 411.
Another significant impact of Nigerian Pentecostalism on the growth of Pentecostalism in Ghana is the roles played by Benson Idahosa. While it is true that it was Kumuyi’s Deeper Life that established the first network among Nigerian Charismatic churches and their Ghanaian counterparts. However, it was Benson A. Idahosa that had a much more lasting impact on Ghanaian Pentecostalism. In 1970, Idahosa established the Church of God Mission International in Benin City, Nigeria. By the mid 1970s, fired by the claim of a divine mandate to preach the gospel all over the world, he formed the Idahosa World Outreach Ministry. Idahosa was the first African evangelist to strongly promote the prosperity Gospel. His flamboyant lifestyle, his emphasis on faith, healing, miracles, etc, all attest to his prosperity beliefs. By the mid-1980s, Idahosa had travelled to about seventy-six countries. In the course of these evangelistic travels, he held a crusade in Kumasi Ghana in February 1977.  

Later in 1978, Idahosa took another round of evangelistic crusades in Ghana in the regional capitals of Accra, Kumasi, and Takoradi. These meetings were attended by local evangelicals and Pentecostals and some local Ghanaian chieftains. The turnout of Ghanaians and the warm reception accorded to him impressed Idahosa very much such that, he offered to give scholarships to interested Christians to study for Bible training in Nigeria. For a period of five years which followed, at least twenty to thirty persons where trained each year under the Idahosa scholarship at the All Nations for Christ Bible Institute (ANCBI), Benin City which was established by Idahosa in 1975. The nine months of Bible and theological training brought together many Africans, with Ghanaians being the largest group. At the 1988 graduation of the school, there were 15 from Ghana, 7 from Chad, 2 from Zimbabwe, 3 from Kenya, 2 from Cameroon, 4 from Coted’Ivoire, and 1 each from Sierra Leone and Togo.  

Thus, the Idahosa scholarship scheme became largely an effective means of exporting the Nigerian Charismatic model and concepts across West Africa; most of Idahosa’s disciples returned to their respective countries with strong Pentecostal convictions. Among those trained by Idahosa who graduated in 1979, was Duncan Williams. Upon his graduation, he returned to Ghana and established the Christian Action International Faith Ministries as Ghana’s first indigenous Charismatic Church. Another notable figure

299 Ibid.
300 Ibid.
among Ghanaian Charismatics who trained 1986 at ANCBI was Charles Agyem-Asare, who upon his graduation established the Miracle Bible Church, which is one of Ghana’s largest Charismatic Churches. Arguably, it was Idahosa’s influence on these persons and many others trained by him that helped to bring some form of independence to Ghanaian Charismatic Christianity. From these Charismatic Churches started by those trained by Idahosa, many other Charismatic groups have emerged in Ghana.

Pentecostalism in Ghana over the years has faced some challenges. The constraints of space would not allow the discussions of these challenges; however, a mention of some of them would suffice. Some of the major challenges identified by Hanson include the challenges of meagre resources, splits and fragmentation, lack accountability to members, frequent ejections, academic competence and the upsurge of Islam. In her own ways, the leadership of the Ghanaian Pentecostal communities are seeking ways of redressing these challenges. Some of these include sourcing funds indigenously, academic self development, founding of tertiary institutions and the discipleship of her members.

Thus, in all the above, three distinct phases are distinguishable in Ghana’s Pentecostal historical developments. The first was the era off the *Sumsum Sore* (Spirit worship), which in the understanding of this writer could be referred to as the era of the Ghanaian Pentecostal precursors. The second was the era of Pentecostal groups with relations to Western missions. And the third was the era of neo-Pentecostalism. In this third era, it has been noted that Nigerian Charismatic leaders and Churches, such as the Deeper Christian Life Ministry founded by William Kumuyi in 1973 and the Church of God Missions International founded by Benson Idahosa in 1970 helped tremendously in giving shape and independence to Charismatic movement in Ghana. It could be argued that, the advent of the MFM in Ghana belongs to this third phase.

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301 Ibid, 411-412.
303 Ibid, 245-250.
304 Ibid, 250-254.
6.3 A History of the Beginning and Growth of the MFM Ghana

The MFM of Ghana does not have a comprehensively written history of the beginning of the activities of the group. However, as providence would have it, Emmanuel Olumobi who was one of the pioneer pastors of the MFM Church in the Netherlands, was also one of the pioneer Pastors of the MFM Church in Ghana. It was from Ghana that he left to lead the Church in Amsterdam. Many of the members with whom the Church started along with Olumobi in Ghana, are no longer available. Therefore, in developing the history of the group in Ghana, I have relied heavily on the historical accounts narrated by Olumobi and the accounts given by the Regional Overseer of region one and the historical narratives of a few of the members who possess some knowledge of the early developments in the group. The historical excerpts here largely cover the first decade of the MFM’s work in Ghana.

The MFM of Ghana began in 1995 through the efforts of some MFM brethren from the headquarter Church in Nigeria. Some of these brethren were the late Samuel Mensah, Nsiah a lawyer who left the MFM in 1997 and started his own ministry (Prevailing Prayer Ministry) and Kanyi, a Togolese. These brethren were commissioned from the Nigerian MFM headquarters for the Ghana mission by Olukoya, the G.O. of the MFM in 1995.305 Another prominent figure between 1995 and 2000 in the history of the MFM in Ghana was the man Enoch Aminu. Aminu and his wife Esther assumed the pastoral leadership of MFM in Ghana in late 1995. Prior to assuming this position, he was a leader in the prayer band of the MFM at the Nigerian headquarter Church. It was from that position that the leadership of the MFM made him to be in charge of the Ghana mission. It was in the house of one Mama Bekwen at Akosombo road at the Rawlings Circle Area that the Church began in Ghana in that year.306

In 1997, the Church moved to Madina, where the present headquarters of the Church is located in Ghana (Figures fifteen, sixteen and seventeen). Under the leadership of Aminu, by the year 2000, the membership had grown to about 250 people. Between 1997 and 2000, another branch of the Church began in Dansoman area in Ghana having about 50 to 80 members. At the early beginnings of her existence, the Church faced numerous challenges; a major one being the challenge of finance. Coupled with this

305 Interview with Emi Olukoya, MFM Headquarters, Madina, January 8, 2012.
306 Interview with Emmanuel Olumobi (Amsterdam, July 15, 2009). Olumobi was one of the pioneer pastors of the MFM in Ghana.
was the seeming neglect by the headquarter Church. In the year 2000, a misunderstanding ensued between Aminu and the MFM headquarter in Nigeria on what could be termed as issues of priority concerning the MFM of Ghana. For Aminu, staff welfare (which included his) at that point was of priority, however, the headquarters felt erecting a befitting edifice for the group in Ghana was of more priority, while the staff should sacrifice “comfort” for some time. In addition, the headquarters felt Aminu was not transparent enough in the update of things happening in the Ghana mission. Sadly enough, these issues soon deteriorated and eventually led to Aminu’s disengagement of service and cessation from the MFM of Ghana.\textsuperscript{307} Following his disengagement from the MFM, Aminu proceeded to establish his own ministry known as Pure Fire. In the next section, attention would be given to a discussion on Enoch Aminu and his Pure Fire Ministry which at present has a membership of over 10,000 members in Ghana.

Some long serving Pastors with the MFM Region One in Ghana are of the opinion that Aminu was given too much of free hand to operate and this aided him in the later turn of events. Moreover, some are of the views that Aminu placed his own interests ahead of that of the Church.

According to Emmanuel Olumobi, at the time Aminu left the MFM of Ghana to start his own church, he did not leave any hand-over notes, sermon tapes or documents for his successors. In a similar vein, Aminu who was said to be the sole signatory to the bank accounts of the group did not leave any record of the finances of the group prior to his departure. Shortly after Aminu’s exit, three Pastors took over the intermittently in order to sustain the work. It is of interest to note that Kayode Ifebajo, who as at 2011 headed the MFM work in the Netherlands, was one of the three pastors who briefly held forth the Ghana mission after the departure of Aminu.\textsuperscript{308}

In the late 2000, a desperate search began at the MFM headquarter for a reliable and trusted person who could assume leadership of the work in Ghana; one who could restore confidence in the people and who could build up the work again. Soon, a choice was made. Emmanuel Olumobi was personally pleaded with by Daniel Olukoya, the General Overseer of the MFM to go and re-invigorate the work in Ghana. According to Olumobi, at

\textsuperscript{307} It was only in the case of Aminu that the issue of welfare was raised. In the other secessions, the issue related more to other forms of misunderstandings within the group.

\textsuperscript{308} Interview with Olumobi.
his departure, Olukoya gave him the sum of $500 to enhance the work and also promised that Olumobi would become the Head of the West Coast Mission if he can succeed in effectively turning round the work in Ghana. Having handed his Sango Otta pastorate to another Pastor in the MFM, Olumobi departed Nigeria in October of 2000 to assume the pastorate of the Ghana MFM Mission. At his arrival, he claimed to have met a membership of about 35 people. Obviously, a majority of the members had seceded with Aminu to his new Church.309

Between 2000 and 2001, a great deal of attention was given to Ghana missions by the MFM leadership from the Nigerian headquarters. Many leaders of the MFM were sent to hold programmes in order to boost the work in Ghana. In the views of Olumobi, most of these activities and the concentration on Ghana were done to spite Aminu. In November of 2000, Olukoya held a well publicised three days crusade in Ghana. According to Olumobi, this crusade was incidentally Olukoya’s first of such international crusades. Olukoya’s trips and crusades were repeated in January and February of 2001, all in the bid to strengthen the work in Ghana.310

About a year later, with Olumobi as the Pastor in charge of the Ghana Mission, the MFM in Madina had about 700 members, while the Dansoman branch had also grown back to about 120 regular worshippers. In March of 2001, Olumobi mobilised over fifty members to attend the International Anointing service of the Church in Nigeria. Later in March of 2002, over a 100 members of the MFM from Ghana attended the Anointing meeting in Nigeria and in 2003, Olumobi claimed to have mobilised 150 members to attend the Anointing service.311 Under Olumobi, the work was stabilised. Soon, late Samuel Mensah became the substantive second person in the leadership of the MFM in Ghana after Olumobi. With the work witnessing growth, Mensah headed the Madina branch of the Church. By 2002, there were at least six branches of the MFM in Ghana- the branches at Madina, Dansoman, Nkrumah Circle, Tema, Nsawan, and Teshi / Nungua.

One feature that characterised the era by Olumobi was the sending of persons to the MFM headquarters in Nigeria for training. This was one

309 Ibid.
310 Interview with Pastor Kofi Joseph Ansah; MFM Region One, Madina (Accra, January 13, 2011). Pastor Ansah is one of the Pastors of the MFM at the Madina headquarters. He is also one of the interpreters for the Church.
311 Interview with Pastor Olumobi
distinguishing point between him and Aminu, his predecessor. Olumobi claimed to have sent several Pastors and deliverance ministers under him to Nigeria for pastoral and deliverance training between 2000 and 2003. Some of the Pastors sent to Nigeria to train include Mensah, Isaac, Samuel, Odame and Emmanuel Mawudeka. Also, at least eight missionaries and deliverance ministers joined Olumobi in the work from the Lagos headquarters. At Olumobi’s request in 2003, the MFM started schools of deliverance and discipleship in Ghana. In these schools, Olumobi claimed that many Ghanaians and Nigerians were trained. By 2002, it was obvious to all, that the work had been firmly established in Ghana.\textsuperscript{312}

However, not long afterwards, some problems began to emerge in the MFM operations in Ghana and in the leadership of Olumobi. The first of these was the appointment of a West Coast Regional Pastor in the person of Tayo Olatunji. According to Olumobi, this same position had been personally promised to him previously by Olukoya when he was drafted to Ghana from Nigeria. This administrative manoeuvre was unsatisfactory and displeasing to Olumobi. A second problem was the purchase of a big warehouse at the Circle branch of the Church. The property was bought at the price of $50,000. The aim of the Nigerian headquarters was to situate the Ghana main mission in the Circle area which is considered central in Accra. Unfortunately, the litigation on the property, the subtle dissatisfaction against the MFM by other Pentecostal Churches and the bad reputation which many Nigerian Pentecostal Churches had as at then in Ghana, all contributed to making the MFM lose that property in 2002. The natives (Ghanaians) who were not MFM members were said to have connived together to object to the sales of that building to the MFM. Unfortunately, the money earlier paid was not refunded. Hence, money was lost, leading to depletion of income. Time and efforts were also wasted. The whole episode was frustrating to the group which had to relocate to Madina as the headquarters of the MFM in Ghana.\textsuperscript{313}

A third problem which surfaced at that period was the dissatisfaction and blackmails against Olumobi’s leadership led by some Pastors under him. Paul Oyelami (a Nigerian) and Odame (a Ghanaian) both wrote series of petitions against Olumobi to the G.O. in Nigeria. The last stroke which broke the camel’s back was Olumobi’s sudden transfer by the Tayo Olatunji who

\textsuperscript{312} Many who were part of the work at that period attested to this claim.
\textsuperscript{313} Olumobi
was the West Coast Regional Pastor; Olatunji transferred Olumobi to Gambia. However, the G.O. intervened; he did not want to undermine Olatunji’s authority, so he gave Olumobi the opportunity of making a choice of place of service. Olumobi opted for the Netherlands in Europe. This was granted by Olukoya.  

In 2003, Olumobi moved to The Netherlands en-route Germany. Bola Animashaun, who had spent over ten years in the MFM of Ghana, described Olumobi’s as the MFM pastor who she had ever met who engaged the most in fasting. In addition, she described his leadership as spiritually rewarding to all and sundry. Between 2003 and 2005, other leaders were sent to the work in Ghana, for diverse reasons, none of the leaders could stay long enough. It was in 2005 that the current R.O., Emi Olukoya was posted to Ghana from the Nigerian headquarters. In May of 2012, he would clock his seventh year as the arrow head of Region One MFM’s mission in Ghana, thus, making him the longest serving Regional Overseer in that area.

Thus, from all the above, four phases are distinguishable in the history of the MFM in Ghana. First, was the early beginning by the brethren (most of whom were Ghanaians) sent from Nigeria to start the work. Second was the era of Aminu and his secession from the MFM (this can be described as the darkest hour of the group in Ghana). The third period was that of recuperation under Olumobi and fourth is the post Olumobi era until the present. In all these phases, one is quick to observe the interplay of the struggle between spiritual and human aspirations and the phenomenon of political spirituality. Perhaps, the comforting aspect of the historical developments is the fact that, the MFM Church has been established on the Ghanaian soil. The low points observed in the historical narration all go a long way to substantiate the fact that even in Pentecostal transnational efforts, human weaknesses also poise a great challenge which could hasten or impede the growth of the work. Many of the MFM leaders in Ghana largely see the break-away by Aminu as a singular element which initially slowed down the growth of the work in Ghana.

314 Interview with Charles Izeji (Accra, 12th January, 2012). Izeji was a former member of the MFM in Ghana. He served as the coordinator for Bible Studies under Pastor Olumobi. He attended the MFM between 2001 and 2008. At present, he is a Pastor with Word of Fire Bible Church in Ghana which was founded by a former Ghana MFM member.
315 Olumobi
316 Interview with Bola Animashaun; MFM Region One headquarters, Madina (Accra, January 8th 2012). Animashaun is a member of the Intercessors for the Church.
6.4 MFM Locations in Ghana

According to the MFM’s website on Ghana Churches, as at 2012, the headquarters is in Madina, Accra. Three branches of the Church are located in Dansoma, Tema and Nsawam respectively. However, from the field work this information appears unreliable. First, it is obsolete and second, events in terms of the re-structuring of the regions have by-passed the locations displayed above. In my interaction with the R.O., I observed the need to update the number of branches in the region and their exact addresses on the website. He however observed that the website up-dating is done from the Nigerian headquarters Church. Therefore as the above chart stands, it is misleading.

According to Donald Akinyemi, the administrator of the MFM headquarters Church, the MFM of Region One has at least thirteen Churches. Although he gave a list of the towns in which they are located, however, their addresses could not be easily ascertained during the course of the interview. This was one of the reasons why I concentrated my research on the headquarters Church, which appeared to me more ‘visible’ than the others. During the Power Must Change Hands Programme held in January 2012, I listened as the names of the branches called were mentioned during the welcoming. The branches mentioned and their delegates recognised include: Nima, Agbogba, Ashiam-Tema, Teshi, Dawhanya, Kasuwa, Oyibi, Ablekuma, Akuse, Ho, Keta and Ketu.

The headquarters Church has the largest number of members. Although, Joseph Adobor an usher and the personal assistant to the R.O. claimed that the members in the headquarters Church range between 600 and 800 average worshippers. However, having worshipped with the Church in some of her weekly services and having attended the “Power Must Change Hands” programme, I will place the membership of the headquarters Church between 300 to 500 people including the children. According to Ansah, the next

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317 Interview with Donald Akinyemi; MFM headquarters, Madina, (Accra, January 7th, 2012). Akinyemi is the administrator of the MFM Region One headquarters Church. He has been a member of the MFM for over a decade. It was in 2009 that he became a part of the MFM Ghana.

318 Interview with Joseph Adobor, MFM Madina Headquarters (Accra, 9th January, 2011).

319 This is based on my observations and an un-professional head-count which I made during the services. It includes all the adults in the main auditoria (basement and upper part) and the children in the other building. Altogether, I made a count of about 500 people.
most populous Church of the MFM in Region One after the headquarters is the Teshi Branch which has a membership of between 80 and 100 people. This is followed by Ashiam-Tema with about 60 members. The rest of the branches are said to have between 10 and 50 members each.\textsuperscript{320}

\section*{6.5 Enoch Aminu and His Pure Fire Ministries Ghana}

Any discussion on the MFM in Ghana without a mention of Enoch Aminu or a section devoted to a discussion on him is grossly deficient. Aminu was as the first substantive Pastor of the MFM in Ghana who was sent by the Nigerian headquarters in 1995. Interesting enough, some present MFM leaders in Ghana, attempt to delete him from the records of the group, owing to the way and manners in which he left from the group. I was privileged to hold a personal interview with him at his ministry’s new prayer city site on Kilometre 55, Lagos-Epe high way. In January of 2010, I visited his 10,000 capacity Church “Pure Fire Ministry” in Ghana. Then I met his associate, Salako John who informed me that “Papa”, meaning Aminu was in Nigeria. I trailed him back to the new site of his ministry in Nigeria on an expanse of land which according to him was over 200 acres in its perimeters. It was at this site; far on the outskirts of Lagos that Aminu granted an interview of about an hour to me.

\subsection*{6.5.1 Enoch Aminu and His Cessation from the MFM of Ghana}

Enoch Aminu who had a Muslim background is a native of Lagos State Nigeria. He is married with three children. Prior to becoming a full time pastor of the MFM, Aminu was a staff of one of the commercial banks in Nigeria.\textsuperscript{321} On the issue of Aminu’s cessation with the MFM, my interview with him shows his lack of interest in sharing the matter. In the course of the interview, he eluded linking himself with the MFM. However, history may only be made, but not erased. In 1995, the G.O. of the MFM sent Aminu to Ghana as the pastor in charge of the mission. However, later, issues relating to finance, dis-contentment with the headquarters and the privileged information obtained about the headquarters intent to remove him from Ghana mission, all colluded to his termination of relationship with the MFM. It was in August, 2000 that Aminu finally left the MFM.\textsuperscript{322}

\textsuperscript{320} Interview with Kofi Joseph Ansah.
\textsuperscript{321} Interview with Enoch Aminu, Pure City, Lagos-Epe Express Way (Lagos, January 14\textsuperscript{th} 2011).
\textsuperscript{322} Interview with Olumobi
According to some MFM members who preferred anonymity, Aminu’s exit from the MFM was a carefully planned event. They came to this conclusion based on the fact that the first site of his Church at Nkumah Circle had been duly secured prior to his exit. Moreover, the fact that he lured away a majority of the MFM members from both the Madina and Dansoman branches meant that it was a well-calculated move to start his own ministry.

6.5.2 Enoch Aminu Ministries

Located at Kisseiman on Achimota-Legon road in Accra Ghana is a gigantic structure under construction (see appendix L). The front of the Church building which is designed with a sitting capacity of at least ten thousand worshippers is adorned with imposing poles flying the flags of different countries of the world. The passers-by do not need any prophet to tell them it is a Church with a vision for “the world”. In the basement of the building are decent and well-lit offices for Aminu, his associate Pastor; Salako John and other staff of the ministry. According to Aminu, the ministry which bears his name; “Enoch Aminu Ministries” with an appellation, “Pure Fire Ministry” began by divine inspiration on the 24th September 2000. He claimed that the divine instruction to commence the ministry came to him persistently from God, and hence, he had to obey.

Aminu is viewed by many as a prophet of God and one who is gifted in singing. It is believed that he often receives visions from God concerning the situations of people. More often than not, such revelations are said to have come to reality. The current president of Ghana, Atta Mills upon his assumption of office, held his thanksgiving service at Aminu’s Church. This is linked to the fact that Aminu has prophesied his victory prior to the election.

Within eleven years of her founding, the group claims to have founded other branches in other West African countries. These include Benin

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323 Interview with Aminu
324 Interview with John Salako, Pure Fire Ministry, Kisseiman on Achimota-Legon road (Accra, January 12th 2011). Salako is an associate of Aminu and also the resident Pastor at the Kisseiman branch of the Church
Republic, Burkina-Faso, Cote d’Ivoire, Liberia and Sierra Leone. A latest
development worth mentioning is the fact that, Aminu claimed that God is
sending him back to Nigeria to a virgin land to start His work. By a virgin
land Aminu meant that he is not siting his “Pure City” site on the Lagos
Ibadan highway which the MFM, the RCCG and other had occupied. Rather,
he claimed that God asked him to distance himself from that area to
somewhere else entirely different from that axis. According to Aminu, the
new location of his ministries has over 500 acres of land which he acquired
miraculously. In a similar fashion with his Accra Church, the entrance of
the new site on the Lagos-Epe way is flaunt with flag poles bearing the flags
of every major country in the world. I took time to count the poles and they
all totalled 102 as at January 2011.

It is important to briefly describe the worship and some features of the
Pure Fire Church founded by Aminu. Interestingly, the logo of the Church
bears some resemblance to the Mountain of Fire from which he had seceded.
In the logo of the MFM the flames of fire are drawn to rest on the mountain.
However in that of Aminu, the flames of fire are drawn to rest on the Bible.
The prayer pattern in terms of repeating prayer words after the leader and the
militant words spoken are just the replica of the MFM. The MFM slogan
“Die by Fire” is also the same in Pure Fire.

A major difference however, is the issue of members’ dressing. Aminu’s
Pure Fire Church seems to have added a ‘social’ dimension which is not in
the MFM. I saw many of the ladies dressed in trousers with hair un-covered
in the worship service. These are practices which the MFM tags as
worldliness. Another striking difference is in the type of music and musical
instruments. In the MFM, drums are regarded as unacceptable to God. The
prohibition on the use of drums, whether modern or indigenous is a direct
instruction from the G.O. who is believed to have revealed the mind of God
on the matter. However, in Pure Fire Ministry, drums are used largely during
praise worship. In addition, different contemporary music types are used in
praising God. If asked to describe Pure Fire in relation to MFM, I would say
that the Pure Fire is like a modernised MFM. From this description it is
obvious that Aminu copied and somewhat improved on many of the

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325 *Word of Fire*: A Weekly Newsletter of Enoch Aminu Ministries, Vol. 11: No. 003, 16th
January 2011, 1.
326 Interview with Aminu.
teachings and practices of the MFM; this is a claim he and his members may be unwilling to admit.

There is no doubt that Pure Fire Ministry remains a Church which has made its impact on the sand of religious history in Ghana. In the investigations by this writer, it was discovered that a majority of Aminu’s members are Ghanaians. The Church is indeed a force to reckon with in the league of Pentecostal Churches in Ghana. The Church meets Sundays from 7:30 to 10:30am for Sunday worship; Tuesdays from 5:30 to 7:30pm for Power in the Word; Fridays from 5:30 to 7:30pm for Miracle service and on the first Saturday of every month from 8:00am to 12 noon for Break through and anointing service. In rounding up the discussion on Aminu, it should be mentioned that many books have been authored by him. Some of his titles include, Principles of Prosperity, Power of Prosperity, Total Deliverance, Pillars of Prosperity, and so on. The official website of the Church is purefiremiraclesministries.org.

6.6 Transnationalisation

While bearing in mind our working definition of transnationalisation as a phenomenon in which elements that have developed in one nation or the other are brought to other nations where they have to “settle” in one way or the other, we will now discuss the issue of transnationalisation in Ghana. In the discussions here, we shall investigate the seven aspects on transnationalisation which were also studied in chapter five in the discussions on transnationalisation in Ghana. We do well to remind ourselves that these aspects are 1. Causes and goals of transnationalisation; 2. Organisational patterns; 3. Worldview in transnationalisation; 4. Spiritual matters; 5. Teachings and practices; 6. Relationships and Transnationalisation; 7. The Media. We now focus attention on the discussions of these aspects based on the field work in Ghana.

6.6.1 Causes and Goal(s) of Transnationalisation

We noted earlier that the MFM of Ghana started in 1995. Around that time, some Ghanaians attended the MFM Church in Lagos and the G.O. thought it wise to organise them to constitute an MFM Church in Ghana. See Pure Fire Ministry Church Flyer, publicising the Church. Interview with the R.O., Emi Olukoya, MFM Headquarters, Madina, January 8, 2012.
The MFM believes that she has been divinely and strategically positioned by God for an end-time apostolic revival of Global Christianity. Fired with this passion of the Great Commission, the group continues to replicate her version of Pentecostal Christianity. In our models of causative factors for transnationalisation discussed in chapter five, we identified the possibilities of demands by immigrants, missiological pursuits by the leadership and the workings of the divine. In the case of the Ghana Church, the closest to what incepted the group was the mission drive of the MFM Lagos leadership. The goal was to ensure that the Church was brought nearer to the people.

Again, in seeking to understand the phenomenon further, I believe that as at 1995, the leadership of the MFM was aware that other Nigerian Pentecostal Churches such as the Deeper Christian Life Bible Church and the Redeemed Christian Church of God were already having their presence in Ghana. Hence, the ingenuity of the G.O. to start an MFM Church in Ghana may not preclude again, the question for a similar expansion like the other Pentecostal groups in Nigeria. Howbeit, what seems obvious here is the fact that the Nigerian leadership took the initiative. Following such an initiative, through what had been earlier described as “transnationalisation from below” in chapter five, some Nigerian immigrants in Ghana along with the Ghanaians collaborated with the Nigerian leadership towards the entrenchment of the group in Ghana.

6.6.2 Targeted Groups and Patterns of Organisation

We noted in chapter 5 that Nigerians formed the primary targets of the MFM in the Netherlands. However, in Ghana, from the formation of the Church by the Nigerian leadership, the target was first Ghanaians and then immigrant Nigerians in Ghana. It goes without saying that the Nigerian MFM has achieved great success in attracting the Ghanaians to her fold. It is such that, the Ghanaians are generally more in number than the Nigerians and also more visible in the leadership of the MFM in that region. In the discussion on worldview which shall soon follow, I will account for the similarity in worldviews which arguably, has assisted in the attraction of the Ghanaians to the MFM.

In terms of group organisation of the MFM members in Ghana, there is no doubt that the African roots shared by both Nigerians and the Ghanaians, has made cultural assimilation not only feasible, but a reality. Both Nigeria and Ghana have had a very long history of relationships. Many features of
Africaness are shared by the two groups. Some of these include many dimensions of culture, many aspects of worldview and some socio-economic and political challenges. Therefore, with the long relationship between the two countries, and all the commonalities enumerated above and others, the MFM was able to find much acceptance in Ghana among the natives.

The organisation of human and material infrastructures is perhaps also important in the discussions of the organisation of the MFM in Ghana. The leadership structure in the region has the R.O. as the head, next to him is the assembly pastor of the headquarter Church, then other pastors in the headquarters (of Ghana) next are the pastors of other branches in the region and last in the order are the other ministers and workers. Second are physical structures. Since his assumption of office as the R.O. in 2005, Emi Olukoya has led the region to embark on the construction of a massive edifice at the headquarters which if completed, it is claimed would be able to sit at least 10,000 people. Largely in Africa, a group that continues to rent spaces for her operations is not considered serious or reliable; this also applies very much to Churches. Many of the MFM members and leaders believe that if the auditorium is completed, MFM would be one of the leading Churches in Ghana.

6.6.3 Worldview in Transnationalisation

It was noted in chapter 5 and elsewhere in this study that the MFM is avowed to the belief in the reality of the operation of malevolent spirits and seeks to contend with such wicked spirits in warfare prayers. The aim is to realise absolute deliverance. It is this worldview which the group also transnationalised to Ghana. From participant observations, several Ghanaians feel at home with this worldview of the MFM. Many Ghanaians, like their Nigerian counterparts, largely believe in the world of spirits and the operation of malevolent spirits. Paul Gifford has rightly observed that for most Christians in Ghana, witches and Satan constitute a reality. This does not mean that in other areas of the world, these factors are inconsequential; rather, the opinion expressed by Gifford which is based on his vast experiences and participant observations in Africa is that, the Ghanaians like many other West Africans lay too much emphasis on the issues of witchcraft and Satan

This writer believes that it is this reality which largely makes the Ghanaian members to easily imbibe the deliverance theology of the MFM, hence, the cause of the popularity of the group and the influx of the Ghanaians. Many Ghanaians with whom I interacted, who preferred to be anonymous, expressed delight with the MFM as a group which understands the spiritual plights of Africans and adequately provides a way of dealing with it in the spirit through their militant prayers. Many claimed that through the MFM, spiritual problems relating to their family foundations, ancestral curses and witchcraft activities, continue to be adequately dealt with and kept in subjection through the repeated deliverance prayers.

6.6.4 Spiritual Matters in Transnationalisation

For the avoidance of repetitions, it suffices to say here that the major spiritual matter which is transnationalised by the MFM to Ghana is the matter of warfare prayers. It seems to me that whether it is in the Netherlands or Ghana (particularly in Ghana), the soft spot of attention for the MFM is simply the issue of prayers. Spirituality in the issue of transnationalisation cannot be divorced from the issues of unpalatable and unfavourable economic and socio-political experiences of many countries of West Africa (indeed if not all). The situation in that region today is such that due to the menace of insecurity, economic instability, devaluation of local currencies and the public disrespect for the rules of law; many persons have resorted to prayer as a panacea to the challenges being encountered. Providentially, it is in this matter that the MFM claims to have a divine mandate. Whether it is in the MFM weekly prayer meetings, or the monthly Power Must Change Hands programme which are all usually characterised by prayers, the members continue to be fascinated by the MFM’s version of prayers which the group transnationalised to Ghana.

6.6.5 Teachings and Practices in Transnationalisation

As noted concerning the MFM of the Netherlands, the teachings and practices of the MFM are also transnationalised to Ghana. The Lagos MFM headquarters provides the Ghana mission with doctrinal materials, books, tapes of the G.O., souvenirs of the MFM and all other things relating to the teachings and practices of the group. This is largely to ensure unity of purpose and a synergy of activities within the group and between the MFM of Ghana and that of her other transnationalised Churches. Essentially, I
believe the headquarters seeks to replicate her activities in all her branches worldwide. Through the provision of leadership and materials for the group, it is doubtless that the MFM headquarters in Nigeria largely provides control for the group. Based on personal observations, whether it is the MFM of Nigeria, the Netherlands or Ghana, there are no differences in doctrinal beliefs, teachings or practices within the group.

6.6.6 Relationships in Transnationalisation

The Ghana MFM has and maintains a strong relationship with the Nigerian headquarter of the Church. From the beginning of the group in Ghana, starting with Enoch Aminu, the MFM leadership in Nigeria has continued to send Pastors. All the three regional overseers up till 2012 in Ghana were sent from Nigeria. In addition, efforts have been made to train many other persons, particularly Ghanaians as Pastors and deliverance ministers. According to Olukoya, there are at least 40 pastors and ministers working under him in the region. All these pastors and other ministers received their training from Nigeria.

Another dimension in the issue of relationships relates to the networks which exist in the Ghana MFM. It was noted in our discussion on the MFM in the Netherlands that the group rarely associates with other non-MFM Churches, this is also true with the Ghana MFM. It was noted earlier in the historical sketch of the MFM in Ghana that some issues had brought some ill-feelings between the group and other Pentecostal groups in Ghana. Coupled with this is the non-associative stance of the group. Hence, at present, the MFM has limited ecumenical relationships with other Churches in Ghana.

6.6.7 The Media in Transnationalisation

We noted in the discussions in chapter five that the media plays a significant role in the transnationalisation of the MFM. Through this avenue the various teachings, beliefs, imageries, practices, etc., of the MFM are transnationalised. During my field work in Ghana, it was fascinating to see at the Ghana region one headquarters in Madina a well-stocked shop of the MFM. This shop is primarily used to house and sell various MFM media products- tapes, visuals, audio-visuals, books, stickers, emblems, souvenirs,

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330 Interview with Emi Olukoya
etc. This is a common feature in many MFM Churches, particularly, in regional headquarters.

What is new in relation to our discussion on the media in transnationalisation is the issue of the commercial vitality of these media products. An error one could commit is to think that these products are for charity or that they are simply given at give-away prices. As one observes the commercial nature of some of the media products, such as those of the MFM, one would agree with Asonzeh Ukah that religion is a commodity which can be exchanged for money.\footnote{Asonzeh F-K Ukah, “The Local and the Global in the Media and Material Culture of Nigerian Pentecostalism” in Laurent Fourchard, Adre Mary and Rene Otayek (eds) \textit{Entreprises religieuses transnationales en Afrique de l’Ouest} (Karthala: IFRA, 2005), 312.} We must be quick to clarify that the possibility of religion generating money is different from commercialising religion. I believe that the MFM is not commercialising religion. However, it is clear that through her media materials, whether books, CDs or VCDs, money is generated. Therefore, purposes which the media serves in transnationalisation may be well beyond the dissemination of group culture, models and dynamics.

6.7 Leadership Roles

In chapter five of this study, we investigated the issues of transnationalisation and the roles of leaders in transnationalisation of the MFM in the Netherlands. In this sixth chapter, the same eight issues are also investigated in the context of Ghana. The views of the respondents are also presented in a blended form as the representative opinion of the people on their understanding of the roles of leadership in the MFM transnational efforts in Ghana. Like in the case of the fifth chapter, after each of the issues was discussed, I made some remarks.

6.7.1 Leadership Styles

Many of the respondents who were MFM members in Ghana were quick to stress that their leaders exhibit a form of participatory leadership style. According to Ansah, prior to arriving at any major decision, the R.O. first deliberates with the other pastors and workers in the region.\footnote{Interview with Ansah.} Perhaps in a sort of confirmation of Ansah’s claim; the Acting R.O. who was posted to Ghana from Kenya, Sylvester Etufor requested to see all the Church workers
for deliberation. Etufor who arrived Ghana on Saturday 7th January, 2012 to lead the region for a period of one month said in a Sunday service, “Please I need to see all the Pastors and Church workers. I have many programmes slated for this month, but I need to speak with the Pastors first”.333 Could this be what Ansah describes as participatory leadership? Does participatory leadership start and end with a leader meeting with other leaders under him or her?

Bisi Adelowo who is a Nigerian and a member of the Dawhenya branch of the MFM in Region One since 2005, described the MFM leaders as “not forceful” when asked about their leadership styles. She was quick to add that, it is the servant style of leadership of the R.O. which has assisted him in leading the people to build the multi-million cedi mega Church which is under construction.334

Therefore, it appears that the MFM members in Ghana believe that all their leaders, whether pastors or other ministers, largely exhibit two styles of leadership; participatory and servant approaches to leadership. When we consider the fact that the Ghana MFM leaders take directives from the world headquarters in Nigeria, it becomes apparent that the styles enumerated above would be exhibited within the ambient of instructions passed down from the headquarters. Hence, the participative leadership may actually simply be that which does not make decisions or conclusions different from the world headquarters’ decisions.

6.7.2 Leadership Roles in Motivation

How does the leadership in the Ghana MFM motivate her members for continuous participation, commitment and allegiance? From the enquiries, the leaders do so as they prove themselves relevant in meeting the needs of the people. In terms of spirituality, they meet needs through the various programmes, the special prayer sessions, deliverance sessions and the counselling opportunities provided by the Church.335 In addition, Akinyemi the Church administrator informed that many of the Pastors who work on

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333 Pastor Sylvester Etufor, in an announcement made at the end of the service held at the MFM headquarters in Madina (Accra, on January 8th, 2012).
334 Interview with Bisi Adelowo, MFM Headquarters, Madina (Accra, January 7th 2012). Adelowo a Nigerian woman and a trader, has been a member of the MFM since 2005.
335 Interview with Pastor Samuel Nartey, MFM Region One Headquarters, Madina (Accra, January 13th, 2011).
part time basis also receive stipends. He was however unwilling to mention the amount being paid.\textsuperscript{336} It is not uncommon for Churches and para-church organisations in Africa to be discreet with financial information.

However, from an anonymous source, it was gathered that the Pastors in this category are each paid between one-hundred and fifty (150) to two-hundred (200) Ghana Cedi (between 15,000 to 20,000 Naira or between 75 and 90 Euros) per month. From the investigations, it was gathered that financial obligations in terms of payments of salaries and stipends, construction of the on-going building project and the financing of the programmes of the group in Ghana, are all solely borne by the Ghana MFM Church. It was also gathered that the MFM of Ghana does not remit any money to the Nigerian headquarter.

Akinyemi who doubles up as the secretary to the welfare committee of the Church informed that the MFM helps her members who are in need. However, the condition is that such a member must be one who is committed to the group. The needs of such an indigent person would be brought to the fore through his or her House Fellowship leader.\textsuperscript{337} During a visit to the Ghana MFM, I met a Nigerian student who was studying for his masters at the University of Legon. This young man was stranded. He claimed to have been a member of the Ghana MFM for about a year. He wanted to return to Nigeria for holiday, but was short of cash, this made him to resort to seeking help from the MFM Church. The resources on me during the research were meagre, so I could do nothing financially to help. I left him still desperately attempting to raise support from the group. Perhaps, what complicated his plight was the fact that he was relatively new in the group and not a member of any house fellowship. This raises the question of who should a Church help. Is it the regular members alone? Can non-regular members also be helped? Or, is it anyone in need of help? It is certain that to these questions, there may never be a unified answer.

The MFM leadership also offers assistance to bereaved families who are members of the group. If the deceased person was a member of the group, Akinyemi informed that the Church takes care of the coffin and the transportation to the deceased person’s hometown for burial. This according to him is often very expensive.\textsuperscript{338} In Africa, traditional burial rites are held

\textsuperscript{336} Interview with Akinyemi.
\textsuperscript{337} Ibid
\textsuperscript{338} Ibid
important. This is why the corpse cannot just be buried anywhere. A preferred site for burial is usually the hometown of the deceased.

Furthermore, a socio-cultural need which the MFM leadership meets among her members as observed by this researcher is the interpretation of the services into the common language of the people. In the Ghana Church, there is an average of three or four different languages. The most popular of these is the “Twi”, hence the service proceedings, particularly the preaching are interpreted into this language. All these ways by which needs are met continue to serve as motivations to the members no to rescind in their commitment to the Church and her activities. In one of the meetings, an elderly illiterate Ghanaian woman gave a testimony of God’s faithfulness over her household. One interesting thing about this woman is that she stays about 30 kilometres away from the Church, and yet, she is very active and participates regularly. It is obvious that the woman continues to find motivation to attend the Church based on the various ways through which the Church continues to meet her needs, particularly, in the language which she understands.

Furthermore, a visible way through which the leadership motivates participation in the activities of the group in Ghana is her method of welcoming visitors. Such visitors are first recognised in the service and given a visitor’s card each. They are asked to fill in their bio-data and contact information in the card and then submit to the ushers. After the service, the visitors’ coordinator meets with them and welcomes them warmly to the Church. According to Nartey Ofori, it is through the contacts given by the guests that the Church keeps in touch with them following their departure. It is believed by the group that as they keep in touch with the visitors, they could be motivated to pay return visits to the Church, and perhaps, consequently end up as members as it has happened to some in the past.

Therefore, we may say that MFM leaders attempt to motivate participation within the group. However, could it be that certain leadership decisions, actions, inactions, reactions or otherwise can also serve as discouragements other than motivations? Although none of the members

339 Interview with Pastor Narrey Ofori, Medina MFM headquarters (Accra, 9th January, 2011). He is the minister that attends to guests.
340 Ibid.
admitted to being discouraged by the leadership, nevertheless, the possibility may not be entirely ruled out.

6.7.3 Leadership Roles in Worship

Here, I will discuss briefly major features in two of the worship services among the many which I attended in the MFM of Ghana. It is obvious that through their organisation of worship services, one is able to see the roles of the leaders in worship. The two services are namely, a Bible study session observed in January 2011 and the monthly “Power Must Change Hands programme” held in January 2012.

The Bible study service of Region One MFM Ghana is usually held on Tuesdays of every week. Like the pattern in many MFM Churches both in Nigeria and abroad, the turn-out for the Bible Study was low (between 30-50 people in Church where over three hundred attend on Sundays). The meeting began with an opening prayer by one of the leaders at about 6:05 pm on Tuesday 11th January, 2011. Following the prayer we sang the popular Christian hymn, “Rock of Ages Cleave for me”. One of the hall marks of the MFM is the love for hymn singing. Olukoya the G.O. who plays well an organ is an ardent lover of hymns. After the hymn, another worship leader came up and led in three prayer points. The first was “Anything in my life attacking the word of God, come out!” The second was “Every Satanic disconnection affecting my brain, scatter!” And the prayer point was, “Oh God arise and baptise me with understanding!” Each of these prayers were repeated after the leader and vigorously prayed over by the members. A common feature in the MFM is the short interjectory prayers which are often said between items in the worship service. The choir rendition then followed the prayers. The previous Sunday, the choir members were about 15, however, during the Bible Study on that day, only two choir members sang on the theme, “Right in the site of God”. The song was accompanied by a keyboard without drums.

After the choir’s rendition, the main programme for the day then commenced. The Bible study leader announced the day’s topic, “The Fires of God.” With his text from Zechariah 2:5, and allusions to other texts, he taught the group that each of the fires of God has a specific purpose and function. He identified some forms of fire enumerated in the Bible- fire of judgement, fire of the Holy Spirit, pillar of fire, and fire on the altar and so on. He admonished that the listeners should be baptised with the fire of the
Holy Spirit so as to carry the fire of God. The teaching session which was not interpreted into any native dialect of the people lasted about 50 minutes and was again followed by a series of prayers which lasted about 30 minutes. The prayers were interjected by singing. Two of the songs sang were, “Holy Ghost descend on me by Fire!” and “Holy Ghost recharge my life by Fire!” The prayer session was followed by the collection of offering which was accompanied by the singing of praise songs. The announcements followed the offering and then the prayer and benediction by the Assembly Pastor, Pare Bleze. Altogether, the Bible study lasted about two and a half hours.

The second service which I will describe briefly is the monthly programme “Power Must Change Hands” held at the MFM Region One headquarters Church in Madina, Accra on Saturday 7th January, 2012. The programme slated for 7:00am actually began at about 7:05 with about 350 people in attendance, most of whom came late for the service. It began with words of welcoming by the assembly Pastor and was soon followed by a series of confessional prayers which lasted for about an hour. The prayers were led by Pare Bleze, the assembly pastor. He read out each of the prayer points as the congregation repeated after him. The prayers focussed on victory in the year 2012. Some of the repeated prayers include, “This year, I will have unconquerable victory in Jesus name”, “My father, make me completely immune to any form of sicknesses and diseases”, “This year, my prayers shall provoke Angelic violence for my good in Jesus name” and so on. All these prayers were taken from the Power Must Change Hands Prayer Book 2010-2011 written by Olukoya.

After the prayers, Timi Victor the Music Director for the headquarter Church led in a session of praise songs which lasted for 30 minutes. The songs sang were a combination of languages- Twi, Ewe, Yoruba, Igbo and English. The praise session was followed by hymn singing; “Though my Everlasting Portion” and “Sweet Hour of Prayer.” It is significant to note that these songs which the MFM sings from the group’s customised hymnal are the popular hymns being sung in the Mainline Churches. Another brief session of prayer based on Psalms 91 was led by Jonathan Mensah, the Pastor of the Teshi MFM branch. The prayers were followed by two song renditions. The first was by a duet, titled, “I will lift up my eyes to the throne in heaven”. The second was a contextualised song titled, “Papa wey dey for heaven” simply meaning, “Father in heaven”. It was sung by the Choir which was clad in native attires. As usual, the songs were only accompanied by a
keyboard. However, it is significant to note that; the keyboard accompaniment was selected from the already programmed drum section of the instrument. This appears to me like an indirect use of drums by the group.

As the choir was rounding up her song, the Regional Overseer, Emi Olukoya emerged from his up-stairs office. Upon his arrival at about 9:30am, he took over the microphone and led the congregation in singing the theme song for the programme, “Power must change hands in my life, no matter what the devil may think”. The song was repeated several times before he entered into a brief time of prayers, preceding his sermon. He took his text from I Samuel 9:3-13 and announced his topic- “Anointing for the Right place at the Right time”. Among other things, Olukoya informed the people that it is a tragedy of life to be at the right place at the wrong time or to be at the wrong place at the right time. To avoid such a tragedy, he stressed the need for the anointing for being at the right place at the right time. With scriptural allusions, he cited examples of biblical figures who were at the right places at the right times. He further identified the blessings of being at the right places at the right times. One of such blessings is that the individual will possess his or her possessions. He ended his sermon by itemising 7 prayer points which were said by the congregation. These include:

1. Wasters of time, energy and resources in my life, be wasted by fire!
2. My expectations this year shall not be cut off
3. Oh Lord arise and connect me to the people of my destiny
4. Oh Lord open my eyes to see the places of my celebration
5. Any personality occupying my sure place, your time is up, be uprooted by fire!
6. Oh Lord arise, overturn and make it my turn to sit on the throne
7. Chariots of fire, arise and take me to the right place at the right time this year

The prayers above were repeated in high voices and vigorously with hand gesticulations by the members. After the prayers, the R.O. briefly made an altar call to persons who had not accepted Christ on the need to do so. In response, one young man raised his hand indicating a willingness to accept Christ. Altogether, the R.O. spent about two hours. The sermon was followed

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by the collection of offering. Three offerings were collected in that particular service. The first was the regular tithes and offering; in specially designed purses. The second was the collection for the ongoing building project and the third was the collection for the needy. The R.O. said the prayers over the collections, as he prophetically unleashed the blessings of God upon the givers. After the prayers, the assembly Pastor, Pare Bleze gave the announcements and welcomed the first timers or visitors into the meeting. This was followed by the recognition of the members of the various branches who were in attendance. The R.O. then came forward to say the prayer and benediction. The programme lasted about four and a half hours.

Thus, from all the above narratives, on the issue of leadership and worship, the participant is quick to note that the leaders largely share different aspects of the items in the worship. Although there are no printed worship outlines or bulletins to follow, which perhaps keeps the worshippers in “the dark”, nevertheless, the leaders are aware of what comes up next as each of them proceeded to lead. Largely in an average worship session of the MFM, one notes the roles of leaders in disseminating the doctrines, practices, ideals and peculiarities of the MFM among the worshippers. Each of the MFM worship service is characterised by prayers. These prayers are said repetitively with tones of command and with an un-alloyed vigour as they gesticulate their words. For example when they say a prayer like “Witchcraft arrows back to the sender”, you see the members waving their hands vigorously backwards as though wading off something in the air.

Worship in an African Pentecostal Church is often vibrant in nature. There are usually no dull moments. Choruses are sung with few hymns (if any) and prayers are demonstratively said aloud. More often than not, the services are noisy as members worship in the liberty of the Spirit. In all of these, the leaders have shared roles as they lead the people to worship God.

6.7.4 Leadership Roles in the Use of Spiritual Gifts

“Oh our Pastor is a man of vision and foresight. It was his visionary leadership and foresight that brought about the ongoing building project of the mission”. These were the words which exhumed out of the mouth of Bola Animashaun on the question which relates to the gifts of the MFM leadership in Ghana. Her comments relate to her observations in the

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342 Interview with Bola Animashaun
activities of Emi Olukoya. Vision is regarded as an ability to see beyond the “obvious”. It is a kind of mental picture of what the future looks like or what is expected in the future.\(^{343}\) It becomes easier for members to follow when they observe that a leader is visionary and focused. Ansah was emphatic as he itemised prophecy, teaching and deliverance as the gifts of the Regional Overseer of the MFM in Ghana.\(^{344}\)

According to Doris Kpobi, many of the MFM leaders appear to possess the gift of exorcism and words of knowledge.\(^{345}\) The former relates to expelling unwanted spirits from a person or thing (in the MFM, inanimate things can also be possessed). It had been noted in the third chapter of the study that the MFM is a ministry with focus on deliverance, hence, every of her Pastors are specially trained in the technicalities of spiritual deliverance. The other gift identified by Kpobi relates to the idea of receiving divine revelations concerning a person or certain matters. According to Pare Bleze, the Assembly Pastor of the MFM Madina headquarters, apart from the gift of exorcism, another dominant gift of many of the MFM leaders is the gift of teaching; the ability to present the word of God clearly to the listeners.\(^{346}\) For Naomi Kuma who has been with the MFM since 2002, the leaders appear to have the gift of leadership or the ability to lead others.\(^{347}\) According to Tayo Aremu, the Pastor of one of the leading Baptist Churches in Ghana, the MFM leaders seems to possess the gift of deliverance and the grace for prayers. He came to this conclusion based on a previous MFM meeting which he claimed to have attended a few years ago.\(^{348}\) In a similar perspective, Zachaeus Kayode Solomon a Baptist who had visited the MFM during some of her programmes in the past was specific as he noted that the MFM leaders exhibit the gift of deliverance.\(^{349}\)


\(^{344}\) Interview with Ansah.

\(^{345}\) Interview with Doris Kpobi, MFM Region One Headquarters, Madina (Accra, January 8\(^{\text{th}}\) 2012). Kpobi is a member of the MFM.

\(^{346}\) Interview with Pare Bleze, MFM Headquarters Madina (Accra, January 13\(^{\text{th}}\) 2011). Bleze a Ghanaian is the Assembly Pastor of the MFM Headquarters. He stands in for the R.O. in his absence.

\(^{347}\) Interview with Naomi Kuma, MFM Madina Headquarters (Accra, 13\(^{\text{th}}\) January, 2011).

\(^{348}\) Interview with Rev. Tayo Aremu, MarkHayford Memorial Baptist Church (Accra Ghana, 10\(^{\text{th}}\) January, 2012). Aremu is the Pastor of the Church.

\(^{349}\) Interview with Zachaeus Kayode Solomon (Accra, 12 January, 2012).
From the interactions with the members and non-members, a vast majority further identified deliverance, ability to pray prayers of faith, discernment of spirits, words of knowledge, words of wisdom and ability to lead well as the major spiritual gifts of the leaders. Their comments could be said to have emanated from their various experiences or observations in the MFM programmes. In each of the meetings, the leaders appear to lead with an aura of someone possessing ‘something’ extra-ordinary; could it be that these are the ‘gifts’ the members have tried to itemise? On the issue of spiritual gifts, some of the leaders were of the opinion that it is from the G.O. that these gifts flow down to other leaders of the group.350 Here, perhaps they meant that the spiritual gifts of the G.O. have some effects on the other leaders of the group and not necessarily meaning that it is the G.O. that gives the gifts to the people.

Therefore, on the issue of spiritual gifts of MFM leaders in Ghana, it appears that the members of the Church are not in doubt on whether or not the leaders exhibit gifts. Although the types of gifts enumerated by individuals differ, nevertheless, it is generally agreed that there are one or more gifts. The issue here is not just an identification of the gifts but the fact that the members believe that in religio-social ways, these gifts are a source of blessings to their lives. It is for this main reason that such members continue to patronise such leaders in order to make their lives better in whatever ways they feel it is applicable.

6.7.5 Leadership and Gender

Traditional African culture seems to have pejorative stance towards women; however, Christianity and western civilisation have positively contributed towards elevating the position of the African woman. In many religious and non-religious sectors of the African societies in contemporary times, one is quick to see women in active roles. In the public sector, many women have risen to the position of Chief Executive Officers, and such other top managerial positions.

In the MFM of Ghana, women are given some forms of opportunities for leadership participation. This is visible in areas such as the choir, the

350 Interview with Kayode Segun, MFM Region One Headquarters, Madina (Accra, January 11th 2011). Segun was the Acting R.O. for the region for the month of January 2011. He acted in that position throughout the month of January 2011 during the periodic pulpit rotation of the MFM pastors.
ushering unit, intercessory unit, visitation committee, welfare committee, counselling unit, the evangelism unit and others. One important area, in which this writer saw many women involved, was the teaching unit of the Church. Among the eight Sunday school classes of the Madina MFM Church, about half of such classes were taught by the women. It is also of interest to note that at the Teshi branch of the MFM Church, the assistant Pastor is a female. Also, in the Ho branch of the Church, as at January 2012, the substantive pastor was a woman by the name Comfort Ewohoho. Nevertheless, on the proximities of a broader view, when the ratios are compared, I believe strongly that the MFM of Ghana is still somewhat biased against the women. Although the women are more in number, yet their roles are limited. For example, in the Madina Headquarter Church in Accra, where there are no fewer than twelve to fifteen Pastors, as at January 2012, there was no singular female Pastor in the Church.

There is no doubt that certain African cultural perspectives about women also contribute to the limitedness of the roles of women in the MFM Church. However, in the matters of faith, in Gal. 3:28, according to Paul, in Christ, there is no male or female, but all are one. Therefore, while it is true that we must respect the variances nature has placed upon man and woman, nevertheless, in the matters of the faith, gender should not deprive any roles or functions.

6.7.6 Leadership Roles in the Exercise of Power and Authority

During the researcher’s visit to the MFM regional headquarters in Ghana in January of 2011, an incident occurred which attracted a form of discipline. In that month, Emi Olukoya the R.O. had left for Nigeria on the pulpit rotation programme to Otta in Ogun State in Nigeria where he was posted. However, rumours reached him that one of the Music leaders had housed his fiancée to whom he was not yet married. Upon hearing this, the R.O. directed that the leader be suspended immediately pending further investigations. A letter of suspension was then issued to him. The investigations revealed that the brother was innocent, but was however careless in the way he handled the issue which gave room for suspicion. For his carelessness, he was suspended for a month between January and February of 2011 after which he

351 Ibid.
352 The MFM does not have any document which prohibit females pastorate, however, from their practices, not many women serve as Pastors.
was re-instated.\textsuperscript{353} During my visit back to the Church in 2012, I interacted with the brother and he informed me that the whole matter had been fully settled.

Another case which warranted a form of discipline according to a member who preferred to be anonymous was the case of a Pastor in the Ghana MFM who was rude to the R.O. and who participated in some forms of anarchy against his leadership. The fellow was suspended for at least three months in 2011. Of recent, towards the end of 2011, he was repentant and wrote a letter of apology to the R.O.. He has been re-instated and the fellow was also at the January 2012 “Power Must Change Hands” service.

Thus, from the two instances above, it is obvious that the MFM leadership in Ghana continues to maintain sanity and order within the group through her disciplinary actions. According to Ansah, it is the R.O. who usually stipulates the disciplinary measures to be taken on offenders in the headquarter Church. In other branches, the pastors specify to offenders certain disciplinary measures. However, such actions are often reported to the R.O..\textsuperscript{354} The goal as observed by this writer is to restore back the erring member into continuous fellowship with God and other brethren.\textsuperscript{355} However, the situation in which one leader decides what punishment is to be meted out to an offender appears subjective. Perhaps guidelines on the matters of discipline could be drawn up to serve as guide in such matters.

6.7.7 \textit{Leadership Roles in Conflict Resolution}

The Ghana MFM Church has had to deal with one or more major conflicts in the history of her seventeen years of existence. The first major conflict was that which led to the secession of Enoch Aminu in 2000. The MFM headquarters responded to this conflict by bringing other leaders to replace Aminu. Furthermore, the MFM gave more attention to the Ghana Mission.\textsuperscript{356} It was these timely responses that made the MFM to continue to survive and witness expansion till date in Ghana.

\textsuperscript{353} Interview with Victor Timi, MFM Headquarters, Madina (Accra, January 8\textsuperscript{th}, 2011). Timi is the music director of the MFM headquarter Church.
\textsuperscript{354} Interview with Kofi Joseph Ansah.
\textsuperscript{355} Both at the Nigerian headquarter and other MFM braches, it is difficult to come across documents which specify disciplinary measures for offences by members. It appears that each case is judged and decided on its own gravity.
\textsuperscript{356} Interview with Olumobi.
Under the current R.O., Emi Olukoya, some conflicts have also happened, however, not with the same magnitude or cessation consequence as that of Aminu. A major one had to do with the building committee members in charge of the ongoing headquarter building project. According to Ansah, the R.O. had trusted so much in the capability and integrity of the members of the committee. Soon, the committee began to inflate prices and siphoning money, thus impeding the growth of the work. This corrupt practice made the R.O. to take decisive measures against the committee. In her disgruntled state, the disbanded committee then wrote series of letters to the G.O. in Lagos, falsely accusing the R.O. of allegation he never committed. The G.O. had to set up a panel to investigate the allegations, and the R.O. was exonerated of all their allegations. In these instances of conflict resolution in the MFM of Ghana, it was through the display of maturity and patience that the leadership from Nigeria resolved the conflicts which would have divided the group. The importance of the MFM of Nigeria in terms of conflict resolution in other MFM Churches worldwide, including that of Ghana, is that of intervening to broker peace in times of crises. The goal is to ensure that the work does not stop.

6.7.8 Leadership Roles in Raising and Disbursing Funds

As it was noted in the previous chapter, MFM members in Ghana are responsible for giving to support the work. Funds are primarily raised through the tithes and offerings of the members. When there is an ongoing building project, as is the case with the MFM Region One Madina headquarters, the members are requested to contribute some extra funds towards such projects. In one of the MFM meetings at the Madina headquarters in January of 2012, the Regional Overseer, solicited for donations other than the tithes and offerings from the members. The purpose was to support the ongoing mega building construction of the group.

From the investigations, funds raised in Ghana are not sent to the Nigerian international headquarter Church. Rather, such funds are used to pay salaries or stipends to the MFM staff in Ghana. In addition, such funds are used for publicity of periodic programmes and to also run the utilities of the group.

357 Interview with Pastor Ansah.
358 Personal observations and an interview with Pastor Ansah.
6.8 Conclusion

Chapter six above gave a report of the field work of the research which was conducted in the Ghana MFM in August (2011; preliminary survey), January 2011 and January 2012 respectively. All the phenomena narrated or described above were personally observed by the researcher. Similar aspects and issues on transnationalisation and leadership which were investigated in the Netherlands were also investigated in Ghana. The purpose of the similarity of issues investigated is to aid in a balanced comparison in the next chapter in this study.

From the discussions on the seven aspects on transnationalisation, it was revealed that the initiative for the start of the Ghana MFM was by the Nigerian leadership. The goal was to provide an MFM Church within the reach of the Ghanaians and Nigerian immigrants in Ghana. The similarity in African roots between Nigerians and Ghanaians and the long mutual relationships which had existed between the two countries largely aided the acceptance and assimilation of the worldviews of the MFM by the Ghanaians. The major spiritual matters which the MFM transnationalised to Ghana relates to worship, warfare prayers and deliverance. The teachings and practices of the MFM largely relate to her worldview on evil. These teachings primarily relate to the concept of evil, how to be delivered and the role of warfare prayers in deliverance. It was observed that the MFM of Ghana maintains close relationship with the Nigerian headquarter. Due to this relationship, all the programmes obtainable in Nigeria are replicated in Ghana MFM. Another dimension of the relationship is that the Nigerian headquarter provides training for the MFM leaders in Ghana. All the MFM Churches in Ghana also have a network of relationship with each other. However, the MFM of Ghana has not been involved in any ecumenical associations in the country. We noted also in the discussions on transnationalisation that media productions of the MFM from both Nigeria and Ghana, have aided in the transnationalisation of the group. Visual and audio-visual materials on the MFM often stream into Ghana from Nigeria. In addition, at a point in time, the Ghana MFM was broadcasting her sermons on a local radio station in Ghana. All these efforts through the use of the media and the Internet further aided the work in no small ways.

In our discussions on leadership, eight variables were examined. These related to styles, spiritual gifts, worship, motivation, discipline, gender issues, conflict resolution and finance. In the report on each variable, the
dominant opinions of the respondents were given preference in the synchronisation of the responses. It should be added that, there were a handful of people whose responses aided in the work, but whose names are not documented for fears best known to them. Their desires for anonymity were respected by this researcher. Perhaps, the “MFM culture” is that which does not welcome criticism since the group believes that she is acting under divine inspiration.

In sum the findings on leadership include the following, the major leadership styles, which many of the respondents identified as dominant in the MFM of Ghana was the participatory style of leadership. Here as the name implies, they simply mean that their leaders involve them in decision making. On the issue of motivation, it was discovered that the leadership motivates the members in three distinct ways- spiritually, socio-economically and culturally. Furthermore, concerning the matter of worship, it was discovered that in all of the services of the Ghana MFM, there were no bulletins. Also, all of the services of the MFM were characterised by certain rituals concerning prayers as led by the leaders. The prayers were said in commanding tones, they were said with great vigour and frenzy gestures and they were all prayers of deliverance from either unwanted spirits or situations or enemies. The major spiritual gifts, manifested by the leaders as claimed by the members and sometimes observable, include, exorcism, words of wisdom, words of knowledge, ability to teach the word of God, foresight, and the ability to lead. The issue of leadership and gender revealed that in the MFM of Ghana, women appeared to be active participants in the activities of the Church. Some of them serve in the ushering unit, choir, teaching ministries, etc. It was also discovered that in Region One which claimed to have at least 13 branches, only one branch Ho with about 40 members as at 2012 had a female Pastor. It largely appears therefore that the MFM in Ghana is still gender biased with the men dominating the pastorate. On the matter of discipline in relation to the exercise of power and authority, it was gathered that the MFM leaders exercised power and authority as they maintained discipline within the group. Such disciplinary stipulations are usually at the discretions of the Regional Overseer. In the matter of conflict resolution, it was gathered that the MFM leaders largely mediate between two or more conflicting persons to foster peace and harmony within the group. The last issue investigated was finance. It was gathered that the funds used in the Ghana MFM are primarily raised by the MFM members of the
Church in Ghana. Such funds remain in Ghana for the use of the Church in her overall maintenance.

As earlier observed in the discussions in chapter five, certain connections or relationships exist between transnationalisation and Leadership. Here also in chapter six, we observe some relationships between leadership and transnationalisation. It was noted that there has been a long standing relationship between Nigerian and Ghanaian Pentecostalism. Leadership training from the former to the latter was a major part of this relationship. There is no doubt that the Pentecostal transnational relationships from Nigeria which had preceded the MFM, had helped in no small way to create some positive impressions on the hearts of many Ghanaians. Hence, when the MFM arrived, the group was accepted by the Ghanaian community as other similar groups had received warm receptions. Therefore, here we note the fact that previous Pentecostal transnational relations in Ghana aided the later transnationalisation of the MFM.

Also, one can observe from previous discussions on leadership and transnationalisation in Ghana that, when the leadership is efficient, transnationalisation is strong. However, the reverse is also true in a case in which the leadership is weak and ineffective. Hence, we may say that the strength of leadership determines the strength of the transnational network. In a related dimension, we noted in our discussion on the history of the MFM in Ghana that there was a major disintegration early in the life of the group. This problem led to the exit of Enoch Aminu and many other members. Some believe that the break was a major setback for the MFM of Ghana. Therefore, we may assert that the stability of leadership is also the stability of transnationalisation. In other words, leadership failure can bring about transnationalisation failure. In the next discussion in chapter seven, we shall make a comparative survey of Leadership and Transnationalisation in the MFM of the Netherlands and Ghana.
Chapter VII: Comparisons and Conclusions

7.0 Introduction

The first chapter presented an outline of this research and a general introduction to the main issues. In the second chapter, we surveyed literature on the two main subjects of Transnationalisation and Leadership. The literature discussed helped us to develop rasters and issues considered crucial for later discussions in the study. On the issue of transnationalisation, we developed seven aspects which helped us to understand better the phenomenon. Similarly, on leadership, eight issues were developed which were also seen as critical to understanding leadership in the MFM.

The third chapter discussed historical perspectives on Christianity in Nigeria and the MFM. In addition, in that chapter, in order to have a better understanding of the MFM, we discussed the major beliefs and practices of the group. In the fourth chapter, attention was given to a discussion on leadership roles in the MFM of Nigeria in relation to some selected leadership initiatives which have greatly helped to popularise the group in Nigeria. The fifth and sixth chapters concerned the case study of the MFM in the Netherlands and Ghana. We used the seven aspects and eight issues formulated in chapter two to investigate the issues of Transnationalisation and Leadership respectively. In this last chapter of the research, the writer discusses first a comparison of the processes of Transnationalisation in the Netherlands and Ghana. In addition, this chapter also makes a comparison of leadership roles in the development of the MFM Churches in the Netherlands and Ghana. The results are then summarised and followed by some concluding remarks.

7.1 Comparisons and Observations on Transnationalisation

We now compare and contrast the seven aspects on transnationalisation in the Netherlands and Ghana. The goal is to identify the areas in which these aspects are similar and the areas in which they are different. The seven aspects compared are 1. Causes and goals; 2. Target groups and Patterns of Organisations; 3. Worldview; 4. Spiritual matters; 5. Teachings and Practices; 6. Relationships; 7. The Media.
7.1.1 Causes and Goals of Transnationalisation

In our previous discussions in chapter 5, we noted that the quest for the birth of an MFM Church in the Netherlands came through some Nigerian immigrants who were former members of the MFM. In what had been described in chapter 5 as “transnationalisation from below”; both the immigrants and the Nigerian leadership then collaborated and established the MFM in the Netherlands. The goal was to have an MFM Church where these Nigerian members in diaspora would continue to experience the MFM’s model of Church experiences as they had it in Nigeria. In addition, it was aimed that the MFM members would continue to practice their faith in the diaspora as they participate in the activities of the MFM church. Because the aim was primarily the Nigerians, the group has not been able to fully assimilate into the Dutch culture.

On the other hand, the birth of the MFM Church in Ghana evolved through the initiative of the Nigerian leadership based on the mission drive from the headquarters. The various affinities and commonalities which had existed between the two countries, helped in the assimilation of the group into the Akan culture of Ghana. The goal in this case, was to provide an MFM Church for the Ghanaians who hitherto had been going to Nigeria to worship with the MFM before the founding of an MFM Church in Ghana. In addition, it was aimed that other migrant Nigerians would also participate in the church. Other than the causal factors identified above, an unstated goal of the quest for expansion may not be entirely absent in the transnationalisation efforts of the MFM.

In the issue of causes and aims of transnationalisation we must observe that despite the challenges of economy, culture, weather (like in the Netherlands) and operating in a new context, the MFM continues to negotiate global space in the Netherlands, Ghana and beyond.

7.1.2 Target Groups and Patterns of Organisation

When the MFM began in the Netherlands, the primary targets were Nigerian immigrants. However, over time, this target broadened to include the possibility of attracting other Africans and the White Dutch populace. We also noted in the discussions on the Netherlands, that the nationality of the pastor in a way relates to the dominant nationalities present in the church. With the Nigerians and other Africans, some measure of success has been
achieved in terms of attraction. However, not much success has been made with attracting the White Dutch people. Because the members are mostly Africans and particularly Nigerians, they appear to be bonded together by their customs, traditions and social relations. From this origin and their constituency of West African migrants, we can explain that the MFM Churches do play a role in finding social bonds between people who can understand each other, but do not play a role in the processes of adapting to the Dutch culture and social realities. Had it been that attention was given to the processes of such an adaptation, perhaps, this would have provided many opportunities for the group, such as finding better jobs for her members, finding better accommodation and so on.

On the other hand in Ghana, the MFM primarily targeted Ghanaians and Nigerian immigrants. Based on the African commonalities and the long existing relationships between the two countries, great success in terms of assimilation has been achieved by the Ghana MFM. Here we observe that the social bonds of the MFM have largely assisted in the adaptation of the group to the culture and context of the Ghanaians. These adaptations in this context have provided the Nigerian members of the MFM several opportunities such as jobs, housing and the likes.

In the discussion below on the worldviews of the MFM, it would be noted that the perceptions of the MFM and her African style of worship, already provide the society with a choice of participation. Thus, this choice largely determines the targeted audience. Individuals then make the choice to come or not depending on whether they feel at home with the group or not. Therefore, we may say that no matter whom the group targets or desires to come within its folds, it is the affinity or connections which people make with the group that may determine their participation.

7.1.3 Worldviews in Transnationalisation

Every community of persons has always one world view or the other. Worldviews of groups and individuals are connected to a variety of factors. Some of these include culture, background, upbringing, exposures, training, academics, etc. We have noted elsewhere that the worldview which characterises the operations of the MFM in Nigeria, is the Yoruba cosmology. From observations, this is the same worldview which the group has transnationalised to the Netherlands and Ghana. This worldview is that which attaches the activities of malevolent spirits to almost every unpleasant
occurrence in human life. It is a world of “spirits”. Esu (Satan or the devil) is believed in Yoruba to be the architect of human misfortunes and maladies. This cosmology has been decisive for the forms of worship that are practised in the MFM, as we shall see later.

How successfully have they entrenched this worldview in the minds of their members in these contexts? In the Netherlands, many Nigerians and Africans are undocumented persons; hence, their economic statuses have not changed considerably from what it was in Africa. So, it is believed that the economic misfortunes which they are experiencing in foreign lands are caused by Satan and other evil agents. Therefore, due to this economic mishap, these persons keep to the worldviews which they are used to; the worldviews of the MFM on the issue of the prevalence of evil. On the other hand, it is obvious that this worldview appears weird to some Dutch people, who do not believe in such a world of spirits, hence their non-participation in the group.

However, in Ghana, the worldview of the MFM is shared with many Ghanaians, hence their very involving participations. We noted that the similar African background and the contextual existential experiences, among other things all combine to facilitate a sharing of similar worldviews. All these provided certain bonding which enhanced assimilations within the Ghanaian context.

Therefore, we may note here that, the contexts where a similar worldview like that of the MFM is shared, as in the case of Ghana, the Church may encounter little or no challenge in its acceptance and assimilation within the society. In Ghana, we noted that the Yoruba cosmology of the MFM was not a big deal for the Akan to assimilate since their culture has proximities with the MFM worldview. However, in other contexts where such worldviews are not shared, such as the post-Christian context of the Netherlands, it may be a bit challenging or difficult for the group to be properly assimilated. Issues that could perhaps help assimilation in such contexts include social ministries in terms of assisting the less privileged of the society.

7.1.4 Spiritual Matters in Transnationalisation

There are a handful of spiritual matters in the issue of transnationalisation. Here we shall give attention to at least three. The first is
the issue of worship. Worship is taken as a very serious spiritual matter in the MFM of both the Netherlands and Ghana. Every element in the worship of the MFM is “spiritual”. For example, during information sharing (church announcements), it is common that the one making announcements starts and or ends with warfare prayer points. Whether it is in the Netherlands or Ghana, worship is similarly a spiritual issue.

Second is the issue of the teachings of the MFM. In 7.2.5 below, we shall elaborate more on this. However, it suffices here to say that, in the MFM, the selected teachings of the group are regarded as issues of importance to the spiritual growth of the group. Whether it is her teachings on deliverance, holiness and others, all these are seen as serious spiritual matters.

A third spiritual matter to be noted here relates to the communities themselves. Here, the members of the churches of the MFM hold as sacred their community belonging as they guide themselves against perceived compromise with worldliness. In this spiritual community bonding, the group seeks to maintain her spiritual identity as church with distinction.

Church worship, selected group teachings and the goal of spiritual integrity by a church are part of the dynamics of viability. However, in the matters of Christian spirituality, there are also other dimensions and areas to which churches can give attention to. The matters of Christian discipleship, Christian stewardship and Christian civic responsibilities for community development and a better society, are all possible additional enriching spiritual issues.

7.1.5  Teachings and Practices in Transnationalisation

The worldview of the MFM which is largely contextual is also instrumental in the formation of her major teachings in both the Netherlands and Ghana. The principal teaching of the MFM which she continues to transnationalise is the reality of demonic activities and the power of God to deliver the individual. This phenomenon is clearly demonstrated within the group through warfare prayers. Warfare prayers characterise the worship of the MFM and the aim is claimed to be the deliverance of persons in bondage. Therefore, it is this matter and practice of spiritual warfare that takes the central stage in the worship services of the group whether it is in Nigeria, the Netherlands, Ghana or elsewhere. Through her emphasis on deliverance, the
group presents a theological affirmation of God’s power to deliver from spiritual bondages.

There is no doubt that this major teaching of the MFM is a selective one. It is that which largely suites the African context in which the group emanated. The consciousness of the activities of malevolent spirits which this emphasis brings to limelight raises the challenge of fear in the minds of the members. Such fears are manifested in the suspicious ways by which members relate with each other and non-members of the group.

The cosmology of evil within the group is that which makes both animate and inanimate things the objects of evil suspicion. The dilemma here is that, as much as the MFM seeks to combat these wicked spirits, it raises on the other hand fears in the minds of many of the members. With such fears among the group and with outsiders, social relations are thus hindered instead of being strengthened. The dilemma here is that, the Church is expected to be a place of refuge from all manners of attacks, whether spiritual or physical. However, the teaching of the MFM increases the fear factor in members. It is for this fear that meals are seldom served in the MFM meetings. In Acts 2:42-47, the Bible presents the loving relationship which the believers had together. This relationship was characterised by sharing and caring for one another. Therefore, by her stress on the continuous attacks of bad spirits, the MFM seems to have less place for making the Church a house of a sharing community of believers.

Another crucial issue on this doctrinal selectivity or emphasis on the subject of evil as transnationalised by the MFM to the Netherlands and Ghana is that, it largely leaves untouched other important doctrinal teachings of the Bible. The selective teachings at present do not leave much space for the doctrine of Christ’s love for Sinners, God’s Grace, God’s Mercy, etc. It is important to note that in any selective teachings of the Bible, the gospel is usually not wholly presented. However, this accent on bad spirits and spiritual warfare does attract people with an African cosmology who live in a secularised culture in which social-economical evil is explained mainly in terms of bad forms of organisation or immoral behaviour.

There is no doubt that the MFM Pastors are exposed to one form of theological education or the other. We must admit that, until of recent, many Pentecostal groups had often viewed theology with suspicion. It was this
suspicion that delayed its start in many of such groups. The one-sidedness of worship and spirituality in the MFM will reflect the one-sidedness of its publications and also of the theological education it provides for future ministers and church members.

7.1.6 Relationship and Transnationalisation

Whatever situation brings people together must out of necessity bring an implication of relationships. We noted earlier that certain mutual affinities, cultural ties and convergent worldviews among other things have greatly assisted the MFM in her assimilations into the Akan culture of Ghana. On the other hand, the lack of such social bonds and affinities has not made adaptations and assimilations possible by the group in the Netherlands. The issue of immigrants’ integration comes to the purview. When bonds are not strong within the context of an immigrant and the natives, out of necessity, the individual would relate with the bonds he or she is familiar with. This is perhaps the reason for which in both contexts of the Netherlands and Ghana, we observed that the MFM Churches have and maintain strong cordial relationships with the Nigerian MFM headquarter or parent Church. Through this cordial relationship with Nigeria, pastoral leadership is supplied and also, there is the provision of training for the leadership and other members of the group.

Similarly, such cordial relationships are maintained within the network of all the MFM Churches in the Netherlands and Ghana. It is clear that each denomination or group largely guides her heritage from the fear of a likely “pollution” from other sister groups or Churches. This might have informed the reason why the MFM in both countries do not participate in interdenominational or ecumenical associations or meetings. This could largely be an attempt not to compromise the identity of the group. In chapter three, we noted that one of the vision statements of the MFM was to “bring together children of God who are lost in the dead Churches”. Therefore, we may allude here that the lack of interactions with other none MFM Churches is based on the perception that these other Churches are “dead” or un-spiritual, and hence, cannot be related with, in order to avoid any form of compromise. However, if impacts would be made on these dead Churches, I think some form of interactions need to take place.

Moreover, is the opportunity for others to criticise our actions not a test of the validity of our claims and convictions? Perhaps when we interact with
others, our claims, convictions and practices can be better sharpened and more purposefully directed. Christianity as a body of beliefs has had a series of severe criticisms of doctrines and practices in religious history. Despite all these critiques, the faith has endured. Therefore, the opportunity for our beliefs and practices to be critiqued by others may only help to cement the fabrics of our faith as they endure the test of time.

Another dimension in the relationships of the MFM is what I call the relationship of influence. The MFM appears to be exerting some influence on other African Pentecostal groups. This is observable both in the Netherlands and Ghana. This is done primarily through MFM’s literatures and her style of prayers. Many African Pentecostal groups (majorly those with Nigerian origin or affiliates) have obtained the literature materials of the MFM on the subject of spiritual warfare and many of their beliefs are being imbibed. Two major literature materials of the MFM which have gained wide acceptance especially amongst African Pentecostals, are, *Prayer Rain* and *Prayer Passport*, both written by Daniel Olukoya.

In addition to the use of MFM’s literature, many African Pentecostal groups have adopted the styles and language of prayer of the MFM. This style is usually being aggressive and demonstrative in prayers. Militant languages like “I command you to die by fire” are now common among many African Pentecostal groups. The influence is primarily from the MFM. A related practice in prayer is the loud repetition of prayer points following the one leading the prayers. This is also now a common feature among many other African Pentecostal groups.

### 7.1.7 Media and Transnationalisation

We noted earlier that over the years, Pentecostals have continued to make use of the media in their self propagations. This is also true of the MFM. We noted in our discussions on the Netherlands and Ghana that the media has played a very significant role in the transnationalisation of the group. The ideals, beliefs and practices of the MFM are largely self propagating. In other words, it is the group herself that educates her members and others about its identity; this is true in both Ghana and the Netherlands. And the avenue for this has been the media. This is of great significance because it shows a great depth of independence which is divorced of control from any sector; whether by a foreign group or any governmental agency, home or abroad.
In her efforts in self propagation, the MFM makes good use of the media—both visual and audio visual, print media, the electronic media and the Internet. Through these means, they are able to make their presence known globally. For instance, from anywhere in the world, their web page can be accessed on the internet. Their literature publications also travel wide and far. Many of the General Overseer's books have been translated into different languages of the world. At present, some of these books are being translated into Dutch language in the Netherlands. In Ghana, the books are available in English, since a majority of the people speak English as the official language. The main writer of the MFM literature is Daniel Olukoya, the G.O of the group. Unlike some other Pentecostal groups which display the G.O's picture in conspicuous places in the Churches; the picture of Olukoya is seldom seen in any of the MFM Churches. It is also not a common feature in his books. However, his picture is displayed conspicuously on the website pages of the group.

7.2 Comparisons and Observations on Leadership Roles

The second category of comparisons is in the area of leadership roles in transnationalisation. As earlier mentioned, these comparisons and observations are made in relation to the eight issues of, 1. Styles; 2. Motivation; 3. Worship; 4. Spiritual gifts; 5. Gender; 6. Power and authority; 7. Conflict resolution; 8. Finance.

7.2.1 Leadership Styles

Leadership styles are basically the ways, manners or approaches of each leader in the execution of leadership assignments. We should be reminded that certain factors combine together to give birth to leadership styles. Some of these include family background, inherited traits, the society, individual exposure, group policies and others. In the discussions of the field work on the Netherlands in chapter five, we noted that both the leaders and members made frantic efforts to distance themselves from the authoritarian category. A good number of the respondents were of the opinion that the leaders of the MFM encourage participatory leadership through the involvement of the members in decision making. In addition to this style, another style noted in the leadership of the MFM of the Netherlands was the transformational style. This is believed to be exhibited in their attempts to demonstrate moral leadership and also assist members to become useful to themselves and their
communities. A good example of this as the field work revealed in the fifth chapter is the effort of the leaders to discourage ladies involved in prostitution and finding for them new vocations as practicable as possible. Therefore, in the MFM of the Netherlands, many of the respondents believe that their leaders practice participatory and transformational leadership styles.

In the Ghana MFM, the members believe that all their leaders, whether pastors or other ministers, largely exhibit two styles of leadership; participatory and servant approaches to leadership. When we consider the fact that the Ghana MFM leaders take directives from the world headquarters in Nigeria, it becomes apparent that the styles enumerated above would be exhibited within the ambient of instructions passed down from the headquarters. Hence, the participative leadership may actually simply be that which does not make decisions or conclusions different from the world headquarters’ decisions. Here we may note that in the Nigerian headquarter church, inasmuch as the G.O exhibited some form of involving his R.O’s in decision making, in decision making, the authority of the G.O is not questioned. Is this perhaps a refined autocracy which is shrouded in the claim of unquestionable divine directions?

Thus, in both the Netherlands and Ghana, the three popular styles which were noted in the field work include, participatory, transformational and servant styles. However, the most popular of the three which appears common to both countries is the participatory style. The dilemma here is that, does the Nigerian leadership grant the Dutch and Ghanaian MFM churches more freedom to operate a participatory leadership style of government, or does it keep them in line with the identity of the Nigerian MFM? In this dilemma, we may say that the Nigerian MFM-leadership has chosen to be strict in the identity issue of the group and largely leaving the financial responsibility and other minor decisions with the branches to take appropriate decisions.

Although we noted earlier above that some similarities exist in the styles of MFM leaders in the Netherlands and Ghana, however, in the case of Ghana, among other things, it seems the styles of leadership have helped the group to be assimilated within the Ghanaian culture and context. I believe that, when a leadership style is welcomed by the society or transnational context, the chances are higher that the natives of that new context would
embrace the group and hence, such a group would be easily assimilated. One of the beauties of life is exploration. In situations where certain styles of leadership appear not to be producing the desired results for a migrant community, leaders could explore other possibilities in styles or better still, a combination of styles which can suit the context and yet, not jeopardise group identities.

We may observe in ending the discussion on leadership styles here that, many groups and organisations, including religious organisations, are increasingly drifting away from styles which are mere impositions, coercive, non-participatory and shrouded with subtle autocracy. This must further be encouraged, particularly in Christian organisations wherein people become members through wilful volunteering.

7.2.2 Leadership and Motivation

In both the Netherlands and Ghana, the members are motivated in three primary ways. First, they are motivated spiritually; through the various spiritual programmes, needs are met. Second, they are motivated in socio-economic ways. We noted in chapter five that, through the welfare committee, the needs of the members are identified, and efforts are made to meet such needs. At times, appeals are made to other members to assist, and sometimes, such members are given assistance directly from the purse of the Church. Such assistance could be the provision of food-stuff, payment of hospital bills and so on. In chapter five we also gathered that often, those who get more of this economic assistance are the ladies who were former prostitutes. Having left prostitution, the Church makes efforts to take care of them in order not to return to the practice.

Third, the members are motivated in socio-cultural ways, such as in the use of local languages of the people and providing a sense of community. In terms of these three primary ways of motivation, both leaderships in the Netherlands and Ghana motivate their members. However, again, the levels on which these motivations are done differ in both contexts. The societal dynamics of Europe in some ways places some forms of limits on the ways members could be assisted. For example in Ghana (like in Nigeria), the hospital management or doctor, could send for the Pastor of a sick person to come and do some spiritual warfare (prayer) on an emergency case which perhaps resisted western medication. In such cases, the Pastor could go with his deliverance team and then begin to bind and lose Satan at the top of their voices in the general or public hospital. Such a scenario may not be possible
in the Netherlands where everything is regulated. Hence, the leaders in both contexts provide some forms of motivational techniques for their members, but at differing levels and dimensions.

It is important to add that it was noted that in Nigeria, the leadership innovated the issue of football tournaments as a way of motivating the participation of the youths. As at the period of this research, membership motivation through football tournaments has not been introduced in the Netherlands and Ghana.

As much as leaders can motivate members, so also can leaders dampen the morale of members. When leaders place on members certain anti-social demands or stipulation of dressings, particularly by the female members, then morale can be dampened. Perhaps, the context must be allowed to play a vital role in this sense. For example, in the cold weather context of the Netherland, the idea of a woman (MFM member) wearing a trouser may simply not be just social, but a serious prevention against the biting cold weather, particularly for an African immigrant who is not used to such weather. In such a situation, to stick to the biblical injunction which forbids a woman from using a man’s clothing, may need a deeper hermeneutics than the surface interpretation which Daniel Olukoya recently declared in the Nigerian international headquarter MFM. Since declaration is recent, we shall see with time how it gets implemented and the attendant consequences in a post-Christian context of the Netherlands.

7.2.3 Leadership and Worship

In the worship of the MFM, certain practices as led by the leaders could largely be described as assuming a ritualistic role. Three ritualistic practices are observable. These include rituals of word expressions, rituals of actions

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359 Pastor D.K Olukoya bans the use of trousers by ladies in the MFM; http://vosoremi.blogspot.com/2012/09/pastor-daniel-olukoya-of-mfm-bans.html (Accessed on November 26, 2012). Female members of Mountain of Fire Ministries (MFM) were on Sunday September 2, 2012 banned from wearing trousers. In different televised live broadcasts, the General Overseer of MFM, Pastor Daniel Olukoya warned “females wearing trousers and not covering their heads to this church are not allowed. If you cannot abide by this rule please locate to another parish where such can be condoned”. Olukoya warned that the church will no longer tolerate any lady that does not cover her hair or who wears trousers into any of the branches of the church henceforth.
and the ritual of expelling unwanted spirits. In the first ritual, all MFM Churches visited in the Netherlands and Ghana use commanding words and tones in their prayers. Common words and phrases in this first ritual include, “enemy, die, fire”; “Enemies of my father’s house, die by fire!” And so on. The second ritual is largely visible through the demonstrations and gestures of the MFM members in their prayers. Hands are moved alternatively in vigorous motion. The third ritual of expelling the unwanted spirits forms the climax of the worship practices and experiences. Here, one is quick to observe many of the members “manifesting.” The manifestations may take the form of falling down, rolling on the floor, jumping repeatedly, etc. Another dimension of the manifestation worth mentioning is the issue of vomiting during services. In each service, tissue papers are often provided and made ready for some members who vomit out “unwanted spirits” during the services in the form of saliva or mucous.

It is perhaps in the area of leading public worship that the roles of MFM leaders are most visible. It was noted in chapters 5 and 6 that through the MFM worship sessions, the various doctrines and beliefs of the group are inculcated into the members; this is true for both the Netherlands and Ghana. There is no doubt that there are no dull moments in the worship services of the MFM, whether it is in Ghana or the Netherlands. This is largely due to the “electrifying” roles the leaders play. First, they serve as agents of dissemination of MFM’s beliefs. Second, they also take the lead in the worship rituals of the MFM; verbal expressions of repeated prayers, vigorous demonstrative actions in prayer and the expulsion of unwanted spirits (which is the crescendo).

The question is when does a ritual become ritualistic? In other words, the ritualistic nature of the three major practices in the worship of the MFM appears to leave no room for inspirations in worship. A consequence of this in relation to leadership styles is that it kills creativity. The activities may become monotonous, as they repeat same patterns and prayers. One of the dynamics which characterises life is change. Perhaps some changes in worship may help. If members say their own thought-out prayers it may be an expression of genuine prayer points by the individuals, other than the repetitive pattern the group observes at present.

On the other hand, the MFM claims to be positioned by God to lead the people away from the shackles of false prophets by teaching them the
methodology of self-deliverance. The Ministry believes to a very large extent in “do it yourself”. In the book, *How to Obtain Personal Deliverance* (figure nine, chapter four), Olukoya identified ways of obtaining personal deliverance. Such as, warfare prayers, listening to the word of God, through praying in tongues, through praises, through breaking evil curses, through breaking evil covenants, and so on. In all of these, the individual repeats the prayers listed in the book in order to be free. Perhaps, one way persons can truly be empowered is for them to be allowed to personally express their thought-out prayers to God. This is because “spiritual bondages differ”, and hence, the prayers needed by each individual for deliverance would be different and not monotonous.

7.2.4 Leadership and Spiritual Gifts

On the matter of spiritual gifts, the dominant gifts members identified among the MFM leaders in the Netherlands are largely the same major gifts enumerated in Ghana. These include the gifts of exorcism, discernment of spirit and words of knowledge. Having attended the same series of ministerial schools in the MFM of Nigeria, the leaders were all produced in the same “ministry crucible”, this perhaps accounts for some similarities in gifts. However, a point of difference is the fact that the depths to which each of these individual leaders manifests the gifts, differ considerably. This is easily observable from the various manifestations during their ministrations. For example, while names may not be mentioned, some of the leaders display a deeper gift of teaching of the scriptures more than others. Likewise in the issue of deliverance which the MFM stands for, some of the ministers excel better in the manifestation of this gift. Consequently, on the issue of spiritual gifts, respondents in the Netherlands and Ghana agree that the dominant spiritual gift which has assisted the leadership is the gift of exorcism. This is not surprising because the group claims to have a mandate for deliverance of persons who are possessed with demons.

Spiritual gifts and their manifestations by leaders play significant roles in the activities of the MFM in the Netherlands and Ghana. Particularly, as we had noted, exorcism and discernment of spirits, appear more dominant. It is a common thing to observe MFM Pastors involving in deliverance prayers and activities in many of the Churches of the group. In earlier descriptions on worship, we noted that, during such deliverance sessions, militant and aggressive phrases are used against Satan, and other perceived enemies, such as, “Die by Fire!”
An issue of interest is whether the prevalence of the gift of exorcism in the group implies that every MFM leader or Pastor has the gift? The answer may not be an easy “yes” or “no”. We may say at this point that to conclude that a Pastor or other leaders who utter words in relation to exorcism or actually prays prayers of exorcism for certain individuals is gifted in exorcism, is perhaps hasty and incorrect. I believe that the possession of the gift is more than just uttering militant or aggressive deliverance prayer points.

The perceived dominance of the gift of exorcism brings to the fore the issue of whether or not other spiritual gifts are operative within the group. In other words, would the emphasis on the spiritual gift of exorcism not hinder the manifestation of other gifts by those who do not possess the ability to expel unwanted spirits? Although, some have argued that every Christian is supposed to be able to exorcise demons in the name of Jesus Christ. However, this may be true for some in principle and not in practice.

There is no doubt that the gift of exorcism is a spiritual gift which is important to the body of Christ. However, a careful study of the scripture in I Cor. 12 reveals that in every Church or body of Christ, there are many gifts given by the Spirit. In the MFM, one observes also a selectivity of emphasis in relation to spiritual warfare. This selectivity is no doubt contextual for African churches; however, it does not cover other areas of life and does not have space for other aspects of grace. Therefore, the one-sidedness relates very well with the worldview experiences of the members, but it implies also a shortage on other respects.

7.2.5 Leadership and Gender

The roles which leaders play as regards gender in groups and organisations, is also vital. It is certain that gender concerns, particularly in relation to the roles of women in the society, would continue to be expressed in the issue of leadership. This is because more than ever before in human history, women in contemporary times continue to prove their worth as they get involved in several spheres of human life. It is perhaps difficult at this moment to find any job which is an exclusive preserve of males.

In our discussion on gender in the MFM of Nigeria, we noted that women are involved in the leadership of the MFM as they lead prayers of healing, deliverance and the likes. This is also true in the leadership of the
women arm of the MFM by Shade Olukoya. However, we noted also that the roles of women in the Nigerian MFM are limited.

In the MFM of the Netherlands and Ghana on the issue of gender, it is certain that women are also involved in leadership, however, like in Nigeria, the women appear to have been given limited roles. In whatever ways women are perceived in the group, there appears currently an imbalance and a dichotomy as regards gender in leadership. The current trend favours more the male folks, particularly, as regards the opportunities of serving as a pastor in the group.

Traditional African culture seems to have pejorative stance towards women; however, Christianity and western civilisation have positively contributed towards elevating the position of the African woman. Hence, gender must not inhibit women in religious leadership.

We noted earlier in our discussions in chapter two that masculine and feminine societal cultures create different leader hero types. For example, in the masculine culture, the heroic manager (leader) is believed to be decisive, assertive and aggressive. Perhaps, the warfare-like culture of the MFM, has in a way contributed to the male dominance of leadership. This dominance no doubt has the tints of the fact that, men are the warriors, hence, in spiritual warfare and other issues related to it, the men dominate.

7.2.6 Leadership Roles in the Exercise of Power and Authority

The issue of the exercise of power and authority in any group is very important. One major way by which the leadership of the MFM in both countries exercise power and authority is through enforcing discipline among the members. Both contexts have had one or more disciplinary cases to handle. In the two countries, the “disciplinary bulk” ends on the table of the Regional Overseer. He takes the final decision on such cases. In both contexts, the disciplinary measures are aimed at restoring the erred person.

In the views of other MFM members in the Netherlands and Ghana, the leaders exercise more of spiritual authority. By this they meant the leaders’ authority in prayer warfare, exorcism, and so on. While this claim is true, yet, it does not exclude the dimension of exercising physical authority and power. One observable way by which the leaders exercise power and authority largely, is by their speeches. More often than not, the same way the
leaders issue instructions or commands to the possessed person during deliverance prayers, is also related to the way they issue instructions to the members. For instance, in reminding people of forth-coming Church programmes, it is difficult to hear phrases like, “please be there” or “I will appreciate it if you can make time to come”. Rather, you hear tones of commands, such as “You must be there”, “Once you are late the bus will not wait for you” and so on. From such statements and the dispositions of leaders as persons with “power and authority” one is quick to observe the manifestation of a prestige of power and authority. It is this manifestation that literally often makes the members to cringe before their leaders, particularly before the Pastors. This phenomenon was observed in the MFM of the Netherlands and Ghana. Perhaps, the warfare atmosphere within the group may be responsible for some of these authoritative tendencies. Here, the leaders are not bishops, but they are “commanders” who have to conquer bad spirits – they have to be soldiers and comrades. The struggle here is perhaps combining the roles of a warrior-leader / commander with being a friendly leader.

When some of the MFM pastors use such tones of command and authority, it raises the question which relate to whether or not such Pastors are influenced by African traditional leadership characteristics. The reason for such an enquiry is based on the fact that, an average MFM Pastor is perceived to be “powerful” in whatever way this is construed by the members. This is why before and after every meeting of the Church, one finds members queuing in large numbers to see the Pastor. Such Pastors are usually not alone. In a chief-like manner, they are flanked all around by personal assistants and other persons “guiding the man of God” or “waiting on the man of God”. Whether it is to the airport or other functions, he never goes alone. Such attentions all relate to the prestige of power and authority which such leaders are believed to possess. With such a belief, much authority and power reside with the Pastors, particularly the regional head who takes the final disciplinary decision on the erring individual.

Another dimension in the exercise of power and authority as we noted in the discussions on Nigeria, the Netherlands and Ghana is the rotation of the pastors and Regional heads of MFM. The leadership from the headquarters periodically rotate the pastors of the MFM. In this group dynamics one is quick to see the exercise of power and authority by the headquarters. This is because such rotations are usually not questioned by the respective pastors
and regional heads. Here we must note again that at the local level, the Pastors exercise authority in ensuring discipline in keeping with the identity if the group. At the national level, the headquarter exercises authority over the group. As we had noted, each local pastor is posted by the headquarter Church. At the international level, the exercise of authority and power in decision making resides with the transnational coordinators. However, the exercise of such must not compromise group beliefs and identity.

In ending the discussion here, we may note that the sophistication of the modernity of contemporary times demands that every organisation should have guidelines and rules which would help in the execution of disciplinary actions. In order to forestall biases, and also “save the neck” of a leader, it is important to have a guide for such leaders in administering discipline. So far, the MFM does not have such clear rules.

7.2.7 Leadership Roles in Conflict Resolution

We have noted in 5.6.7 that conflicts are real and that every human organisation is susceptible to conflicts. This is also true of the MFM of both countries. It has been observed that the MFM in both the Netherlands and Ghana have had one or more cases of conflicts. In the case of Ghana, one of such conflicts had led to a major secession. In the Netherlands, there had not been any break-away from the group based on any unresolved major conflict. The conflicts which the Netherlands MFM has witnessed are largely conflicts relating to interpersonal relationships of members. Whether it is the conflict which is prone to secession or that of relationships within members, what the leadership does in both contexts is to serve as mediators in an attempt to broker peace between the conflicting parties. In some cases, this has been successful, while in some others, it was not.

Clinical psychology has revealed that the matter of conflicts transcends just the external conflicts which are observable with the visible eyes between or within persons. The dilemma here is, how does a leader who seeks to help resolve visible conflicts in a group also be able to help resolve internal invisible conflicts? The level to which a leader makes himself or herself close and accessible may determine the depth to which members of the group share their internal conflicts. When such internal struggles are shared, there is respite for the individual.
7.2.8  Leadership Roles in Raising and Disbursing Funds

We noted earlier that no group or organisation can function effectively without funds. Within the MFM of the Netherlands and Ghana, fund is primarily raised through three avenues. First, through the tithes of the members. Second is through the offerings of the members and third is through wilful donations by the members. It is through these self-financing methods that the MFM in these countries pay her rents for the Church space, assists indigent members, executes her ministry projects (when there is one), pays the pastorate salary or stipends and funds all her programmes. Funds from the Netherlands and Ghana are not remitted to the international headquarter church in Lagos, Nigeria.

It was observed that, most of the MFM pastors still engage in their personal jobs as they serve in the Netherlands and Ghana. The reason for this bi-vocational type of function is simply due to insufficient funds to pay full salaries for the MFM pastors. It is obvious that some of them desire to serve in full capacities. Perhaps, when the MFM is able attract more people to her churches; more funds could be raised to sufficiently pay the pastors.

7.3  Summary and Conclusions

The research question relates to the issue of the roles which MFM leaders play in the transnationalisation of the group in the Netherlands and Ghana. From the research, we identified the fact that the MFM began in Nigeria as an indigenous Pentecostal group in 1989. In both the historical discussions on the MFM and the group’s leadership creativities in Nigeria; one thing that is obvious is that the MFM is a “deliverance ministry per excellence”. Not only does the group emphasise the activities of malevolent spirits, it offers in addition, warfare deliverance prayers in order to be free from the claws of unwanted spirits. The major transnational efforts of the group began in the mid nineties.

Certain factors served as impetus for the transnational efforts of the MFM beyond Nigeria. The major ones identified in the study are the migration of some members of the MFM to other places outside Nigeria and a missiological drive to make available the MFM Churches for her Diaspora members. In the transnationalisation of the group to the Netherlands, the primary targets were Nigerians and other Africans in the Diaspora. Along the line, some other persons who are not Nigerians are also attracted to the group.
for one reason or the other. In Ghana, the targeted audience were the Ghanaians and immigrant Nigerians in that country.

In areas like Ghana, where the MFM shares some affinities of culture and worldviews, adaptations and proper assimilation into the native contexts have always taken place. However, in cases where such bonds and affinities are not shared, adaptations have been weak or non-existent. We noted that the worldview which the MFM continues to transnationalise is the Yoruba Cosmology of evil. This worldview attaches the activities of malevolent spirits to every mishap while largely disregarding the roles on individuals in such unwanted experiences. Again we noted that in contexts where such a worldview is shared, the MFM has been able to adapt easily. However, in a post Christian context like the Netherlands where the views on cosmology of evil are not shared, the MFM has not made significant inroad into the white Dutch people. The spiritual matter to which the MFM gives full attention is the matter of spiritual warfare with unwanted spirits and experiences. This is made glaring through her repeated warfare prayers.

It is the worldviews of the MFM which has informed her selective doctrine of deliverance and warfare prayers. God’s power to deliver totally from malevolent spirits is the major teaching of the MFM. On the issue of relationships, the MFM of the Netherlands and Ghana maintains cordial relationships with her members and with the Nigerian headquarters. The fear of losing her highly cherished doctrines has been responsible for the inability of the group to have and maintain ecumenical relations. It was noted that in the mission statement of the group, other Churches are “dead”. Hence, to maintain such relationships, is to associate with spiritually dead people. The last issue in the discussions on transnationalisation was the media. We noted that the media; the printed, visual or audio-visual and the internet, have all greatly assisted the MFM in her transnationalisation processes in the Netherlands and Ghana.

Also, in relation to the research question, we identified the following as the major roles of leadership in transnationalisation of the MFM. The leaders utilise majorly a participatory style at the local level, which in a way ensures the participation of more people in decision making. At the national and international levels, the styles appear more directional and allying to decisions which are not questionable. The participatory style is only to the extent to which it does not conflict with group beliefs, ideals and identity.
Motivating members for continuous participation in the group is another role which the MFM leaders play. The leaders help to provide some assistance to cope with socio-economic needs, such as little funds for subsistence, food, etc. In addition is the role of leaders in providing spiritual needs for individuals. This is done through the weekly, monthly and periodic meetings of the Church as they meet to pray and share the word of God. Furthermore, in some respects, the leaders of the MFM who are mostly Africans promote the issue of community living of “be your brother’s keeper”. For many of the members, this role of leaders provides a psychological coping, particularly with the context of a foreign land such as Europe which is characterised by its dynamic of individualism.

In worship, the leaders play several roles. Majorly, they teach the beliefs and doctrinal emphasis of the MFM as regards deliverance and holiness. Through worship, the leaders provide a spiritual context through which members are delivered from satanic bondages. They also empower the members to learn to fight spiritual warfare on their own as the occasion demands. In sum, through the worship, the leaders hinge their prayers and practices on Christ and His ability to deliver from satanic shackles and chains.

Another role of leaders is in the area of the manifestation of spiritual gifts. In an attempt to remain true to its perceived divine mandate of being a deliverance ministry per excellence, the dominant spiritual gift of leaders is that of exorcism or deliverance from malevolent spirits. What role does this play in transnationalisation? First, it gives the group a “mark of recognition”. Deliverance is the hallmark of the MFM and this is largely popularised by the deliverance gifts and activities of the leaders. Second, members and other persons who sense the need for deliverance patronise the MFM and from such encounters, they make claims of being free from such nefarious satanic activities.

What roles do leaders play in relation to the issue of gender? The system provides an opportunity for both males and females to serve in leadership positions. However, we have noted that there is a disparity in the leadership position of men in relation to that of women in the MFM. While the men have unlimited leadership opportunities, the women have limited roles. In what way can one account for this disparity? Can it be the African
background which expresses some reservations to roles of women on the presumed basis that men are superior to women? Or the warfare culture favouring males? Or better still can it be the perceived issue of spirituality? Some Christians believe that Christian women are in no way spiritual on equal basis with Christian men in leadership. The fact however at present is that, women in substantive leadership in the MFM is hardly visible.

On the issue of the exercise of power and authority, the leadership at the national and transnational levels plays the role of exercising control over who leads the MFM Churches, what doctrines are taught and the practices which permeate the group. In addition, in the issues of discipline, the leadership exercises authority in specifying what disciplinary action is to be taken against offenders and also ensuring compliance with such stipulations. The goal as investigated in all of these is to ensure order within the MFM Churches.

Conflict resolution is vital for the health of groups and organisations. It is obvious that when conflicts occur within a group, the head or heads of such a group are expected to mediate for peace in every way possible. The roles of MFM leaders in cases of conflict, is to help resolve such conflicts. The import of this is to maintain organisational balance.

The last issue investigated was the issue of funds. The leaders of the MFM in transnationalisation help to raise funds within the group. Such funds are raised through the normal tithes and offerings being collected in the services. But in addition to this also, other funds are raised or solicited for from the members in form or freewill donations. The programmes and activities of the MFM are thus financed through these funds locally raised.

From all the above, we can therefore conclude as we seek to answer the research question thus: that the transnationalisation of the MFM in the Netherlands and Ghana is a reality. A major factor which has aided this transnationalisation is leadership. The leadership which stresses on the African Yoruba Cosmology of evil, has helped in the establishment and continuous growth of the MFM in these countries, particularly, in Ghana through her roles in transnationalisation and in the emphasis on the participatory leadership style, motivation of the members, facilitating dynamic worship, use of spiritual gifts, involving all genders in their activities, exercising power and authority in ways not harmful to the
members, resolving conflicts within the members and the raising and management of funds within the MFM Churches. It is significant to note that, leadership roles, based on the African cosmology of evil, has assisted in the assimilation of the group in Ghana. However, in the Netherlands, despite similar emphasis, not much of assimilation has taken place.

7.4 Concluding Remarks

The writer’s personal interest in the study of the trends of Christianity in Africa and the observable rapid expansion of Pentecostalism in Nigeria and its transnational networking, all gave impetus for the research. In her transnational networking, Nigerian Pentecostalism, ably represented by the MFM in this study, encourage cultural interchanges and “export” doctrinal emphasis and practices. The MFM’s continual emphasis on supernatural empowerment through warfare deliverance prayers is believed to be capable of addressing the needs of the members, particularly, in a disorderly socio-economic milieu.

It appears that the MFM continues to add significance to African Pentecostalism, particularly as the group provides her members the opportunity of vigorous warfare deliverance prayers in dealing with Satan, demons, malevolent spirits and other perceived human enemies. Arguably, the MFM is responsive to the needs of the people, particularly, in a context such as Nigeria which is characterised by corruption, where the citizenry recourse to prayers as they look unto God for their spiritual and socio-economic needs.

Among other things, the study vividly showed that in the transnationalisation of the MFM, leadership continues to play important roles. Owing to the many challenges of the members in the context of poor political governance in many parts of Africa and the lingering global economic meltdown in several parts of the world; the leadership of the MFM continues to present the group’s ardent warfare prayers in response to her belief in the traditional African Yoruba cosmology of power, spirits and evil.

Further studies can be conducted on selected doctrinal issues of the MFM. This study has highlighted some of these teachings of the group. However, more investigations can be pursued on MFM’s doctrines, in relation to Christology, Grace and Eschatology. In addition, the
environmental impact of the activities of the MFM and the social implications of the group can be further explored. This is particularly important in the context of the massive public meetings which the group holds periodically.
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Summary: Leadership Roles in the Transnationalisation of Nigerian Pentecostal Churches

The Mountain of Fire and Miracles Church in the Netherlands and Ghana

The rapid growth of the Pentecostal movement in Africa in combination with the increasing missionary activities of these churches, not only in the surrounding countries but also to Europe, gave rise to this study. The research focuses on the role of leadership in the transnationalisation of the Nigerian Pentecostal Church; the Mountain of Fire and Miracles Ministries (MFM) in the Netherlands and Ghana. It explores in what ways the leadership of MFM has facilitated this transnationalisation in these two countries. Next to historical and literature research approaches, the researcher makes use of qualitative research approaches like participant observation and interviews. The field work in Europe was done from October 2008 till April 2009 and that in Ghana in January 2011 and January 2012 respectively.

The first chapter presents an outline of this research and a general introduction to the main issues. The second chapter surveys relevant literature on the two main subjects of Transnationalisation and Leadership. Seven aspects on the issue of Transnationalisation and eight aspects on the issue of Leadership are developed that are leading in the further research. The third chapter discusses historical perspectives on Christianity in Nigeria, including the African Indigenous Churches and the history of the MFM. The fourth chapter focuses on the leadership roles in the MFM of Nigeria in relation to some selected leadership initiatives which have greatly helped to popularise the group in Nigeria. The fifth and sixth chapters concern the case studies of the MFM in the Netherlands and Ghana. Here the seven and eight aspects on Transnationalisation and leadership formulated in chapter two are used. In the final chapter the writer compares the findings on Transnationalisation and Leadership in the Netherlands and Ghana with each other followed by conclusions.

The MFM was founded in 1989 by Daniel Kolawole Olukoya. Between 1989 and 2011 the church developed into an important indigenous
Pentecostal Church in Nigeria. Some Pentecostal churches emphasize holiness, others prosperity; the emphasis of MFM is on deliverance from evil forces. For many Africans deliverance from evil spirits is a matter of ultimate importance. The MFM presents itself as a Pentecostal Church that understands the African cosmology and knows the techniques to combat evil by means of aggressive prayers. Through this emphasis and its related practices, the church has a strong appeal to members of churches where this is not the case. Two decennia ago the church started to expand to other countries.

The transnationalisation of the church was from one side set in motion by the migration of church members and from the other side by the missionary ambition of the church. In the transnationalisation of the group to the Netherlands, the primary targets were Nigerians and other Africans in the Diaspora. Along the line the Dutch were also seen as targets by the church. In Ghana, the Ghanaians were the targeted audience from the start as well as immigrant Nigerians in that country.

In areas like Ghana, where the MFM shares some affinities of culture and worldviews, adaptations and proper assimilation into the native contexts have taken place. However, in cases where such bonds and affinities are not shared, adaptations have been weak or non-existent. In the Netherlands the MFM has not made significant inroad into the white Dutch people. The worldview which the MFM continues to transnationalise determines to a great extent the emphasis on deliverance of evil powers and on the practice of warfare prayers to combat evil spirits. The MFM in the Netherlands and Ghana maintain cordial relationships with her members and with the Nigerian headquarters, but does not maintain ecumenical relations. Transnationalisation is further assisted by the distribution of MFM literature, DVD’s and the Internet.

The MFM leaders in the Netherlands and Ghana utilise majorly a participatory style in local affairs. Matters of identity of the church, the doctrine or goals, or the appointment of leaders, are controlled by the head church. Leaders motivate members by attending to their socio-economic and spiritual needs. By promoting the issue of community living of “be your brother’s keeper”, the leaders provide a model of coping in the context of a foreign land, which in the case of the Netherlands is characterised by its dynamic of individualism.
The leaders provide teaching in particular with reference to deliverance. Deliverance is the hallmark of the MFM and this is largely popularised by the deliverance gifts and activities of the leaders. They also empower the members to learn to fight spiritual warfare on their own as the occasion demands. MFM provides opportunities for both males and females to serve in leadership positions, but the women have only limited roles. This signals a bias against women, who are often in the majority. The MFM leadership controls what doctrines are taught and the practices which permeate the group. Also in matters of discipline, the leadership exercises authority in regulations for disciplinary action and in serious cases of conflict. The leaders of the MFM help to raise funds within the group. Such funds are raised through the tithes and offerings being collected in the services and other freewill donations. The programmes and activities of the MFM are thus financed through these funds locally raised.

In her transnational networking, MFM encourages cultural interchanges and “export” doctrinal emphasis and practices. The MFM’s continual emphasis on supernatural empowerment through warfare deliverance prayers is believed to be capable of addressing the needs of the members, particularly, in a disorderly socio-economic milieu. The research demonstrates that the leadership plays a significant role in the transnationalisation of MFM in the Netherlands and Ghana. In view of the many challenges of the members in the context of poor political governance in many parts of Africa and the lingering global economic meltdown in several parts of the world; the leadership of the MFM presents a liberating alternative of ardent warfare prayers in response to her belief in the traditional African cosmology of power, spirits and evil.
Samenvatting: Leiderschapsrollen in De Transnationalisatie Van Nigeriaanse Pinksterkerken

De Mountain of Fire and Miracles Church in Nederland en Ghana


Het eerste hoofdstuk biedt een overzicht van de opbouw van het onderzoek en introduceert de belangrijkste begrippen. In het tweede hoofdstuk worden de onderwerpen Transnationalisatie en Leiderschap nader uitgewerkt aan de hand van literatuur. Voor het onderwerp Transnationalisatie worden zeven aspecten en voor Leiderschap acht aspecten geformuleerd die in het verdere onderzoek leidend zijn. Het derde hoofdstuk bespreekt de historische context van het Christendom in Nigeria, waaronder de Afrikaanse inheemse kerken en de geschiedenis van de MFM. In het vierde hoofdstuk is de focus op het leiderschap van de MFM in Nigeria met name met betrekking tot enkele initiatieven die belangrijk zijn geweest voor de groei van de kerk. In het vijfde en zesde hoofdstuk vinden we de case studies van de MFM in Nederland en Ghana. Hier worden de eerder geformuleerde acht en zeven aspecten van Transnationalisatie en Leiderschap gebruikt. In het laatste hoofdstuk worden de bevindingen aangaande Transnationalisatie en Leiderschap in Nederland en Ghana met elkaar vergeleken en worden conclusies getrokken.

De MFM is in 1989 door Daniel Kolawole Olukoya opgericht. Tussen 1989 en 2011 heeft de kerk zich ontwikkeld tot een belangrijke inheemse
Pinksterkerk in Nigeria. Sommige Pinksterkerken benadrukken heiligheid, andere welvaart; de MFM benadrukt vooral de bevrijding van boze machten. Voor vele Afrikanen is het omgaan met kwade geesten een zaak van groot belang. De MFM presenteert zich als een Pinksterkerk die de Afrikaanse kosmologie begrijpt en technieken kent om het kwaad te bestrijden door agressief gebed. Hierdoor oefent de kerk een sterke aantrekkingskracht uit op leden van kerken waar dit niet zo is. Twee decennia geleden begon de kerk zich uit te breiden naar andere landen.

De transnationalisatie van de kerk werd aan de ene kant in gang gezet door de migratie van kerkleden en aan de andere kant door de missionaire ambitie van de kerk. In de transnationalisatie naar Nederland, richtte de kerk zich aanvankelijk op Nigerianen en andere Afrikanen in de diaspora, maar gaandeweg werden ook de Nederlanders tot de doelgroep gerekend. In Ghana behoorden de Ghanezen naast de Nigeriaanse migranten vanaf het begin tot de doelgroep.

Door veel overeenkomst in cultuur en wereldbeeld vindt MFM in Ghana een goede aansluiting met de inheemse context. In landen waar zulke overeenkomsten niet aanwezig zijn verloopt de aansluiting moeizaam of is afwezig. In Nederland heeft de MFM weinig ingang gevonden bij de blanke bevolking. Het wereldbeeld van MFM bepaalt in grote mate de sterke nadruk op bevrijding van boze machten en op de praktijk van ‘oorlogsgebeden’ waarin boze geesten worden bestreden. De MFM in Nederland en Ghana heeft nauwe banden met de eigen leden en met de hoofdkerk in Nigeria, maar onderhoudt weinig ecumenische contacten. Transnationalisatie wordt verder bevorderd door distributie van eigen literatuur, dvd’s en internet.

De leiders gebruiken een participerende stijl in de transnationalisatie van MFM in Nederland en Ghana in plaatselijke aangelegenheden. Als het gaat om de identiteit van de kerk, de leer of doelen, of de aanstelling van leiders, dan komt de aansturing van de hoofdkerk. De leiders motiveren de leden door aandacht te geven aan sociaal-economische en geestelijke behoeften. Door het omzien naar elkaar te bevorderen, bieden de leiders een model van overleven in een context van een vreemd land, dat in het voorbeeld van Nederland bovendien sterk individualistisch is.

De leiders geven onderwijs in de leer in het bijzonder inzake bevrijding. Het bevrijden van boze geesten is een kenmerk van MFM en vormt een belangrijke activiteit van de leiders. Ook bekrachtigen zij de leden om
zelfstandig de geestelijke oorlogsvoering aan te gaan. MFM biedt zowel mannen als vrouwen gelegenheiten in posities van leiderschap, maar voor vrouwen zijn die veel beperkter. Dit wijst op een vooroordeel tegen vrouwen, die vaak de in de meerderheid zijn. Het leiderschap controleert van boven af wat wordt onderwezen en gepraktiseerd. Dit geldt ook voor regelgeving in tuchtzaken en ingrijpen bij belangrijke conflicten. De leiders spelen een rol bij het verwerven van fondsen. Dit gebeurt door het afdragen van tienden door de leden, collectes en andere vrijwillige bijdragen. Alle activiteiten worden lokaal gefinancierd.

In haar transnationalisatie bevordert MFM culturele uitwisseling en “exporteert” het leerstellige nadrukken en praktijken. De sterke en voortdurende nadruk op bovennatuurlijke bekrachtiging door geestelijke oorlogsvoering tegen boze machten in de gebeden, wordt gezien als een antwoord op de behoeften van de leden, in het bijzonder in een context van achterstand of corruptie. Het onderzoek toont aan dat het leiderschap een significante rol speelt in de transnationalisatie van MFM in Nederland en Ghana. Gezien de uitdagingen in een context van zwak politiek bestuur in vele delen van Afrika en de afnemende welvaart in andere delen van de wereld, biedt het leiderschap een bevrijdend alternatief dat aansluit bij de traditionele Afrikaanse kosmologie van krachten, geesten en kwaad.
Appendix I

AN UNSTRUCTURED INTERVIEW GUIDE FOR THE MFM LEADERS AND MEMBERS IN THE NETHERLANDS

Dear Respondent,

I am Ezekiel Oladapo Ajani, a Doctoral student of Vrije University, Amsterdam, the Netherlands. At present, I am working on my PhD dissertation titled: “Leadership Roles in the Transnationalisation of the Nigerian Pentecostal Churches: A focus on the Mountain of Fire and Miracles Church in the Netherlands and Ghana.”

This interview guide is designed to elicit information that will guide me in this research. Please be assured that your response(s) shall be treated with utmost confidentiality.

I. Demographical Data:

Name___________________________________________________

MFM Church in the Netherlands_____________________________

_________________________________________________________

Duration of Membership____________________________________

Age___________ Occupation______________________________

Post Held______________________________________________

Gender_________________________________________________
Interview Question Guide

A. TRANSNATIONALISATION
   1. What in your opinion informed the starting of the MFM Church in the Netherlands?
   2. In what ways do you think the MFM as a migrant Church is Organised?
   3. What are the major worldviews of the MFM on the issue of evil?
   4. What are the major spiritual matters to which attention is given in Transnationalisation?
   5. Can you identify the major teachings and practices of the MFM?
   6. What groups or Churches is the MFM relating with in the Netherlands?
   7. In what ways does the Media help the Transnationalisation activities of the MFM in the Netherlands?

B. LEADERSHIP
   1. Can you identify the leadership styles of the MFM leaders in the Netherlands?
   2. In what ways do the MFM leaders motivate members to participate in the group?
   3. What are the roles of the MFM leaders in the worship services of the group?
   4. Can you briefly discuss the observable spiritual gifts of the MFM leaders?
   5. In what ways are women involved in leadership in the MFM in the Churches?
   6. Can you briefly enumerate on the use of power and authority by the MFM leaders?
   7. In what observable ways do the MFM leaders handle conflicts within the group?
   8. Can you briefly enumerate how the MFM raises and disburses funds within the group?
Appendix II

AN UNSTRUCTURED INTERVIEW GUIDE FOR THE MFM LEADERS AND MEMBERS IN GHANA

Dear Respondent,

I am Ezekiel Oladapo Ajani, a Doctoral student of Vrije University, Amsterdam, the Netherlands. At present, I am working on my PhD dissertation titled: “Leadership Roles in the Transnationalisation of the Nigerian Pentecostal Churches: A focus on the Mountain of Fire and Miracles Church in the Netherlands and Ghana.”

This interview guide is designed to elicit information that will guide me in this research. Please be assured that your response(s) shall be treated with utmost confidentiality.

II. Demographical Data:

Name_____________________________________________________

MFM Church in Ghana_______________________________________

Duration of Membership_____________________________________

Age__________________________Occupation_____________________

Post Held_________________________________________________

Gender_____________________________________________________

Interview Question Guide

A. TRANSMIGRATION
   1. What in your opinion informed the starting of the MFM Church in the Ghana?
2. In what ways do you think the MFM as a migrant Church is organised?
3. What are the major worldviews of the MFM on the issue of evil?
4. What are the major spiritual matters to which attention is given in Transnationalisation?
5. Can you identify the major teachings and practices of the MFM?
6. What groups or Churches is the MFM relating with in Ghana?
7. In what ways does the Media help the Transnationalisation activities of the MFM in Ghana?

B. LEADERSHIP
1. Can you identify the leadership styles of the MFM leaders in the Ghana?
2. In what ways do the MFM leaders motivate members to participate in the group?
3. What are the roles of the MFM leaders in the worship services of the group?
4. Can you briefly discuss the observable spiritual gifts of the MFM leaders?
5. In what ways are women involved in leadership in the MFM Churches?
6. Can you briefly enumerate on the use of power and authority by the MFM leaders?
7. In what observable ways do the MFM leaders handle conflicts within the group?
8. Can you briefly enumerate how the MFM raises and disburses funds within the group?
Curriculum Vitae

Ezekiel Oladapo Ajani

Education and Training


(b) The Nigerian Baptist Theological Seminary, Ogbomoso-1996-2000 (B.TH- Bachelor of Theology; First Class)

(c) The Nigerian Baptist Theological Seminary, Ogbomoso-2001-2003 (M.TH- Master of Theology)

(d) Obafemi Awolowo University, Ile-Ife, Osun State-2007-2008 (PGDE- Post Graduate Diploma in Education)

(e) Vrije University, Amsterdam- 2008-2009 (M.A- Master of Arts in Reformed Research Theology; Cum Laude)