

## DISSERTATION ABSTRACT

Doctor of Philosophy

Organizational Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: DETERMINANTS OF EFFECTIVE ELECTORAL PROCESS IN  
NORTHERN NIGERIA UNION CONFERENCE OF SEVENTH-DAY  
ADVENTISTS: A BASIS FOR TRANSFORMATIONAL CHANGE

Researcher: Luka Ezekiel Zakiri

Faculty Advisor: Sunday Audu Didam, Ph.D.

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Non-adherence to the ethics of a good spiritual electoral process is usually caused by bad leadership, followers, disunity, and division. This study aimed to investigate the determinants of an effective electoral process in the Northern Nigeria Union Conference (NNUC) of the Seventh-day Adventist Church. This study employed a mixed-methods approach with a cross-sectional research design for quantitative data and an interview approach to supplement qualitative data.

A self-designed questionnaire and interview approach were the data collection tools. Multiple data analysis tools, such as percentages, means, standard deviations, stepwise regression, and thematic analyses, were used. One hundred and ninety-six delegates from the three conferences—NENC, NWNC, and NCNC—formed the

study sample. There are deficiencies: 1. An organizational factor: organizational culture, organizational politics, and adherence to rules; 2. Perceptions of delegates on ethnicity and geo-political affiliation 3. Leadership influences: political skills and political power. 3. Mediating factors: transparency, spirituality, and competence. Findings revealed that transparency, spirituality, and competence are prerequisites during constituency (elections). The researcher recommends that the General Conference of the Seventh-day Adventist Church leadership consider factors that are responding to non-adherence to the ethics of an effective electoral process by restructuring the nominating committee chairmanship. Selection of leaders should be based on competent, spiritual, experienced, and educational qualifications for administrative officers, according to the constitution of the Seventh-day Adventist Church for the 21st century. Finally, the conferences and unions should have at most two consecutive terms in office.

Adventist University of Africa  
School of Postgraduates Studies

DETERMINANTS OF EFFECTIVE ELECTORAL PROCESS IN NORTHERN  
NIGERIA UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS:  
A BASIS FOR TRANSFORMATIONAL CHANGE

A dissertation  
presented in partial fulfillment  
of the requirements for the degree  
Doctor of Philosophy

by  
Luka Ezekiel Zakiri

November 2022



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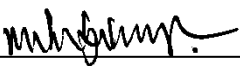
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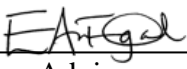
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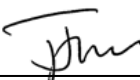
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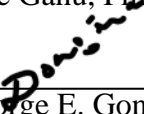
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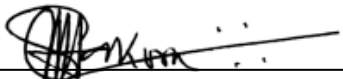
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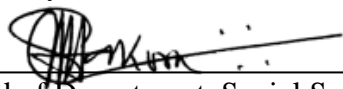
  
\_\_\_\_\_  
Primary Adviser  
Sunday Didam Audu, PhD

  
\_\_\_\_\_  
Secondary Adviser  
Tom Ogal, DMin

  
\_\_\_\_\_  
Methodologist Adviser  
Josephine Ganu, PhD

  
\_\_\_\_\_  
Prof. George E. Gongera, PhD  
External Examiner

  
\_\_\_\_\_  
Program Coordinator, PhD Leadership  
Musa Nyakora, PhD

  
\_\_\_\_\_  
Head of Department, Social Sciences  
Musa Nyakora, PhD

\_\_\_\_\_  
Dean, Postgraduate Studies  
Lossan Bonde, PhD

Extension Centre: AUA Main Campus

Date: \_\_\_\_\_

This dissertation is unequivocally dedicated to God Almighty, who is the sustainer of life and the source of my strength. To my wife, Shepherdess Asneth Luka and my four lovely children Nathaniel, Alanza, Jethro, and Stephanie for their unfailing support, love and prayers during my study period. May God almighty bless you.

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## LIST OF ABBREVIATION

ECWA	Evangelical Church of Winning All
GC	General Conference
NCNC	North Central Nigeria Conference
NENC	North East Nigeria Conference
NNUC	Northern Nigeria Union Conference
NWNC	North West Nigeria Conference
SDA	Seventh-day Adventist
SID	Southern African-Indian Ocean Division
SPSS	Statistical Package for Social Sciences
WAD	West Central African Division

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# CHAPTER 1

## INTRODUCTION

### **Background to the Study**

Free, fair elections all over the world has become a mirage due to a variety of factors, that are rather based on selfish motives and scheming of desperate politicians who would want to clinch power by whatever means possible, (Kokouvi, 2017). Adherence to due process in the electioneering procedures is hardly acknowledged owing to corruption, intimidation, or limited choice (Oku, 2017). Even in the church, being a faith-based institution, free and fair elections are hardly obtainable, and this raises serious questions as to the acceptability of the outcomes of such elections. In today's society, in spite of attempts towards ensuring credible electoral processes, both the church and the secular society are yet to get their processes right (Saferworld, 2017).

The credibility of leadership selection processes to a large extent influences the acceptability of a leader and the quality of leadership produced. Many researchers believed that an effective electoral process is one of the most important constitutional technical tools for resolving conflict in crises countries as well as in the church (Kadima, 2019). The effectiveness of any leader will determine the level of progress in the country or organization he / she leads and this in turn is a product of the electoral process that brought him/her into power.

There have been cases of widespread violence and crises in the church across many African countries caused by unsatisfactory electoral procedures that breeds

unacceptable results especially in our orthodox churches, just as it is in the secular elections of many African countries (Kovacs, 2018; Busari 2017).

Many studies have shown that ineffective electoral processes have led to disenchantment and violence in societies and organizations. This could be attributed to certain factors such as ethnicity, geopolitical affiliation, electoral supervision, fatherism influence, inadequate sensitization, and organizational regulatory framework or policy that are responsible for the ineffective electoral process (Brosche, 2020; Birch et al., 2020 and Li et al., 2020).

In some Christian denominations such as the Catholic Church, only Cardinals and ordained Bishops do the selection of Popes (Boorstein, 2019). In the Evangelical Church (ECWA), it is only ordained ministers that select their leaders for the office of the President, Vice-president, General Secretary, and Assistant General Secretary. All that is needed is a man of integrity, honesty, and a sense of dignity as a Christian leader. Like in the ECWA, he must be an ordained ECWA minister with at least 15 years of experience, (ECWA Constitution and Bye-Laws 2018). The Reformed Church of Christ, another Christian organization practices a polity type of government (“ecclesiastical polity”). To them, election of leaders is necessary according to one of their published creeds, *Second Helvetic Confession (Chapter XVIII)*. This shows that God has given the community the responsibility of recognizing, calling, and electing leaders for various offices, for which the bearers have been prepared. In their practices, they ordained laymen to elect 100 members for the legislative period known as the (Synod cycle) which is a period of six years (Gyorgy, 2020).

On the other hand, Seventh-day Adventist Church goes through nominating committees and delegating during the selection of leaders (*GCSDA Church Manual 2022*). However, any electoral process ought to be a major instrument in ensuring a

credible election. Transparent processes ought to be embedded in the rules or procedures. The Seventh-day Adventist Church emphasized democratic, transparent, free, and fair elections. More inclined to deliver free, fair, and credible elections, the results have not always been clearly articulated. Beyond that, could it be, there are many issues that determine the impartiality of delegates in constituencies which affect their ability to express their feeling and stand for effective electoral process (Kadima, 2019).

A lack of confidence and trust in the political process can be shown in the public's and Christian institutions' feelings of discontent with the results of elections. According to Li, these elements may contribute to workers' unfavorable attitudes and behaviors because their negative assessments of the demands of their jobs may result in burnout and decreased engagement (Li et al., 2020). Because of this, transformational change functioning in a rapidly evolving complex world, innovative capabilities, and the capacity for change management are frequently stated as essential for businesses' transformational change, according to Eva et al. (2018).

The leader's acceptance of the transformation process is one factor that looks crucial in bringing unity and progress in the organization. Moreover, the leader must be able to respect others' doubts, anxieties, and readiness to undergo transformational change that will bring transformational change in the electoral process. Because people have developed lack of confidence and trust in the political process, both in secular and Christian institutions, as well as dissatisfaction with election results. Burnout and decreased engagement were the results of these unfavorable attitudes and behaviors (Li et al., 2020). The transformation of an organization from its current state to its anticipated future state will be extremely beneficial (Göçen, 2021). This study looked into the components of an effective electoral process for crisis

management in both spiritual and secular organizations (Rafferty & Jimmieson, 2017; Bissane 2019; Göçen, 2021; Yan, 2022). The researcher used a mixed-methods approach with a cross-sectional research design for quantitative data and interviews to supplement quantitative data to bring the result of determinants of the effective electoral process in the Northern Nigeria Union Conference of Seventh-day Adventists: a foundation for transformational change.

### **Statement of the Problem**

Elections are a crucial component of democracy. They are an effective way to guarantee an orderly process of leadership turnover and succession within the church organization (Omezue-Nnali, 2020). Thus, religious institutions are not exempted from the threat of electoral process ineffectiveness (Obiora, 2017). For instance, the Assemblies of God church in Nigeria was split due to an ongoing power struggle between two opposing factions (Agbo, 2017). Accusations against the president of the Western Nigeria Union Conference of Seventh-day Adventists, include theft, extortion, police harassment of churchgoers and pastors, being outside the fold of the church, and a lack of harmony and peace within the Union Conferences (Osazuwa, 2022).

Although the Church has established policies and procedures for the election of leaders to various positions, it appears that the electoral process has recently become distorted and dictated by some unforeseen circumstances that cause division and produce disappointing results in some quarters.

### **Research Questions**

In light of the research problem above, the following research questions were raised:

1. Which of the following organizational factors (organizational culture, organizational politics, adherence to rules) have a significant effect on the electoral process outcome in the Northern Nigeria Union Conference of Seventh-day Adventists?
2. Which of the following electorate perceptions (Ethnicity and Geopolitical affiliation) have a significant effect on the electoral process outcome in the Northern Nigeria Union Conference of Seventh-day Adventists?
3. To what extent does leadership influence the electoral process outcome in the Northern Nigeria Union Conference of Seventh-day Adventists in terms of using political skills and political power.
4. Do the following variables—transparency, spirituality and competency have any significant mediating effect on the relationship between the independent variables and dependent variables?

### **Null Hypotheses**

- H<sub>01</sub>. Organizational factors (organizational culture, organizational politics and adherence to rules) have no significant effect on the electoral process outcome in the Northern Nigeria Union Conference of Seventh-day Adventists.
- H<sub>02</sub>. Perception such as ethnicity and geopolitical affiliation of electorates have no significant effect on the electoral process outcome in the Northern Nigeria Union Conference of Seventh-day Adventists
- H<sub>03</sub>. Leadership influence (political skills and political power) have no significant effect on electoral process outcome in the Northern Nigeria Union Conference of Seventh-day Adventists.

H<sub>04</sub>. Transparency, spirituality and competency do not have any significant mediating effect on the independent variables and the electoral process and outcome of Northern Nigeria Union Conference of Seventh-day Adventist.

### **Conceptual Framework**

The independent, mediating, and dependent variables deemed pertinent to the investigation are depicted in the conceptual framework in Figure 1. It explains how the various factors relate to one another. The dependent variable is the electoral process outcome which is influenced by several factors. Figure 1 shows that electoral outcomes can be affected by organizational factors such as organizational culture, politics and adherence to rules. Culture shapes and justifies individual and group beliefs and actions. Organizational politics are an inevitable component of the social structure of an organization (Dappa et al., 2019). It is described as a dynamic process for influencing the activities and events taking place within an organization and seizing control of authority and resources to produce desired outcomes (Ferris et al., 2019). Organizational politics, according to Abbas et al. (2014), explains how a person views the selfish actions of those around them at work and how frequently he observes them manipulating organizational policies while having an impact on others. Hence, how elections are conducted can be influenced by organizational elements such as culture and politics. Besides, ensuring that organizational rules and standards are followed can have a big impact on how the 'public' perceives the overall election process.

Furthermore, the electorate's perceptions of ethnicity and geopolitical connections shape the basis for an effective election. When voters choose leaders based on their ethnic heritage and geopolitical connection, for example, the entire electoral process is jeopardized. Leadership influence is also an independent variable of relevance. The capacity to persuade, manipulate, negotiate, and use other strategies

to influence people so they act in ways that advance one's own or an organization's goals is known as political skill (Chen & Lin, 2014). Politically astute leaders can modify their influence strategies and utilize their authority to persuade people to take actions that will be advantageous to them individually and to the organization.

The level of efficacy in the election process, which includes the perceived level of transparency, spirituality, and competence is also determined by the dynamics of organizational elements, electorate perceptions and leadership influence. As a result, the positive or negative perception of the electoral process outcome depends on the independent and mediation variables as illustrated in Figure 1. The research will suggest a transformative paradigm based on the study's findings to further improve the election process.

### **Theoretical Framework of the Study**

The theoretical framework gives the current investigation a foundation upon which to be constructed. In a research study, the structure is what can hold or support a theory (Kivunja, 2018). Two theories—the behavior theory and the social choice or voting theory—underlie this investigation (Hutchings & Jefferson, 2018; Babayo, 2017). Analyzing delegate behavior during the organization's leadership election is required for this. The individual and the social environment in which the individual exists are at the center of the theory of voting behavior. The presence of those delegates from different ethnic groups within the conference, coming together for the purpose of electing leaders, established homogeneousness among members of a specific group based on discussion with one another (Hutchings & Jefferson, 2018, Elff and Roßteutscher, 2017, p. 202).

Interaction with one another can also turn into a political debate, which can sometimes lead to influencing the minds of others. Uniformity among members of a

certain group is explained by the existence of such significance in organizations (Elff & Roßteutscher, 2017, p. 202). People's perceptions are frequently impacted by those influential people and the various ethnic groups. On the other hand, Evan and Ball thought that the delegates' perceptions are significantly influenced by both the environment and the individual (Evans & Northmore-Ball, 2018).

During the election, certain enthusiastic members of any ethnic group may follow specific behavioral norms imposed by “social control or social pressure, even if this instruction falls short of educating group members on their preferred subjects, it will nevertheless enable them to gain a level of understanding about particular issues and adopt viewpoints” (Elff & Roßteutscher, 2017, p. 202). Noor and Husnul Amin (2020, p. 69) made the case that the partition of society into incompatible segments is produced by segmental ethnicity in the society or organizations, preference from others for personal aid, and personal friendship in addition to specific politics and ways of life.

Noor and Amin (2020) assert that while the psychological model acknowledges the significance of social elements, social characteristics in a given population change gradually over time whereas voting patterns vary from conference constituency to conference constituency. Independent factors may or may not be impacted by this (the outcome of the election in the constituency). Nevertheless, it might contribute to lowering the rate of manipulation and preserving the validity of the voting process and the outcome of the election. According to Gschwend and Meffet (2017), the choice of the constituency's leader may depend on the delegates' social debate on the candidate's qualities. Noor and Husnul Amin (2020, p. 69) also came at the conclusion that “voting behavior is a complex phenomenon. As a result, different theories and explanations of social behavior exist.”

No one theoretical model can make the claim to be the only one that explains voting behavior, as was covered in this essay. Each strategy offers a more comprehensive overview of the various aspects that affect voters' decision-making. Husnul and Noor Amin (2020, p. 69), social choice or voting theory is based on combining individual delegates' opinions in the nominating committee to select the winning outcome that will be accepted and trusted by the organization. The outcome of the selection depends on the nominating committee's discretion. This outcome will be better, and acceptable, for the benefit of the organization through the transformation of mindset within the constituency. The social choices or voting theory adopted seven (7) connecting relationship habits among the delegates, such as supporting, encouraging, listening, accepting, trusting, respecting, and negotiating differences among the delegates.

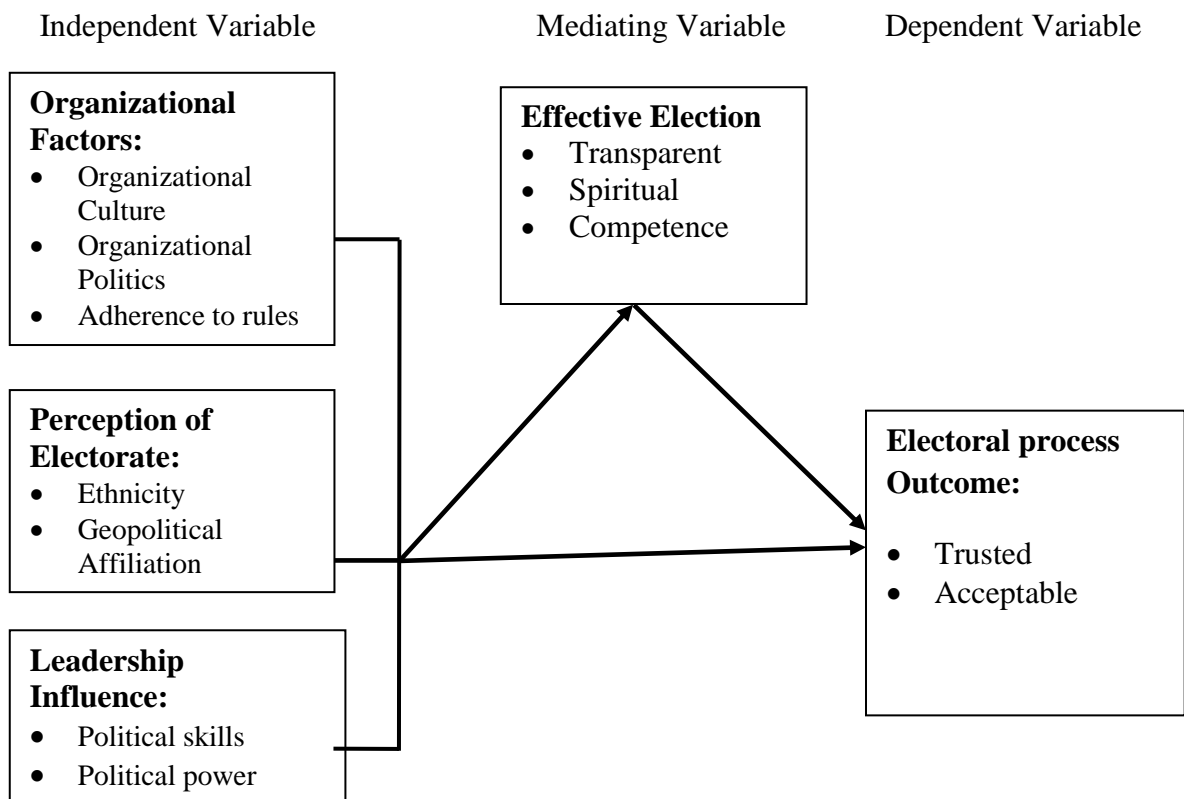


Figure 1. Conceptual Framework of the Study

According to Ravitch and Riggan, the conceptual framework is a logical direction and associations of anything and everything that comprises the underlying thinking, including the overall structures, goals, and practices, as well as the overall study's implementation (Ravitch & Riggan, 2017). This means that the conceptual framework is a component of the theoretical framework, which also includes the independent and dependent variables for the study's problem. The conceptual framework includes the problem to be investigated, the questions to be posed, the literature to be reviewed, the theories to be applied, the methodology you will use, the methods, procedures, and instruments, the data analysis and interpretation of findings, and the recommendations and conclusions you will draw (Ravitch & Riggan, 2017).

Since several factors were thought to have influenced the selection of the leaders in this study, the conceptual framework bases its assumptions on this premise. These include organizational culture, organization politics, ethnic affiliations, leadership influence, geopolitical affiliation, and effects on the mission of the church. These are seen to portend some negative consequences of threatening the unity of members, withdrawal of support to leadership, and effects on membership growth and inter-faith relations.

### **Significance of the Study**

As a basis for transformative change, this study examines the elements that contributed to a smooth electoral process in the Northern Nigeria Union Conference of Seventh-day Adventists. The variables under study include organizational aspects, the viewpoint of the electorate (the delegate), and higher organizational leadership. The Seventh-day Adventist Conferences in North Central, North East, and North West Nigeria Conference make form the Northern Nigerian Union Conference. The Northern Nigeria Union Conference of Seventh-day Adventists was the focus of the

research, specifically three (3) conferences. This study is particularly helpful as a feedback mechanism for the local church leadership, Local Conferences, the Union, and the General Conference, from whom the church policymakers are drawn, on the perceived sense of contradiction by the electorate and the local church. The findings will help administrators create future methods for electing leaders that are free of emotions. This can help to build unity of purpose among members and leaders, as well as maximize cooperation in the church's mission. Future members of the nomination committee will benefit from it. Factors that are likely to influence the church's electoral processes negatively can thus be recognized.

Future studies on the voting procedures used by the Seventh-day Adventist Church can use this research as a reference point. The transformational change approach makes the election process visible and all of it acceptable to the church because the church is a multicultural organization. As a result, the conclusions might be used to understand a variety of organizations with comparable natures and traits.

### **Scope and Limitations of the Study**

This study is focused on assessing the determinants of effective electoral process in northern Nigerian Union of the Seventh-day Adventist church. The Northern Nigeria Union Conference of Seventh-day Adventists is comprised of three local conferences namely: North Central Nigeria conference which covers central parts of Nigeria including the Federal Capital Territory and a local government area in Taraba State, North East Nigeria conference covering the entire north eastern parts of the country with its headquarter in Bukuru Jos Plateau State, and North West Nigeria conference covering the northwestern parts of the country with its headquarter in Gonin Gora Kaduna State. Though the predominant population of northern Nigeria are Muslims, there are some major ethnic groups that accepted the Adventist Message

such as: Amo, Kurama, Jere, Lemoro, Tiv, Berom, Arum, Kantana, Maguzawa, Jukum, Idoma, Ikulu, Surubu, Bajju, Kagoma and many other migrants for Business and other socio-economic activities such as the Igbos, Yoruba, Efik, etc.

The study therefore is limited to this region of the country even though these problems may be general and applicable to other regions of Nigeria, the researchers will limit his cope to just the northern Nigeria region. The use of sample delegates in the study as a means of understanding effective electoral processes served as a limitation in getting wider opinion, and also getting the attention of respondents at a reasonable time posed a limitation to the success of the work. Besides, limited literature on the electoral process of Seventh-day Adventist leadership hindered the researcher from getting adequate literature from Seventh-day Adventist scholars.

### **Operational Definition of Terms**

- 1. Constituency Session:** Delegates (voting members) from each local church are expected to attend the constituency session to elect officers and departmental directors.
- 2. Delegate:** A delegate is an authorized representative of the Seventh-day Church as it is organized in their local for the purposes of conducting business at conferences, unions, and elections for general officers.
- 3. Division:** Division: The division is in charge of the allocated territory and consists of Union conferences in several of those areas. The West Central Africa Division (WAD), which has its headquarters in Abidjan, Cote d'Ivoire, is where the Northern Nigeria Union Conference is a part of.
- 4. Election:** Election: selecting capable officials who will use the utmost caution when appointing people to positions of sacred trust in a prayerful, sincere, and competent manner

- 5. Electoral Process:** The electoral process includes all phases of an election, including voter registration, candidate nomination, results release, and even the handling of complaints and disputes.
- 6. Effective electoral process:** In this study, an effective voting process is defined by transparency, spirituality, competence, justice, trust, and a sense of community.
- 7. General Conference:** The general conference is the fourth and final level (GC). The GC, as the supreme body of the church, has the final say in all disputes and business-related problems.
- 8. Seventh-day Adventist Church:** A Protestant Christian denomination known for observing Saturday is the Seventh-day Adventist Church.
- 9. Local Church:** The local church is the base of the organizational structure and serves as the denomination's public face. Every Seventh-day Adventist who has been baptized is a part of a local church and has voting rights there.
- 10. Local Conference:** Each local conference is made up of local churches or districts. Local churches or districts are local congregations that are part of the sisterhood of churches within the local conference and are located in a specific area, such as a province or other local territory.
- 11. Nominating Committee:** A special committee chosen by the delegates at the constituency session is called a nominating committee.

## CHAPTER 2

### LITERATURE REVIEW

#### **Significance of Electoral Process**

Elections are a crucial part of democratic governance, which promotes harmony, growth, development, and peace. As a result, democratic government must be carried out through representatives, just as it is in some religious organizations, such the Seventh-day Adventist Church. Elections give constituents the opportunity to choose leaders and hold them responsible for their performance while serving on a committee or in office. The legitimacy and stability of the political community or organization are also strengthened through elections. Elections establish a connection between residents and churchgoers and so validate an organization's competence. Elections therefore aid in fostering social and political unity throughout societies and organizations.

Scholars talk about the importance of the electoral process; they encourage people to see the election as a tool that is used for fighting. People need to see it as an instrument to use to bring people into power that can bring change in the government or any non-governmental organization. There is no problem with an electoral process, because, it has set by the movement or an organization, operating or managed by people, as an electoral body that can be found in any government, institution, or organization. The electoral process is full of activities that have to involve people aspiring to be in leadership positions but, they can't be in that position without following the electoral processes.

Electoral process is significance that leaders used for coming into the leadership. It could be a kingship in a community or the instillation of an Emir in Northern Nigeria have to go through the electoral process (*GCSDA constitution, article V. General Conference Sessions Section 1 - 11, 2022*). The formation of those to be the electoral body depends on how it was organized and established as a tool for electing someone to that leadership position. Its electoral process has the tendency of complaints and bitterness since it involves not only one person but many contested, though in the end is one that will emerge in the throne of leadership. Some scholars argue that those involved in aspiring for any position must adhere to the rules and regulation of the electoral that is in the constitution or written as a document to the government or for an organization some call electoral acts.

The electoral process at the process of it before or after, there are always some elements of disagreement that involve social tensions that sometimes lead to violence, but this always happened in the secular election. More especially when the people perceived the election is not be free and fair, or so also seeing those in positions like they want to remain in the position even force. But for non-governmental organizations that are not spiritual organizations, there is no such tension of violence but low production of goods also goods and services became poor as, a result of a disagreement regarding the selection of the organization leader. For a spiritual organization, no support for the organization, and no evangelism which is the core objective of the organization. According to the environment or culture of the organization, the conflict between the leaders and those on the ground will prevent the organization from achieving its objective (*GCSDA Church Manual, 2022*).

So also, when people see the electoral process as unfair to them in the society or organization, unresponsive, or unethical according to the organization's ethics.

This opens chances for people or voters to be motivated to go outside the well-known norms of an organization. Defects in any part of the electoral process could endanger or shorten the existence of democracy in the government or an organization since it is crucial and is seen to have a strong foundation.

Therefore, the electoral process is very essential to the government and organizations, more especially spiritual organizations. The electoral process makes everyone a sense of belonging or freedom of choice for whom to become the leader to govern the organization or a country (*GCSDA, Constitution, Article VI. Election. Section 1 & 2*).

### **Purpose of Electoral Process**

People can have some influence on their representatives by voting in elections. Elections should, in theory, give rise to a chance for a smooth transition of power. Elections have really been the most common and recognizable method of transferring and rotating office in modern history. Political systems have a great deal of disagreement regarding what constitutes an elective office and how it should be structured. Elections also bolster the political community's credibility and stability. People have the opportunity to participate in the process of choosing the leaders. Some people do it to show fairness or fulfill their need for a sense of community.

Elections serve the dual purposes of choosing and empowering candidates as well as legally granting them the capacity to oversee, plan, and carry out leadership duties for a group, society, region, or geographical enclave. Electoral procedures are followed and power is vested on persons to vote by virtue of age or belonging to such an organization, society or geographical enclave. In the Seventh-day Adventist Church, voting takes place during constituency sessions, and delegates are in charge of doing so. The essence of such selection is to facilitate successful transition and

transfer of leadership authority periodically, usually a period of four (4) years. At whatever level of the church, the procedures are based on representation and that is the basis on which leaders are selected. A process is important in order to maintain law, order and sustain integrity. Where there is no laid down procedure for obtaining and achieving a purpose, the outcome of whatever avails at end will hardly be trusted and may not satisfy the yearnings of the populace it is intended to serve. Following process demands that the rules are adhered to and law and order is respected.

### **Christian Leadership Idea**

The secular and Christian definitions of leadership are similar. Leadership is defined as a process by which an individual inspires a group of others to achieve a common goal of the organization (Northouse, 2019). The four main elements that make up this Northouse definition of leadership are: leadership is a process; leadership involves persuasion; leadership happens in groups; and leadership involves common goals. By being a process, the author concludes that both the leader and the followers are affected by leadership and it is not limited only to those designated as leaders but is available to all. It is about sacrificing one's own interests and decisions as a leader to the interests and decisions of the followers. Christian leadership is about influence rather than control. In other words, leadership is about serving the interest of the people or organization in a bid to achieve set goals, growth and development and not the ulterior or personal interest of the so selected leader. When the goals of the larger group are relegated, then leadership has failed to deliver the desired purpose and goals for which it was instituted (Sutomo & Javlean, 2022; Pauer, 2017)

But what really constitutes Christian leadership? First of all, it can be used to describe executives who work for Christian organizations. Such organizations, like a church congregation, a Christian monastery, a mission agency, a non-profit

organization (NPO), or a non-governmental organization, are founded in the Christian faith and serve a purpose that is distinctly Christian (NGO). Therefore, in this context, Christian leadership refers to leadership by Christians inside of a Christian group.

However, secular institutions like enterprises, governments, labor unions, and non-profits that no longer have, or have never had, a distinctly Christian foundation also employ leaders<sup>1</sup> who exhibit Christian leadership. There are Christians who seek to provide leadership in these situations that represents a Christian worldview, anthropology, and set of values (Sutomo & Javlean, 2022; Pawar, 2017).

According to Sam, write that, “existing leadership theory has helped companies to move forward and achieve company goals. But unfortunately, some leaders achieve goals in unethical ways. This action brings bad consequences for the company, employees, and even the wider community” (Sam, 2021, p.306). In the words of Sutomo, & Javlean that, “spiritual leadership becomes a synthesis of previous ethical leadership theories, namely ethical, authentic, servant, and other leadership theories” (Sutomo & Javlean, 2022, p. 161). Sutomo and Javlean also cite Aldous Huxley, who states that humans are made up of a body, a mind, feelings, and a soul. In humans, these four dimensions merge into an unbreakable unity. Spiritual leadership seeks to benefit leaders, employees, and organizations by taking into account the four human dimensions (Sutomo, & Javlean 2022). So also Salsabiila and Mirzania (2020), explained that, leadership has an important role in an organization. The back and forth of the organization depends on the style used by a leader. The style is adapted to the situation and members. The three are interconnected to achieve goals in the organization.

The three basic viewpoints for thinking about spirituality are personal, in the workplace, and organizational, according to Pawar (2017), who writes in his journal.

He observed that “organizations' possession of certain features such as spiritual values and practices” (Pawar, 2017, p. 988) and “organizational culture guided by a mission statement, leadership, and business practices that are socially responsible and value-driven, that recognize the contributions employees make to the organization, and that promote individual spiritual development and well-being (Pawar, 2017, p. 988-989).

According to Göçen, as their comprehensive analysis of Spiritual Leader studies concluded, a work environment that identifies people with their mind and soul and assists them in finding meaning in their work would have positive consequences for both members and the organization. Organizational citizenship behaviors (OCB) were observed in the context of follower outcomes (Göçen, 2021). He goes on to say that this spiritual leader's sportsmanship depicts an individual's willingness to work without complaint; general compliance is defined as the employee's commitment and respect for the organization's labor laws and rules; and civic virtue is a behavior that reflects the extent of the employee's desire to integrate and contribute to the organization's development (Göçen, 2021).

Leadership is about serving the interest of the people or organization in a bid to achieve set goals. When the goals of the larger group are relegated, then leadership has failed to deliver the desired purpose and goals for which it was instituted. Leadership determines organizational success and failure. Leaders who do not change are equivalent to an organization that does not change. In Seventh-day Adventist principles of leadership, authority is from God and as such, the leader should take the Bible as a guide with a good understanding of the principles of stewardship. This implies that the leader sees his/herself as a steward of God vested with the responsibility of leading or managing God's property – the Church, at the end of which you are held accountable for the successes and failures during the period of

your stewardship. Based on this understanding, even when you aspire to be a leader, you should see yourself as an agent to be used by God to influence positively the course of His work.

In the Christian church today, some leaders in the higher authorities that are responsible for coordinating the selection process of other leaders at the lower levels may have a preference of some candidates over others, and as such, may influence the process of the selection. In some cases, consensus candidates were single-handedly picked by the leadership and imposed on others, even compelling other contenders to step down and allow the candidate of their choice to clinch the position. This has happened even in the Adventist church. Sometimes, agreements and bonds are signed between the persons involved with some promises or commitments made as to how the others will benefit one favor or the other.

### **General Meaning of an Organization**

Internal organizational culture exists as a result of prevailing norms, beliefs, values, and existing procedures that characterize what is essential to the organization. Leaders demonstrate values and actions that define organizational culture, which influences employee behaviors, work practices, and operating styles in order to achieve strategic objectives (Gamble et al., 2019; Snyder et al., 2018). Diversity in the workplace entails appreciating people's differences based on characteristics such as age, gender, race, and sexual orientation (Mello, 2019). Diversity and inclusion initiatives can be used by leaders' management to help employees feel safe and connected (Mello, 2019). Employee trust is an important precursor to organizational performance because credibility matters and encourages collaboration, which means employees are more likely to be engaged, attached, and committed to the organization.

Diversity refers to both visible (such as age, gender, and ethnicity) and invisible (such as personality, culture, values, and individual styles and preferences) characteristics that distinguish individuals and groups from one another (Catalyst, 2020). Leadership influences work engagement in order to achieve better individual and organizational outcomes (Esen et al., 2020). Leaders with integrity have become increasingly important in recent years as a result of major ethical scandals (Liu, 2019).

According to a study by Williams that, there are seven distinct characteristics of every organizational culture, which include: (1) Innovation (2) Attention to details (4) Emphasis on results (5) Emphasis on human capital (6) Promotion of teamwork (7) Competitive nature, and Stability, (Williams, 2022). He further stated that, organizational culture value these characteristics differently. It is the combination of these values that gives an organizational culture its uniqueness (Williams, 2022).

### **Organizational Leadership**

Non-governmental organizations differ from spiritual organizations such as the Seventh-day Adventist Church. The church is exhorting its leaders to be spiritual and competent, ready to lead church members on God's agenda rather than her or his own. Leading in a spiritual organization is not magic or getting any power somewhere else before you lead, but your connection with God matters a lot in spiritual organizations. It is not like other organizations that are not spiritual organizations where you work under a supervisor or receive orders from a boss and are given more respect than he. If not, the work will be terminated. Even so, emphasize your ability to lead or manage the organization's property by recognizing work requirements and organizational goals and objectives. It can assist members of an organization and their

working teams in dealing with challenges and working toward organizational goals in a worthwhile manner (Northouse, 2019; Snyder et al., 2018).

Individuals seek to improve their personal, social, and professional lives; corporations seek individuals with specific leadership qualities; and academia offers programs in leadership studies. Leadership has been viewed in a variety of ways over the years, and some of these ideas are based on real-life examples of great leaders. Leadership entails exerting influence over others in order to achieve a specific or common goal.

Transformational leadership, authentic leadership, situational leadership, interpersonal leadership, and servant leadership are some leadership approaches that have received a lot of attention in recent years (Northouse, 2019). Organizational leaders must be self-aware, have internalized moral perspectives, balance processing, and be relationally transparent (Ling et al., 2017; Northouse, 2019).

According to Thomas, “leadership has many definitions.” Christian leadership differs from social science leadership in that it consists of more than just traits and skills. Christian leadership is defined as “the leader's heart and action” (Thomas, 2018, p. 108). As a result, Christian leadership is the combined efforts, actions, and plans of a leader who purposefully inspires others toward the mutual goal of promoting God's kingdom in this world (Thomas, 2018).

Effective Christian leaders are effective communicators who inspire, instruct, elevate, and model others. Christ confirmed that the behavior of respected leaders set specific examples of individual accountability and shared values. As a result, pastors must base their leadership abilities on their mission to lead. Pastors interact with others by mobilizing followers to become leaders while sharing responsibility, authority, and control (Kouzes & Posner, 2017).

According to Raysa, “organizational spirituality is thus a result of its values, practices, and discourse, and is composed of workplace and individual spirituality, including that of the leader and other members (Rocha, 2019 p. 241)” He continued, “organizational spirituality is influenced by the environment, organizational culture, and knowledge management, and it generates value and social good that are visible in the organization (Rocha, 2019, p. 241)” Therefore, Rocha, make more explanation about the concept of organizational spirituality: “An organizational identity formed by its values, practices, and discourse, consisting of workplace and individual spirituality guided by the leader and other members and influenced by the environment, organizational culture, and knowledge management (Rocha, 2019, p. 252)” according to the definition. This spirituality generates value and social good, which can be seen in the organization's image, mission, vision, and values. This article contributes to the literature by categorizing and systematizing existing literature, as well as proposing a unified concept—a mental and linguistic representation of organizational spirituality—that captures its essence and bestows the qualities and attributes inherent in this phenomenon (Rocha, 2019).

### **Seventh-day Adventist Organization**

The Seventh-day Adventist Church was founded in the United States of America, where people were committed above all to protecting individual conscience freedom and the right to self-determination, with a non-negotiable conviction of refusing allegiance to any king or submission to any religious figure (Ed, 2018). As a protestant church, the solar scriptura (rather than tradition) serves as the guiding principle for members of the Seventh-day Adventist Church. The first church pioneers were wary of anything autocratic and institutional (Ed, 2018). The pioneers focused on spreading the advent message to the rest of the world through missionaries.

## **Decentralized Church Organization**

Against the socio-cultural backdrop, a decentralized structure of four components, not levels, was established in the church with the assistance of one of the founding fathers, Ellen G. White: (1) The local church (2) The conference or mission (3) The union, and (4) the general conference (G.C.) Division is not one of the four components because it is merely an administrative office attached to the general conference of the Seventh-day Adventist Church. Each of these components, according to Seventh-day Adventist Church policy, has specific authority and competencies (Ed, 2018). The local church has membership without interference from the conference; similarly, the decision about pastor ordination is made by the union (Ed., 2018).

Policies defining membership or who can hold positions in the local church are solely the responsibility of the local church, with no interference from the conference. This was done for the following reasons: (1) to provide for the ministry's support, (2) to carry out work in new fields, (3) to protect both the churches and the ministry from unworthy members, (4) to hold church property, (5) to publish truth through the press, and (6) for a variety of other purposes. A number of contextual factors contributed to the need for change (*GCSDA Church Manual 2022*).

From this decentralization, the delegates to a constituency and the formation of the nominating committee are tied to an individual's membership in a local church as voted to be part of world church in decision making. As a result, membership in the Seventh-day Adventist Church is based on the local church. As a world church, the Seventh-day Adventist Church now has over 100 union conferences made up of over 500 local conferences in charge of approximately 130,000 churches and worship points representing approximately 20 million members or attendees from various

nations, tribes, languages, and peoples. This has significant implication because it takes into account the general mindset of the entities that comprise the organization.

### **Power and Authority in the Seventh-day Adventist**

When it comes to power and authority in the Seventh-day Adventist Church, the reality is that field presidents in the Latin America region of the Seventh-day Adventist Church are frequently reverend as if they have special power and authority. Appointments or calls to the superior or higher level reflect the belief that the pastor, conference presidents, departmental directors, unions, divisions, or the general conference have greater authority because of their position in the organizational structure. Perhaps this is the result of a cultural and Catholic inheritance. However, scripture does not support this idea of having different levels or categories. The leadership job of the Seventh-day Adventist Church is to empower people through shaping the organizational culture, which has three priorities: (1) articulate mission, vision, and values. (2) Establish trust; and (3) empower others by influencing organizational structure. What exactly is organizational culture?

It has to do with values, beliefs, and attitudes that have been jointly learned and taken for granted about people, about power, about relationships, about time and space, about ethics, about identity, and about purpose. Because that power and authority have entered people's minds, the table below shows how the two groups operate. The will of the body of that people, as expressed in the decisions of the General Conference when acting within its proper jurisdiction, is the highest authority under God among Seventh-day Adventists, and such decisions should be submitted to by all without exception, unless they can be shown to conflict with the word of God and the rights of individual conscience (GCSDA, Constitution, Article VI. Election, Sections 1 and 2).

*Table 1. Two Groups of Leaders and how they Operate in the Organization*

Assumption	A Entity	B Entity
	People are unmotivated, lazy, untrustworthy, and dishonest.	People are driven, responsible, capable, interested, and truthful.
	Decision-making is more centralized, with rules and policies to control behavior, one-way communication, and paternalistic management.	Decision-making is more distributed, rules and policies are less restrictive, two-way communication is more prevalent, and management is more collaborative.
Relationship presumptions	Employees were given instructions on what to do. Work is organized individually. Communication in a hierarchy. Top-down decision-making is more formal.	Employees are invited to talk about problems. The organizational structure is flattened Communication that is bidirectional. Making decisions with others. Has a tendency toward informality
assumptions concerning time and space	Time is money; use it wisely. Arriving early or late has symbolic significance (high commitment or low efficiency).	Office space: office size, location, and furnishings. Open offices encourage communication, while closed offices require solitude Failure to obtain a suitable space reward is viewed negatively.
Managers and supervisors are cultural assumptions' bearers and transmitters. Managerial attitudes heavily influence employee assumptions about workplace culture.		
assumptions concerning ethics	Honesty, integrity, trust, hard work, loyalty, commitment, respect, and fairness are all qualities to look for.	competition (win at any cost) (win at any cost) Individualism, climbing the corporate ladder, the end justifies the means, and dominance over others
Employee mistreatment may be used to justify retaliatory actions (theft, lower productivity, absenteeism, noncompliance).		
Workplace culture assumptions	Policies, rules, and regulations, as well as compensation and benefits, Structure of the organization, Physical workplace, job design	Communication patterns, Leadership style, Process of decision-making, level of feedback and appraisal, degree of autonomy or control.
Other cultural presuppositions	Private versus public Profit vs. non-profit, etc. Acquisition vs. services Goals, spiritual values (likeness to Christ, baptisms/conversions). Private versus public Profit vs. non-profit, etc. Acquisition vs. services Goals, spiritual values (likeness to Christ, baptisms/conversions).	
Participatory organizations have much higher productivity and customer satisfaction.		

—Edgar H Shein, *Organizational Culture and Leadership*

As a result, the Seventh-day Adventist Church's leadership patterns are a representative system. The leaders of the Seventh-day Adventist organization must act and affirm the organizational culture because their actions will directly influence the behaviors of its members. Leaders must act in line with the organizational culture, they should understand how the organization treats each characteristic of culture, and

they should demonstrate how their members are expected to demonstrate in line with the organizational culture and to achieve the church objectives (*GCSDA Church Manual 2022*).

### **Power and Authority Formation**

The Seventh-day Adventist Church was formally organized in 1863 at a meeting of believers in Battle Creek, Michigan. The membership was around 3,500 at the time. It was decided that the church structure would have three administrative levels: the local church, the conference, and the General Conference, with headquarters in Battle Creek. The General Conference elected a president, secretary, and treasurer. A General Conference executive committee of three people was formed, and General Conference sessions were to be held once a year. Although there were disagreements from the start, those who saw the need for an efficient organizational system won out. Indeed, throughout the controversies surrounding the proposed organization in the late 1850s and early 1860s, it was James White who was the most vocal proponent of the need for organization; even a list of reasons compiled by Ellen White in 1892 was largely pragmatic, though she did leave room for more latitude (Barry, 2017).

Her motivations for founding the church in 1863 were numerical expansion and the beginnings of diversity. Although the Seventh-day Adventists still saw themselves as a body of believers associating together, taking the name of Seventh-day Adventists, and attaching their names to a covenant simply to keep the commandments of God and the faith of Jesus, with the Bible as their only creed and discipline, by 1888, there were thirty organized conferences with 889 organized churches. There were 227 ordained ministers and 182 licensed ministers then (*GCSDA, Working Policy, 2015*)

The will of that people, as expressed in the decisions of the General Conference when acting within its proper jurisdiction, is the highest authority under God among Seventh-day Adventists, and such decisions should be submitted to by all without exception, unless they can be shown to conflict with the word of God and the rights of individual conscience.

### **Purpose for Structure (Unity and Diversity)**

In 1901, the General Conference session described the benefits of implementing the union conference plan, emphasizing church unity. Certainly, Ellen White's emphasis on unity has always been and will continue to be a top priority for Seventh-day Adventists. Thus, Ellen White felt compelled to chastise the church's leaders and departments for their proclivity to amass power for themselves. Centralization occurred whenever the need to promote unity was prioritized to the point where it disrupted the maintenance of equilibrium between the principles of unity and diversity, and diversity was not taken into account as it should have been, (Barry, 2017).

When the church was bound together in Christ, unity was positive. It was negative when it was interpreted as requiring uniformity and unnecessary centralization of authority. When it was interpreted to require uniformity and unnecessary centralization of authority, unity was required to encompass the dimensions of the church's mission. Unity was required to encompass the dimensions of the church's mission. The Seventh-day Adventist Church, with its emphasis on global evangelization, could not succeed unless there was unity of purpose, belief, and action. Participation and representation: local conference participation in the General Conference session, participation in the decision-making process by encouraging state conferences to allow all state church members to participate at their meetings.

Everyone who attended a local conference session and was a member of that conference, on the other hand, should be a delegate to that session. He was a strong supporter of a participatory election process for local conferences. All members present at the conference are legitimate delegates (Barry, 2017).

## **Biblical Electoral Process**

### **How does God Choose Leaders?**

According to biblical theology, election of leaders means to select or to choose. The prophet Samuel was then instructed by God to anoint Saul as King of Israel (1 Sam 10:1). Then Samuel poured oil on his head, kissed him, and asked. Has not the LORD anointed you to be the prince over his people Israel? God later instructed the prophet Samuel to anoint David as King of Israel (1 Sam 13:14). However, your kingdom will be extinct. Because you did not keep what the LORD commanded you, the LORD sought a man after his own heart, and the LORD appointed him prince over his people. Likewise, in 1 Samuel 16:1, 6-13, how long will you mourn over Saul since I have rejected him as king over Israel? the LORD asked the prophet Samuel. Apply some oil to your horn and get going. I will send you to Jesse the Bethlehemite, because I have provided a king among his sons for myself.

When God chooses someone to be a leader, the most important factor is their heart. God's problem isn't how tall or attractive you are, how much money you have, how eloquent and intelligent you are, or how many people in positions of power you know. However, God chose you based on how you felt on the inside (heart). With elections looming in the United States, the African continent, countries, and states, Seventh-day Adventist organizations, and our religious denominations, what will be the topic of daily debate and disagreement about who will be the leader to solve the

current challenges we face in our nations, countries, or states? God selects people for positions who are spiritually and emotionally close to him.

Our leaders govern us and oversee the administration of public justice. All human authority and power are held accountable to God, according to the Bible. In a democracy, voters participate in the process of electing leaders who will be held accountable for how they manage their people's resources. Because God established voting or electing someone to a position in Romans 13:1-7. Voting for a candidate for a position is a fundamental right, Deuteronomy 10:17-39. There is biblical precedent for voting. Acts 14:23, for example, describes how the early Christians elected elders through voting.

### **Biblical Qualification to Be a Leader**

Those to be selected according to Daniel 1:1-19. Old Testament leaders succeeded as long as they stay intimately connected to God. Daniel proves this pattern. His personal character makes him a favorable bible personality for many. Daniel is one of the handful of men in the Bible about whom God says nothing negative. Although he shares the human nature of all other Biblical leaders. He seems to raise above others because of the combination of qualities: 1. Good character, 2. Competence, 3. Convictions, 4. Courageous, 5. Charisma, 6. Commitment and 7. Compassion. The following leadership qualities were added to Daniel and his friend:

1. They were looking younger enough to be trained,
2. They were well groomed and well dressed,
3. They were intelligent that they could process information quickly,
4. They have diverse skills,
5. They have servant heart,
6. They were teachable,

7. They were convicted---possess inward strength and values,
8. They were favored with people---they enjoy influencing with others,
9. They were submissive---they were willing to become a team player,
10. They were relaxed---they had good people skills and charisma,
11. They were well-informed--- they possess knowledge in a variety of areas,
12. They were gifted---had valuable abilities,
13. Excellent --- they were men of excellence and high standard.

Another qualification for leaders according to 1 Timothy 3:1-13. The preparation of a leader is crucial to their success, it means leadership is planted as a seed, leadership begins to spread, leadership is tasted as a plant, leadership matures and bears fruit. This list of qualifications was provided by Paul for two reasons: first, to provide guidelines for churches to select leaders, and second, to provide a checkpoint for church leaders' own spiritual lives. Paul reminds us that if anyone aspires to be a leader he aspires to a noble task, to have the gift and qualities and not take on leadership positions may be disobedience.

### **Call for Leadership**

In Matthew 4:12-25, Jesus demonstrates the process of identifying and developing leaders. In Matthew 4:18-22, he invited other leaders to join him. He called these twelve (12) men his disciples. He immediately started grooming them to be future leaders and encouraging them to leave at a higher level (Matt 5:1-48). This demonstrates that by calling them, he planted the seed of leadership; later, the fruits of leadership will appear during the maturity stage. Every leader goes through two major stages: the call to leadership and the preparation for leadership. All leaders are tested during the preparation session to see if they can lead at a higher level than others.

## **Leaders Must be Developed**

In Acts 6:3-19, Good leadership responds effectively to need of more leaders and workers. Apparently, no one took a vote to determine the identity of these leaders. Leaders were selected based on leadership. The leadership of the early church practiced ABCs of leadership: Attractive leaders, believed in them, choose them and developed them. The questions are that: our leaders in our present time are they Attractive during the selection? Are they were accepted and have believe in them? Were they selected based on competence knowing they are competent to develop new leaders in the organization? The answer is hanging in the minds of the readers of this dissertation.

God's selection is not man's selection. Paul's calling could be capture as deliberate selection VS democrat in Acts 9:1-20. On the road to Damascus, Saul of Tarsus began his journey to become Paul the apostle. God knew Saul was the right man for the job. For starters, no one could accuse Paul of indifference or failure to set a standard because he was a Hebrew and a pharisee. He had studied under Gamaliel, so no Jew can claim ignorance of the Scriptures. He grew up in Tarsus, where he received his Roman citizenship and became acquainted with the ways of the world.

He was an excellent articulator and communicator, which qualified him to write nearly two-thirds of the New Testament. God appoints specific leaders to carry out specific missions; he does not hold a popular vote. They would have voted for Saul if he hadn't had an ancient believer; God saw Saul's ability to follow Jesus and lead men. Based on this biblical selection of leaders, any factor such as tribalism, ethnicity was off upon Paul's selection. In connection to that Paul became the most influential leader of the early church in Acts 26:1-23.

Paul did not become a powerful leader because of his eloquence or because he possessed some special talent that everyone else lacked. Paul gains influence because, despite his circumstances, we still feel his influence today. Paul may have appeared to be a zealot, but all he did was respond to God's call to influence the world around him. Wise leaders today would do well to follow Paul's example by purposefully transporting the body of Christ to an incredible world.

In Galatians 2:11-21, Paul demonstrates his integrity with Peter. Paul's integrity compelled him to confront Peter, his fellow leader, in front of a group of Jews and gentile believers. He criticizes Peter's hypocrisy and demands that all Christian leaders be consistent regardless of their position. Do we have leaders like Paul in these days that can see wrong leadership and criticize? Can our present leaders accept criticism? Can there be few that can accept criticism from the fellow leaders? Trying to respond to this fellow question based on how leaders became on the throne of leadership, if they were selected and trusted based on the electoral process, these leaders will respect their integrity and stand for the lord for strength and wisdom for the development of the organization.

Paul had a passion for developing leaders such as Timothy in Titus 2:15. Consider the necessary progression for growing beyond merely shepherding to equipping and developing:

*Table 2. Apostle Paul's Model for Grooming New Leaders*

Shepherding	Equipping	developing
Care	Train to ministry	Personal development training
Immediate need for concentration	task concentration	Individual focus
Need-oriented	Skill-oriented	Character-oriented
Masses	many	few
Maintenance	addition	multiplication
Feel better	unleashing	empowering
Immediate	Short-term	Long-term
Nurture	teaching	mentoring
What is the problem?	What do I need?	What do they need?
They start walking	The first mile is walked by them.	They walk another mile.

### **A Guide for Leaders by Ellen G. White**

Leadership is a source of concern in the Seventh-day Adventist Church, not only in the secular organization but also in the Christian faith. To avoid controversy during the selection of leaders, White wrote to the Seventh-day Adventist Church about leadership “I write this so that all may know that there is no controversy among Seventh-day Adventists over the question of leadership. The Lord God of heaven is our King. He is a leader whom we can safely follow” (*Testimonies for the Church*, vol. 8, p. 238.1). She emphasized that leaders should seek God's guidance and that they require constant abiding of the Holy Spirit. If there was more prayer and heart-humbling in the councils of those in positions of authority.

White went on to encourage the people, who are God, to choose a leader if the election is under the control of the Holy Spirit. “The Lord calls for men of genuine faith and sound minds, men who recognize the distinction between the true and the false” (*Testimonies for the Church*, vol. 8, p. 239.1). It demonstrates the importance

of leaders maintaining a living faith, especially in these times of much controversy in leadership calling.

To be successful, leaders must have the self-control to bring our habits into harmony with Christ's prayers "My brethren and sisters, I ask you to heed these words and to bring to your study a calm, humble, contrite spirit, and the healthy energies of a mind under the control of God. Those who fail to learn the lessons contained in this prayer are in danger of making one-sided developments that no amount of future training will ever fully correct" (*Testimonies for the Church*, vol. 8, p. 239. 2).

### **Ellen G. White's Leadership Principles**

1. White, (1898), leadership principle: The following are the white leadership principles: "The Spirit empowers those who wait humbly upon God and watch for His guidance and grace," she believed. White believed that God's power awaited leaders' demand and acceptance for effective leadership: "This promised blessing, claimed by faith, brings all other blessings in its train" (*Desire of Ages*, p. 672).
2. White, (1911), Leadership Principle: "The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers. Christians shall be united to Christians and church to church through the close relationship that all believers must maintain". Because leadership is a privilege, the human instrument will be able to collaborate with the divine. Every agency will be subject to the Holy Spirit, and all believers will collaborate in an organized and well-directed effort to spread the good news of God's grace throughout the world. (*Acts of the Apostles*, p. 164).

3. Ellen White, Leadership principle: “Are they not rejecting the word of God in order to keep their own traditions?” (*Desire of Ages*, p. 213, *Testimonies for the Church*, Vol. 3, p. 468.). Such a leader's leadership is a source of concern in the organization.
4. Ellen White's Leadership Principles: “The Spirit's Blessing Requires Humbleness” “When the laborers have an abiding Christ in their own souls, when all selfishness is dead,” the Bible says, “the showers of the Holy Spirit will come upon them just as surely as God's promise will never fail.” “When there is no rivalry, when there is no struggle for supremacy, when there is oneness, when they sanctify themselves so that love for one another is seen and felt” (*Last Day Events*, p. 190)
5. Ellen White, a role model for leaders Inform leaders that the Holy Spirit's power is greater than any leader's level of education or professional experience. “Regardless of his educational background, only he can be an effective teacher or be successful in bringing to God those who are brought under his influence who are aware of his accountability to God and are directed by the Holy Spirit.” The question is, “Shall those who disregard divine guidance be accepted as leaders in the Lord's Household?” (*Testimonies*, Vol. 6, p. 322)
6. In her Leadership Principle, Ellen White encourages those who believe that scripture trumps philosophy in all leadership roles. There are those in positions of authority who, in Ellen White's words, “believe that the ideas of a few pompous philosophers, so called, are more to be trusted than the truth of the Bible or the testimonies of the Holy Spirit.” And those leaders' religion is comparable to that of “Paul, Peter, or John,” which is now

considered archaic and intolerable. It is described as illogical, mysterious, and beneath a rational mind (*Testimonies for the Church*, vol. 5, p. 79).

### **The Seventh-day Adventist Church's Electoral Process**

Seventh-day Adventist constituency sessions: The respective constituency sessions were designed based on the context of the Seventh-day Adventist leadership structure and how church business is conducted. Leadership accountability is handled responsibly by representatives of the body and leaders chosen to serve that body. Unruly behavior emanating from unreasonable passion or anger among delegates can have a negative impact on the efficiency of these meetings. However, it can also be harmed by the high degree of control exercised over the agenda and process of the meeting, which limits delegates' ability to express themselves and maximizes leaders' predictability of the desired outcome.

Rarely is there a healthy acknowledgement that the session's purpose is to reaffirm the leaders' stewardship to the legitimate authority of the body in which the God we serve has placed spiritual authority. In her reference to the apostles' authority, E. G. White affirms this accountability to the body. The constituency session should encourage delegates' openness to input and expression by scheduling time and providing a venue for their voices to be heard. As a result, it acknowledges that the Holy Spirit legitimately speaks through the members to professional leaders at such gatherings.

Failure to do so increases members' frustration and disengagement from the governance process, as well as their loss of commitment to the organization, which they believe no longer recognizes their legitimate authority. Such an openness commitment may appear messy and risky to leaders who are committed to managing risk and avoiding conflict over ideas that differ from what they determine to be best

for the church, but the church body will never exercise its authority as owners of the ecclesiastical process unless it rediscovers its voice of authority through its members. The decline in per capita tithing and, in some divisions, the percentage of members who attend church on a regular basis (Center for Creative Ministry 2008)

To summarize, people do not “run” for positions in the Seventh-day Adventist Church in the same way that they would for political office. Church leaders are instead chosen by their congregations. This occurs at all levels of the church structure, including the local church, conference, union, and general conference. Delegates are chosen to attend constituency meetings at each level of the organization, except the local church, according to the General Conference constitution. Delegates are all members of the local church (Article V. General Conference Sessions, 1-11, 2022, GCSDA constitution).

### **Formation of Local Church Nominating Committee**

At the local church, there is a more representative plan in place, which eliminates the possibility of the church board bringing criticism upon itself by selecting and controlling the members of the nominating committee. As a result, the preferred plan for the local church is to add five (5) or seven (7) people who are selected by the local church through the ballot method, who then come together and select the nominating committee with the church board members. It is agreed that all candidates for such an important committee must be of sound mind and adhere to every point of doctrine taught by the Seventh-day Adventist Church.

Because ethics require that the membership of the nominating committee be distributed among the church's various families rather than among relatives or members of the same family. The nominating committee examines, compares, and tests the results of careful thought and prayerful study as men and women are chosen

for church leadership. This would eliminate many of the problems that occur in churches. But is it the church's responsibility to take church elections more seriously, praying for wisdom in the selection of names to be presented for election? (*GCSDA, Church Manual, 2022*)

According to the *GCSDA Church Manual (2022)*, it is prudent to plan carefully so that those chosen can work cooperatively in the various positions of leadership within the church. It should be noted that this is only applicable at the local church level and not at the conference session. The local church pastor's influence on the local church nominating committee is greater when he serves as an advisor rather than a member of the committee.

All elected leaders in the local church have a one-year term. The nominating committee's work is completed when the final vote is taken by the entire local church membership and the consecration occurs, allowing the church of God to continue conquering and conquering. The church depends on the outcome of the nominated committee recommendation to the local church that will determine the position of the elective officers. It is the responsibility of the nominating committee to present leaders that are competent for the church assignment of leadership (*GCSDA Church Manual 2022*).

### **Formation of Conference Session Delegates**

The following are the delegates to the conference session, according to Seventh-day Adventist church culture: one member per local church; local churches with 250 or more baptized members may select one additional member, bringing the total to two (2); local churches with five hundred (500) baptized members will have three (3) delegates at the conference session. So also, in local churches with (750) baptized members, four (4) delegates will be selected. Another set of delegates are the

pastors working within the conference and invitees, which are normally called delegates at large, Seventh-day Adventist church (*NCNC, Constitution /Bylaws, Article 111, Section 1-2, 2020*). Though, the process of electing delegates from the local churches can be influenced by some obvious factors via; electorate characteristics. The selection of local delegates is coordinated by the pastor of the local church. Formation of Conference Session Nominating Committee

Setting the nominating committee varies from one Division to another Division. For example, the Southern Pacific Division (SPD) has two (2) ways, either prior to, or at the session. Western Central Africa Division (WAD) which the Northern Nigeria Union Conference (NNUC) belongs to, has only one way of setting up the nominating committee. That is, during the session. One of the first actions taken at the start of the session is to form a nominating committee comprised of members nominated by the delegates. And the nominating committee must have a certain number of members. The minimum and maximum number is determined by the constitution of each conference. It shall consist of the Union's president or his designee, who shall also serve as its chairperson (NNUC Constitution and Bylaws, Article IV, Sections 1-4, 2018).

It is a standard procedure that membership of the nominating committee is balanced between conference employees and non-employees. The committee prays together, and members nominate various people to fill the position. The position of conference president is the first to be voted on. A nominating committee report is presented to all delegates at the session after the nominating committee has voted on a name. Delegates are then free to express their concerns about the nomination to the officers of the nominating committee. If the nominating committee sees no further reason to postpone the process, all session delegates vote to accept or reject the

nominating committee's recommendation(s). At the conference session, the procedure for filling each of the offices is followed (*NNUC, Constitution / Bylaws, Article IV. Section 1-4, 2018*).

Because the Union Conference President coordinates the formation of the constituency nominating committee. Similarly, the leadership election process can be marred by obvious irregularities orchestrated by the coordinating chairperson's interest. Complaints, bitterness, and other expressions of dissatisfaction indicate that the election was not free and fair.

### **Formation of Union Conference Session Delegates**

The membership/constituency of the northern Nigeria conference consists of the local conference organized as part of the geographic territory under the jurisdiction of the union leadership, (Article V). North East Nigeria Conference (NENC), North West Nigeria Conference (NWNK), and North Central Nigeria Conference, (NCNC) (*NENC: 2021 Constitution and Bylaws, Article 111, Section 1-2; NWNK: 2022 Constitution and Bylaws, Article 111, Section 1-2; NCNC: 2020 Constitution and Bylaws*).

The West-Central Africa Division Executive Committee gave notice of the Union Session and designated the time and place at least four (4) weeks before the date of the Session when the Northern Nigeria Union Conference Executive Committee voted for it (*Article 11 of the bylaws of the Northern Nigeria Union Conference 2018*). At the union conference constituency meeting, each local conference must be represented. Each local conference has one delegate and one additional delegate for every 1,500 members. It means if the local conference has a total membership of 15,000, the number of delegates will be 10 with 1 as a conference, making a total of 11 delegates representing the local conference in the

union constituency (Article III, section 1a of Northern Nigerian Union Conference Bylaws, (*NNUC, Constitution / Bylaws, Article IV. Section 1-4, 2018*).

### **Formation of Union Conference Session Nominating Committee**

Election/Appointment. Union Conference officers are non-ex officio members of the executive committee who are elected by the delegates at the Union Conference Constituency's regular meeting. The election of departmental directors shall be referred to the executive committee if not determined by the delegates at the Union Conference Constituency meeting, as stated in (*Article II, Section 10 of the Northern Nigerian Union Conference Bylaws*). So also (*Section II of Article IV*), states that the Union Constituency's nominating committee shall consist of at least 15 and not more than 19 members, including the President of the West-Central Africa Division or his designee, who shall serve as chair.

Those elected to the nominating committee must be duly appointed delegates present at the constituency meeting. Persons holding elective office in the current term, as defined in (*Article II, sections 10 and 11*), are ineligible to serve on the Nominating Committee. Northern Nigerian Union Conference Bylaws (*Article II, Section 10b*). Those elected at the constituency meeting and those appointed by the executive committee are normally expected to serve until the next regular constituency meeting. However, their tenure may be cut short due to resignation, voluntary retirement, and retirement in situations where a mandatory retirement age policy is in place, or removal from office for a course by the Executive Committee or a special Constituency meeting (*NNUC, Constitution and Rules, 2018*).

## **Formation of General Conference Session Delegates**

The Seventh-day Adventist Church held its first official world session on May 20, 1863, in Battle Creek, Michigan, with 20 delegates present. The church's organizational structure was small at the time, and membership was limited to a few thousand people, mostly from the United States of America. However, as the Seventh-day Adventist Church has grown in countries around the world, so has its membership (*GCSDA constitution, article V. General Conference Sessions Section 1 - 11, 2022*).

Unions and divisions of the General Conference select delegates in accordance with the Bylaws' regular delegate quotas and selection processes. Delegates to a General Conference Session are also members of the General Conference Executive Committee. Regular delegates and delegates-at-large are the two (2) types of delegates. According to the bylaws, regular delegates represent the General Conference member units. The General Conference and its institutions, as well as divisions and their institutions, are represented by delegates-at-large (*GCSDA constitution, article V. General Conference Sessions Section 1 - 11, 2022*). It is important to note that regular delegates to the General Conference Session are chosen by unions and divisions around the world rather than by the General Conference. The individuals chosen will represent their respective organizations at the General Conference Session. Delegates, both regular and at-large, approve the session's agenda and elect church leadership after hearing from the Nominating Committee (*Article V. General Conference Sessions, sections 1-11, 2022, GCSDA constitution*).

## **The General Conference Session Nominating Committee is Formed**

The General Conference session is being formed. When it comes to conducting official church business, more than 2,500 delegates are tasked with voting

at the General Conference session, the Seventh-day Adventist Church's largest business meeting. The nominating committee is made up of 252 delegates. The nominating committee had 252 members, including 233 delegates from the church's 13 divisions and 19 delegates from the church's world headquarters, also known as the General Conference. The nominating committee divides delegates into caucuses for their respective divisions because the election process begins with the nomination of candidates. Divisions may send up to 10% of their delegates to the nominating committee.

The General Conference, on the other hand, is limited to sending only 8% of its delegates. Other factors must be considered by the caucuses when selecting representatives for the nominating committee. Anyone selected must be a duly accredited delegate at the General Conference session (*GCSDA constitution, article V. General Conference Sessions Section 1–11, 2022*).

Re-election candidates for General Conference officials are not eligible to serve on the nominating committee. General Conference and division presidents, vice presidents, secretaries, undersecretaries, associate secretaries, under treasurers, associate treasurers, division officers, officers of the General Conference Auditing Service, and leaders of General Conference departments are among those who hold this position. In other words, a delegate who is currently serving in a position up for election at the GC session cannot serve on the nominating committee. To clarify, once all 252 nominating committee openings have been filled, the committee is directed to a private room where it immediately begins fulfilling its duties, beginning with the selection of the nominating committee chair, vice chair, and secretary. The chair and secretary are the first officers chosen by the nominating committee (*GCSDA, Constitution, Article VI, Election, Sections 1 and 2*).

Once the chair is chosen, it is recommended that he or she oversee the selection of the remaining three nominating committee officers. The nominating committee chair and members will decide on the best methods for selecting names that the committee can use. The president of the General Conference is the first position considered by the nominating committee. Once elected, the president serves as an adviser to the nominating committee for the duration of the election. Following the election of the president, the committee names the general conference secretary and treasurer. Following the General Conference, officers

### **Tenure System in Seventh-day Adventist Church**

The nominating committees are advised to follow the guiding principles established by the spirit of prophecy with regard to the continuation of individuals in positions of responsibility and leadership, as stated in the following statement from Gospel Workers: Many people have asked me if it is not a mistake to transfer the president of a state conference to a new field when many of the people under his current charge are unwilling to let him go. The Lord has graciously provided me with clarity on this matter. I've learned that ministers should not be assigned to the same district year after year, and that the same man should not preside over a conference. A gift exchanges (*GCSDA, Church Manuel, 2022*)

However, Ellen G. White made it clear that God had revealed the answer to this, that a Pastor or a leader should not preside or lead a congregation longer than necessary. Instead, she suggests that leaders or pastors be replaced to allow for the exercise of different gifts, which is best for the growth of the church and conference. If this advice is followed during the church's nominating committee's selection of leaders, there will be no influencing factors that will cause squabbles during and after

the Seventh-day Adventist Church's entire electoral process (*GCSDA, Church Manuel, 2022*)

### **Power Influence on Selection of Delegates and Leaders**

It was beneficial to the Seventh-day Adventist Church's concept of power and authority because it dealt with leadership selection. The local church, the conference, the union, and the general conference are the four (4) levels of power and authority in the Seventh-day Adventist Church. How are leaders using their power and authority to lead at different levels of the organization? According to Marian, power is an essential component of all systems and structures, whether in families, politics, or business. Leaders exercise power over subordinates, and subordinates respond to the exercise of power, resulting in interaction between leaders and followers.

Understanding the distinction between power and authority in the context of the Seventh-day Adventist Church, on the other hand, will enable leaders to be more effective in their roles as leaders. She went on to define power abuse as any abusive behavior expressed in nonverbal cues, words, behaviors, or attitudes that are systematically repeated, destroying a person's mental dignity and thus jeopardizing employment or degrading the organizational climate (Marian, 2017).

Authority and power are two different things, writes Plantak (2017), Power is the force that can compel others to obey you. The right to direct and command, as well as to be listened to or obeyed by others, is referred to as authority. Power without authority is tyranny, says the authority. He went on to say that authority without power is ineffective, and authority that wields more power than it is entitled to is an abuse of power. In other words, power is an individual's ability to influence and control, whereas authority gives orders and commands. Because church leaders

decided to adopt a cultural worldview and circular management models, Seventh-day Adventist leaders should practice not adopting them.

Article VI, Election, Sections 1 and 2 of the GCSDA Constitution state that the highest organization of the Seventh-day Adventist Church is the General Conference, but in biblical terms, God is the highest authority, the supreme authority, the Alpha and Omega. When you find yourself in a position of leadership in a church organization, consider yourself privileged; it is not a right; it is a responsibility bestowed upon you by God. Do not observe or mimic circular leadership. The scripture compares the secular and Christian concepts of authority and power in exercising leadership (Matt 20:25–27). To achieve leadership that is consistent with the divine vision of the Seventh-day Adventist Church, the biblical leadership model must be considered.

Those leaders who misuse the meaning of power and authority end ineffectively in leadership calling. But leaders that used power and authority according to the Scripture end well with their leadership calling. The Bible has shown us those that misuse power and authority for their selfish interest did not end well in their leadership responsibilities. Spiritual leadership always has to be in tune with what the bible says not the kind of power and authority practiced in the circular world. Since Christians believe that the ultimate source of power comes from the Lord who gives the power and authority, he owns the wisdom to give to those who seek his guidance in leading his people (*GCSDA, Church Manual, 2022*).

### **The Misused Power Became Power Abuse**

Plantak defines power as the ability to effect change in an organization, because power does not exist in a vacuum and can manifest in all spheres of life, (Plantak, 2017). The concept that describes the interactive nature of power is critical

for use in a Christian context because Christians have been taught to have a relationship with God, the Creator and Owner of Everything, as well as to extend that relationship to others, as explained in the book of Luke 10:26 and verses 27:

According to Luke 9:1-10, he answered and said, 'You shall love the Lord your God with all your heart, soul, strength, and mind, and your neighbor as yourself. Then He gathered his twelve disciples. Jesus shared both responsibility and authority to his disciples. These encouraged motivation, impartation, delegation, communication and evaluation to His followers, the disciples. Christian leaders are to wield power based on how Jesus demonstrated in the Holy Scripture for proper use of power and authority in the organization.

Plantak went on to say that the challenge of power and authority is not acquiring them, but controlling them while ignoring uncontrolled and unlimited power. However, leaders must understand that regardless of the tradition that Christian leadership follows, abuse of power is related to the leader exceeding his or her authority. In the Christian context, "power" refers to an improper and corrupt application of the term. To be more specific, power abuse occurs when someone in a position of authority acts in a way that does not justify the essence of the authority granted (Plantak, 2017). This happened in relative ways when some used position to diminish other people, tarnishing the image of others, rendering to some degree of incapability, most especial during the selection of leaders in Seventh-day Adventist.

There is a need to provide insights into abuse of power within the organization, and church groups need to be aware of and mitigate the aspects of abuse of power from the beginning of their working relationship in the organization Marian (2017) writes. Because leaders who exhibit this type of abusive behavior eventually fall, though in many cases, workers do not report their leader's behavior in order to

avoid conflict, (Marian 2017), Plantak's dissertation describes the ideal as putting submission to church leaders on the same level as submission to God (Plantak, 2017).

Finally, the wrong use of power for personal advantage or interest, double standards, intimidation of those under the leader, self-sufficiency, and blindness to the needs of others are all inappropriate. If this occurs, it simply demonstrates that power is being abused and that you are attempting to take God's glory. "Power is important for leadership, and maturity is required when exercising power as a leader (Marian, 2017, p. 19).

### **Christian Leaders and Power Strongly**

The greatest challenge for Christian leaders is determining how and when to use their power, namely power over or power within. As a result, leaders in the Seventh-day Adventist Church are not immune to the corruptibility of power. Although the church's unique organizational structure may suppress or reduce the possibility of certain types of power abuse (*see GCSDA Church Manual 2022*),

The Seventh-day Adventist Church has been around for over 200 years, and its leaders have been conducting constituencies for leadership selection and involving themselves in decision-making, but there are still signs of a stranglehold on leadership. Power struggles have existed throughout the movement's more than 200-year history. As a result, identifying the causes of this power struggle will improve healthy leadership in the Christian church, particularly among Seventh-day Adventist church leaders (*GCSDA, Church Manuel, 2022*).

### **Christian Leaders and Servant Leadership**

People understand Christian leadership and secular leadership in two ways, according to Marian. Christian leadership can be found in a non-profit Christian

organization that is concerned with the church, its goals, and mission. While, secular leadership or Christian who led in secular organization has to do with business, companies, government, profit organization with the desire of reflecting worldview of leadership (Marian, 2017, p.8; Bieńkowska et al., 2022).

According to Mohsin and Hamid (2022), Servant leadership is one of the leadership styles that can help organizations overcome internal problems by focusing on workers' interests and assisting them in resolving problems, increasing the efficiency of their performance, and developing their abilities and skills. The emphasis is on the leader focusing on the organization's performance for effectiveness and efficiency. Job satisfaction, job commitment, organizational confidence, and organizational culture will be promoted by the leaders.

According to Northouse (2019), servant leadership is one of the forms of moral leadership because it reflects the aspect of elevating others and caring about the needs of subordinates, focusing on their moral considerations in relation to the leader and the followers who are in power and the end of the relationship. In another development, Eva et al. (2019) and Mcquade et al. (2020) agreed with the other secular definitions of servant leadership after examining the definitions of servant leadership, its context, servant's leader skills and behavior, and scales to measure.

According to Bieńkowska, in Russell & Stone article that, humility is similar to modesty in that it is demonstrated by fading into the background and prioritizing the interests of others. He went on to say that leaders influence and inspire employees to approach situations from various angles and perspectives. They foster a learning environment in which making mistakes is encouraged in order to foster self-awareness and self-efficiency. When directions are given to employees, they can understand what is expected of them. Leaders can provide the best guidance to

followers by observing their abilities and listening to their needs (Bieńkowska et al. 2020).

### **Organizational Culture and Satisfaction**

According to Setyaningrum (2017), the servant leader ensures that employees' job performance is the most important task for managers, as people are considered one of an organization's most important assets. This idea was backed up by Ugurluoglu, et al. (2018), who discovered that a leader with a servant leadership style can improve employee job performance (Gasková, 2020). As a result of servant leadership, employees' dynamic capabilities and their ability to employ competencies (potential) flexibly or contribute with their potential in the context of changing needs and requirements are enhanced and sustained. This is referred to as the ability to integrate, build, and reconfigure employee competencies to address a rapidly changing environment that directly influences task performance in the workplace (Bienkowska & Tworek, 2004). The leader promotes the follower on their personal growth and development.

1. The leader empowered them by involving them in in decision making.
2. The leader desire in building the community and feel connected with the people within the organization.
3. The leader demonstrates stewardship because he believes that wisdom, power and authority belong to God the creator of the universe.
4. The leader directs the followers by modeling Jesus' leadership, which was servant leadership that provided sustainability programs.
5. Some of the leadership characteristics of servant leaders is; compassionate love to people he is leading.

6. The leader demonstrates humility stewardship commitment, living a life of expressing appreciation to people.
7. The leader practice practical stewardship leadership by making decision for the best interest of the followers not for his personal interest.
8. The leader demonstrates how to handle stressful situation.
9. The leader accepts a realistic self-assessment (Muller et al., 2018, Northouse, 2019)

Nehemiah, a biblical character, exemplified servant leadership qualities, particularly when he rebuilt the wall around Jerusalem (Neh 2:18). By attending to the needs of his followers, Nehemiah demonstrated compassionate love. As he listened to their distress and plight, he showed genuine concern for them. The citizens of Jerusalem were connected and energized, and the project was completed in less than two months. Nehemiah demonstrated humility by working alongside them on the wall as an equal. As a result, Nehemiah was able to engage his followers and gain their dedication and trust. He exemplified stewardship over people and resources, as well as taking responsibility for overseeing the project and protecting Jewish workers with guards stationed throughout the city (Friedman, 2019).

Servant leadership fosters an environment of trustworthiness, respect for others, taking responsibility, being accountable, and maintaining excellence, fairness, transparency, open communication, and probity by adhering to laws and regulations, which can lead to increased job satisfaction, employee commitment and trust, and involvement in the formulation and execution of business strategies (Hendrikz & Engelbrecht, 2019; McNeff & Irving, 2017; Snyder et al., 2018). Because servant leadership emphasizes both individual and organizational performance and growth by creating an environment of integrity, the servant leader's characteristics can lead to

positive behavioral outcomes within a firm (Hendrikz and Engelbrecht, 2019; Northouse, 2019).

### **Seventh-day Adventist and Church Rules**

From its inception, the Seventh-day Adventist Church has attempted to follow Christ's example by championing freedom of conscience as an integral part of its gospel mission. As the church's role in society grows, it is appropriate to state the principles that guide our global church in our interactions with the governments of the countries in which we work (*the United Nations Universal Declaration of Human Rights, Art. 18, and the African Charter on Human and People's Rights, Art. 8*). Seventh-day Adventist church have five policies and by-laws established by each level of the organization during constituencies and always being reviewed at each constituency. The policy books are as follow:

1. The working policy
2. The church manual
3. The minister handbook
4. The elder's handbook
5. The deacon and deaconess handbook

It is very appropriate for the leaders, pastor, elders and the church members to know these policy materials and have them as a guide for their spiritual development. This is critical for delegates in a constituency session to understand and follow the conference's constitution and by-laws during the election. The Seventh-day Adventist Church believes they are following the church's policies and bylaws. The church performs some unusual functions, such as: Working to advance legal and political protections for religious freedom, as well as supporting a broad interpretation of

national and international charters that guarantee this freedom's protection (GCSDA Church Manual 2022).

1. Recognize the legitimate role of organized government in society and support the state's right to legislate on secular matters and support compliance with such laws (1 Pet 2:13-17, Rom 13)
2. When the obligations of government conflict with God's injunctions, follow the Scriptural injunction to obey God rather than man, (*Church Testimonies*, Vol. 6, p. 402)
3. Dedication to conscience freedom acknowledges that this freedom has limits. Religious freedom can exist only in the context of the protection of others' legitimate and equal rights in society.
4. standing up for the principle of conscience liberty for all Continuing our love for others. Delegates have the freedom of conscience to choose the leader of their choice during constituency without interference from any internal or external factor (*GCSDA constitution, article V. General Conference Sessions Section 1 - 11, 2022*).

The Seventh-day Adventist Church is aware of God's people's long history of involvement in civil affairs. In Egypt, for example, Joseph wielded civil power. Similarly, Daniel rose to positions of civil power in Babylon, and the nation benefited as a result of his loyal service and dedication (Gen 41:40–57; Dan 6:3). Delegates at all levels of the church's authority are aware of the dangers associated with religious influence on civil affairs and work diligently to avoid such dangers during constituency sessions. It is recommended that leaders exert influence in their larger society, and that this be done in accordance with the golden rule found in Matthew 7:12.

White, counsels to leaders, that “There are among those professing to believe present truth some who will thus be stirred up to express their sentiments and political preferences, so that division will be brought into the church” (*Fundamentals of Christian Education*, 1923, p. 475.1). Ellen White advised, Delegates, she said, should take civic responsibilities seriously and in good conscience, rather than “becoming preoccupied with politics or using the pulpit or our publications to advance political theories” (*White, Last Day Event*, 1995, p. 127).

Ellen White also urged Seventh-day Adventists to choose leaders who strive to uphold the highest standards of Christian behavior and norms (*Testimonies to the Church*, vol. 8). God will lead them, just as He has led modern-day Daniels, and their devotion to Him will inspire their community.

Characters such as Abraham, Joseph, and Moses dealt directly with the pharaohs of their time throughout the Bible. Esther's presence in King Ahasuerus' court resulted in the salvation of God's people from destruction (Gen 12:15–20; Gen 41; Exod 4–12; Esth 8). Daniel also served under three different Babylonian kings (Nebuchadnezzar, Cyrus the Persian, and Darius the Mede), and he was praised by all three. In the New Testament, Paul also brought the gospel to the Roman Empire's ruling class. Similarly, many of the great reformers advocated their cause before the rulers of their time (Acts 23–26). As a result, we must persevere in our efforts to represent Christ to the world's leaders in our current era. “Seventh-day Adventists are called to be a voice for conscience liberty in this world” (*Testimonies to the Church*, Vol. 5, p. 714). God has endowed each person with the ability to discern right from wrong under the guidance of the Holy Spirit and in accordance with His Word.

## **Perception of Electorate during the Constituency Session**

The perception of the electorate is viewed as a factor that can influence the decision of delegates during elections. These perceptions may be built on ethnicity or tribal affiliation, geopolitical affiliation, genealogical consideration, among others.

### **Ethnicity or Tribal Affiliation and Electoral Process**

Bilge et al., (2021), Ethnicity can be viewed as a social construct that represents an individual's and/or group's identity. Ethnicity is a term that encompasses the results of culture, nationality, and race. It is a cultural identifier with self-defined borders; how it is conceptualized is influenced by the larger social and cultural context. According to Brahim (2017), the terms “ethnicity” and “race” are used differently in France than in the United States. Furthermore, according to Brahim, ethnicity is “regarded in France as a synonym for race, but it is considered less ambiguous and less dangerous” (Brahim, 2017, p. 3). Nationality—holding French citizenship—is the most important cultural identifier in France, according to the law. As a result, other cultural identifiers such as race, ethnicity, and gender

This ongoing examination of ethnicity has failed to produce a common understanding among communication scholars about the definition of ethnicity; instead, these many studies articulate an array of differing definitions, writes Bilge (2021). Ethnicity functions as a contested term among communication scholars, a term worthy of further study and clarification (Bilge, 2021). However, on the other hand, it refers to a shared identity that emerges from a shared history, consciousness, and even struggle, or common fate. According to Onuoha (2017), The relationship between ethnicity, religious polarization, and electoral violence in Africa has become a recurring theme in the continent's literature on democracy and elections. Election

violence has been observed in our nascent democracies, which many have blamed on the diversity that characterizes the socio-political configuration of these states, which were inherited from European colonial powers at independence. As a result, “the continent's population is divided into three major religions: Islam, Christianity, and African Traditional Religions (ATR)” (Onuoha, 2017, p. 213).

However, it is clear that power politics along ethno-religious lines has been identified as having a ripple effect on the democratic system because it creates and sustains political tension and, eventually, electoral violence. Election is a political concept that refers to a series of activities that culminate in the selection of one or more people from a group (Onuoha, 2017, p.214). Despite the fact that elections are the driving force behind a democratic system, the African experiment has been marred by controversy and crises. Class tensions arise when people see that power and influence are concentrated in a few ethnic groups while other ethnic groups are excluded (Onuoha, 2017. p.214).

The perception of marginalization, dominance, and injustice among ethnic groups, particularly minority ethnic groups in the Northern Nigeria Union Conference of Seventh-day Adventists, are major factors that have clearly led to various conflicts. The three (3) conferences will take place in Nigeria's northern region, which is dominated by Muslims, followed by other religions such as Christianity and traditional religions.

The following ethnic groups supported the church's message at the Northern Nigeria Union Conference: North East Nigeria Conference - Amo, Lemoro, Jere, Igbo, Yaruba Birom; North West Nigeria conference - Amo, Igbo, Yoruba, Kurama, and Maguzawa or Hausas and finally North Central Nigeria Conferee - Amo, Arum, Igbo, Yoruba, Tiv, Massenge and Kantana. To sum them into five major groups, they

are: Amo, Igbo, Kurama, Arum and Lemoro. The various ethnic groups mean different tribes.

It is obvious that during constituencies and election of leaders, the majority ethnic groups tend to dominate in most of the key positions. Over the years across all the conferences in northern Nigeria, this repeated trend has made the minority ethnics to feel being suppressed and marginalized. Most often, candidates with popular votes during the elections falls within the majority ethnic group (s) except where consensus is reached among the delegates. In the long run, those within the minority will always feel being relegated.

While tribal societies have been pushed to the margins of globalization, tribalism remains arguably undiminished because it is founded on intense feelings of common identity that lead people to feel tribally connected. In the Nigerian context, ethnicity or tribalism is defined as a social phenomenon associated with the identity of members of competing communal group(s) seeking to protect and advance their interests in a political system. Let us remember that the church's mission is to make disciples who make disciples (Matt 28:19–20). The church's mission is not to expand our tribes, expand our platforms, or increase our visibility. Our tribes, platforms, and visibility are merely means to an end.

### **Family Names Influence on Electoral Processes and Outcome**

According Durie (2017), Genealogy refers to the study of family history, including the study of who the ancestors of a particular person were. It is also a particular person's line of ancestors. It is about important places—family homes—as well as complex global networks of desire and imagination. It is about deeply personal senses of self as well as collective interpretations of ethnicity and

nationhood. It is concerned with blood, genetics, and cultural memory. And it was motivated by searches for cultural ancestry and feelings of loss, shaped by privilege and laced with uncertainty.

The popularity of some family names by virtue of past records of important positions held in society, historical records of some achievements, social and economic status, and so many other personal influences on a person's genealogical background has remained an important factor that influences the selection of leaders in our current society, and especially even in the Christian church. Leadership is not about where you come from or the family, but competence should be the consideration in electing leaders into leadership positions.

When the delegates consider genealogical considerations as the requirement for the election, it will not be credible names like Kakwi, Mallum, and Magaji, to name a few, are revered in the Northern Nigeria Union Conference for their roles in the establishment of the Seventh-day Adventist Church in Northern Nigeria. Some were pioneer pastors and church leaders, and others held church leadership positions multiple times. In today's set-up, even though the majority of Adventists in Northern Nigeria might not have known or had the privilege of seeing them or interacting with them in private grounds, such names are still being recognized with respect and honor by all. Though, affiliating to such revered names has been seen by so many seeking positions into church leadership as a ticket of favor and express passage.

The emphasis on historical records of some family names has remained a reference tool in determining why certain people should or should not be elected to certain leadership positions in the Seventh-day Adventist Church. During nominations or constituency sessions when a name is suggested for nomination, it is a common thing to hear comments from the committee members that are required to vote, asking

questions among themselves such as: who is he/she? Where is he from? Has he held such a position before? Who is his father? Such statements are confirmation of the fact that obvious factors affect or rather, influence the selection of such individuals to the position for which they are recommended. It is on this premises that the Nigerian INEC Chairman according to Jega (2019) opined that the world over, there has never been any electoral process or selection process that is ever free from influences within and without.

According to International Institute for Democracy and Electoral Assistance (IIDEA), (2017), Each election cycle reminds us that our ancestor's own political dealings can be a good source of information about them. Unfortunately, there is no wide-scale census of political party affiliations for a genealogist to examine. IIDEA (2017) further stated that names can become clues (as a child named 'Andrew Jackson' might indicate the family leans towards Jackson's Democratic Party), they are only one part of a complex area of study. So also, an ancestor's political affiliations might be determined only after careful genealogical and historical analysis of existing records and a contextual understanding of their world. Not everyone is involved with politics on the national or even state level, and most ancestors will reveal their strongest affiliations in local party politics. As a result, Seventh-day Adventist members are becoming aware of this behavior during the selection of leaders at all levels of the church's organization. Geo-Political Affiliations and Electoral outcomes. "Geopolitics is traditionally defined as the influence of geography on state foreign relations" (O'Sullivan, Overland, and Sandalow, 2017, p. 1). A more modern view is that geopolitics is a discourse about world politics and that it is socially bound to perceptions of the world and influenced by historical and current power structures (Oku, 2017).

Globalization has created a world where countries need to interact with each other and where trade between countries and regions has become crucial for development and welfare'. How we decide to define an object will always carry different cultural and political predeterminations. Geopolitics is a way of seeing that has influenced how global politics is represented. Geopolitical mapping refers to both the physical representation of the global and the imaginative representation of the world. Geopolitical simplicity in the political system implies power rotation, which appears to contradict democratic culture's ideals. The inability to fine-tune power rotation arrangements not only increased polity tensions, but also limited the electorate's range of options.

According to Oku (2017), a geopolitical area is a region or zone of a country where an individual is said to be from. It is, in essence, a place of origin or indigenization where a person or group of people identifies. Because of the presence of so many ethnic groups, Nigeria's North Central Zone is considered the most diverse geopolitical zone.

According to Oladipo, the Nigerian election, the campaign of blackmail and lies was seen as dismal by some individuals among the electorates, especially in the North as regards why the incumbent President of Nigeria, Muhammadu Buhari, should be re-elected into office for the second term (Oladipo, 2019) and what happened in the secular world has found eagle head in the religious setting. This gave a picture that geopolitical consideration is playing a greater role in selecting a leader. These kinds of biases in Nigeria, have crept into our churches, that when it comes to issues of selecting leaders to hold important positions in the church, we hardly see ourselves as brothers any longer, but we look more inwards to who is from

the same place with me, then he has my vote. This has negative consequences on our unity as a church and the mission Christ has entrusted into our hands.

In Nigeria, as in other parts of the world, the Seventh-day Adventist Church is a multicultural, multi-ethnic organization of believers from various social, economic, and educational backgrounds, a group of believers who worship on the seventh-day Sabbath and hope for Jesus Christ's return sooner. As a universal church, even within a specific region, church membership comprises persons from different geopolitical zones, indigenes and settlers, united together for purpose of fellowship and faith. This family togetherness is expected to reflect in our handling of leadership elections. This implies that when elections come, we should see ourselves as a church and not people from different geopolitical enclaves. Every member regardless of where he/she comes from should have equal rights to vote and be voted for.

Over the years, it has become clear that obvious factors such as geopolitical affiliations have influenced the selection of church leaders at both the local church level and the administrative levels of the church (local missions and conferences, union conferences, and the general conference).

### **Leadership Influence during the Constituency Session**

According to the constitution and by-laws of the Seventh-day Adventist Church Worldwide, leadership influence has to do with the leaders who serve as electoral umpires to elect the leaders in the lower organizations. In northern Nigeria, the Evangelical Church Winning All (ECWA) is the second-largest denomination after the Catholic Church. If you're in a position as secretary, you remain as secretary, there is no president's position for you after two times in the office, go back to the church pastor. If you're in a position as president after two times, you will not remain

at that conference, but at another conference as church Pastor, that is ECWA Electoral Process (ECWA Constitution and Bye-Laws, 2018).

Most leaders that adjudicate the electoral processes of the church tend to exert undue influence on the electoral process in a bid to favour some candidates at the expense of others. This is often done by means of manipulating some procedures and instituting some non-existent rules in a bid to disqualify others and allow others to scale through. For example, during a constituency session in some conferences in northern Nigeria, there was a time the Union Leadership insisted that Youth Directors MUST be pastors and not any other person regardless of how qualified the persons are. During that regime, in all the three conferences of the north, pastors were nominated as Youth Directors even when some of the pastors were not knowledgeable or good in the Ministry. Some non-existent policies were promoted and used. In such cases, this was leadership influence on the electoral process that did not go well with majority of the delegates. It was a sort of imposition on the youth department. On the long run, the work suffers.

### **Political Skills of Seventh-day Adventist**

The Seventh-day Adventist Church was structured in accordance with this model, which acknowledges the church's supreme authority as residing in its members, who participate in a representative model of governance. As a result, ecclesiastical authority is delegated to members appointed by the body to lead its various organizations and ministries. All leaders exercise authority based on their accountability to the body and, ultimately, to God.

Ellen White affirmed this marriage of divine and human authority in the church in a statement she made regarding the anointing of two men sent out to represent the New Testament church in ministry, which demonstrates that God had

already given Paul and Barnabas their commission, and the laying on of hands ceremony added no new grace or virtual qualification. It was simply putting the church's stamp on God's work—a recognized form of appointment to an appointed office and recognition of one's authority in that office. (*Testimony of the Church*, vol. 8).

The Seventh-day Adventist Church adheres to this New Testament model, as well as Ellen G. White's writings. We believe that Jesus' authority granted to the church allows church leaders to make decisions that bind all members; we also believe that the apostles affirmed the principle of collective decision-making by leaders representing the entire body of believers. To that end, we collectively submit to decisions made at General Conference Sessions, which have always been representative bodies, and by Annual Councils, whose membership became representative of the World Church in the second half of the twentieth century. These are our highest authorities, reflecting both the Jerusalem Council model and Ellen G. White's explicit advice (see below, pp. 19–26, 31–32, 36–37).

Adventists continue to follow the New Testament model by providing as much diversity as possible without jeopardizing unity. As a result, decision-making occurs at the local and regional levels as much as possible, but major decisions with broad implications, such as decisions about diversity, are made at the highest level by representative bodies. The Seventh-day Adventist Church places a premium on unity in diversity. The Church encourages or maintains diversity in three ways: (i) by delegating authority to different levels of structure, (ii) prescribing policy only when absolutely necessary, and (iii) allowing diversity of ecclesiastical practice where there is agreement.

## **Seventh-day Adventist Political Power**

The Seventh-day Adventist form of government is representative, according to the GCSDA Church Manual 2022. This acknowledges the membership's authority, which is expressed through duly elected representatives at each level of the organization with executive responsibility delegated to representative bodies and officers for church governance at each level

Furthermore, the Adventist Church selects leaders at various levels using various methods. Every church member has a say in who the church's officers are. The officers of the union conferences are chosen by delegates chosen by the state conferences, and the officers of the General Conference are chosen by delegates chosen by the union conferences (GCSDA Church Manual 2022). According to White, under this arrangement, every conference, institution, church, and individual has a voice in the election of the men who bear the primary responsibilities in the General Conference, either directly or through representatives (*Testimonies for the Church*, vol. 8).

Church institutions follow under nonprofit making organization. This calls for members of the church to realize the need to have a different approach. It has been observed that there is a principle that churches fall under non-profit-making organizations. It is also important to note that some principles may be derived from profit-making organizations. In other instances, an individual's credibility is significant to ensure successful performance in the position. For the position of associate pastor, this would hold true.

The process of choosing leaders from cross-cultural environments is a very taxing process that needs patience in handling people. In as much as the selection of leaders is not part of the mission, it must always be remembered that the process may

also hinder the mission of the church. The Seventh-day Adventist Church was built on this model, which recognizes the church's supreme authority as residing in its members, who participate in a representative model of governance in which ecclesiastical authority is extended in trust to members appointed by the body to serve as leaders of its various organizations and ministries (*GCSDA Church Manual 2022*). The Seventh-day Adventist Church Manual distinguishes four governance models: episcopal, papal, independent, and representative. Only the independent model is not part of a larger whole made up of congregations affiliated as a church organization with a central governance structure. In the independent model, ecclesiastical authority is limited to the individual congregation. The Episcopal and Papal models invest clergy with authority, which flows down to the body from them as groups or individuals (*GCSDA Church Manual 2022*).

The Representative model acknowledges that authority resides in the body of members and flows up through elected leaders who lead and manage the church as stewards of that authority while remaining accountable to the members. This election and authority arrangement is exemplified by the following E.G. White statement, which states that every member of the church has a say in the selection of church officers. The church selects the officers of the state conferences. Delegates elected by local conferences elect officers of union conferences, who in turn elect officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual have a voice in the election of the men who bear the primary responsibilities in the General Conference, either directly or through representatives (*Testimonies for the Church*, vol. 8).

The representative model includes authority buffers, which limit the exercise of authority between the four levels of church organization: local church, conference,

union conference, and general conference. Each level of this organization operates under a constitution that defines its territory, boundaries, and function, and the higher organization's exercise of authority is limited beyond the boundary that separates it from the next level (*GCSDA Church Manual, 2022*). These downward-directed authority boundaries have served to restrain organizations' tendency to consolidate authority at the highest levels, which, if unchecked, can result in a ruling rather than serving model. Again, in her comments on the value of this organizational model that limits directive authority by higher organizations, E.G. White supports it.

The Church Manual, defines and describes Adventist ecclesiastical polity as unique; it is not hierarchical but rather representative in form, with executive responsibility and authority assigned to a variety of entities and institutions and their respective constituencies, boards, and officers through constitutions or articles of incorporation, by-laws, and operating policies and guidelines (*GCSDA Church Manual 2022*).

To summarize, each level's decision-making process involves input from other levels. Unlike traditional hierarchical denominations, authority flows from the lowest level of structure (the local church) to the highest level, the General Conference, but the GC then has plenary authority over all elements of the world church, within mutually prescribed and agreed limits; as part of its exercise of authority, the GC delegated some powers to lower levels.

The Seventh-day Adventist Church has developed on the principle of interdependence rather than independence, according to a recent world church statement. In our ecclesiastical polity, believers are united to believers, church to church, conference to conference, union to union, in one church organization

throughout the entire world, as a veteran administrator put it nearly 75 years ago (*GCSDA, Church Manual, 2022*).

In our system of representative, consultative, consensus-based decision-making, organizational units and church-member representatives have input into higher-level organizational decisions. However, having participated, reciprocity requires acceptance of the collective decision. Furthermore, the territorial authority of an organizational unit at any level is plenary, encompassing all constituent or component organizations at lower levels (*GCSDA constitution, article V. General Conference Sessions Section 1 - 11, 2022*). The latter are bound by the decisions of the higher-level units of which they are a part, as well as any executive committees entrusted with broad authority by Working Policy. The GC Executive Committee is one of these (*GCSDA constitution, article V. General Conference Sessions, sections 1-11, 2022*).

It is clear that, while unions have their own constituencies and constitutions, they do not have the right to ignore the actions of GC Sessions or policies voted on by the GC Executive Committee in the interdependent Adventist system of church governance (*GCSDA Working policy, 2015*). This is also true for other organizational units.

All other considerations are superseded by the responsibility of unions, conferences and missions, and local churches to comply with world Church practices and policies. The exercise of authority at various levels inevitably results in some variation in practice (*GCSDA Church Manual 2022*). Individual Church units, on the other hand, are given freedom to function in ways appropriate to their role and culture as long as they are in accordance with the Church's teachings.

Leadership structures in the Seventh-day Adventist Church range from the local church to the conference, union, division, and even the General Conference. Leaders position themselves through the system of constituencies. Nominating committees, which are typically formed in constituencies to select people, are successful in constructing a positive future vision. People who will work with imagination, insight, and confidence. As a result, there will be a strong bond between the leader and all members of the church. They are the keeper of the flame, adept at maintaining focus throughout the entire creative process, as well as the person who can lead the organization through the unknown to manifest the desired vision. Visionary people are characterized by a harmonious expression of the spiritual, psychological, emotional, and physical dimensions.

Leadership necessitates the creation of new possibilities, the empowerment of relationships, and the implementation of innovative organizational action. They strike a balance between the rational functions of the right brain and the intuitive functions of the left brain. Their thinking is broad and systemic, encompassing both the big picture and underlying or interconnected patterns. They use this ability to develop innovative strategies to help them realize their vision. Visionary leaders inspire others to work toward a common goal by collaborating with their followers, as well as their self-confidence, empathy, and ability to affect change.

Elected leaders who listen have more positive interactions with their employees, and as a result, employees are more likely to be influenced favorably by such people. Listening skills necessitate a willingness to listen to others. This can include anything from listening to employees' issues or concerns to soliciting their input and feedback on workplace changes or conflicts. Individuals who can identify and accurately relay relevant information to employees. This demonstrates that a

leader is not only giving their employees the opportunity to speak, but is also actively engaging in the opinions and ideas of others.

### **Representative System of Leadership in SDA**

The Seventh-day Adventist Church is structured with a representative form of church government; the local church is the first of four organizational levels in the church system (*GCSDA constitution, article V. General Conference Sessions Section 1–11, 2022*). The membership of local churches is the source of authority in the church. Each level of the Seventh-day Adventist church's organizational structure is a representative setting; it reflects a democratic process of formation and election. By majority vote, local churches elect their officers and church board members (*GCSDA Church Manual, 2022*).

Every four years, churches within the conference level elect a delegate to represent the churches in the constituency session. The session results in the election of the conference's executive officers (typically, president, executive secretary, and treasurer), directors of various church departments, and the conference's executive committee (*GCSDA Constitution, Article VI. Election, Sections 1 and 2*). Officers, directors, and executive committees of the general conference are elected, reports are given, and policy is decided during the union constituency, which typically lasts five (5) years, and the general conference session. Each constituent level of the Seventh-day Adventist church runs a variety of institutions, including educational, health care, publishing, and other facilities. When misunderstandings arise at any organizational level or institution, an appeal to the next higher organization is appropriate until it reaches the general conference in session or the general conference's executive committee.

## **Biblical Leaders' Perspective for the Contemporary Leaders**

### **The First Leader to Drop the Leadership Ball**

Adam became the first spiritual leader in human history the moment he received God's mandate to rule over the earth. Initially, this means he will be in charge of the garden and providing guidance to his family. Adam was to be an excellent manager of God's resources and relationships. Regrettably, he failed on both counts. Spiritual leadership is not difficult; all that is required is a willingness to accept responsibility. Unfortunately, many spiritual leaders continue to repeat Adam's error by reducing their responsibilities at home, in the neighborhood, at work, and in the church. They forget that Adams' failure began at home, so leaders today must be aware of this by first putting their homes in order, and then success will follow (Gen 3:6-19).

### **A Leader Who Learns from Failure**

Eve did not use her pain to reject or question God, as she had done in the garden, nor did she allow a root of bitterness to grow. She expressed her gratitude to God for giving her Seth. Eve eventually came to represent a strong leader willing to accept the consequences of her decision and learn from her error (Gen 4:1-55).

### **A Leader Who Went the Distance**

When Jews in the New Testament spoke of their ancestors and spiritual legacies, they referred to Abraham as their father (John 8:33–39). Why did they give him the honorific title “father,” which is synonymous with leadership? because Abraham went the extra mile When God summoned him to an unknown land, he went the distance. When enemies kidnapped Lot and his belongings, Abraham pursued and

subdued the kidnappers (Gen 14:14–16). When God told Abraham to take his beloved son Isaac to Mount Moriah and sacrifice him there, Abraham obeyed to the letter. Only a last-second angelic intervention saved the life of the second man (Gen 22:1–19). It's no surprise that God, the ultimate leader, referred to Abraham as my friend (Isa 41:8; Gen 12:1–25).

### **A Leader Usable through Brokenness**

Natural leaders have it easy, right? Not always, even leaders with exceptional natural leadership abilities can struggle, particularly when dealing with issues of character. That was true for Jacob. Natural leaders are frequently required to be impoverished. Consider your natural ability to lead a gift from God, but your character a gift to return to God. Remember, every time you face adversity, you are being prepared, as Jacob was, to better serve God and lead others (Gen 25:26-32).

### **Leading with Humility**

The pharaoh who ruled Egypt during Joseph's time displayed remarkable wisdom and insight, as well as a heart open to truth. God placed this humble man as king of Egypt at a critical juncture in world history. When the pharaoh was awakened by nightmares, he realized something strange was going on; as a strong leader, he acknowledged his unease, but as a humble leader, he sought the advice of others. He called on Joseph, who successfully translated his dreams. It took great wisdom and humility to appoint Joseph as the point person and give him the authority and resources he needed to survive the impending disaster (Gen 41:1–52). The Egyptian king entrusted himself and his people to the capable hands of this foreigner. The Egyptian king entrusted himself and his people to the capable hands of this foreigner. Millions would have died if Pharaoh had been arrogant or intimidated by Joseph;

instead, Pharaoh carefully listened, empowered Joseph to act, and thus ensured his own legacy as an effective leader.

### **When God Chooses a Leader**

Moses is an excellent example of how God selects a leader from the crowd to carry out a task (Exod 2:11 & 4:20).

1. God invests emotionally in the work of the leader.
2. God validates the leader through the actions of others.
3. Leaders are mentored by God.
4. God builds on the strength, experiences, and background of the leader.
5. In the midst of obscurity, God frequently refines a leader's character.
6. God instills the value of hard work in the leader.
7. With a powerful vision, God sustains that leader.
8. God sends others to help the leader compensate for their flaws.
9. Moses learns on other virtues;
  - a. His connection with God—the story and the glory of the burning bush.
  - b. His abilities and anointing--God confirm his words with plagues and miracles.
  - c. His sacrifice—He left his earlier position in order to fulfill a difficult calling.
  - d. His wisdom—He knew what to do and where to go as he gave instructions.
  - e. His confidence—He had convictions about his task.
  - f. His humility—He was considered the humblest leader of his time.

The day Moses resumed the leadership responsibilities (Exodus 18:119–26), he became a man of prayer, committed himself to effective communication, laid out

the vision, developed a plan, selected and trained the leaders, and then released them to do the work. He did only what they could not do because God supplied strength for Moses, peace for the people, and empowerment for a host of new leaders (Exodus 8:23). God expects a high standard of leadership in Leviticus 18:1–21 and 21:24. Why this high standard? God intended for Israel to be a light and a standard for the rest of the world, and for Israel's leaders to be a light and a standard for the Jewish nation. God expects the same from us today.

Why should we be more adamant about maintaining the high standard than the rest of the world? The following characteristics are required to be like God, to qualify for ministry, to ensure God's blessings in our lives, to qualify for leadership callings, to receive God's reward for faithfulness, and to pursue life at God's high standard: They adopt godly values and are concerned about the well-being of others. They leave with integrity; they keep their promises; they develop their gifts and potentials; they manage their time and money well; and they pass on what they have received to others.

### **Learn from David's leadership by Making Wise Decisions**

Do you ever feel like you need to see a therapist? If so, Psalm 37 is for you because David wrote as a counselor, providing wise steps to take as you face crises and make leadership decisions. Post and recall these words whenever you feel the pressure of organizational competition, the need to perform, or the desire to compare your workload to that of other leaders. David brings internal perspectives and long-term vision to short-term decisions, preventing mistakes (Ps 37:3–9).

1. Believe in the Lord and do good; do what is right regardless of what others do.

2. Cultivate faithfulness and avoid moving too quickly; nothing should be rushed
3. Prioritize God and his values; in the end, he will reward and satisfy you.
4. Commit your plan to God and put your trust in him; the outcome is in his hands.
5. Be patient and quiet; perspective comes when we stop and think.
6. Don't be concerned or compare yourself; such anxiety always provides negative motivation.
7. Refuse to be angry at the competition; anger does not produce the desired results.
8. Put your trust in the Lord; he will ultimately guide and use your decision for the advancement of your leadership.

### **The Significance of Mediating Variables on the Electoral Process**

This has to do with the election's outcome and whether it will be transparent, spiritual in a religious setting, competent, and fair in its conduct.

#### **Transparency**

An election is the process by which a group of people chooses someone to hold a formal office. To avoid irregularities and chaos, the due process of the law must be followed. Elections will be conducted in a systematic manner, avoiding unnecessary tensions and conflicts that could have negative consequences. As a result, the concept of free and fair democratic elections emerged. Transparency is a buzzword in any discussion of democratic elections, but the foundation for claims that election processes must be transparent is rarely examined. Transparency, it could be argued, is only implied in other election-related rights.

The freedom to seek, receive, and impart information, which is integral to the right to free expression in the context of elections, serves as the foundation for the requirement for transparency in electoral processes. It is both necessary and appropriate to take steps to ensure the transparency of the entire electoral process, from church delegates to constituency sessions. Transparency is essential in today's business, governance, media, and politics. Transparency has become unavoidable in a digitally emerging world where information is readily available. The term transparency refers to the ability of light to pass through with little or no distortion, allowing objects on the other side to be clearly seen. As a result, transparency denotes openness and clarity. However, transparency is more than just a word.

Transparency is synonymous with a fair election process. The election should not be viewed as a win-lose proposition. The election is a time when the church, through the power of the Holy Spirit, selects individuals to lead the church in the near future. A transparent leader will not engage in shameless campaigning or open lobbying to be elected or re-elected. He avoids political alliances and thus has no political debts to pay after elections. A leader who believes in transparency trusts God's guidance and sovereignty in his life and the life of the church. G.T. Ng, Ph.D., Secretary General of the General Conference of Seventh-day Adventists, provides transparent leadership. Failure of the electoral process can have grave consequences for stakeholders, culminating in extensive losses that can lead to the extinction of an organization or institution (Zakiri, 2020). Transparency and effective communication are important components of increasing organizational productivity. because failure results in a crisis, which causes doubt and significant harm to the organization and its employees. According to Zakiri, a crisis not only disrupts the smooth operation of any organization, but it also jeopardizes its brand name (Zakiri, 2020).

One of the key factors that guarantees the acceptability of an electoral outcome is when the electorates perceived that the process that resulted in the outcome was transparent. Transparency implies that due process was followed, an equal playing ground was provided by all stakeholders, undue lobbying and counter lobbying were not admitted in the process and all procedures were open for every onlooker to monitor and make inputs where possible. The elections that are characterized by these features generally accepted and whatever the outcome is, every stakeholder accepts the results with clear minds. This outcome does not breed rancor and bitterness even if a person loses the election. As a result, it is critical that Seventh-day Adventist Church stakeholders and electoral umpires see this provision as important and relevant to the overall achievement of our goals and mission mandate. Church members should be able to trust their leaders that they are able to maintain transparency, and this will in turn enhances accountability (Lee, 2021).

### **Spirituality**

The spirituality of the people will reflect in the organization, which will contribute to decision-making that enhances organizational spirituality (Kim and Yoo-Su, 2021; and Göçen 2021) saw or defined spirituality as the relationship between God and an individual or group of people that is shown through various methods, such as religious activities. It means the individual or group of people have absolute faith in the transcendent being and trust, which is the most important factor within Christian gatherings and is the concept of identification with Christian faith in society. The act of being Christlike, in conjunction with what is written in (Acts 20:21; 1 Cor 2:5). It is a union of interpersonal relationships founded on God's relationship (Lee, 2021).

Christian spirituality, whether individual or communal, according to Lee and Goo-Ghurl, is the key characteristic of a relationship with God because God must be connected to the formation of a relationship with other people that will reflect God's character to human beings on earth (Lee & Goo-Churl, 2022). According to Sanders (2017), the Bible emphasizes the importance of a vertical relationship with God as the foundation of spiritual development, as well as the union of horizontal interpersonal relationships based on trust in God. The Bible emphasizes in the book of John that love for one another and unity should unite community members and are reflections of the spirituality that individuals derive from God.

Love and unity cannot exist in the absence of mutual trust, but love and unity can be achieved through interpersonal trust and faith. Where Personal spiritual experience was enhanced when there was a trustworthy person in the church who demonstrated desirable life characteristics by obeying social and church rules.” People with high institutional-based trust exhibit the characteristics of thoroughly adhering to social and church norms, ensuring that the appearance of the church and society is consistent and that the person they are inside is the same as the person seen on the outside.

In the larger context of relationship, the Christian worldview on spirituality is entirely based on the relationship with God and the interpersonal relationship with people (Lee & Goo-Churl, 2022). It means that if Christians live a healthy life, they practice an amicable relationship with one another based on what God instructed us as Christians to practice with one another, rather than when the selection of leaders divides Christians within the same faith. Individuals and organizations require an inclusive spirituality that allows for free and fair participation in leadership selection. Spirituality, according to him, should facilitate giving individuals in constituencies a

deep sense of self-worth, inclusivity, and being valued so that they can effectively participate in the democratic process to bring about transformational change in their communities.

Yadav defines spirituality in the workplace as an inner sense of connectedness and completion with their work that results from the interaction of two workplace characteristics, namely, mindfulness and meaningful work. This definition of Yadav covered the concerns of the well-being of the workers, which is a central aspect of unity, development, and mitigating conflict and disagreement during leadership selection because there is trust and love with one another. The leaders exercise a good relationship with the workers (Yadav et al., 2022). Spirituality became the oil of unity, energizing the democratic process of selection by empowering participants to democratize structures and make them more life-giving (Sanders, 2017; Yadav et al., 2022; and Pawar, 2017).

Spirituality is deeply personal beliefs, convictions, and patterns of thought, emotion, and behavior regarding what ultimately belongs to God because it is both extraordinary and extraordinarily simple. When the delegates are spiritually sound, they will be centered on the principles of fairness, honesty, integrity, and service, which are the keys to human effectiveness both personally and in the organization. The vision of the spiritual leader comes from having a sense of the bigger picture; that there is a greater purpose, which is serving others or empowering others to be leaders themselves. Cultivating a deep inner spiritual life as a remedy to these disabilities of the people who are given the mandate of selecting the leaders is important because people have long said that if you want to avoid problematic discussions, don't talk about politics and religion. These are deeply personal convictions, around which

people typically have a very low tolerance for disagreement (Hutchings & Jefferson, 2018).

According to Barnabas (2021), in an oral interview, he noted that: the big question we often ask is how spirituality will be incorporated into the electoral process of the church? The answer is simple. The election of church leaders is exclusively a spiritual exercise, and as such, spirituality should be the basis upon which these leaders are brought to power. The procedures for electing our church leaders should be free of maneuverings and scheming by individuals and organizational levels of the church in order to give others an advantage at the expense of the greater church and its mission. Should be devoid of open and closed campaigns and blackmail or open confrontation by the key players in the system and devoid of tribal, regional and personal or petty sentiments. Where these abound, the question of spirituality arises.

### **Competency**

People-related competencies, which are essential for managing people, may include a leader's approach to other people, his or her abilities to build relationships with others, cooperate with others, handle conflicts, and develop others. Self-related competencies refer to the relationship that the leader has with him or herself. It could group of competencies incorporates self-perception, self-evaluation, self-management, self-knowledge, self-confidence, maturity, personal values, fairness, openness, self-development, integrity, stress management, and the ability to accept rules.

Competency is one of the instruments that can determine an effective electoral process since competencies are the skills, knowledge, practical behaviors, and attitudes that inform the way a leader will operate in the organization. A leader with

competency in communication, service delivery, planning, and organizing resources will be considered, which simply means the election should be based on the ability to manage and be accountable for the resources. This can be to someone that understands the policy of the organization, others' competency, teamwork, motivation & team development, liaison and networking,

### **The Significance of a Capable Leader in an Organization**

It is critical to consider competencies when selecting leaders in the Seventh-day Adventist Church, as Sitzmann and Bell wrote that organizational resources are critical to an organization's success because they improve Pastors' skills, reduce job stress, and contribute to their personal growth and development (Sitzmann & Bell, 2017).

1. A competent leader recognizes that achieving an organization's goals in accordance with its mission and mandate is critical; however, in a secular and spiritual organization, clear expectations are set, and pastors and members are guided on how to assume and reinforce behaviors consistent with the organization's mission, culture, and goals.
2. A shared language is developed to describe what is required and expected in the workplace, resulting in dependable and high-quality performance delivery for the pastor and church members.
3. The various aspects of human resource management can be integrated, enhancing consistency in human resource planning, recruitment, learning and development of new leaders for future development, and performance management, and thus contributing to the streamlining of human resource operations and, ultimately, efficiency gains.

4. Skills gaps are addressed, strengths are enhanced, and requirements for career advancement are clarified for a proper understanding among office leaders and those in the field.
5. Staff mobility in non-pastoral organizations, organizational change, and the shaping of organizational culture have all contributed to the organization's success.

Finally, competency is generally defined as a set of skills, knowledge, attributes, and behaviors that enable an individual to successfully complete a task or activity within the context of a given job. Competencies are observable behaviors that can be measured and evaluated, making them essential for defining job requirements as well as recruiting, retaining, and developing employees.

1. Competencies enable an organization's staff to have a clear understanding of the behaviors that must be displayed and the levels of performance that are expected in order to achieve organizational results.
2. They inform the individual about the behaviors and actions that will be valued, recognized, and rewarded.
3. Using a competency framework allows a company to successfully align its employees' skills, capabilities, and knowledge with company priorities, resulting in business improvement and efficiencies (Maina & Mang'ana, 2022)

### **A Competent Leader's Role in an Organization**

According to Arif and Akram (2018), some researchers believe that the leadership style used is especially important in achieving organizational goals and eliciting performance from subordinates. The importance of leaders in ensuring high organizational performance cannot be overstated. Adequate motivation, a suitable

work environment, compensation, and effective communication between managers and subordinates all contribute to the achievement of this goal. Work organization and planning are also essential.

According to Akparep et al. (2019), as quoted in Haque, Faizan, and Cockrill, some researchers argue that the most common problems affecting organizational performance in business and other institutions are poor attitude to work among workforce, inefficiency, and ineffectiveness of leaders in most places, though others share a contrary view (Akparep et al., 2019), while Bhargavi and Yaseen (2016) show leadership style practiced by an organization has an impact on its success. Leadership style in an organization is one of the factors that influence whether or not individuals are interested in and committed to the organization.

Organizational theorists believe that effective leadership is one of the most important contributors to overall organizational success, as stated by Akparep, et al. (2019). Though leadership has been a topic of study for social scientists for much of the twentieth century, no consensus on a definition has been reached. However, many authors have investigated this phenomenon, and some have argued that there is no conscious definition of leadership, no dominant paradigm for studying it, and little agreement on the best strategies for developing and exercising it.

Despite the differences in definitions, these definitions have at least three significant implications. To begin with, leadership is a process that certain individuals engage in (leaders). It is a continuous activity in a company. Second, it involves other people in the form of subordinates or employees who are influenced by the leader due to their willingness (Akparep et al., 2019), Subordinates formalize the leader's authority as a result of making the leadership process possible. Third, the achievement of goals and objectives is the goal of leadership. A seemingly infinite number of

definitions have been developed, with one common thread running through all of them: the concept of influence. As a result, leaders persuade others to assist in the achievement of group and organizational goals. It should be noted, however, that the use of an appropriate leadership style at the appropriate time is a conduit for organizational success.

### **Faulty Electoral Process in the Church**

Faulty electoral processes have often been one of the primary causes of post-election violence and crises. By faulty electoral processes, we mean certain basic principles of free and fair election or selection of leaders were not followed. This in turn will result in unsatisfactory outcomes, and the electorate may register their disapproval and displeasure with the outcome through demonstrations and violence (Smith, 2017). In the Seventh-day Adventist church, where representation is the norm for church leadership, the outcome of any selection process that falls short of their expectations may imply their interests are not being adequately represented. The faulty process of selection certainly has an unsatisfactory result. But the implications and impacts on the church, its image, its corporate existence, and its mission are more demeaning and damaging.

### **Effect on Church Unity**

The Seventh-day Adventist Church is frequently regarded as a multicultural and multi-ethnic organization. Its membership is diverse in terms of race, ethnicity, nationality, tribes, and socioeconomic status. In this type of setup, member unity is critical to achieving the mission and purpose of the church's existence. Leaders have a vital relationship as Kouzes & Posner stated that leadership in the organization has a purpose which is to motivate cordial relationship for effective leadership (Kouzes &

Posner, 2017). If a leader is incompetent for the job, it may undermine church unity because moral leaders make a difference in the lives of others, (Kouzes & Posner, 2017). We should understand that Christian leadership is the collective efforts, actions, and plans of a leader who purposefully inspires others toward a common goal of promoting God's kingdom in this world (Thomas, 2018). Effective leadership, according to Bama, is critical in churches seeking to attract people's attention. Though some Christians believe that the church is not necessary to their faith (Barna Group, 2017),

However, Kouzes and Posner (2017), argued that religion and politics are two very important aspects of human society worldwide. While religion addresses and conditions man's spiritual balance, politics shapes religious practice by determining who gets what, when, and how in any given political context. He went on to say that any attempt to maintain one's religion, on the other hand, can have an impact on how one votes in the election. In other words, people's attitudes and actions when deciding who should govern them can be influenced by their belief that a favorable polity guarantees the freedom to practice religious rituals freely.

Religion and politics have become inextricably linked in man's quest for political power. Creating new patterns, structures, processes, behaviors, and skills that mobilize and energize followers, diagnose actions and evaluations through a learning process, and achieve breakthrough results that demand emergent outcomes is what organizational change leadership is all about. Effective Christian leaders are effective communicators who inspire, instruct, elevate, and model Christ (Kouzes & Posner, 2017). Pastors must base their mission to lead on their ability to lead. Pastors interact with others by mobilizing followers to become leaders while sharing responsibility, authority, and control (Kouzes & Posner, 2017).

According to a September 2016 document titled *A Study of Church Governance and Unity*. Unity is of central importance in Scripture and is one of the most important doctrines of the Seventh-day Adventist Church. The church begins by declaring. The church is the community of believers who confess Jesus Christ as Lord and Savior. The body of believers is a community; we have mutual responsibilities to one another, including submitting to one another out of reverence for Christ, (Eph 5:21 ESV) and bearing with one another and forgiving one another (Col 3:13 NASB), as the apostle Paul wrote (see p. 4). These obligations might not exist if the church was conceived of in Scripture as a state or other entity. However, this is not the case in the New Testament. As stated in Fundamental Belief No. 14, *Unity in Christ's Body*.

The church is one body made up of many members drawn from every nation, kindred, tongue, and people. We are a new creation in Christ; distinctions of race, culture, learning, and nationality, as well as high and low, rich and poor, male and female, must not divide us. We must understand that we are all equal in Christ, who has bonded us into one fellowship with Him and with one another through the one Spirit; we are to serve and be served without partiality or reservation. We share the same faith and hope because of Jesus Christ's revelation in the Scriptures, and we reach out as one witness to all.

These are the official doctrinal statements on church unity issued by the Seventh-day Adventist Church. However, many factors may threaten church unity, one of which is flawed electoral processes (*GCSDA Church Manual 2015*). Any perceived anomaly in the church's leadership selection process is a potential source of conflict and disunity among members. Members begin to view each other or a subset

of the membership with suspicion at this point. This is a serious problem. It has resulted in agitation for separation in some areas.

Ellen White stated in her testimony on “Christian unity,” published in 1882 (*Testimonies* 2:165 and 6:292), Unity is strength; division is weakness. (It was a formula she would use again and again.). She advises the people of God to press together, then reminds her readers that “the burden of our Savior's last prayer for them prior to His crucifixion was that union and love might exist among His disciples. With the agony of the cross before Him, His concern was not for Himself, but for those He would leave to carry on His work on earth. She quotes John 17:17-21 before concluding, Christ's prayer embraces all His followers until the end of time. Our Savior foresaw His people's trials and dangers.

Later in her testimony, she quotes Ephesians 4, then declares. There is but one body, and one Spirit, one Lord, and one faith. As members of Christ's body, all believers are animated by the same spirit and have the same hope. Church divisions dishonor Christ's religion in the eyes of the world. She applies this to Seventh-day Adventists and asks a powerful question: Paul's instructions were not written solely for the church in his day; God intended that they be sent down to us.

Any threat to the Seventh-day Adventist Church's unity is a threat to its strength and integrity. This may result in other issues, such as a lack of cooperation and love among members. When this occurs, the church's mission is jeopardized. It is preferable if all energy is directed toward the mission and commission given to us by Christ.

### **Effects on the Church's Mission**

The Savior's commission to the Church to carry the gospel to the entire world (Matt 28:19, 20; Mark 16:15) meant not only preaching the message but ensuring the

welfare of those who accepted that message,” the opening statement of Chapter 5 of the SDA Church manual reads. This included shepherding, as well as housing the flock and dealing with relationship issues. The essence of our existence as a church is a mission to a dying world, plunged in sin and decay. We must devote all of our energy and strength to spreading the everlasting gospel and the present truth in order to save souls who are dying in sin. Internal conflict is one of the primary factors that may cause the church to become distracted from her God-given mission. This could arise as a result of members’ dissatisfaction with the manner and way in which the church is governed. The joy of our leadership is to focus on our pillars of unity.

The outcome of the election processes in most of our churches is far from perfect. The issue of manipulation of the processes by leadership or some individuals within the ranks of the church breeds dissension and conflicts. Instead of the church directing its energies, time, and resources into fostering the mission of the church, much time and resources are then wasted in trying to resolve conflicts between members and members or between members and the leadership of the church. At some times, open rebellion against the authority and leadership of the church only goes to show that the membership has no confidence in the leadership or the process that has brought them into authority.

### **Effect on Inter-Faith Relations**

Faulty electoral processes have effects not only on members’ unity and mutual co-existence but also on inter-faith relations. The way other faiths and religions perceive and understand us is very vital. It is closely related to what we believe and the unity that binds us as a church family. The lack of unity and mutual co-existence reflects the church's bad relationship with other religions. In fighting with one another

and crises, situations within the church divide us and work against our external integrity.

If the selection of leaders is not faulty as Miebaka et al., (2018) stated it, generally speaking, leadership is ideal in the tenets of every existing society or organization. This is because leadership is important to human society. A society or an organization without leadership is like sheep without a shepherd and there is bound to be confusion, disorderliness, lawlessness and nothing positive can be achieved. The history of leadership is as old as that of creation. Leadership occupies a very unique position in every society, organization or community. In a society or organization where there is poor leadership, there is bound to be confusion, disorderliness and lawlessness cited Danbaba study (Miebaka, et al., 2018).

When we consider the entire field of leadership, the concept of leadership in faith-based organizations may appear hazy. It means in selecting leaders we need to consider some values from the person. This is especially true when it comes to divine concepts and spiritual matters, and faith organizations, as has been argued, are non-profit organizations. Tussles, scheming, and counter-scheming characterize the global leadership system. That is why the world is perceived to be in a state of confusion, disorder, division, and crisis on a daily basis (Miebaka, et al., 2018). Leaders must be accountable to God and his ministry, according to Miebaka et al (2018). A leader leads by accepting responsibility; therefore, if he is to truly succeed, he must be faithful to God and to his ministry. He is a leader both in and out of season. He must demonstrate his trustworthiness in both personal, friendly conversations with his people and business meetings (Miebaka, et al., 2018). His colleagues must have faith in him. His members must be instilled with full-grown

confidence. His words have captivated him. He must live a holy life both inside and outside of the church.

### **Effects on Church Membership Growth**

Church growth is a concept that has gained traction within the evangelical Christian community, and it places a strong emphasis on missionary work and sociological awareness of the target population. Its two main characteristics are a strong commitment to the “Great Commission” as enunciated in Matthew 28:19-20 of the Bible's Gospel and a willingness to use research, including quantitative methods, to attract new members. Using publicity and other communication techniques to develop and implement programs designed to activate objectives related to specific groups (publics), goals, and strategies will benefit the organization (Oku, 2017).

Church growth can be examined from various angles; both spiritual and numerical growth can be measured. It is important to note, however, that all are equally and significantly important. Our main goal is to bring souls into the kingdom. The church is now a God-created family that He has called out of the darkness into His saving light. It is our responsibility, like the apostles of old, to work hard to bring souls into God's family. However, certain gestures of the church may signal to the members that their interests are not considered a priority by the leadership. This could give room for open apostasy and forfeiture of membership, which was supposed to be a spiritual relationship with God and other people.

A faulty church electoral process disenfranchises members, giving them a sense of worthlessness. Their input is valued in all levels of leadership selection processes. Where this is not the case, they lose faith in whoever is emerging as the church's leader. “Every member of the church has a voice in choosing officers of the church,” (*Testimonies*, vol. 8, pp. 236 and 237). The officers of the state conferences

are chosen by the church. The officers of the union conferences are chosen by delegates chosen by the state conferences, and the officers of the General Conference are chosen by delegates chosen by the union conferences. This arrangement applies to every conference, institution, church, and individual.

### **The Impact on Church Membership Support**

Mission work is a collaborative effort between clergy and laity. The unity of purpose and mission of the church drive this. Where this unity is threatened, the membership withdraws support and cooperation that ought to be given to the leadership. This has become a serious problem. Leadership exists because there are followers. Where followership withdraws the support, they should be given to leadership, the administration suffers. Faulty electoral processes within the church could be a serious threat to leadership and membership growth.

When the process is perceived as being faulty, leadership loses the confidence and support of the membership. This could result in reduced tithes and offerings and other necessary moral and financial support that members should give to the church. In the year 2018, a North Central Nigeria conference refused to remit their tithes and offerings to the conference. No trust and confidence in the then-conference leadership (Kubwa Church Board Meeting, 2018).

Unresolved grievances arising from petty fights and perceived inconsistencies in the selection process of church leaders have been reason why some weakly spiritual individuals withdraw their financial and material support to the church. In some extreme cases, some may even consider leaving the church. It is therefore important that church electoral processes be transparent, open and all inclusive.

## **Effects on Church Membership Cooperation**

The church's cooperation uses their entire tithes and offerings to build and roof their church. Even though the issue was later resolved, it is obvious that one of the basic concerns of every leader is to win the confidence of their leadership. We see our membership in the church as a voluntary yielding of self to the tenets, practices, and faith of the church.

Leadership is important to human society in this our generation. A society or an organization without leadership is like sheep without a shepherd and there is bound to be confusion, disorderliness, lawlessness and nothing positive can be achieved as Miebaka et al., (2018) stated it earlier. The history of leadership is as old as that of creation. Leadership occupies a very unique position in every society, organization or community. In a society or organization where there is poor leadership, there is bound to be confusion, disorderliness and lawlessness cited Danbaba study, (Miebaka et al., 2018). The concept of leadership in faith-based organizations may seem to be vague, when we view the entire gamut of the field of leadership. This is more so as it has to do with divine concepts, things that are spiritual, and as it has been classified arguably, that the faith organizations are non-profit organizations. The world system of leadership is characterized by tussles, scheming and counter scheming. That is why day after day, the world is perceived to be in a state of confusion, disorder, division and crises (Miebaka et al., 2018).

## **Electoral Process Transformative Change**

Seventh-day Adventist organizations are not unfamiliar with the factors that influence an effective electoral process. The organizational culture required a checkmate in order to successfully transform change in the organization and leadership of the Seventh-day Adventists. Ineffective electoral process causes the

organization's inability to achieve its mission, causing the organizational culture required for successful transformation to change in the Seventh-day Adventist organization and leadership. The ineffective electoral process causes the organization's inability to achieve its mission, which makes the organization unique. By encouraging open and honest discussion, transformational change fosters a future vision for organizational leadership. This encourages leaders to lead the Seventh-day Adventist organization as a family, as the church's slogan suggests.

A powerful coalition for transformational change is made up of the leaders and the pastor since they have the chance of influencing the electoral process to be ineffective as a result of personal interest. This powerful coalition serves as a means of building momentum for change through its diversity of skills. The leaders and the members of the organization understand the values and the goals of the church. This encourages them to speak enthusiastically about the future of the leadership of the church worldwide. The leadership from the past constituency of the church communicated loudly and often for the electoral process structuring to employ a change in setting roles in the system of Seventh-day Adventist.

According to Williams (2022), transformational change in leadership is required to foster the success of every organization by being passionate about change and possibilities for all; ensuring leaders are persuasive and not authoritarian in their approach to managing change; and being prepared to restructure the organization and its compensation schemes to align with the future vision. Encourage resisters to see the benefits of change, and act quickly to encourage their exit if it becomes clear that their attitudes have not changed. At the end of any constituency, members of the church will celebrate the achievement of each milestone, learning from mistakes made and identifying what went well. The new processes, systems, attitudes of the leaders,

and ways of thinking developed by the mindset become central to the organization's culture. The benefits of change are evident in every corner of the organization, not just the electoral process. It must become central to the organization's culture”.

Finally, transformational change is required in the delegates' or church members' mindset or perception of the church structure or the characters displayed by the delegates during the selection of leaders (Ajagba et al., 2020). A transformational change in the structure and character of the delegates in the constituency is required for an effective electoral process. This will improve governance in the conferences, union, and General Conference of Seventh-day Adventist churches around the world.

Another transformative development in the electoral process is the transformation of negative perceptions of system members. This will improve church unity and unity among pastors, as well as change the perspective of church members.

### **Transformational Changes in the Organization**

When the Seventh-day Adventist Church's electoral process accommodates transformational change, it will bring honesty to the organization's leadership. Because leadership is one of the most important factors in improving a firm's performance, it is assumed that the type of leadership style a leader employs in an organization has an effect on its overall performance. According to Quigley and Graffin (2017), effective strategic leadership is regarded as a critical component for the successful performance of any organization operating in the ever-dynamic and complex environment of the twenty-first century. According to research, strategic leadership actions have a significant impact on performance.

The Seventh-day Adventist Church does not simply emphasize leadership; competent leadership is required to understand, formulate, and implement the most appropriate organizational change. The following is new knowledge in various areas

such as skills, talent competencies, and so on, which the Seventh-day Adventist Church organization requires in the twenty-first century to bring about successful organizational change. Is there a link between organizational change and leadership abilities? Of course, visionary leadership requires a creative approach to successfully implementing change.

Based on its competencies and characteristics, the role of leadership in an organization is to investigate various organizational issues that will help the organization achieve its goals and mission. Organizational changes provide a variety of significant benefits because leadership and its role are the most pressing concerns for many, if not all, organizations today: It improves competitiveness of the organization.

1. It boosts the organization's financial performance.,
2. It enhances the unity among the workers in the organization
3. It leads organizations towards continuous improvement and sustainability
4. It makes the workers to have a common goals and objectives
5. Is making the organization strongest and firm.
6. It places the organization towards a path of success

Change is the process of becoming different or the result of something being altered (Schnackenberg et al., 2019).

When it comes to transforming and improving organizations, the attitudes and capacities of change receivers to successfully plan, schedule, and implement organizational change are critical to the success of any transformation or improvement project (Anwar, 2017).

Others argue that organizations cannot develop effectively unless their employees change—that “people must change their thinking, beliefs, and behavior”

(Ali, 2020). Technical-rational change management seeks to reduce conflict, establish order, and regulate chaos while simplifying the environment's complexities.

Organizational Transformation According to Kováts, the organizational structure of higher education institutions is judged by the competency of academic and administrative units in their roles and scopes of influence, (Kováts, 2018).

Leadership roles, according to Gohar (2022), are critical in implementing organizational change. Leaders can foster a supportive and welcoming environment in which employees can easily participate in decision-making and other organizational matters. When employee morale remains high, performance improves, and they are less likely to be resistant to change or to prepare for any type of organizational change. Organizational change can be implemented more effectively in the way that firms require it by first gaining employees' willingness to change, then gaining employees' confidence in their readiness to change, and this will ultimately affect employee performance as well as the organization's growth and productivity.

A study on the university's technological, organizational, cultural, and leadership developments was conducted (Zamanam, 2021), and it investigated the impact of change management on worker performance by changing the role of organizational culture. It was discovered that shifts in workers' attitudes, beliefs, and behaviors shaped the organizational structure of the Kuwaiti educational institution. Statistical disparities in the impact of change management on employee performance through the changed role of organizational culture, which could be a development in functional connections as well as values, motives, and aspirations, played a significant role.

To develop a tactical change model in an organization, according to Kotter in Errida (2021), it involved: (1) analyzing the need for change; (2) creating a shared

vision; (3) separating from the past; (4) creating a sense of urgency; (5) supporting a strong leader role; (6) lining up political sponsorship; (7) developing enabling structures; (9) communicating and involving people; and (10) reinforcing and institutionalizing change.

The external environment; leadership; mission and strategy; organizational culture; management practices; structure; systems (policies and procedures); work unit climate; motivation; task requirements; individual skills and abilities; individual needs and values; and individual and organizational performance, according to Errida (2021), are the ten dimensions that determine organizational change within an organization.

Transformational change occurs in response to the external environment and has a direct impact on the organization's mission, strategy, leadership, and culture. Similarly, transactional factors (management practices, structure, systems, and work environment) are directly influenced. Both factors influence motivation, which in turn influences individual and organizational performance.

A leader with the ability to mobilize and involve stakeholders. Indeed, the change lacked a leader capable of making sense of the change and effectively communicating, motivating the change team, empowering people, and developing change management plans (communication, resistance management, training, and coaching).

According to the findings of a study on transformational changes based on leadership style and inclusivity, where effective communication was a success factor, lack of communication was considered a barrier to success. According to the respondents, this change project suffered from poor communication, with information meetings being rare, implying that there was no urgency for change. Furthermore,

neither the company executives nor the designated change manager was concerned about the communication breakdown. In contrast, the main causes of change management failure in lean construction are a lack of a clear vision, a lack of leadership skills, low stakeholder engagement, and poor communication (Zakiri, 2020).

### **Empirical Review**

Elections has been communized and taken for granted because of the wide proliferation of democracy and the democratization of all processes of governance in both governmental and non-governmental organizations the world over, even among the Seventh-day Adventists. Elections are necessary for a democracy to function and receive recognition from the committee of countries, which makes them a legitimate way to support institutions of governance in Africa and around the world. This suggests that choosing or electing people to positions of leadership through the electoral process is a significant, inclusive aspect of a democratic system. The events and activities that typically lead to the election of candidates for various positions are referred to as the “electoral process” by Kokouvi (2017, p. 4).

Election is the process of choosing a person to hold a particular office or post. The electoral process is what gives the electorate the institutionalized framework for selecting representatives through a competitive, free, and fair election since elections are the only appropriate institutionalized method that allows members of society to choose office holders. A population can select the person or people who will represent them in managing the affairs of the state through the election process, which can also be seen as a decision-making process. In democratic countries, elections are an important tool for selecting political leaders since they provide the means by which people express their approval of the administration and the basis for democratic

involvement. Elections allow the governed to choose and judge those who claim to represent them (Omezue-Nnali, 2020). Elections confirm the value and dignity of each person as a human being, assisting in self-actualization. It is important to remember that only a democratic government can hold elections. According to (*GCSDA constitution, article V. General Conference Sessions Section 1 - 11, 2022*), “electoral process is the selection of the delegate to be a member of the constituency from the various churches, with the formation of the nominating committee and the declaration of the result to the delegates at the constituency venue.”

### **Integrity of the Electoral Process**

How does the election effect the shift in these voters' perceptions of electoral integrity? is the question about the integrity of the Seventh-day Adventist Church election process. What part does winning have in the perception of a fair and free election? With the knowledge that “election fairness and integrity are a vital aspect of a regime's political legitimacy” (Clark et al., 2017, p. 471), Clark believes that the electoral process can be successful. This adds to the hypothesis about people who have taken on leadership roles and those who have not. This transforms the view of electoral integrity as a function of satisfaction with the electoral results in contexts where the quality of elections has traditionally been critical as a weapon of settlement (Clark et al., 2017).

What variables influence the perception among voters given that electoral fairness is crucial for the stability of a democratic system in the Seventh-day Adventist Church and it demonstrates a sense of connection to all ethnic groups in the conference? Tolerating uncertainty in election results, a requirement of modern democracy, necessitates procedural clarity claimed Clark et al. (2017). As a result, maintaining the highest level of electoral integrity ensures the indeterminacy of

election results while maintaining public trust in electoral institutions and, by extension, politics in general (Michal et al., 2021).

Electoral integrity in the context of Seventh-day Adventist Church elections encompasses the idea of international standards and global norms, which are applicable to all worldwide churches. The general conference of the Seventh-day Adventist church holds the following position (GCSDA constitution, article V. General Conference Sessions Section 1 - 11, 2022). This should be done throughout the church's electoral processes and policy-making processes, including the lead-up to elections, the selection of church delegates, and the education of voters and those affected by them. The phrase is used to describe the appearance of honesty and fairness in an election, and it provides the legitimacy required for the elite to claim power over the organization's leadership (Clark et al., 2017; Michal et al., 2021).

It refers to the perception of an election's honesty and fairness, according to the constitution and bylaws of the conferences within the Northern Nigerian Union Conference, and provides the legitimacy required for the elite to claim authority over the organization's leadership. It also establishes a friendly relationship over a four-year period in order to achieve the organizational goal. The sense of an election's fairness has been observed to influence levels of support for the regime and confidence in governmental and nonprofit institutions, most notably the spiritual (NNUC, Constitution and bylaws 2018; Fisher et al., 2020).

The literature that is now available supports the following expectations of how an election will affect the public's confidence in the political system, to put it briefly: For instance, the delegates or voters in (Dowling et al., 2019, and Michal et al., 2021) are anticipating an improvement in confidence in the legitimacy of the democratic process following an election, particularly for those who have cast their ballot.

Second, the delegates or voters believe that this increase will be contingent on their satisfaction with the election outcome, whereas those who are dissatisfied with the outcome become less trusting of the process (Dowling et al., 2019).

### **The Political System's Electoral Process**

The election process lends significance to democracy's fundamental objectives of political equality and the responsibility of those in power when it is observed in circumstances that fulfill international and regional standards for credibility. The electoral process is not just the selection of leaders, but it is part of the process of elections to determine leadership and either continuity or change in the leadership in a government or in an organization.

In the context of democratization, it is clear that each electoral cycle- beginning with the founding of elections, the first after a transition to democracy, and continuing with successive electoral cycles thereafter-is about institutionalizing and systematizing electoral process. There has been emphasis in some writing that elections in Africa have frequently been marked by violence.

The political procedures that lead to these elections have frequently been violent, bloody, and characterized by negative campaigning that has always triggered crises (Kovacs, 2018 and Busari, 2017).

This development has made African democracy a shadow of what it ought to be with very little to be desired. Therefore, when an election in Africa receives attention from around the world, the news is rarely good. It is true that some academics have looked at elections as a catalyst for civil war and the possibly destabilizing effects of elections following the end of civil war (Cheibub & Hayes, 2017; Harish & Little, 2017). The political process is characterized by massive

irregularities, campaigns of blackmail, ethnic and religious sentiments in Nigeria and of course, most African countries.

Asuelime claims that “electoral violence in Africa has resulted in thousands of deaths, numerous displacements, and other suffering from vast fraud and ruthless repression” (Asuelime, 2019, p. 199). In fact, the violence in the Togolese elections has come to be seen as the standard for electoral violence. Political actors are beginning to realize that multiparty democracy in Africa will only result in carnage. Even though Kenya, Nigeria, and Zimbabwe (located in East, West, and Southern Africa, respectively) have different historical backgrounds and geographical locations, they have similar political traits and tendencies in their democratic processes.

According to Asuelime, studies have shown that whenever such violence occurs before, during, or after elections, there is a constant failure of various components of the democratic architecture, which in most cases plays a significant role in eroding public trust in the electoral justice system. This is thought to play a significant role in African electoral violence (Asuelime, 2019). As a result, electoral violence is viewed as one of several techniques elites can use to influence election results (Daxecker, Di Salvatore & Ruggeri, 2019).

The International Institute for Democracy and Electoral Assistance (IDEA) came out with the following objective to promote and advance sustainable democracy worldwide; for the smooth and fair and transparent electoral process:

1. To improve and consolidate democratic electoral processes worldwide;
2. To broaden the understanding and promote the implementation and dissemination of the norms, rules and guidelines that apply to multi-party pluralism and democratic processes;

3. To strengthen and support national capacity to develop the full range of democratic instruments;
4. To provide a meeting place for exchanges between all those involved in electoral processes in the context of democratic institution-building; To increase knowledge and enhance learning about democratic electoral processes; and to promote transparency and accountability, professionalism and efficiency in the electoral process in the context of democratic development (International IDEA Strategy 2018–22)

Additionally, International IDEA believes that participation in political life, including government, is a part of the human rights proclaimed and guaranteed by international treaties and declarations, as well as the Institute's statutes, and that democracy is essential for promoting and guaranteeing human rights (International IDEA Strategy 2018–22). The International IDEA holds that citizens are most qualified to judge the effectiveness of democracy and make important decisions. International IDEA believes that democratic transformation should begin at the local and national levels since it is believed that democracy must be developed naturally within societies and cannot be imposed, imported, or exported. Since International IDEA's mission has been revised to consider the current democratic context and the present threats to it, in the form of democratic backsliding in some parts of the world, the new mission statement therefore emphasizes the importance of advancing and safeguarding democracy (to counteract reversals (International IDEA Strategy 2018–22))

A number of nations are also experiencing democratic backsliding, which takes the form of constitutional term limit extensions for political leaders, increased executive branch power concentration, undermining of the judiciary's independence,

blurred lines between different branches of government, abuse of emergency powers, restrictions on political freedoms, media censorship, and, in some cases, tight control of democratic competition and opposition-free speech. 2018–22 International IDEA Strategy

Combining parts of autocracy with democracy is another troubling trend seen in transitional democracies throughout the world. According to the International IDEA Strategy, these frequently imitate democratic formalities (while allowing little real competition for power) with scant regard for fundamental political and civil rights (2018–22). Many nations, especially those in Africa and West Asia, continue to experience violent conflict or civil war, which has a detrimental impact on the chances for democratization in those and surrounding nations by eroding democratic institutions and social structures (International IDEA Strategy 2018–22).

The role of elections in Africa, where competitive elections are flawed, and particularly in Nigeria, where they are viewed as a do-or-die situation, is one of the key topics that is frequently highlighted when discussing electoral processes in the African setting. In faith-based groups, where the method of choosing leaders appears to have been democratized, the situation is the same. It is true that many African republics' elections are marked by debates and disputes, which frequently escalate into violent confrontations. Conflicts surrounding elections can be caused by a variety of factors, such as the nature of the state, the electoral system, political culture, political repression and intolerance, undemocratic practices by political parties and a failure to acknowledge the legitimacy of the opposition, corruption, and election rigging.

## **Political Culture and the Seventh-day Adventist Church**

The term political culture is used in the field of social science. It refers to historically-based, widely-shared beliefs, feelings, and values about the nature of political systems, which can serve as a link between citizens and government. However, it's important to understand that political culture differs from political ideology. The term political ideology refers to a code of beliefs or views about governments and politics that may influence the way we vote or whether or not we support certain legislative actions. For example, two people can share a political culture but have different political ideologies. In other words, a right-wing conservative can be from the same political culture as a left-wing liberal. In other words, political culture is something we share, while political ideology is something we use to define ourselves and make political decisions (Percy M. 2021).

Swedlow (2013) observed that in a democratic setting, political culture answers the question of who gets to do what with and to whom under what circumstances. Political culture also answers the question of who decides, who has authority, and who has power in a group, organization, institution, or other social unit in society.

Swedlow (2013) further opined that this process, by which political values and beliefs are instilled in citizens, is controlled and shaped by such interrelated authorities as parents, teachers and boards of education, clergy, business owners and media programmers, and public officials. In general, the prevailing political culture tends to help perpetuate the existing structure of power, but under certain circumstances, the opposite may be true.

In the Seventh-day Adventist church, the political culture differs from statutory democratic culture where individuals seeking political power or leadership show interest by campaigns and manifestos. In the culture of the church, this does not suffice. With the belief that God is central in selection of leaders, those who emerge as leaders are not required to embark on political campaigns and rallies to garner support and votes. The electoral procedure requires that delegates selected from the local churches within the conference meet, nominate names and vote on the names to produce leaders for the church at various levels of authority. These procedures are carefully articulated in the church manual and working policies of the church (GCSDA Church Manual, 2022, GCSDA Working policy, 2018).

## CHAPTER 3

### METHODOLOGY

The methodology of the study is discussed in this chapter. This includes the research design, study population, sample size, sampling technique, and data collection instrument. Data collection procedures, instrument validity and reliability, data analysis methods, and ethical considerations Qualitative interview, instrument dependability.

#### **Research Design**

A research design, according to Imed (2022), is a research strategy or plan that describes how the researcher will investigate the central problem of the research and answer the research questions. It is a comprehensive framework that includes data collection methods and procedures to help guide the research process. This study employed a mixed-methods approach with a cross-sectional research design for quantitative data and an interview approach to supplement qualitative data. In this study, a mixed-method design is defined as a type of research in which the researcher combines elements of qualitative and quantitative research approaches (e.g., data collection tools) to gain a comprehensive understanding (Creswell & Plano, 2018). This study used a cross-sectional research design in quantitative part to investigate the causal relationships between the dependent (election outcomes) and the independent and mediating variables. The use of interviews was intended to supplement quantitative data.

## **Population and Sampling Procedures**

A population is usually a large group of individuals or objects that are the main focus of a scientific query and for whose benefit a study is done, according to Imed (2022).

In terms of population definition, Shukla stated that it includes all units to which the research findings can be applied. In other words, the population refers to all of the units that share the variable characteristics under investigation and for which the research findings can be generalized (Shukla, 2020). This research includes the entire delegation that attended the three constituency sessions of the three conferences (North Central Nigeria Conference, North East Nigeria Conference, and North West Nigeria Conference). There are four hundred and twenty-six (426) delegates in the three (3) constituencies of the three (3) NNUC. November 26-28, 2020 for the North Central Nigeria Conference (NCNC), January 28- 31, 2021 North East Nigeria Conference (NENC), and January 19 -23, 2022 for North West Conference (NWNC)

The delegates of the three (3) conferences are considered accessible populations in this study because of their active participation and the role they play during the election of the leaders in the conference constituencies. In determining the sample size from the study's population, the researcher used Taro Yamane's (1967) formula, which is commonly used in determining sample size in any research with a finite population size. This formula assumes a normal distribution, implying that delegates will be distributed normally in relation to the parameters under consideration. As a result, this study determined the sample size from the population of delegates in the three (3) conferences of the Seventh-day Adventist Church's Northern Nigeria Union Conference.

Taro Yamane's formula is as follows: follows:  $n = N / [1 + N (\alpha^2)]$

Where:

$n$  = Sample size

$N$  = Total population size (known or estimated)

$\alpha$  = Precision level (0.05)

Therefore, sample size:  $n = 426 / [1 + N (\alpha^2)]$

$n = 426 / [1 + 426 (0.05^2)]$

$n = 206.295$ .

$n = 206$  (Approximately).

Furthermore, the researcher employed a proportionate random stratified sampling technique to select delegates in proportion to the size of each conference. Because the number of delegates at each conference varies, the sample size for each conference is determined by their number in relation to the total sample size. For two major reasons, the proportionate stratified random sampling technique is appropriate for this study. For starters, it provides “a sample that is highly representative of the target population, and for starters, the sample frame is easily accessible. Table 1 shows the population of each stratum (conference), proportional allocations, and the sample size for each of each conference.

*Table 3. Study Population and Sample*

Conferences	Population (Delegates)	Sample Size (population for each conference / Total study population*sample size)
NCNC	126	61
NENC	158	76
NWNC	142	69
Total	426	206

*Source: Field Survey, 2022*

## **Instruments for Data Collection**

A self-designed questionnaire and an interview guide were used in this study.

The questionnaire was divided into two sections to answer the research questions.

The first section contains the participants' personal biodata for the sole purpose of this study. The second section is divided into six (6) sections based on the study variables, which include fifty-two (52) items. The questionnaire is composed of closed-ended 5-point Likert-scale questions with options ranging from strongly disagree to strongly agree. Table 4 shows the Likert scale rating and the mean score interpretation.

*Table 4. Likert Scale Rating and Interpretation of the Mean Score*

Scale	Responses	Mean Interval	Interpretation of Scale
1.	Strongly Disagree	0.01 to 1.00	Very low
2.	Disagree	1.01 to 2.00	Low
3.	Neutral	2.01 to 3.00	Average
4.	Agree	3.01 to 4.00	High
5.	Strongly Agree	4.01 to 5.00	Very high

Note. Adapted from “School Choice of Computing Students: A Comparative Perspective from Two Universities,” by R. Bringula, et al, 2012, *Creative Education*, 3, p. 1073. Copyright 2012 by Scientific Research Publishing.

## **Qualitative Research Design**

The researcher used methodological triangulation approach which is a methodology used in qualitative research, and involves the use of tools such as interviews and questionnaires to corroborate the evidence that (a) checks and establishes validity in a qualitative study; (b) helps develop a comprehensive understanding of the phenomena investigated; (c) mitigates bias; and (d) enhances reaching data saturation.

Maximum variation sampling approach was used in selecting respondents/ participants. This is an aspect of purposive sampling and was used by the researcher in selecting information sources that will aid in answering the research objectives. This was used to capture the range of perspectives surrounding the electoral process of the three conferences making up the northern Nigeria union conference. Maximum variation sampling is one of the most commonly used purposeful sampling designs as reported by Musarrat in Sandelowski's study, (Musarrat et al., 2019, Creswell & Poth, 2018, Wesevich, 2022).

### **Participants**

The selection of participants in qualitative research was determined by the purpose of the research and is found to be heavily dependent on the researcher's discretion, (Musarrat et al., 2019). This research study included retired pastors, active pastors, and church members who were not delegates. To protect the anonymity of the participants, the researcher did not reveal their names. The researcher discussed confidentiality with each prospective participant, assuring them that any information gathered from interviews and questionnaires would be kept strictly confidential (Wesevich, 2022).

### **Population and Sampling**

Choosing an appropriate sample is an important aspect of the qualitative research process that represents a specific population and can provide the most information to the qualitative researcher on a specific research problem under consideration. Effective sample selection is essential for qualitative research studies to avoid using procedures that may have an impact on the findings and outcomes (Cresswell & Poth, 2018). Purposive Sampling Techniques that go with maximum

variation (heterogeneity) sampling were employed to obtain descriptions of each case, which are useful for capturing the uniqueness and shared patterns that differentiate cases from each other.

The researcher was able to collect interview data from individuals who displayed characteristics of the phenomenon under investigation, which involved determining the effectiveness of the electoral process in the Northern Nigeria Union Conference of Seventh-day Adventists, thanks to the use of purposeful sampling. The data collection strategy included audiotaping the interviews and transcribing the data for analysis, coding, and theme identification (Creswell & Poth, 2018). The researcher obtained permission from the participants to record the interviews that focused on each of the four (4) research questions.

Theme (1) Retired pastors, Theme (2) pastors on service while, Theme (3) church members that have previously participated in a constituency session of their respective conferences. These categories of participants were purposely selected because of their experience in nominating committees of the church especially at constituencies. Those that have never participated in any constituency session of the church did not constitute part of the participants selected for this study.

To protect the anonymity of the chosen participants, the researcher did not include their names. The researcher discussed confidentiality with each prospective participant, assuring them that any information gleaned from interviews and surveys would be kept strictly confidential.

## **Interview**

The instrument for data collection used in this research study was a structured interview that centered on the research questions investigated in this study. These

instruments were utilized to help answer the four research questions. The in-depth interviews served as the primary source of data collection.

Following the collection of interview data, the researcher conducted a reliability test which includes procedures for examination, coding, and interpretation based on the four research questions. This was to help the researcher gain an understanding of the participants' emotions, perceptions, and actions.

### **Instrument Validity and Reliability**

Validity and reliability are two critical factors to consider when developing and testing any instrument for data collection. The accuracy of an instrument is addressed by instrument validity, whereas consistency is addressed by reliability. In other words, validity refers to how well an instrument measures what it is supposed to measure. When used repeatedly, a survey instrument is considered reliable if it produces consistent results. As a result, when the measurement is reliable and valid, the results can be correctly applied and understood (Sürücü, 2020; Middleton, 2022).

#### **Instrument Validity**

The questionnaire captures what it is meant to measure; all questions in the conceptual framework and research questions were linked to the variable they were meant to measure. Furthermore, the instruments (both for the structured interview and the questionnaire for quantitative analysis) were scrutinized by a panel of judges during the proposal evaluation and defense. The questionnaire statements were reviewed by the three advisers for relevance, meaningfulness, and clarity.

#### **Instrument Reliability**

A data collection instrument is reliable if its results are consistent. The value ranges from 0 to 1. A value of 0 indicates low reliability, while a value of 1 indicates

high reliability. Although an alpha score of 0.7 is considered desirable, assert that an alpha score of 0.75 or higher is generally considered to have high reliability. Before conducting the actual research, a pilot study was conducted to test the item consistency of the various items in the questionnaire and to identify areas that needed improvement.

To test the instrument's reliability, questionnaires were distributed to 21 respondents who were not sampled delegates. Cronbach's alpha, which is given

below, was used to test the reliability of the research instrument: 
$$\alpha = \frac{N_r}{1 + r(N - 1)}$$

Where:

Alpha Cronbach's

The number of items on the scale is denoted by N.

The mean inter-item correlation is denoted by r.

Decision criterion: The rule of the thumb is that alpha score 0.7 and above is taken to have high reliability, while scores below 0.7 are regarded as not too valid.

*Table 5. Shown Cronbach's Alpha Reliability Statistics for Variables*

S/N	Variables	Cronbach Alpha	N	No. of Items	Remarks
1	Organizational culture	0.70	21	2	Reliable
2	Organizational politics	0.78	21	9	Reliable
3	Adherence to rules	0.79	21	5	Reliable
4	Ethnicity	0.84	21	5	Reliable
5	Geopolitical affiliation	0.81	21	3	Reliable
6	Political skills	0.82	21	7	Reliable
7	Political power	0.82	21	3	Reliable
8	Transparency	0.79	21	7	Reliable
9	Spirituality	0.81	21	2	Reliable
10	Competency	0.99	21	2	Reliable
11	Electoral process outcome	0.74.	21	7	Reliable
Overall Cronbach Alpha		0.81	21	52	Reliable

*Source: Field Survey, 2022*

Table 5 shows the pilot study results, which show that Cronbach's alpha values range between 0.70 and 0.99. According to these coefficients, the instrument was reliable and appropriate for this study.

### **Qualitative Instrument' Reliability**

Research always conveys a commitment to philosophical beliefs, and the essence of philosophy is its nature of always seeking real truth. This very nature of philosophy is the driving force of every discipline, be it education (Friedman 2019). This shows that knowledge is emergent from the act of human inquiry with the hope and aim of providing answers to questions and looking for possible means to approximate what constitutes reality. Trustworthiness is applied to complement the data collected through quantitative questionnaires as the main focus of the study. As the School of Postgraduate Studies research handbook (Baker, 2020) explained, trustworthiness is a way of evaluating rigor in qualitative research. It has to do with the credibility, dependability, transferability, and conformability of the data collected from the respondents.

In qualitative research, reliability refers to the extent to which a study can be repeated under similar conditions and using similar procedures, as well as whether the research results can be replicated (Yin, 2018). Consistency and transparency in data collection and analysis procedures, such as (a) following an interview guide for each in-depth interview; (b) transcribing interviews; (c) ensuring comprehensive data use; (d) including deviant cases; and (g) incorporating robust data analysis protocols, such as coding and using tables, are critical to reliability (Swisher, 2017).

### **Qualitative Enriched Quantitative (Mixed Approach)**

The overall goal of the mixed-methods research design is to provide a better and deeper understanding, by providing a fuller picture that can enhance the description and understanding of the phenomena. Mixed methods research is integrating both quantitative and qualitative data at some stage of the research process within a single study (Creswell et al., 2018). Mixed methods research helps to resolve the limitation of using a single-method design to understand the research problem.

The qualitative complement and enrich the quantitative on the following:

1. Qualitative has to do with open-ended questions, in-depth interview (audio or video), to collect data from participants in their natural settings.
2. The methods employed full description of the research with respect to the participants involved.
3. The researcher focused on the participants which created wider understanding of behaviour, body language on the issue and interaction between the researcher and participants, provides abundant data about real life people and situations and is regarded as being unique.
4. The reliance on the collection of non-numerical primary data such as words and statements direct from the participant makes qualitative research well-suited for providing factual and descriptive information.
5. Expressions and experiences of the participants are easily understood even when there is little or no information about them. Because, qualitative research approach views human thought and behaviour in a social context and covers a wide range of phenomena in order to understand and appreciate them thoroughly.

6. Finally, human behaviours, that include interaction, thought, reasoning, composition, and norms, are studied holistically due to in-depth examination of phenomena. The close relationship that exists between the researcher and the participants in this approach makes it easy for the participant to contribute to shaping the research (Daniel, 2016).

Quantitative research produces objective data that can be clearly communicated through statistics and numbers. Imperatively, quantitative research approach can be seen as being scientific in nature. This approach deals with hypotheses testing, no room for the researcher to do intelligent guesswork, rather he would follow clear guidelines and objectives unlike qualitative approach. So also considering the disadvantages that promoted qualitative to enriched the approach:

1. The researcher being bias with either his data collection or data analysis will be highly eliminated when the researcher is not in direct contact with the participants, that is, he collects his data through either telephone, internet or even pencil-paper questionnaire.
2. There is full control for alternatives such as interpretations, explanations, and conclusions. In other words, the objectivity of the researcher will not be compromise. It will extremely difficult to get the in-depth study of the phenomena within. Its natural settings.
3. In the quantitative research approach, the participants have no room to contribute to the study. A quantitative research approach is characterized as being structured with predetermined variables, hypotheses and design, (Daniel, 2016).

### **Data Collection Procedure**

In this study, the researcher was guided by the following procedures:

1. The researcher obtained permission from NNUC to collect data from the fields after receiving approval from AUA (see Appendix D – Letters);
2. The questionnaires were administered by conference presidents who served as research assistants using drop-off/pick-up method;
3. The researcher traveled to the three conferences for the interviews;
4. Data collection took about three (3) months after approval.
5. Data was prepared for analysis (Creswell & Poth, 2018; Krysik, 2018).

### **Data Analysis Technique**

The process of transforming raw data into information useful for decision-making is known as data analysis. Prior to the analysis, the participant questionnaires were reviewed for errors and coded for data entry. Multiple data analysis tools were used by the researcher, including the statistical package for social sciences (SPSS®, version 28) and Smart PLS 3 software. The significance p-value was set at .05.

To generalize the research variables, descriptive statistics such as frequency distribution and percentages, mean, and standard deviation were used. To answer the first three research questions, stepwise regression analyses were performed. This allowed the researcher to identify the independent variables that influenced the dependent variable significantly. Regression analysis is a reliable method of identifying which variables have an impact on a topic of interest.

The process of performing a regression allows you to confidently determine which factors matter most, which factors can be ignored, and how these factors influence each other. The research used regression analysis to model multiple independent variables. The regression analysis was used to control the independent

variables. A regression analysis describes how the changes in each independent variable are related to changes in the dependent variable. Crucially, regression also statistically controls every variable in your model. Also, Path analysis was used to respond to research question four.

### **Ethical Considerations**

To address potential unethical behavior during this study, the following steps were taken: First, the researcher obtained permission to conduct the study from the Northern Nigeria Union Conference (NNUC). Furthermore, all three conferences—the North East Nigeria Conference, the North West Nigeria Conference, and the North Central Nigeria Conference—granted permission (see Appendix D).

Second, prior to data collection, the researcher obtained the consent of the study participants. Each participant was given a consent form (see Appendix B), which explained the purpose of the study, the expected benefits, and the risks of taking part in the study. They were given the opportunity to ask questions or express concerns, as well as the option to participate in the study or withdraw at any time without penalty. Furthermore, the collected data is stored on a laptop that is password-protected to prevent unauthorized users from accessing it and to ensure confidentiality. To protect the respondents' privacy, the data were analyzed as aggregates.

Furthermore, this is my original research investigation into the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process. All sources of literature and documents used in this study were properly cited in accordance with the American Psychological Association's (referencing style. Furthermore, the similarity index for this study is 20%, which meets the standards of the AUA's School of Postgraduate Studies (Baker et al., 2020).

## CHAPTER 4

### DISCUSSION OF THE FINDINGS

This chapter presents the data analysis, results, and discussions gathered to answer the research questions posed in Chapter 1. It also describes the study's design, response rate, general demographics of respondents, and the basis for accepting or rejecting hypotheses.

#### **Study Area Setting**

The study area covers the entire conferences making up the northern Nigeria Union Conferences. Northern Nigeria Union Conference is made up of nineteen states including the Federal capital territory, Abuja. Three conferences making up the union are: North East Nigeria Conference (NENC) with headquarters in Bukuru Plateau state, North west Nigeria Conference (NWNC) with its headquarter in Goni Gora Kaduna State, and North Central Nigeria Conference (NCNC) with its headquarter in One Man Village, Karu LGA of Nasarawa State, Nigeria.

Formerly, Northern Nigeria Union Conference (NNUC) with its headquarter in Gwarinpa Abuja Nigeria was part of the defunct North-Western Nigeria Union Conference with headquarters in Maryland Lagos State Nigeria. Following the re-organization in 2012, NNUC which initially had two conferences paved way for reorganizing the North East and North West Conferences to birth the North Central Nigeria Conference, thus the three conferences in the union.

The Adventist church was established in northern Nigeria in 1931 by John J. Hyde, who had previously served in Ghana and Sierra Leone. He arrived in Nigeria in 1930 and stayed in Ibadan with the missionaries who had come before him. Preparations for entering Northern Nigeria territory were made there. He established his base first in Zangon Kataf in Zaria Province of Northern Nigeria and eventually resettled in Jengre, Bassa LGA of Plateau State Nigeria, (Mallum, 2020; Dangana, 2020).

### **Response Rate of the Three Conferences**

The study sample consisted of delegates from three (3) conferences: the North East Nigeria Conference, the North West Nigeria Conference, and the North Central Nigeria Conference. The study response rate is shown in Table 6.

*Table 6. Response Rate Distribution*

Conferences	Questionnaire Distributed	Questionnaire Retrieved	Response Rate
NENC	76	71	93.42
NWNC	69	66	95.65
NCNC	61	59	96.72
TOTAL	206	196	95.14

*Source: Field Survey, 2022*

Table 6 shows that, of the total number of questionnaires administered and retrieved from the three conferences, a very high percentage of them were responded to and retrieved. This agrees with Babbie's (2004) assertion that return rates of 50% to 70% are acceptable. According to this claim, a 95% response rate is adequate for the study. This was the result of their conference's president's assistance at their conference's end-of-month meeting.

## Respondents' Demographic Characteristics

Gender, age, marital status, and other demographic characteristics of respondents, such as ethnic group, position in the church and educational background of the delegates in the three (3) conferences that comprise the Northern Nigeria Union Conference (NNUC).

*Table 7. Demographic Profile of Respondents*

<i>Characteristics</i>		N	%
Gender	Male	151	77.0%
	Female	45	23.0%
Age	20-30 years	18	9.2%
	31-40 years	37	18.9%
	41-50 years	72	36.7%
	51-60 years	69	35.2%
Marital status	Married	158	80.6%
	Single	21	10.7%
	Widow	16	8.2%
	Separated	1	0.5%
Ethnic group	Amo	86	43.9%
	Kurama	20	10.2%
	Igbo	23	11.7%
	Jere	9	4.6%
	Lemoro	13	6.6%
	Arum	5	2.6%
	Others	40	20.4%
Educational Qualification	SSCE	63	32.1%
	BA/Diploma	103	52.6%
	Masters	28	14.3%
	Doctorate	2	1.0%
Conference	NENC	71	30.1%
	NWNC	66	33.7%
	NCNC	59	36.2%

*Source: Field Survey, 2022*

Table 7 displays the demographic information of the respondents. It was discovered that the proportion of male respondents was extremely high, while the proportion of female respondents was extremely low. The responses of the delegates show that the selection of delegates to the constituencies held in the three (3)

conferences of the NNUC was not gender balanced. The conferences need to take the female percentage into consideration.

The delegate sharing formula is derived from the conferences' bylaws, according to the conferences' bylaws. In terms of age, the results in Table 7 show that the majority of respondents are between the ages of 45 and 65. The findings above show that youths were underrepresented in the composition of delegates at all of the Northern Nigeria Union Conference's local conferences. The majority of those who received fair representation were mostly adults over the age of 40. The youths were the least represented among the respondents; as a result, the selection of delegates to the constituencies held in NNUC was not youth-friendly, as evidenced by the delegates' responses.

When the ethnic groups in Table 7 were examined, the Amo ethnic group was found to be the majority in all of the NNUC conferences, while the Jere ethnic group was in the minority. Others were Kurama, Lemoro, Arum, Igbo, Yoruba, Eggon, and the rest. According to the constitution of the Seventh-day Adventist Church and the delegates' sharing formula, the Amo ethnic group became the majority. The missionary work of the Seventh-day Adventist Church in northern Nigeria began in the Amo ethnic group's homeland. As a result, the message of the Seventh-day Adventist Church reached 95% of the Amo ethnic group. As a result, the two conferences, NENC and NWNC, have a majority of members and pastors, while NCNC has a majority of pastors but a fair proportion of members of the Seventh-day Adventist Church.

Table 7 shows that the majority of the delegates had first degrees, with the fewest having PhDs. Overall, the Senior Secondary Certificate Examination was the least qualified of the delegates, with only a few holding Masters or PhD degrees. This

means that the respondents are, on average, able to read and write, so they can make decisions on their own without much external influence.

Table 7 shows the number of delegates for each conference. The number of delegates for the constituency is determined by conference membership. The North East Nigeria Conference (NENC) has the most delegates of the three (3) conferences because it was the first to be established in the Northern Nigeria Union Conference (NNUC) and has a large membership, followed by the North West Nigeria Conference. Based on membership strength, the North Central Nigeria Conference had the least representation. The result showed a balanced representation because the number of delegates selected to a constituency session is determined by the conference's membership strength.

*Table 8. Descriptive Statistics and Standard Deviation on Organization Culture*

	Descriptive Statistics				
	N	Minimum	Maximum	Mean	Std. Deviation
The Nominating Committee explains the goals, needs, and procedures of our election process to the delegate body.	196	1	5	3.39	1.233
Delegates are reminded to work towards the greater good.	196	1	5	4.11	.858
Organizational culture	196	1.00	5.00	3.7500	.89227

*Source: Field Survey, 2022*

The first item in Table 8 revealed that the constituency nominating committee explained to the delegates the goals, needs, and procedures of the election process. This was supported by the responses, which showed a very high mean and standard deviation. This indicates that there was agreement between the means and the reported very high standard deviation. According to the mean and standard deviation of the second item in Table 8, delegates were reminded to work for the greater good of the organization. As a result, the organizational culture's mean and standard

deviation indicate that it was significantly high. The summary shows that organizational culture has a significant positive impact on the NNUC election process.

*Table 9. Descriptive Statistics and Standard Deviation on Organizational Politics*

	Descriptive Statistics				
	N	Minimum	Maximum	Mean	Std. Deviation
There's an influential group in the Northern Nigeria Union Conference that no one ever crosses.	196	1	5	3.68	1.220
I've seen policy changes made here that only serve the interests of a few individuals, not the organization.	196	1	5	3.30	1.315
Favoritism rather than merit determines who gets elected.	196	1	5	3.70	1.287
Delegates rarely speak up for fear of retaliation from others.	196	1	5	3.66	1.340
Sometimes it is necessary to make promises that you know you will not or cannot keep	196	1	5	3.23	1.383
Telling people what they want to hear is the best way to deal with them.	196	1	5	3.09	1.486
Higher organization influences the electoral process.	196	1	5	4.08	1.143
Some laws in the by-law's pave way for electoral process manipulation.	196	1	5	3.51	1.334
*Position of the church is for those that know the goals and the values of the church.	196	1	5	3.14	1.336
<b>Organizational Politics</b>	<b>196</b>	<b>1.22</b>	<b>5.00</b>	<b>3.4569</b>	<b>.73684</b>

*Source: Field Survey, 2022*

According to the results in Table 9, the mean and standard deviation of the first item in the table revealed that no one had challenged the influential group in NNUC. The second question on the table revealed that leaders made policy changes for personal gain rather than for the benefit of the organization. The third question in the table asked whether election results are determined by favoritism or merit. Favoritism was evident in the constituency based on the mean and standard deviation.. The fourth item's mean and standard deviation revealed that delegates' fear of

retaliation by others or sanction by the leadership prevented most delegates from expressing their opinions and standing by some personal decisions, possibly due to threats or rebukes from higher authority and supporters of favored candidates.

The fifth item is similar to the previous one in that it confirms that some candidates for leadership positions make promises they know they will not or cannot keep, as evidenced by the high mean and standard deviation. This occurs in secular elections, and the candidate believes that if he does not make such a promise, he will lose. It contradicts what is occurring in a spiritual election. According to the sixth item on the table, higher organizations have an impact on the electoral process. Analyzing the responses confirmed this, revealing a very high mean value and a high standard deviation. The seventh response demonstrated that some by-law provisions paved the way for electoral process manipulation. The final item on Table 9 stated that the position of the church is for those who understand the church's goals and values. The Northern Nigeria Union Conference's overall total mean for organizational politics was very high, showing that the effect was highly significant.

*Table 10* Descriptive Statistics and Standard Deviation on Adherence to Rules Table  
Statistics That Are Descriptive

	N	Mini mum	Maxi mum	Mean	Std. Deviation
Rules and procedures are strictly followed during the election process.	196	1	5	2.78	1.309
The Chair usually scans the room to check that all delegates are adhering to rules and procedures.	196	1	5	3.28	1.373
The Chair observes delegates to ensure continued adherence to rules and procedures	196	1	5	3.14	1.285
The rules and regulations governing the election process are consistently followed.	196	1	5	2.93	1.338
Delegates are aware of the rules and guidelines governing the election process.	196	1	5	2.97	1.202
Adherence to rules	196	1.00	4.80	3.0194	.86755

*Source: Field Survey, 2022*

Table 10 displays the means and standard deviations of items relating to adherence to rules during the church's electoral process in NNUC. The first item is whether the election rules and procedures were strictly followed. According to the scale rating for this study, the mean is low with a high standard deviation. As the respondents appear to disagree with the statement, this implies that election rules and procedures were not followed. Given that the chair usually scans the room to ensure that all delegates are following the rules and procedures, the mean and standard deviation of the second item are provided. The response is moderate, according to the mean and standard deviation. This response partially contradicts the first response, which showed that rules were not duly adhered to.

The third point on the table is that election rules and regulations are followed consistently. The mean was low while the standard deviation was high, indicating that rules were not consistently followed during the nominations and election of leaders. The final item in the table also revealed that the delegates were either unaware of or did not understand the election rules and guidelines, as evidenced by a moderately low mean and a high standard deviation. This demonstrates that the delegates from the various constituencies have a basic understanding of the electoral process. In the table above, the total mean and standard deviation are above average for rule adherence. According to this cumulative mean, following the rules of the Northern Nigeria union conference has a moderate effect on the electoral process.

*Table 11. Descriptive Statistics and Standard Deviation on Ethnicity*

	Statistics that are descriptive				
	N	Mini mum	Maxi mum	Mean	Std. Deviation
My ethnic group determines who I will vote for in any church leadership position	196	1	5	3.09	1.386
I feel connected with my ethnic group and culture.	196	1	5	3.59	1.280
I place high importance on being a member of an ethnic group.	196	1	5	3.32	1.389
When a leader comes from the majority tribe, he is more effective.	196	1	5	3.04	1.423
I feel secure when someone from my ethnic group is elected as a leader.	196	1	5	2.64	1.459
Ethnicity	196	1.00	5.00	3.1347	.95058

*Source: Field Survey, 2022*

Table 11 shows the responses to the question of ethnicity as a predictor of electoral process outcomes. The first item is about whether an ethnic group can determine who the delegates will vote for in a leadership position. This response had a high mean, indicating that an ethnic group can influence who a delegate votes for. The second item also showed that delegates are much more connected to their ethnic groups and cultures than any other consideration when it comes to voting leaders. This item's means indicate that it is higher than the second question in the preceding table. It demonstrates that delegates were connected to their various ethnic groups, particularly the majority ethnicity in the Northern Nigeria Union Conference.

The third item in the table relates to whether these delegates value belonging to an ethnic group more than others. The high mean value and the standard deviation showed that delegates place a high premium on their ethnic affiliation. According to table item four, a leader who comes from the majority tribe is more effective. The mean and standard deviation indicate that the majority of people are interested in the aforementioned item, and they believe that a leader from the majority ethnic group will be more effective and successful. "I feel secure when someone from my ethnic

group is elected as a leader," says the fifth item. The moderately low mean value and high standard deviation indicate that anyone, not just members of your ethnic group, can be chosen for a leadership position. According to the measuring scale of this study, the total means and standard deviation for ethnicity show a general agreement based on the responses and suggest that ethnicity is an important consideration in the electoral process of the Seventh-day Adventist Church in the NNUC.

According to Francis (2015), ethnicity and religion are important predictors of voting patterns in Nigeria. Southerners overwhelmingly supported Jonathan, an Ijaw and a Christian, while northerners overwhelmingly supported Buhari, a Fulani and a Muslim from the North. According to a similar study cited by Abdulwaheed in Norris and Matters (2003), the extent to which elections contribute to the development and sustenance of democracy, particularly in new and developing democracies, is largely dependent on factors that influence electorates in making their choice. Several studies have found a link between electoral choice and ethnic structure. These studies show that African elites frequently manipulate ethnic cleavages to win elections, demonstrating that election outcomes in African countries typically follow ethnic lines (Abdulwaheed et al., 2018).

*Table 12. Descriptive Statistics and Standard Deviation on Geopolitical Affiliation*

	N	Mini mum	Maxi mum	Mean	Std. Deviation
Electorates should lay much emphasis on geo-political affiliation	196	1	5	2.85	1.494
I consider where someone come from before voting for him	195	1	5	2.54	1.400
Geo-political affiliation produces a credible candidate for leadership positions in the church.	196	1	5	2.44	1.321
Geopolitical affiliation	196	1.00	5.00	2.6088	1.14631

*Source: Field Survey, 2022*

The first item in Table 12 stated that electorates should prioritize geopolitical affiliation. Based on the responses, the means and standard deviation indicated that the delegates were unconcerned about where the leader would come from. The second is about considering someone's background before voting for him. The responses had a low mean, indicating that respondents do not care about a person's geopolitical region before voting for him, as evidenced by the low mean of the distribution and the low standard deviation.

According to the final question, geopolitical affiliation produces a credible candidate for church leadership positions. The delegates disagreed on whether zoning the candidacy or considering another location within the conference for a leadership position produced the most credible candidate. The stated mean and standard deviation demonstrate this. The general mean in the table was low, with a high standard deviation. This variable is much lower than the other variables and does not have much effect on the electoral process at NNUC. Table 13 shows the mean of the political skill variable.

*Table 13. Descriptive Statistics and Standard Deviation on Political Skills*

	N	Mini mum	Maxim um	Mean	Std. Deviation
I devote a significant amount of time and effort to networking with others.	196	1	5	3.21	1.419
I can easily and effectively communicate with others.	196	1	5	3.29	1.329
I am particularly adept at detecting others' motivations and hidden agendas.	196	1	5	3.41	1.214
At work, I've built up a large network of colleagues and associates on whom I can rely for help when I really need it.	196	1	5	3.04	1.223
I'm good at making people like me.	196	1	5	2.84	1.213
I am skilled at persuading others to respond favorably to me.	196	1	5	2.78	1.284
Political skills	196	1.00	5.00	3.0944	.76181

*Source: Field Survey, 2022*

The first question on the table inquired whether people used to spend a significant amount of time and effort networking with others during the constituency. The outcome had a high mean and standard deviation. This demonstrates that people used to participate in campaigns and spend time slandering and backbiting one another as a result of elections. "I communicate easily and effectively with others," says the second item. This question is used to assess the delegate's knowledge and to learn about one another's abilities. This item has a high mean and a large standard deviation. The delegate had established a substantial network with colleagues and associates during the constituency sessions, according to the third item on the table. A high mean and standard deviation support this. This suggests that prior to the constituency, the delegates formed discussion groups, which caused dissent among the delegates.

I am good at making people like me, according to the fourth item. According to the means and standard deviation in the table above, some delegates have the ability to sell themselves and gain the acceptance of others, particularly through interpersonal skills. I am good at getting others to respond positively to me, according to item number five on the table. This had a low mean but a high standard deviation. All of this points to political maneuvering. Political skills have a high total mean as mediating variables. This demonstrates the effectiveness of political campaigning during constituency conferences in Northern Nigeria's electoral process.

*Table 14. Descriptive Statistics and Standard Deviation on Political Power*

	N	Mini mum	Maxi mum	Mean	Std. Deviation
I feel I have a higher social standing than others	196	1	5	2.90	1.380
I have a great deal of power	196	1	5	3.31	1.273
My ideas and opinions carry much weight	196	1	5	2.87	1.408
Political power	196	1.00	5.00	3.0272	1.04013

*Source: Field Survey, 2022*

Table 14 contains responses to questions about political power. The first point is that I believe I am of higher social standing than others. The mean and standard deviation were moderate. The second item asserts that I am extremely powerful. This showed a high mean value and standard deviation, indicating that the delegates believe they have a great deal of power to influence the electoral process.

Finally, the last item stated that my ideas and opinions are highly valued, implying the ability to influence others. Political power as a variable had a high total mean and standard deviation, indicating agreement with the table's statements. According to the table's means and standard deviation, power is very sweet, and everyone wants to be in power. The mean total implies that the accumulation of political power influences the Seventh-day Adventist Church's electoral process.

*Table 15. Descriptive Statistics and Standard Deviation on Transparency*

	N	Mini mum	Maxi mum	Mean	Std. Deviation
The process of selecting delegates to the constituency from local churches is free from biasness.	196	1	5	2.61	1.448
Information relating to all stages of the electoral process is available to all delegates.	196	1	5	2.72	1.315
The electoral process is credible.	196	1	5	2.90	1.418
The electoral process of SDA Church is acceptable in the entire church.	196	1	5	3.02	1.271
I am familiar with electoral processes in SDA Church	196	1	5	3.43	1.137
*Electoral process of SDA Church is not the best system	196	1	5	3.54	1.250
*The electoral process of SDA Church based on personal sentiments or favoritism	196	1	5	3.18	1.356
<u>Transparency</u>	196	1.00	5.00	2.8513	.78711

*Source: Field Survey, 2022*

Transparency in the electoral process is a mediating variable in Table 15. The first item stated that the process of selecting constituency delegates from local churches is free of bias. This statement was rejected by the respondent. The second

item on the table is whether all delegates had access to information about all stages of the electoral process. The statement was rejected by the respondents due to the low mean value and high standard deviation. The electoral process is credible, according to the third item on the table. The statement was accepted based on the mean and standard deviation, which were both moderately high. The fourth item in the table concerns whether the SDA Church's electoral process is acceptable to the entire church. This indicates that there was agreement with the question's statement.

The means are extremely high, indicating that the electoral process was successful and received unanimous approval from the delegates. The fifth item indicates whether the delegates were familiar with SDA Church electoral processes. The mean and standard deviation were high, which shows that delegates were familiar with the method of the electoral process. Item number six states that the electoral process of the SDA Church is not the best system. Because the mean and standard deviation were both high, the respondent agreed with the statement that the electoral process was not the best among all electoral processes. The final item in the table, number seven, stated that the SDA Church's electoral process is based on personal feelings or favoritism, which was confirmed by the mean and standard deviation of the responses. It demonstrates that the NNUC conferences had opinions about the electoral process during their various constituencies.

Transparency was a significant mediating variable in the electoral process, according to the cumulative mean and standard deviation. Similarly, Sule et al., cited in Sule, Sani, & Mat (2018), the study conducted in Nigeria for 2019 election manipulation, allegations of rigging, corruption, and godfatherism discredit the electoral process. As has long been speculated or reported, the global electoral process is not free, fair, or credible.

*Table 16. Descriptive Statistics and Standard Deviation on Spirituality*

	N	Mini mum	Maxim um	Mean	Std. Deviation
The whole process of election is surrounded with dedicated prayer sessions	196	1	5	3.03	1.407
The nomination of regular standing delegates from the local churches ensures that high sense of spirituality is maintained.	196	1	5	2.71	1.290
Spirituality	196	1.00	5.00	2.8699	1.14227

*Source: Field Survey, 2022*

Table 16 depicts spirituality as a moderating variable in the electoral process of the Seventh-day Adventist Church in the NNUC. The first item stated that the entire election process is surrounded by dedicated prayer sessions. The delegate's responses agreed with this assertion, as shown by the mean and standard deviation of the responses. This demonstrates that the constituencies were concerned with spiritual edification rather than office position. The second item stated that the nomination of regular standing delegates from the local churches ensures that a high sense of spirituality is maintained. The mean and standard deviation showed a moderately high level of agreement or acceptance by respondents. According to this report, the level of spirituality was moderate. The summary of spiritual variables indicated on the table shows that spirituality was an important mediating factor in the electoral process of the conferences, the NNUC being a spiritual organization.

*Table 17. Descriptive Statistics and Standard Deviation on Competence*

	N	Mini mum	Maxim um	Mean	Std. Deviation
When electing church leaders, we consider their leadership qualities.	196	1	5	3.22	1.369
When electing church leaders, we consider their personal character	196	1	5	3.24	1.316
Competence	196	1.00	5.00	3.2296	1.24070
Valid N (listwise)	196				

*Source: Field Survey, 2022*

Table 17 shows the responses when competence is considered as a mediating factor in the electoral process. The first point is whether we consider leadership qualities when electing church leaders. The mean and the standard deviation of the responses were high, suggesting that respondents agreed with the statement. In addition, the last item in this table stated that we consider personal character when electing church leaders. The mean distribution and standard deviation also indicated that respondents agreed that a person's character was taken into account when selecting leaders. The cumulative mean also revealed that competence was a significant factor in the election of church leaders, particularly during the constituency sessions of the three conferences.

*Table 18. Descriptive Statistics and Standard Deviation on Electoral Process Outcome*

	N	Minimum	Maximum	Mean	Std. Deviation
I trust the results of the election process	196	1	5	2.81	1.236
The constituency believes in the election process results	196	1	5	2.54	1.170
The results of the electoral process are free from church political interference.	196	1	5	2.49	1.187
The results of the electoral process truly reflect the opinions of the constituency.	196	1	5	2.55	1.216
My Church members accepts the outcome of church elections with ease.	196	1	5	2.83	1.249
The entire electoral system and process is completely reliable	196	1	5	2.58	1.167
*There is always complain during election of the leaders	196	1	5	3.78	1.268
Electoral process outcome	196	1.00	4.43	2.5736	.84130

Table 18 shows responses relating to electoral process outcome. The first point is whether the delegates believe the election results. According to the mean and standard deviation, respondents had a moderate acceptance of this statement. On the second item, which asked whether the delegates believed in the outcome of the

election process, the mean response was low, indicating disagreement with the statement. This also implies that respondents had reservations about the announced election results. The results of the third item revealed that respondents did not agree that the electoral process is free of church political interference. This is demonstrated by the extremely low mean of the recorded responses. The fourth item questioned whether the results of the electoral process truly reflected the constituency's opinions. The wording on the tiniest bit of paper in the world. This implies that the election result does not accurately reflect the views of the majority of delegates or respondents.

The fifth factor is whether church members readily accept the results of church elections. The mean was moderately high, and the standard deviation was also moderately high, indicating moderate agreement with the statement. The entire electoral system and process are completely reliable, according to the sixth item in the table above. The standard deviation was high while the mean was low, indicating that the statement was not agreed upon. The seventh item stated that there are always complaints about the final question from the floor during the election of leaders.

This response's mean and standard deviation indicated that the respondents agreed with this statement. The term "responsibility" refers to the act of determining whether or not a person is responsible for his or her own actions. This indicates that the delegates who comprised the respondents were dissatisfied with the outcome of the election that produced the leaders across the three conferences in the Seventh-day Adventist Church's Northern Nigeria Union Conference.

The above result is consistent with the findings of a study conducted by Agbo (2017), who reported that at the conclusion of the election of leaders in the Assemblies of God church in Nigeria, the incumbent president refused to accept the

election results, resulting in disagreement between the newly elected leader and the incumbent. As a result, the denomination was split into two; even the theological school was split into two factions. Similarly, Osazuwa (2022) reported that the genesis of the accusation against the president of the Western Nigeria Union Conference of Seventh-day Adventists was a reflection of the outcome of the election that resulted in such church division.

### Summary of Variable Descriptive Statistics

Table 6 provides preliminary information on the variables by displaying the mean scores and standard deviations of the variables in the study.

*Table 19. Descriptive Statistics of the Study Variables*

Variables (n = 196)	Mean	Standard Deviation	Interpretation of Verbal Descriptors
Organizational culture	3.75	.89	High
Organizational Politics	3.46	.74	High
Competence	3.23	1.24	High
Ethnicity	3.13	.95	High
Political Skills	3.09	.76	High
Political Power	3.03	1.04	High
Adherence to rules	3.01	.87	High
Spirituality	2.87	1.14	Average
Transparency	2.85	.79	Average
Geopolitical Affiliation	2.61	1.15	Average
Electoral Process Outcome	2.57	.84	Average

*Source: Field Survey, 2022*

The variable mean scores are shown in descending order in Table 19. The analysis results show that organizational culture is ranked first, followed by organizational politics, competence, ethnicity, political skills, political power, and

finally adherence to rule. Others are spirituality, transparency, geopolitical affiliation, and, finally, the outcome of the electoral process, in that order.

Table 19 ranks organizational factors such as culture, politics, and rule adherence as "high." The respondents agree that during church elections in the Northern Nigeria Union, the nominating committee explains the goals, needs, and procedures of the election process to the delegates and reminds them of the church's goal. This is a commendable institutional cultural practice because it keeps delegates up to date on the church's mission, the significance of elections, and the mediatory role they play. A close examination of Table 19 reveals that political activity during church elections in the Northern Nigeria Union Conference is high. Politics has a negative connotation in general.

Politics is used by people to sell ideas, influence decisions, or drive their agenda. Interestingly, the outcome of the electoral process had the lowest mean value relative to the other variables. Church elections are a means to select capable men and women to lead the church, not an end in themselves. Building electoral integrity in an organization requires transparency, spirituality, competence, and fairness.

In summary, it can be said that seven variables were rated "high" by the respondents, with mean scores of more than 3 on a 5-point scale. Four statements, on the other hand, were scored as "average," with mean values of less than 3 on a 5-point scale. Data on organizational culture, organizational politics, and rule adherence, ethnicity, political skill, transparency, and the electoral process are clustered around the mean in Table 19, whereas data on geopolitical affiliation, spirituality, and political power and competence are spread out from the mean.

## **Testing Hypotheses**

### **Research Question One**

This section investigates the relationships between the study variables and the null hypotheses. The first research question looked at organizational factors (organizational culture, organizational politics, and rule adherence) to see if they had a significant impact on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process. The results of the stepwise multiple regression analysis performed to test hypothesis 1 are shown in Table 20.

*Table 20. Effect of Organizational Culture, Organizational Politics, Adherence to Rules on Electoral Process Outcome*

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.573 <sup>a</sup>	.328	.325	.69134	.328	94.769	1	194	<.001
2	.620 <sup>b</sup>	.384	.378	.66355	.056	17.590	1	193	<.001
3	.630 <sup>c</sup>	.397	.387	.65862	.012	3.904	1	192	.050

a. Predictors: (Constant), Adherence to rules

b. Predictors: (Constant), Adherence to rules, Organizational politics

c. Predictors: (Constant), Adherence to rules, Organizational politics, Organizational culture

ANOVA <sup>a</sup>						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	54.734	3	18.245	42.060	<.001 <sup>b</sup>
	Residual	83.285	192	.434		
	Total	138.019	195			

a. Dependent Variable: Electoral process outcome

b. Predictors: (Constant), Adherence to rules, Organizational culture, Organizational politics

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.001	.385		5.195	<.001
	Organizational culture	.111	.056	.118	1.976	.050
	Organizational politics	-.310	.071	-.271	-4.370	<.001
	Adherence to rules	.407	.064	.419	6.391	<.001

a. Dependent Variable: Electoral process outcome

As presented in Table 20, the stepwise regression model shows that all three predictors produced an adjusted  $R^2$  of .387. Thus, in the Northern Nigeria Union Conference of Seventh-day Adventists, adherence to rules, organizational politics, and culture accounted for roughly 39% of the electoral process outcomes. All three variables statistically significantly predict the electoral process outcome,  $F(3, 192) = 42.060$ ,  $p < .001$ . However, a closer look at the coefficients reveals that organizational politics has a negative unstandardized coefficient in the model ( $= -.310$ ,  $p < .001$ ), implying that as politics grows, so does the perceived election process outcome.

This buttresses the point that organizational politics has the potential to harm electoral process outcomes. The null hypothesis, which claims that organizational factors such as organizational culture, politics, and adherence to rules have no significant effect on the outcome of the electoral process in the Northern Nigeria Union Conference of Seventh-day Adventists, is rejected based on the findings above. We therefore accept the alternative hypothesis and conclude that organizational factors such as organizational culture, organizational politics and adherence to rules have significant effect on the electoral process outcome in the elections of the Seventh-day Adventist church in Northern Nigeria Union Conference.

When the church's electoral process is politicized, the efficiency of the procedure and acceptability of the outcome are negatively affected. This was confirmed when rumors circulated that some top church leaders seeking positions were following delegates and church members home and convincing them that they were special candidates worthy of consideration. This approach breeds suspicion from the electorates, which are the voting delegates. It has become obvious that when the electoral system is unduly politicized, the organizational culture and rules of

engagement will be altered in a bid to favor certain people that are aspiring to elective positions.

From the outcome of the interviews, the politics in the process starts with the local churches during the selection of delegates. By status quo, pastors are automatic delegates, and where they have shown an interest in any elective position in the church, or they have candidates they are supporting, they will tend to influence the delegate selection process so that only those people they can easily influence emerge as delegates to the constituency. From this, it becomes obvious that secular politics has been institutionalized in the church. Based on this, the other anomalies begin to rear their ugly heads, leading to a loss of credibility and confidence in the church's so-called elected leaders.

The finding agrees with the position of Oladipo (2019) when he posited that most electoral processes are characterized by politics of bitterness and rancor where some contestants will go the extra mile to blackmail their opponents with the hope that that will give them an edge and acceptability before the electorate, in this case, the voting delegates of the constituency.

Where organizational politics is misapplied, it certainly leads to disruption of the organizational culture and adherence to rules. In most cases, the rules of engagement will be tempered to pave the way for even less favored candidates that have the anointing of “higher-level leadership” to emerge as elected persons. This also creates a gray area in the Seventh-day Adventist Church electoral system's organizational culture. Some the respondents (Field Survey, 2022) have argued that even though we operate a representative leadership style, the president of the higher level being the chairman of the electoral process stands the chance to manipulate the

process to favor his personal interests, and that may result in padding or alteration of the rules in order to achieve their ulterior motives.

The responses from the oral interview concur with this assertion. It breeds crisis among church members in the Christian church. The Assemblies of God Church in Nigeria and the Western Nigeria Union Conference of the Seventh Day Adventist Church are two case studies that have resulted in divisions among members and even pastors (Agbo, 2017; Osazuwa, 2022). As a result, the Church of God and its practices receive a negative portrayal.

From the foregoing, it has become imperative to work towards operating a system that will create a positive organizational culture, politics, and adherence to rules. This is very important because of the obvious attendant effects it has on the church, its mission, and membership growth. The acceptance of the outcome of the electoral process is a function of the perceived fairness and credibility of the electoral process by the church members.

### **Research Question Two**

This study also looked into whether electorate perceptions like ethnicity and geopolitical affiliation had an impact on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process. The results are shown in Table 21.

Table 21. Effect of Ethnicity and Geopolitical Affiliation on Electoral Process Outcome

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.420 <sup>a</sup>	.176	.172	.76564	.176	41.445	1	194	<.001
2	.475 <sup>b</sup>	.225	.217	.74433	.049	12.270	1	193	<.001
a. Predictors: (Constant), Ethnicity									
b. Predictors: (Constant), Ethnicity, Geopolitical affiliation									
ANOVA <sup>a</sup>									
Model	Sum of Squares		df	Mean Square	F	Sig.			
1	Regression		31.094	2	15.547	28.062			
	Residual		106.926	193	.554				
	Total		138.019	195					
a. Dependent Variable: Electoral process outcome									
b. Predictors: (Constant), Geopolitical affiliation, Ethnicity									
Coefficients <sup>a</sup>									
Model		Unstandardized Coefficients		Standardized Coefficients		T	Sig.		
		B	Std. Error	Beta					
1	(Constant)	3.434	.203			16.918	<.001		
	Ethnicity	-.413	.057	-.467		-7.207	<.001		
	Geopolitical affiliation	.167	.048	.227		3.503	<.001		
a. Dependent Variable: Electoral process outcome									

As shown in Table 21 the stepwise regression model shows that the two predictors produced an adjusted  $R^2$  of .217. Thus, in the Northern Nigeria Union Conference of Seventh-day Adventists, ethnicity and geopolitical affiliation account for approximately 28% of electoral process outcomes. Thus, two variables statistically significantly predict electoral process outcomes,  $F(2, 193) = 28.062, p.0001$ . However, ethnicity has a negative unstandardized coefficient in the model ( $= -.413, p.001$ ), implying that as ethnicity perception increases, so does the perceived election process outcome. According to the findings, the null hypothesis, which claims that electorate perceptions such as ethnicity and geopolitical affiliation have no significant effect on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process, is rejected. Hence, we accept the alternative hypothesis which asserts that electorates perception has significant effect on the electoral process outcome of the Seventh-day Adventist Church in Northern Nigeria Union Conference.

The analysis of research question two revealed that both geopolitical affiliation and ethnicity are significant factors influencing perceptions of electoral process outcomes. Even in the church, as it has always been in secular politics, the majority ethnic group is always the determinant when it comes to the selection or election of leaders since democracy is a game of numbers. Where ethnicity becomes a deciding factor, little or no consideration is given to competence and the basic objective, goal, or mission of the organization or society. But this ought not to be so. Where the minority does not have a say, the sense of marginalization and victimization may prevail, and as a church, this will not be a good omen.

The results from interviews conducted to support the notion that tribalism has become the norm in the selection process of church leaders. This becomes obvious from the local churches when delegates are selected based on tribal or ethnic affiliation rather than on fairness and equity. This also translates to what plays out during the constituency process, where leaders end up being selected because they belong to the majority tribal or ethnic group instead of looking at their credibility, competence, and integrity of character. According to Nwachukwu et al., (2014), tribalism is being used in Nigeria today to dominate societal or communal discourse, control how people think and talk, and determine what they oppose or support. This is frequently promoted by candidates for elective office, is passed down from generation to generation, and even has a foundation in the constitution or operating policies of organizations. This could explain the assumption that ethnicity is a contributing factor influencing the electoral process that may result in bitterness and complaints in every outcome of the leadership election in the Northern Nigeria conference.

Insightfully, a tribe can be seen as “a group of people connected to one another, connected to a leader, and connected to an idea.” Hence, Olayode (2015)

states that the existence of subgroups among the large and dominant groups raises the fear of the dominance of the minority groups by the major ethnic groups. This becomes a negative development that disrupts trust, harmony, and peaceful co-existence among members of the church or society. Consequently, politics is played by these ethnic groups and subgroups in such a manner as to maintain the domination by the majority groups or to prevent and resist domination by the minority groups.

In the Northern Nigeria Union Conference, statistics show that the Amo tribal/ethnic group is the largest across the three conferences of the Northern Union. Consequently, the key leadership positions always skew towards a reflection of the general demographic structure of the union. Given that the Seventh-day Adventist Church is multi-ethnic and multi-cultural, this raises concerns about what happens to other minorities. It is the outplay of tribal and ethnic sentiments in the electoral process, both in secular and religious settings, that has resulted in the recycling of the same categories or classes of people as leaders even when they have nothing to offer in terms of leadership competence.

Leaders should be chosen based on their knowledge, ability to manage crises, political and leadership skills, integrity, vision, courage to take and stand by noble decisions, and, above all, effective communication skills and the church's interests at heart, rather than personal interests and ambitions.

### **Research Question Three**

To what extent does leadership influence the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process in terms of using political skills and political power? The solution is shown in Table 22.

Table 22. Political Skills and Political Power on Electoral Process Outcome

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.362 <sup>a</sup>	.131	.127	.78617

a. Predictors: (Constant), Political skills

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	18.116	1	18.116	29.310	<.001 <sup>b</sup>
	Residual	119.904	194	.618		
	Total	138.019	195			

a. Dependent Variable: Electoral process outcome

b. Predictors: (Constant), Political skills

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.812	.235		16.187	<.001
	Political skills	-.400	.074	-.362	-5.414	<.001

a. Dependent Variable: Electoral process outcome

Excluded Variables <sup>a</sup>						
Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1	Political power	-.076 <sup>b</sup>	-1.053	.294	-.076	.867

a. Dependent Variable: Electoral process outcome

b. Predictors in the Model: (Constant), Political skills

As shown in Table 22, the stepwise regression model shows that one predictor produced an adjusted  $R^2$  of .127. In the Northern Nigeria Union Conference of Seventh-day Adventists, political skills account for approximately 36% of electoral process outcomes ( $F(1, 194) = 29.310, p. 001$ ). Nonetheless, political skills have a negative unstandardized coefficient in the model ( $=-.400, p.001$ ), indicating that as political skills decline, so does the perceived election process outcome. Political power was excluded because it was not retained in the final model.

Based on the findings, the null hypothesis, which claims that leadership influences such as political skills have no significant effect on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process, is

rejected. The alternative hypothesis, which asserts that leadership influences such as political power has significant effect on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process, is accepted.

The exercise of authority and power by the church's higher leadership during the Seventh-day Adventist Church's electoral process sends both negative and positive signals to the electorates and delegates during the constituency session. This, in a way, influences their perception of the credibility of the electoral process. There are instances when delegates leave the venue of the constituency session with the impression that the higher authority has either hijacked the electoral process or expressed undue authority to suppress other delegates or persons that have an interest in some electoral positions. This can be decoded from the tone of speech and responses to situations and occurrences in the constituency. When leadership is seen to be making pronouncements that discredit others in order to gain cheap popularity by campaigning for them or selling them to voters. Some believe that the president of the church's higher level of organization becomes the final authority. This is possible because the chair is thought to have infinite do-and-undo power.

Opinions from the oral interaction with respondents suggested that higher leadership plays preferential politics by way of lobbying delegates both directly and indirectly to vote for their preferred candidates. Derogatory remarks that could tarnish the image of less desirable individuals who would have had a better chance of being elected to positions of leadership

In terms of leadership and political power, a power tussle is chief among the factors that may hamper or eclipse the credibility of the electoral process of the church. When pastors are seen to neglect their primary calling to ministry and get so involved in political activities that are inimical to the well-being of the church and its

mission, then there is a need for the higher leadership to exercise some level of restraint in the wielding of official powers vested in them. Also, there should be adequate provision for supervisory roles played by much higher leadership levels as a way of curtailing excesses that may arise from the electoral processes and the use of power or authority by the higher leadership level that executes and chairs the electoral process. This position is consistent with the official working policy of the Seventh-day Adventist Church, which advocates delegating power to different levels of the church rather than vesting all authority in one person. This is the principle behind representative leadership (*GCSDA Working Policy*, 2018).

#### Research Question Four

Transparency, spirituality, and competency were tested to see if they had any significant mediating effects on the relationship between the independent and dependent variables. The findings are presented in the sections that follow.:

#### Mediating Effect of Transparency

Table 23 shows the results of a mediation analysis to assess the mediating effects of transparency on the link between organizational factors and the outcome of the electoral process.

*Table 23.* Mediating Effects of Transparency on the Relationship between Organizational Factors, Electorate Perceptions, and Leadership on Electoral Process Outcome

Path Name	Total Effect			Direct Effect			Indirect Effect		
	Coefficient	t	p-value	Coefficient	t	p-value	Coefficient	t	p-value
OF->Tr->EPO	0.497	8.464	.000	0.348	4.840	.000	0.149	3.311	.001
EP->Tr->EPO	-0.256	4.166	.000	-0.187	2.816	.005	-0.069	2.739	.006
LE->Tr->EPO	-0.128	2.281	.023	-0.126	2.356	.019	-0.002	0.129	.898

Legend: OF = Organizational Factors; EP = Electorate Perceptions; LE =Leadership; Tr = Transparency; EPO = Electoral Process Outcome

Table 23 shows that the total effect of organizational factors on the outcome of the electoral process was significant ( $=-0.497$ ,  $t=8.464$ ,  $p<.001$ ). With the inclusion of the mediating variable transparency, the direct effect of organizational factors on the electoral process outcome is also significant ( $=-0.348$ ,  $t=4.840$ ,  $p<.001$ ). The indirect effect of organizational factors on the electoral process outcome through transparency was also found to be significant ( $=0.149$ ,  $t=3.311$ ,  $p=.001$ ). This demonstrates that transparency mediates the relationship between organizational factors and the outcome of the electoral process. That is, not only is there a significant relationship between transparency and electoral process outcome, but there is also some direct relationship between organizational factors and electoral process outcome.

Similarly, a mediation analysis was carried out to assess the mediating effects of transparency on the influence of voter perceptions on the outcome of the electoral process. The findings revealed that voter perceptions had a significant overall effect on the outcome of the electoral process ( $=-0.256$ ,  $t = 4.166$ ,  $p.001$ ). With the inclusion of the mediating variable transparency, the direct effect of electorate perceptions on the electoral process outcome is also significant ( $=-0.187$ ,  $t=2.186$ ,  $p=.005$ ). The indirect effect of electorate perceptions on the electoral process outcome through transparency was also found to be significant ( $=-0.069$ ,  $t=2.739$ ,  $p=.006$ ). This shows that the relationship between electorate perceptions and electoral process outcomes is partially mediated by transparency. Thus, there is not only a significant relationship between transparency and the electoral process outcome but also some direct relationship between the electorate's perceptions and the electoral process outcome.

Furthermore, the mediating effects of transparency on the influence of leadership on the outcome of the electoral process revealed a significant total effect of voter perceptions on the outcome of the electoral process ( $=-0.128$ ,  $t = 2.281$ ,  $p<$ .

023). The direct effect of leadership on the outcome of the electoral process is also significant when the mediating variable transparency is included ( $=-0.126$ ,  $t = 2.356$ ,  $p = .019$ ). The indirect effect of leadership on the outcome of the electoral process through transparency, on the other hand, was found to be insignificant ( $=-0.002$ ,  $t=0.129$ ,  $p=.898$ ). This demonstrates that transparency has no discernible mediating effect on the relationship between leaders and the outcome of the second electoral process. The path diagram in Figure 2 depicts the mediating effects of transparency on the relationship between organizational factors, electorate perceptions, leadership, and electoral process outcome.

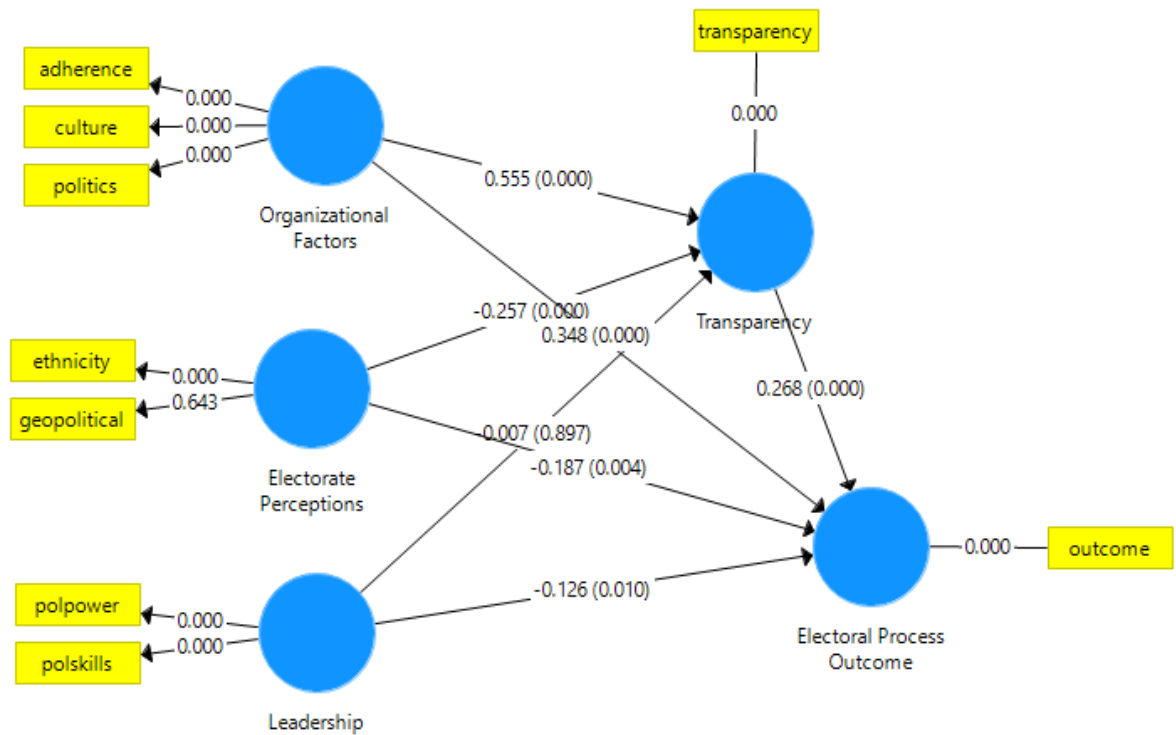


Figure 2. Mediating Effect of Election Transparency on the Independent and Dependent Variables

Based on results above, the null hypotheses which claimed that transparency does not have any significant mediating effect on the relationship between organizational factors, electorate perceptions and electoral process outcome are

rejected. However, the alternative hypothesis regarding the mediating effect of transparency on leadership influence and the outcome of electoral process is accepted.

### Mediating Effect of Spirituality

Table 24 displays the mediating effects of spirituality on the linkage between organizational factors and electoral process outcome.

*Table 24. Mediating Effects of Spirituality on the Relationship between Organizational Factors, Electorate Perceptions, and Leadership on Electoral Process Outcome*

Path Name	Total Effect			Direct Effect			Indirect Effect		
	Coefficient	T	p-value	Coefficient	t	p-value	Coefficient	t	p-value
OF->Sp->EPO	0.487	8.323	0.00	0.339	4.859	0.00	0.147	4.098	0.00
EP->Sp->EPO	-0.278	4.069	0.00	-0.249	3.763	0.00	-0.029	1.341	0.181
LE->Sp->EPO	-0.132	2.573	0.010	-0.113	2.174	0.03	-0.019	0.797	0.426

Legend: OF = Organizational Factors; EP = Electorate Perceptions; LE = Leadership; SP= Spirituality; EPO = Electoral Process Outcome

The results as shown in Table 24 revealed that the total effect of organizational factors on the electoral process outcome was significant ( $=-0.487$ ,  $t=8.323$ ,  $p<.00$ ). With the inclusion of the mediating variable spirituality, the direct effect ( $=-0.339$ ,  $t=4.859$ ,  $p<.00$ ) and the indirect effect ( $=0.147$ ,  $t=4.098$ ,  $p<.00$ ) of organizational factors on the electoral process outcome are significant. This shows that the relationship between organizational factors and electoral process outcome is partially mediated by spirituality. Pitching spirituality against organizational factors showed that spirituality influences electoral outcomes.

However, a careful look at Table 11 further reveals that spirituality does not mediate the relationships between electorate perceptions, leadership, and electoral process outcomes. As a result, the null hypothesis that spirituality has no effect on the relationship between organizational factors and electoral process outcomes is rejected.

Conversely, the alternative hypothesis regarding the mediating effect of spirituality on electorate perceptions, leadership influence, and the outcome of the electoral process is accepted. Figure 3 depicts a schematic path analysis of spirituality's mediating effects on the relationship between organizational factors, electorate perceptions, leadership, and electoral process outcome.

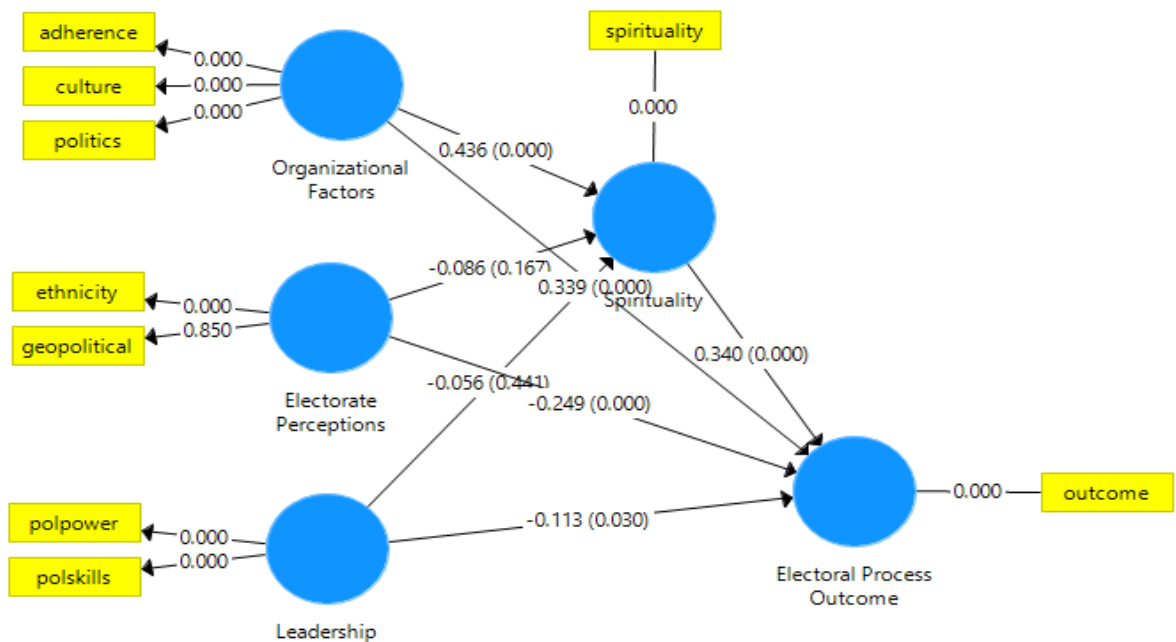


Figure 3. Mediating Effect of Election Spirituality on the Independent and Dependent Variables

### Mediating Effect of Competence

Table 25. Mediating Effects of Competence on the Relationship between Organizational Factors, Electorate Perceptions, Leadership and Electoral Process Outcome

Path Name	Total Effect			Direct Effect			Indirect Effect		
	Coefficient	T	p-value	Coefficient	t	p-value	Coefficient	T	p-value
OF->Co->EPO	0.485	4.631	0.000	0.436	4.380	0.000	0.049	2.083	0.038
EP->Co->EPO	-0.285	4.727	0.000	-0.273	4.448	0.000	-0.012	0.885	0.377
LE->Co->EPO	-0.130	2.391	0.017	-0.165	3.061	0.002	0.035	1.587	0.113

Legend: OF = Organizational Factors; EP = Electorate Perceptions; LE = Leadership; Co = Competence; EPO = Electoral Process Outcome

The results in Table 25 reveal that the total effect of organizational factors on the electoral process outcome was significant ( $\beta=0.485$ ,  $t=4.631$ ,  $p<.000$ ). With the inclusion of the mediating variable competence, the direct effect of organizational factors on the electoral process outcome is also significant ( $\beta=0.436$ ,  $t=4.380$ ,  $p<.000$ ). The indirect effect of organizational factors on the outcome of the electoral process was also found to be significant ( $\beta=0.049$ ,  $t=2.083$ ,  $p=.03$ ). This shows that the relationship between organizational factors and the electoral process outcome is partially mediated by competence.

Table 25 also demonstrates that competence has no significant mediating effect on the relationships between voter perceptions, leadership, and electoral process outcomes. As a result, the null hypothesis is rejected which states that competence has no significant mediating effect on the relationship between organizational factors and election outcomes. The alternative hypothesis regarding the mediating effect of competence on electorate perceptions, leadership influence, and electoral process outcome, on the other hand, is accepted. Figure 4 depicts a schematic path analysis of the mediating effects of competence on the relationship between organizational factors, electorate perceptions, leadership, and the outcome of the electoral process.

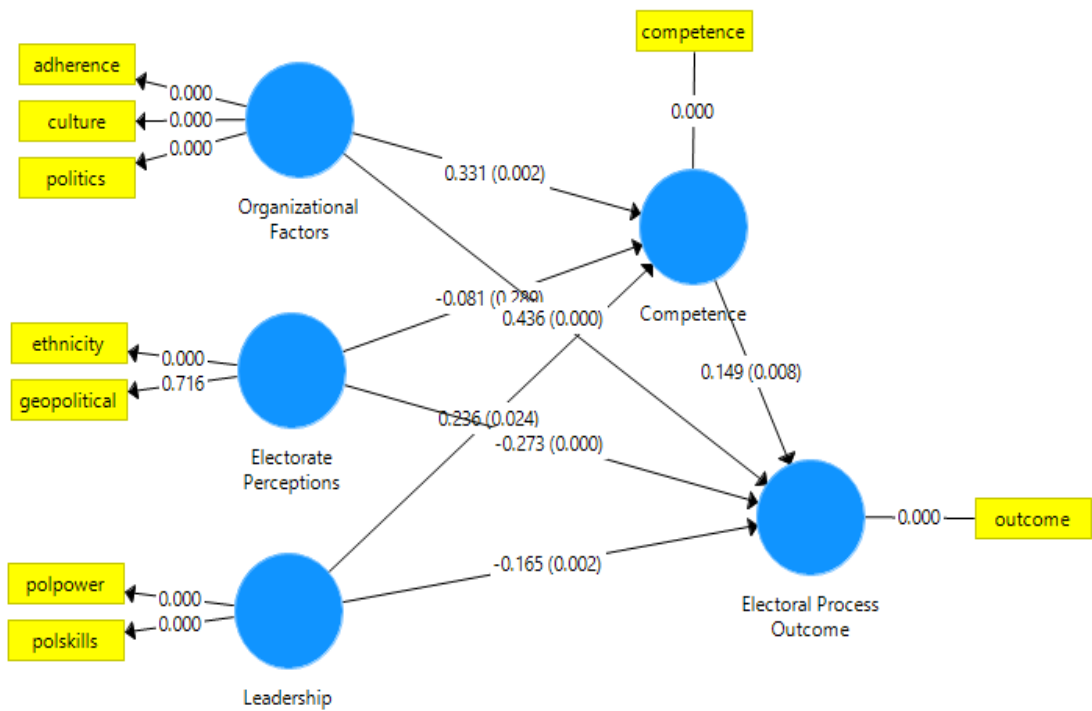


Figure 4. Mediating Effect of Election Competence on the Relationship between Organizational Factors, Electorate Perceptions, Leadership, And Electoral Process Outcome

### Qualitative Thematic Text Analysis and discussions

To supplement the quantitative data, the researcher used qualitative thematic text analysis. The researcher formed three themes by selecting coherent key words that are so meaningful in the data collected for the purpose of this study. The researcher found the following keyword combinations for each theme based on research questions.

*Table 26. Thematic Coding from Organizational Factor, Research Question 1.*

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	Delegates based on membership	Pastors are automatic delegates	Membership – Pastoral differentials
2	Observers based on number of memberships	Three hundred members produce 2 or 3 delegates	Delegates based on membership
3	Earlier high spirituality	Presence by sectionalism	Delegates by membership
4	Delegates local church based	Delegates depends of membership	Pastors’ automatic delegates
5	Delegates number predetermined	One delegates per one organized church	Additional number of 250 attracts another delegate
6	Higher organization determine number of delegates	Higher organization instructs on number of delegates	Local church cannot determine own number of delegates
7	Delegates local church based	Actual selection	Pastors’ automatic delegates
8	Election by delegates	Election by nomination	Pastors’ automatic delegates
9	Organized churches produce delegates	Pastors’ automatic delegates	Delegates based on membership
10	Delegates based on church membership	Delegates selection by conference authorization	Pastor delegates are on payroll
11	Churches choose delegates	No education before selection	No theme
12	Pastors are representatives	Delegates based on church membership	Representatives from local churches
13	Conference influence selection of delegates	Pastors are delegates in large churches	Pioneers are not delegates
14	Delegates are selected from churches	Pastors are automatic delegates	No theme
15	Formation of delegates membership based	Pastors are automatic delegates	Election politics starts during delegates selection

Source: Field Survey, 2022

*Table 27. Thematic Coding of Organizational Politics.*

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	Election politics starts during delegates selection	God watches election processes	Libelous statements
2	Delegates from within the conference	Some pastors are delegates	Some pastors are not delegates
3	Delegates from the churches	Secular politics present in church election	Politics present at church elections
4	Earlier elections had no favoritism	Favoritism in elections a current experience	Pastors have preferences over delegates
5	Earlier competence preferred to favoritism	Currently, favoritism trumps competence and capacity	Higher organization officers educate delegates how to vote
6	Preferential postings and position to loyal pastors	The president has the final say in the election to leadership position	Conference president must be loyal to the Union president
7	Presence of favoritism	House to house campaign	Higher organization own candidates
8	Presumed higher organization’s neutrality	Higher organization should guide nominating committee	Higher organization should not chair the nominating committee
9	Union favoritism and influence	Union imposed candidates	Observers become part of the nominating committee
10	Higher organization play favorites	Predestined nominations	Positive statements for favored candidates

*Table 28. Thematic Coding of Organizational Politics Continues*

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	Higher organization play favoritism	Opinion of delegates different from that of the higher organization	Higher organization imposes its decisions on the delegates.
2	Higher organization has influence and favorites	Union leadership points out who they want as conference leaders	Higher authority has selfish interest
3	Influence and favorites of the higher organization	Higher organization preplans election	The nominating committee executes of the plans of the higher organization
4	God first in election's rules and regulations	Favoritism sermons to promote candidature	No theme
5	Favoritism affirmed	Relationship election	Competence not a factor
6	Union president's candidates	Union president's body language	Delegates are constrained to accept the Union president's view.
7	Favoritism and influence of higher organization	Pastors are loyal to the president	No theme
8	Higher organization has influence and favorites in election	Delegates selection is manipulated	No theme
9	Union president plays favorites	One tenor only for Union president	The nominating committee should choose their chairman and secretary
10	Presence of ex-officio create manipulating presence	The nominating committee lack leadership power	No theme

Source: Field Survey, 2022

**Researcher Question (1):** Which of the following organizational factors (organizational culture, organizational politics, and rule adherence) has a significant impact on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process?

The above research question is for tables 26, 27, 28. Therefore according a respondent that formation of delegates to the constituency “based on the higher the membership, the higher the number of delegates, and pastor are automatic delegates was”,

**(Respondent A).** In respect to question (1), another respondent, stated that “there were not much political campaigning years back,” elections were based on competence, not favoritism. He added that organizational politics didn't exist in years past, **(Respondent C).** According to **(Respondent E)**, when you are called for a

position, it may take some time for you to accept the responsibility. Very obedient to church doctrine, working policy, church manual, and the rest of the Seventh-day Adventist Church's policy books.

“The conference secretary's office will send official letters to all the churches within the conference with the specific number of delegates; sometimes the office directs who the church board will select. More specially the church pastor has mutual relationship with the officers from the officers”, **(Respondent G)**. There are a lot things that is happened during the constituency period, “favoritism, campaign before the constituency, backbiting one another as” **(Respondent F)** stated during the interview. Another respondent added that,” currently, favoritism trumps competence and capacity, and it’s a normal norm in our current generation. Since the higher authority are not respecting the written policies book, who will do that,” **(Respondent G)**

All pastors go to the constituency, “but only one or two, depending on how big the church is in terms of membership” **(Respondent J)**. He further stated that before the constituency, “people will come and talk badly about their fellow ministers of the gospel”. The constitution and bylaws of the conferences, which talked about the conduct of the electoral process,” are on paper and not implemented during the constituencies by the electorate”. **(Respondent N)**. Seventh-day Adventists adhere to rules only on paper, but the “implementation of the electoral rules is the major problem during the election of church leaders”, according to the interviewees. In conclusion, based on the coded responses of the interviewees and the roll data, organizational factors such as organizational culture, organizational politics, and adherence to role have an impact on the electoral process of the Northern Nigeria

Union conference of the Seventh-day Adventist Church, specifically, organizational politics.

**Perception of Electorate (Delegates) Factor  
(Ethnicity, geopolitical affiliation)**

*Table 29. Views on Perception of Delegates*

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	Tribal and ethnic sentiments exist	Older pastors are apolitical	Leadership position should be based on merits
2	Earlier versions of elections had no tribalism	Tribal elections are recent infraction into the church	Genealogical considerations is weak
3	Earlier versions of elections, spirituality was a major consideration	Currently, tribalism has become the norm	Spirituality in church elections has been eroded
4	Tribalism is a major problem	Tribal elections can divide the church	No theme
5	Union president's tenor elongation and chairing elections	Leadership numbness in election leadership	Tribal set-in due to election leadership
6	Experience of tribalism	Tribalism in earlier elections	Tribalism in current elections
7	Tribalism trumps democracy	Wrong leaders in positions	Leaders are incompetent
8	Existence of tribalism	Tribal selfishness	Ethnic competition
9	Tribal and ethnic bias	Genealogical tracing	Higher organization influence elections
10	Tribalism in elections Gradual entrance	Increase in tempo	Worsening levels
11	Tribal elections repeat leaders	Lack of growth in the conference	Lack of respect for leaders
12	Tribal and ethnic considerations in elections	Geopolitical considerations in elections	Genealogical considerations in elections
13	Tribal considerations	Genealogical considerations in elections	Family name considered as a factor in elections
14	Tribal and ethnic considerations in elections	Geopolitical considerations in elections	Genealogical considerations in elections
15	Earlier elections did not have tribalism	Tribalism in election is a recent entrance	geopolitical and genealogical consideration.
16	Higher organization supports ethnic sentiments	Higher organization supports tribal influence	No theme
17	Sermons against tribalism	Its practice is still prevalent	Knowledge action dichotomy

Source: Field Survey, 2022

**Research Question (2)** Which of the following electorate perceptions (ethnicity and geopolitical affiliation) has a significant impact on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists electoral process?

The above research question is for table 29. Therefore, a respondent stated that, “I have retired from pastoral work now, but during our time, the “majority tribe was Amon. The reason for this is that missionaries work in their country, and “some of them embarrass the faith of Seventh-day Adventists”. If you asked about the tribe, “it was one tribe that was leading the leadership of the mission then, which was Amo” **(Respondent C)**. “We first encountered tribalism in early 1995, when some pastors went from church to church, talking to elders about joining the protest against the leader who was on the throne of power”. “It was a serious problem then; pastors were divided into groups. It was with the help of the union offers that the western Nigerian union mission came and intervened, and glory be to God, we came back and regrouped ourselves for evangelism” **(Respondent A)**. This concludes that years ago,” there were fewer ethnic, tribal, and ethnic sentiments during the election of leaders into key positions in the conference”. The election was based on competence and spirituality, which were major considerations.

To a respondent, “Tribalism has become a norm and a big problem that is dividing the church. Tribalism trumps democracy as a result of power. Geopolitical affiliation is less on the minds of delegates during the constituency. Though, the last constituency in our conference, some delegates were suggesting it did not carry weight” **(Respondent G)**. So also, “genealogy has less effect during the election of leaders because the pioneers' children are not working in the church, most pastors come from families that are pagans, and they are new to the system” **(Respondent F)**. In my conference, the last constituency, “the truth is that it was discovered that tribal sentiments exist in the election of one key office at the conference level,” **(Respondent I)**.

According to a respondent, “we should not delude ourselves into thinking that tribalism has taken over the church's common eldership position; it has become a problem”. Though “others are upset because they were assigned as elder based on tribal sentiment. Why these, when the Seventh-day Adventist Church's world church preaches on it as a tool for global unity?” (**Respondent L**). “Tribalism is a Satanic tool used to disperse the church's unity. Leaders are using it to remain in the position like the organization is their property”. As the secular world uses to win another ethnic group, that ethnic group will become their slaves. “The church should think about this scenario in the present churches, particularly in the northern part of our dear country, Nigeria,” (**Respondent K**). According to respondent, after seeing what is happening in the constituency, then, he stated that “leadership positions should be based on merit. This will allow the conference to grow spiritually and achieve its mission. To discourage ethnic competition in our denomination, in our organization, will be best in our society,” (**Respondent B**).

In summering the coding words have brought to light that ethnicity is also one of the factors in an ineffective electoral process if we use it negatively in our denomination or in our organization. There will be no peace among the ethnic group if a leader emerges as a result of these factors, and the cordial relationship between the leader and the follower will be questioned.

## Influence in Leadership

Table 30. Shows the Views on Leadership Influence on Political Skills

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	People like power	Disloyal people are threatened	Leaders' spirituality is questionable
2	Pastors engage in power play	Pastors campaign day and night	Pastors show favoritism
3	Leadership is a crown	Leadership position mouth watering	Large allowances to leaders
4	Leadership trumps service function	Delegates are manipulated to win elections	Personal interests override conference interest.
5	Power tussle	Power competition	No theme
6	Visitation of native doctor	Image tarnishing	No theme
7	Pastors play power politics	Election success based on strength of power politics	Winner takes it all
8	Some pastors are qualified	Lobby members to vote for them	Election problem in delegates divided
9	Politics not in church policy	Higher organization play preferential politics	Secular considerations trumps spirituality
10	Aware of church politics	Not experienced it in practice	No theme

Source: Field Survey, 2022

Table 31. Views on Leadership Influence on Political Power

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	Power play	Power control	Pastors and elders implicated
2	Pastors campaign for power	Delegates meetings before the election proper	Conference officers accommodate delegates for political reasons
3	Elements of politics among pastors	Pastors campaign for post of director	Pastor loyal to officers for position reasons
4	Pastors like position power	Pastors politicize the delegates	Higher organization own candidates
5	Members campaign for position for pastors	Pastors campaign for position for conference officers	Rewards with juicy positions
6	Under human management elections cannot be free and fair	Elections experience manipulations	Manipulations secretly executed
7	Politicking among delegates	Self interest	Seeking of key positions

Source: Field Survey, 2022

**Research (3)** To what extent does leadership influence (political skills and political power) influence the electoral process outcome in the Northern Nigeria Union Conference of Seventh-day Adventists in terms of using political skills and political power?

The above research question is for tables 30, 31. The culture of the Seventh-day Adventist church remained unchanged, with upper organizational leaders serving as chairmen of the electoral process, “though it wasn't as bad as it is today”. Every year, the stories never change. The chairman of the nominating committee overpowers them, why? To me, as a retired pastor, “the problem is not the chairperson but that the nominating committee doesn't know their power during the constituency”. The constitution and the working policy have made it clear “to both groups the limitations of their power. Maybe they don't read the church's policy, especially the role of the nominating committee” **(Respondent D)**. “Since the wind of this generation is blowing in that direction, politics has become an acceptable model in the constituency. Otherwise, the direction of the electoral process chairman will also change, like before, when the nominating committee controls the electoral process chairman. Leadership became a crown, not as a service function in an organization,” **(Respondent K)**

As a result of the power and authority that are attached to a leadership position, others are motivated to aspirate for the position. If not, “what will carry a pastor to native doctor's inquiry power to be in a position? as the secular world does during the election, “**(Respondent F)**. “The African People like power; for that reason, conference officers will accommodate delegates for political reasons; pastors are loyal to officers for position reasons,” **(Respondent H)**. Because of the green pastures district and promises of transfers to large churches, those who do not participate in politics will be transferred to pleasant pastures and after the constituency. According the **Respondent H**, makes a wonderful suggestion to people, “that people need to understand that our integrity, honesty, and trustworthiness are

more important attributes that people consider important for us than power itself”. It means that, under human management; elections cannot be free and fair.

Some pastors are disappointing us by not holding the integrity of the work. Why are we asked to say no to that one during the election of leaders? If they have disagreements, let them settle them rather than coming to the constituency ground and asking us to kick against that one, which is a capital offense. **(Respondent J)**. “They really deform each other’s character, power tussle, power rewards with juicy positions after the election by the leaders' choosing; competition; and creating chances of manipulation to win the election for those that have a good relationship with the upper organizational leaders. It shows that election success is based on power politics and strength,” **(Respondent M)**

*Table 32. Views on the Electoral Process (Transparency and Spirituality)*

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	No transparency	Manipulation of delegates	Selection of leaders before the constituency
2	No fairness	No consideration of competence	Candidates are not scrutinized
3	No transparency	Regional sentiments	Tribal favoritism
4	No transparency in Union officers counting of the votes	Misrepresentation of the votes of delegates	Distrust by delegates of the honesty of higher organization
5	If present, transparency will increase fairness	Even Union president distrust the level of transparency	Level of transparency and fairness depends on human manipulations
6	Higher organization play politics	No transparency	Imposition of candidates by higher organization
8	No transparency	No fairness	No theme
9	Presence of partiality	Earlier election had little transparency	No transparency at all
10	Avoid tribalism	Higher organization’s interference should be removed	Respect and uphold the opinion of the nominating committee
11	The SDA church has a strong electoral system	No transparency and fairness	The Union leadership ensures that its candidates emerge
12	No transparency	The Union president turns down the opinion of the delegates	The election process is manipulated

Source: Field Survey, 2022

*Table 33. Thematic Coding on Competency*

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	Prioritize competence	Prioritize spirituality	Avoid sentiments
2	Choice of the delegates not allowed	Delegates should be allowed to choose	No theme
3	Favoritism plays vital role in election	Competency is little considered	No theme
4	No competence consideration	No spirituality consideration	Higher organization influence holds sway
5	No competence consideration	Hidden agenda	Election is a formality
6	No competence consideration	No spirituality consideration	Election result based on relationship with higher organization
7	Competency is considered but not realized	Spirituality is not considered	Choice of leaders not based on delegate's choice
8	Competence not emphasized	Spirituality not emphasized	No theme
9	Tribalism trumps competence	Tribalism trumps spirituality	No theme
10	Choice of the delegates not considered	Election considered Satanic	Denial of delegates' choice by higher organization
11	Election is based on competence	Election is based on spirituality	Evidence of Tribalism is by individuals
12	Election not based on competence	Election not based on spirituality	Leaders selected based on who they are
13	Election based on stated rules	Spirituality referenced	Some selected leaders have little or no spirituality
14	Years ago, election was based on competence	Years ago, election was based on spirituality	Currently, delegates cannot select leaders of their choice
15	Years ago, election was based on competence	Years ago, election was based on spirituality	No more consideration of competence and spirituality
16	More awareness needed before election	Leaders elected based on sentiments	Leaders not based on competence and spirituality
17	Competence and spirituality deemphasized	The higher organizations knowledge of who will lead	Favoritism, power, and influence of higher organization

Source: Field Survey, 2022

**Research Question (4)** Do the variables transparency, spirituality, and competency have a significant mediating effect on the relationship between the independent and dependent variables?

The above research question is for tables 32, 33. According a respondent, stated that, “Years ago, during the conference constituency, you could see transparency from the leaders from the higher levels of the organization. They would depend on the people, because they don’t know anyone here”. The only people they

may know are the three officers (3) due to their engagement with the upper leaders for conference responsibilities. “Is it possible that this will be a factor in the election of leaders? Since many of them are leaving together,” **(Respondent C)**. Another respondent stated that if the conference wants to be strong, the higher organization's interference should be removed, and the opinion of the nominating committee should be respected. He concluded by saying, “The Seventh-day Adventists have a strong electoral system, but the choice of the delegates is not allowed.” **(Respondent D)**

To a respondent that “as a result of the interference of the upper organization, after the nominating committee presented their report, someone responded that this “election is a satanic election, which is not good to hear during the selection. It could be that he was not able to be selected for any position,” **(Respondent F)**. According to a respondent, that, favoritism is important during the election of leaders. Competence and spirituality are not taken into account; rather, tribalism takes precedence over competence and spirituality. “Sir, I was in the nominating committee, but I can’t talk as a young pastor because I was afraid if the mark you were debating the upper-level officers, your own was finished, no position for you in the future,” **(Respondent G)**

According to a respondent, People see the election results as demonic, but to me, “the election was good and transparent. The will of the delegates was allowed in the constituency, even at the nominating committee, because I was one of them,” **(Respondent J)**. So also, another respondent stated that, though, in any election, whether in the secular or in a spiritual organization, anyone must complain, because there is freedom of speech, **Respondent L** “I heard complaints by some of the delegates and church members that the elections were not trusted because there were too manipulation,” **{Respondents K}**. One respondent, concludes that “secular

elections are better than church elections, and another respondent says that Christian elections are more dangerous than secular. Suspicion and distrust abound in the constituency and so also, favoritism is in secular elections and favoritism is in Christian elections,” **(Respondent M)**.

In conclusion to these research questions, the best way to solve this problem is through the nominating committee, which is an appropriate election policy. Higher organizations should not influence the nominating committee. The nominating committee should elect their leaders by open paper votes because secret ballot paper is fraught with corruption. This will produce competent and spiritual leaders. An electronic system may be adopted to avoid human manipulation, an open voting system; or raise the hands-on making queue line.

The interviewers show that there was no transparency in the union officers' counting of the votes. Spirituality was not emphasized; some considered the election a Satanic election; there was no fairness or partiality in the constituency. Some of the respondents show the election of the leaders is for those that have a relationship with the union president, which will be better, and higher organization interference should be removed.

### **The Outcome of the Electoral Process Interview Response**

The cited information from respondents on the Seventh-day Adventist church's electoral process outcomes, Northern Nigeria Union Conference, is presented. The thematic coding of specific electoral process outcomes is shown in the tables below.

*Table 34. Thematic Coding on Specific Electoral Process Outcomes*

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	Outcome not acceptable	Higher organization political interference	Outcome is forced on the people
3	Complaining yields, no result	Accept the election result	Avoid tarnishing the image of the leaders
4	Election not trusted	Election not accepted	Christian election more dangerous than the secular one
5	Members respond negatively to election	Outcome not the people choice	Churches rebel against leadership
6	Secrete complaining among the delegates	Suspicion and distrust abound	No theme
7	Destruction of the image of pastors	Election based on the influence of the higher organization	No theme
8	More than 80% complain about election	People who are in the dark are unhappy	People who know about the goings on are happy
9	Campaign continues after election	Outcome not the people expectation	No theme

Source: Field Survey, 2022

*Table 35. Thematic Coding on Specific Electoral Process Outcomes.*

	Retired Pastors (Theme 1)	Serving Pastors (Theme 2)	Church members (Theme 3)
1	Members react negatively to election result	Delegates play favorites during election	No theme
2	Members complain about election	Members avoid conference program	The will of the people is denied
3	Members murmur and complain about election outcome	No spirituality consideration	No competence consideration
4	Favoritism is in secular election	Favoritism is in Christian election	No theme
5	Seventh-day Adventist method of delegates is right	Allowing pastors alone to choose leaders is not right	No theme
6	The church election is democratic	God should be allowed to lead	Higher authority should not interfere
7	The church is not for any particular group	Everybody should be allowed to participate	The pastor should not make choice for the people
8	Laymen and pastors should combine efforts in elections	Pastors should not impose their choice on the laity	No theme
9	Pastors only should not be allowed to elect leaders	The laity should come together to elect their leader	No theme
10	Election by pastors alone will lead to tribalism	Election by pastors alone will lead to geopolitical crisis	Election by pastors alone will lead to deformation of other pastors' characters

Source: Field Survey, 2022

In summary, the respondents indicate that in the three conference constituencies, the outcome of the electoral process was not favorable for the

delegates and church members Because they always believe that there is no transparency in the higher organizational leadership officers. Some of the respondents stated that transparency and fairness depend on human manipulation by imposing candidates by the higher organization (Field Survey, 2022). The conclusion of some of the respondents' opinions is that members of the church used to complain at each constituency session at the Northern Nigeria Union Conference. Some respondents say that Seventh-day Adventists have a strong electoral system, but as a result of manipulation, it has become weak.

### **Interview Respondents Theme (1) Retired Pastors**

**Research Question 1.** Which of the following organizational factors (organizational culture, organizational politics, rule adherence) has a significant impact on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process?

**Respondent A:** “Delegates are chosen based on the number of church members. For example, for the election, a representative from a 300-member church membership, a delegate of two or three, will be sent”. To him, “there was no favoritism in the past. Leaders were selected based on capacity and competence, but now tribalism and favoritism have taken over from the delegates, higher authorities, and members. Leaders from the higher authority give their personal interest.”

**Respondent B:** “delegates from the churches are based on the church membership capacity. Pastors are automatic delegates. though some are observers. Years back, there was the least favoritism, but now we are seeing favoritism during the selection of leaders. Both the officers and pastors have candidates before their arrival in the constituency, but the power of the higher organization has the final say”.

Another respondent stated that, what I know is that we usually get an announcement to choose delegates to represent the church at the conference leaders' election. And our pastor used to be one of those attending the conference election. The conference is aware of his participation in the selection of conference leaders. I don't know much about any political maneuvering in the selection," (**Respondent C**). So also (**Respondent D**), said that, "the conference secretary sends the number of delegates to all local churches attending the conference. In this selection, pastors are delegates from the local churches. The local churches deal with church members while the conference deals with pastors who are delegates for the constituency. From the constituency venue, the formation of the nominating committee is done". According to (**Respondent E**), "delegates are chosen based on the church membership chosen by the local church, and pastors are automatic delegates during the election. There was favoritism from the higher organizations. When it's time for nomination, the higher organization always channels its speech to the candidate of its choice".

"In the past, there was no element of tribalism or other forms of tribalism, but at present, we have an element of tribalism that has taken over. Genealogical consideration is not too strong in the North, (**Respondent A**). **Respondent B**: "Tribal and ethnic geopolitical affiliations exist during the election of leaders. In the old days, pastors didn't have such things. It was based on merit, but this time, every tribe wants to be the head". **Respondent C**: "If you are an African man and you are looking for a position in a secular political setting and it didn't favor you, definitely these utterances will come out. Those voters were motivated by tribalism or geopolitical affiliation, which resulted in the position not being filled. Though tribalism is always present, which supports not being in a Christian setting or making a religious choice"

**Respond D:** “The process of the selection of delegates at the various churches and tribalism started and continued until the time of the formation of the nominating committee. Tribalism is in the blood of people in Africa”. **Respondent E:** “Tribalism exists. For anything that concerns democracy, all the factors exist. That is why we elect the wrong people into leadership positions who are not competent and do not meet the requirements for such positions”.

**Research Question 3.** In terms of using political skills and political power, to what extent does leadership influence (political skills and political power) affect the electoral process outcome in the Northern Nigeria Union Conference of Seventh-day Adventists? **Respondent A:** “Yes, there is an element of politics and power played by pastors. It is the pastor's campaign day and night to influence elections and show favoritism, which has not happened in the past”. **Respondent B:** “Yes, people like power, and those against the leading motives and the end of the constituency are dealt with indirectly. More than 70% indicated that the spirituality of the pastors because of the leadership tussle is questionable”. **Respondent C:** “We don't need to discuss leadership elections in our Seventh-day Adventist church. If you are not in the white book of any leader of the upper organization in the Seventh-day Adventist church, do not consider any position. Because the upper level is the monitory team of the selection, they are more powerful than the delegates”.

**Respondent D:** “There is a desire for power, which manifests itself in a power struggle with pastors and seventh-day Adventist administrative leaders. This is reaching a tipping point in the Seventh-day Adventist Church. To address this issue, if the chairman of the nominating committee is appointed from within the chosen committee, the power of upper-level influence will be reduced during the selection of leaders”. **Respondent E:** “There are elements of politics and power played by pastors

before the election process. During the election, such leaders are elected because politics is being played and there is no transparency, but we have little fairness. Higher organizations have influenced the electoral process”.

**Respondent A:** “There is no transparency and no fairness in the present state of the election. In the past, a candidate would be scrutinized very well based on spirituality and competency, but now such doesn’t exist. It is supposed to be based on spirituality and competence, but at this present time, it is not like that. Leaders are now selected based on their authority and influence”. **Respondents B:** “How can there be transparency when there is manipulation in the selection and some pastors are afraid of talking even when they find themselves in the nominating committee as a result of indirect punishment (transferred) to a poor church or district”? **Respondent C:** “Since the selection process now has no transparency, we can only deceive ourselves that there is transparency in the Seventh-day Adventist electoral process. I might have voted for him years ago when the election was based on spirituality and competence, but not anymore, my dear brother”.

**Respondent D:** “I can say that there was little fairness and no spirituality during the election, but the system needs to be transformed. This can begin with the leaders and pastors and work its way down to the delegates. This will save the Northern Nigerian Seventh-day Adventist Church because each conference is complaining about the same issue during leadership selection. That power of the leader’s selection is not in the hands of the delegates but in the hands of the high organization”. **Respondent E:** “Ideally, the selection is supposed to be based on competency and spirituality, but these days, favoritism and tribalism have taken place, which is why leaders are not selected based on spirituality and competency. There is

much complaining after the election, though the process is trusted, but members will accept it because there is no option”.

### **Interview Respondents Theme Two Serving Pastors**

**Research Question 1.** Which of the following organizational factors (organizational culture, organizational politics, rule adherence) has a significant impact on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process?

**Respondent F:** “Delegates are selected from each organized church, and pastors are selected by the conference administrative officers. There is a lot of politicking before and during the selection of the leaders at our conference. This is very difficult to do away with since it is the higher organization ore serving as the chairman of the electoral process. My dear brother, what do you think will make you happy? The officers' minds are always in their possession, and no one can change them”.

According to **Respondent G:** “The numbers of delegates come from the conference administration to the local churches. There is no interest in who will be selected to represent the church by the administrative officers. However, there is now speculation about who will represent the church in the office. Sometimes the office detects which pastor to select, especially in large churches with wealthy members. Politics evolved from there, and other factors such as ethnicity followed”.

To the **Respondent H:** “The number of delegates is determined by the conference as well as the number of delegates assigned to each church within the conference. Whether a woman, a young person, or an elderly person, the conference administration will notify the churches. Only the formation of those to do the election is done at the constituency venue because not all delegate’s vote. They will form a

special committee, and the special committee will finish the job description given to them and then report to the entire house of delegates for acceptance or rejection. It is very difficult for someone to move to be rejected because of fear of the electorate and those that have been elected”. So also **Respondent I:** “Delegates come from churches, but they should not be bought or sold for their integrity. Not all pastors are duly vetted during the constituency”.

**Respondent F:** “It is like church members borrow what is happening in the secular world in times of the election of the leaders. Tribalism and religion must come out. As a result of that, while in our constituency tribalism was not out, the majority ethnic group dominated the position of the conference leadership”. **Respondent G:** “The sentiment is always shown during the conference constituency, even during the Union constituency session. The issue of tribalism or ethnicity is frequently seen in the selection of conference leaders. People always complain about the outcome of our constituency, even this recent one that took place”. **Respondent H:** “To me, tribalism was not there. Some leaders were elected based on competency, while some were elected based on their fathers' being pastors or strong elders in the church”. According to **Respondent I:** “The truth is that pastors are preaching about tribalism at the pulpit, but at the constituency level, we see a different thing. It means we are one in the church, but during the election of leaders, we are not”.

### **Research question 3.**

**Respondent F:** “The power to choose who will be a leader should be decided by the nominating committee, not the chairman. But the reality is that some of the pastors are always afraid or careful with their statements at the nominating committee meeting. Because after the selection of the leaders, a good supportive statement that goes with the chairman, such people will have a good reward after the constituency

session, even if the person is not competent for the position”. **Respondent G:** “There are pastors whose interests are led to being in the office instead of focusing on their calling, which is to preach the Gospel message, not to be the conference or union president. Some that are in the office want to remain in the office.

This character is promoting politics among the pastor, which has come to stay in the mind of the pastor, and they involved the delegate in it. The leaders that usually chair the committee for the selection are human beings too, so before you know it, they influence the selection with their own interests in the candidate”.

**Respondent H:** “Talking to elect someone is always there among the delegates during constituencies. Even though it was not much in the past, it is now very bad based on delegates' complaints. Pastors used to be unconcerned about their position, but that is no longer the case”. **Respondent I:** “There is no election that is fair and is not devoid of human manipulation. There are those who want to be in a position by any means”. **Respondent F:** “The truth is that there is no transparency in selecting church leaders and little spirituality in the process. If the selection of church leaders continues like this, we will not know what the outcome will be for the next generation. The constituency session is a gathering of people waiting for the announcement of appointees by the higher organization, not the election. This is the custom in our constituency”.

**Respondent G:** “Since politics is in the minds of pastors, delegates, and the electorate, what do you expect to come out during the selection? Definitely, transparency will be the least effective way to select someone that is not competent to do the job. The last constituency of our conference took the electorate more than three hours just to locate the nominating and committing members to each zone, contemplating whether to assign a woman, an elder, or a pastor, who will be loyal to

the chairman's decision". **Respondent H:** "The truth is that after each constituency, the bad stories used to spread that the leader hijacked the decisions of the delegates. Some used to say no, and the leaders from the higher organization suggested competent leaders to the delegates to consider not hijacking the election".

**Respondent I:** "There is no transparency and fairness in a situation whereby the elected president will be asked by the union officers to choose his directors. This makes no sense for the entire electoral process. And the election is not based on competency and spirituality".

### **Interview Respondents' Theme Three (3) Church Members**

**Research Question 1.** Which of the following organizational factors (organizational culture, organizational politics, rule adherence) has a significant impact on the outcome of the Northern Nigeria Union Conference of Seventh-day Adventists' electoral process? **Respondent J:** "The number of delegates is determined by the conference, while the delegates are chosen by the church. At the church level, there is wrangling over who should be elected as delegates.

The issues that the pastor brings to the constituency meeting. Politics can sometimes begin with pastors selecting delegates from their various churches to the constituency". **Respondent K:** "Delegates represent the church at the constituency session, and the numbers are sent to each church by the conference. An organized church has one delegate. A church with a membership of 250 has two delegates, while a church with a membership of 500 has three delegates to represent the church. Where there are many ethnic groups, the selection of the delegates usually causes problems among the members. No church chooses the pastor or district pastor because he or she is their employee".

**Respondent L:** “Delegates come from the churches, but some go about campaigning for votes before election day. Secular politics is already in the church. Some even make a promise that if elected they will transfer the pastors to a better church”. **Respondent M:** “Pastors are delegates at large, and church delegates from various local churches are selected based on the membership of the local church”.

### **Research Question 2.**

**Respondent J:** “Let me tell you about what happened. I served on the nominating committee. There was tribalism involved in the process. There was no consideration of geopolitical affiliation, but the nominees' tribalism was obvious. If the name of someone who is from a minority group is mentioned, they will say that he is incompetent for the position”. **Respondent K:** “During the time I was one of the delegates representing my church, I heard people saying that the major ethnic group took all the leadership positions”.

The same complaint was made in the most recent one. It means that the issue of tribality or ethnicity in the Seventh-day Adventist Church's electoral process is true. **Respondent L:** “It is preferable to avoid it. Allow pastors to avoid pre-campaigning prior to the election. Even before the election, the higher organization may make assumptions about who is the most capable candidate to fill the position”. **Respondent M:** “In the process of selecting delegates, tribalism, geopolitical, and genealogical considerations start from that point, and they move during the electoral process”.

### **Research question 3.**

**Respondent J:** “Within the venue of the constituency session, I can mention the names of pastors who were following room to room the delegates campaigning for a particular candidate. And that candidate is one of the higher-ups in the organization.

For that, people talked about the outcome of the election, even saying it was a satanic election. The candidate who was announced wasn't on the delegate's mind".

**Respondent K:** "There are elements of politics and love of power that exist among the administrative officers and pastors. People are used to people involved in campaigning from house to house, visiting delegates, and requesting their mandate during the election". **Respondent L:** "Politicking is always seen in elections as ill feelings between individuals that have an interest in the position". **Respondent M:** "There are elements of political skill and political power-play among the pastors. Pastors begin to campaign from home to home, visiting delegates so that they can vote for them".

#### **Research Question 4.**

**Respondent J:** "Yes, there was little transparency, but the church needed to do a lot in the system to bring unity among the pastors. This will help and make progress in the conferences. The election of the church is becoming secular, whereby people are looking for positions even going against the policy of the church".

**Respondent K:** "During my time as a pastor, elections were based on competency and spirituality; now, elections are based on competency but no spirituality, or there is spirituality but no competency, or there is no both.

Therefore, the outcome of such elections cannot be trusted but will be accepted even though complaints from members will be too much because of political interference that has taken place before and during the electoral process" **Respondent L:** "The delegates were allowed to dictate those to be elected by the union president, who claimed the nominating committee was wrong. There is no spirituality and competence". **Respondent M:** "There is no transparency, spirituality, or competence seen among the leaders elected during elections, and this makes the outcome not

trusted but will be accepted by members because there is no other option. There will be a complaint from members”.

### **Transformational Change in the Electoral Process**

The Seventh-day Adventist Church has an organizational culture in which the leaders of the higher organization serve as the chairman of the nominating committee (GCSDA Working Policy 2018). This study's findings show that this system is rife with manipulation and favoritism. This has contributed to a lack of trust in the electoral process. It appears that the General Conference of Seventh-day Adventists' constitutional restructuring allows the nominating committee to choose the chairman and secretary from among themselves. This will help to reduce the manipulation and favoritism associated with leadership selection.

The findings are related to organizational factors such as organizational culture, organizational politics, and Seventh-day Adventist Church rules. Further investigation revealed organizational politics and rule bending. It means that when the organization of the Seventh-day Adventist Church electoral process is politicized, the procedure's efficiency and acceptability suffer. When the electoral process is overly politicized and rules are used to favor certain people through human intelligence, the organization's ability to achieve its goals is called into question.

These tools are to be used in the electoral process of Seventh-day Adventists to implement blockchains of artificial intelligence such as favors, blackmail, politicking, and disrupting the integrity of the organization. This will boost the electoral process's credibility in the Seventh-day Adventist Church's global constituency. According to the findings of this research, administrative leaders, pastors, and church members have the ability to initiate transformational change by challenging the current situation, allowing administrative leaders, pastors, and church

members to manage the risks and rewards associated with transformational change. If all members participate in the desired transformational change, the Seventh-day Adventist Church's electoral process will gain credibility. The selection of delegates from churches and leaders to govern the organization will be free, fair, transparent, and acceptable if this goal is met.

The ideology of ethnicity became the determining factor during the selection or election of leaders by avoiding the terminology of secular politics that democracy is a game of numbers. It means no consideration is given to competence during the selection of leaders. Transformational change in this culture will enhance trust, harmony, and peaceful co-existence among the administrative leadership, pastor, and church members. The transformational change began with the administrative leadership, pastor, and delegates. To have the ability to manage crises, political and leadership skills, integrity, vision, courage to take and stand by noble decisions, and, above all, having effective communication skills and having the church's interests at heart, rather than personal interests and ambitions.

### **Evaluation and Positive Enforcement Strategy**

For an effective transformational change, the administrative leadership should always do an evaluation and positive enforcement strategy in the areas of their weakness and strength that will improve competence leadership. Listen to its workers and pay careful attention to their needs in the interest of the organization, not their personal interests. The findings revealed a clear link between political abilities and electoral outcomes. When administrative leadership demonstrates a high level of political competence and skills, the electoral process gains credibility, and vice versa.

Dispensed, delegates usually leave the venue of the constituency session with the impression that the administrative leadership has either hijacked the electoral

process or expressed undue authority to suppress other delegates or persons that have an interest in some electoral positions. This can be decoded from the tone of speech and responses to situations and occurrences in the constituency. The administrative leadership in the various organizational levels puts more emphasis on spending time training leaders for the future development of competent leaders. The effectiveness of the proposed model for transformational change can be achieved by developing a shared vision of the future and establishing a relationship between the administrative leaders and the pastor in the field under the organization's jurisdiction. Leaders should know that true leadership goes with idealized influence, intellectual stimulation, inspirational motivation, and individual consideration, not personal interest.

Evaluation and positive enforcement strategies create excitement at work by motivating one another. But on the other hand, leadership that is characterized by transactions or exchanges of promises and rewards for good performance during the electoral process by being involved in politicking in favor of him and threatening discipline for those against him is a prescription for mediocrity. By increasing their confidence, both the administrative leaders and pastors in the field know the requirement for developing their performance through the organization's leadership. Using appropriate administrative leadership styles, such as administrative leadership skills and expertise, strengthens the bond between leaders and followers.

According to the findings, many delegates expressed distrust and confusion about the electoral process. Transparency is fundamental in a democratic setting because it can help mitigate the spread of misinformation and increase confidence in the electoral process Anwar, K. (2017), transformational change in the electoral process by making it transparent, as the research findings indicated that it was hampered by organizational factors. The administrative leadership significantly

influences the electoral process. As the cultural organization's chair, the selection of leaders by the administrative leader. The tendency toward negative or positive manifestations in gestures or body language communicates the delegates' and church members' negative or positive acceptability of the electoral outcome. The spirituality of the electoral umpire in the church system is an important consideration.

A highly spiritual organizational culture will promote adherence to rules and the pursuance of organizational goals, objectives, and interests. It means when spirituality is low, politics is uplifted above rules and institutional culture that are meant to be guiding principles in the entire electoral process of the church. It is obvious from the foregoing that where spirituality is upheld, it will eliminate tribalism, partiality, favoritism, and all other negative vices that truncate the electoral process of the church. According to interview respondents (Field Survey, 2022), an administrative leader who is spiritual will not engage in manipulating the process for his personal interest or ulterior motives, preventing them from electing competent people into leadership positions. The organization's mission is above the individual's personal preferences. Let the selection of church leaders be based on their competence and ability to sustain the church's mission and enhance the spirituality of its members or the church as a whole.

### **Organizational Transformational Leadership**

According to Mathende and Karim's Hutagalung study, transformational leadership influences work performance in unique ways in terms of how employees are motivated and inspired to willingly exceed their expectations. The dimensions of transformational leadership are as follows: first, idealized influence, which refers to the charismatic characteristics of the leader who acts as a role model for others and where employees admire, respect, and trust the leader (Mathende & Karim, 2022).

According to Mathende and Karim, citing the Magasi study, followers eventually identify with their leader's goals, interests, and values. Second, intellectual stimulation is the leader's ability to help followers think for themselves; by questioning and developing their beliefs, assumptions, and values, followers are motivated to be creative and innovative in problem solving (Mathende & Karim, 2022). Third, Mathende and Karim discovered in the Muppidathi study that “inspirational motivation” refers to a leader's ability to foster followers' emotional commitment and excitement for a mission by not only providing challenging tasks and promoting positive expectations of what needs to be one, but also demonstrating a commitment to the shared vision (Mathende & Karim, 2022).

Finally, to summarize that, Individualized Consideration, whereby the leader assists followers to become fully actualized by providing personalized career guidance. And transformational leaders are obliged to create and provide their employees with a conducive organizational climate to enable employees to successfully carry out their work. The conducive organizational climate includes, but is not limited to, shared perceptions of leaders' values, policies, missions, ethics, and morals, as well as protective equipment and clothing Mathende and Karim (2022) Transformational leadership, according to Kim and Cruz, is a well-known theoretical approach to explaining the importance of positive leadership for followers' effect, cognition, and behaviors.

Transformational leaders, according to Kim and Cruz, influence their followers to complete tasks and/or goals by providing inspiration, challenges, empowerment, and consideration. This improves followers' trust, values, and behaviors, resulting in higher levels of performance and motivation. Transformational leadership consists of four elements:

- 1) Idealized influence occurs when transformational leaders attempt to gain the respect and trust of their followers by serving as role model and upholding high ethical standards in the workplace.
- 2) Inspirational motivation refers to the frequency with which transformational leaders motivate followers by providing values and a vision of the desired outcomes.
- 3) The frequency with which transformational leaders encourage followers to think outside the box and increase their creativity and autonomy is referred to as intellectual stimulation; and
- 4) Individualized consideration refers to how frequently transformational leaders demonstrate their concern and support for their followers' needs by genuinely listening to their aspirations and difficulties both inside and outside the workplace (Kim & Cruz, 2022, p. 2).

Because transformational leaders exhibit positive behaviors that stimulate intellectual capacity, cultivate relationships, and encourage competence and skill development, followers' attitudes toward their leader and their work, as well as their personal motivation to complete their assigned tasks, tend to be positively influenced. Furthermore, positive perceptions of work-related outcomes among followers can lead to improved well-being. If, on the other hand, leaders' behaviors do not exemplify transformational leadership and followers perceive this, it can result in negative attitudes toward the leader and work environment, as well as a decline in followers' well-being (Kim & Cruz, 2022, p. 2).

## CHAPITRE 5

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This chapter provides a summary of the study, its findings, conclusions, study recommendations, and areas for future research.

#### **Summary**

An effective electoral process in an organization brings development and a cordial relationship among stakeholders. The effectiveness of an electoral process is determined by various factors. A transparent, free, fair, and credible election is very critical. The Seventh-day Adventist Church is a structured organization with a church government that is representative. Despite the church's policies and procedures for electing leaders to various positions, it appears that the electoral process has recently become distorted and dictated by some unforeseen circumstances that cause division and produce disappointing results in some quarters. The study's goal is to look into the factors that influence an effective electoral process in the Seventh-day Adventist Church's Northern Nigeria Union Conference (NNUC). A foundation for transformational change.

Four research questions and corresponding null hypotheses were developed in accordance with the study's primary goal. To collect quantitative and qualitative data, the study employed a mixed-methods approach and a cross-sectional design. The study sample consisted of 196 delegates from three conferences: the North East

Nigeria Conference, the North West Nigeria Conference, and the North Central Nigeria Conference.

A self-designed questionnaire and an interview guide were the data collection tools. Multiple data analysis tools such as frequency distribution and percentages, mean and standard deviation, stepwise regression analyses, path analysis and thematic analyses were used.

### **Findings**

1. Delegates to the Northern Nigeria Union Conference of Seventh-day Adventists are predominantly males (77%), middle-aged adults (>37%), married (81%), Amo (44%), and educated (>80%).
2. Variables such as organizational culture, politics and competence were rated 'high' by the respondents with mean scores more than 3 on a 5-point scale. Electoral process outcome was the least scored 'average' with mean value less than 3 on a 5-point scale.
3. The regression analysis showed that organizational culture, politics and adherence to rules are significant predictors of electoral process outcome,  $F(3, 192) = 42.060, p < .001$ .
4. In the Northern Nigeria Union Conference of Seventh-day Adventists, ethnicity and geopolitical affiliation accounted for approximately 28% of electoral process outcomes. Thus, the two variables statistically significantly predict electoral process outcomes,  $F(2, 193) = 28.062, p.001$ .
5. Political skills accounted for 36% of electoral process outcomes in the Northern Nigeria Union Conference of Seventh-day Adventists ( $F(1, 194) = 29.310, p.001$ ).

6. Mediation analysis revealed that the relationships between organizational factors ( $\beta = 0.149$ ,  $t = 3.311$ ,  $p = .001$ ), electorate perceptions ( $\beta = -0.069$ ,  $t = 2.739$ ,  $p = .006$ ) and electoral process outcome are partially mediated by transparency. Transparency, on the other hand, has no discernible mediating effect on the relationship between leadership and the outcome of the electoral process. ( $\beta = -0.002$ ,  $t = 0.129$ ,  $p = .898$ ).
7. The relationship between organizational factors and electoral process outcome are partially mediated by spirituality ( $\beta = 0.147$ ,  $t = 4.098$ ,  $p < .00$ ). However, spirituality does not mediate the relationships between electorate perceptions, leadership and electoral process outcome.
8. The relationship between organizational factors and electoral process outcome are partially mediated by competence ( $\beta = 0.049$ ,  $t = 2.083$ ,  $p < .03$ ). But competence does not mediate the relationships between electorate perceptions, leadership, and electoral process outcome.
9. During the interview, the respondents show that the selections of delegates from the various churches have to do with politicking before the constituency's venue. While some of the respondents who were retired pastors responded that years back, there was no politicking in the selection of delegates, (See table 26)
10. Finding during the interview shows through the respondents that, selection of leaders was based on competence and spirituality not on like this generation whereby no considering competence and spirituality instead selections are based on tribalism and relationship with the officers from

the high organization that used to chair the electorate based on the world church culture of Seventh-day Adventist. (See table 29).

11. Findings show by the respondents during the interview that the procedures on how to select leaders are on the papers but the implementation by the electorates is the problem. As a result of that, delegates believe that they are just rubber stamps that leaders from the higher organization have done their election they just come to announce it to them, (See table 30).
12. Finally, the respondents show that the leaders from higher organizations succeeded through their messages, comments, and body language during constituency. No consideration for the spiritual upliftment of the delegates, a position first, no transparency (See table 32).

In summary, the findings show that leadership in the Seventh-day Adventist Church is given organizational culture, organizational politics, and power based on church structure and how leaders are selected. Favoritism, fatherism, greed, selfishness, the quest for power, and tribalism all have a place in this structure. The researcher discovered that these were the primary causes of the Northern Nigeria Union Conference of Seventh-day Adventists' ineffective electoral process. These factors contributed to a leadership squabble that resulted in jealousy, envy, and the formation of factions among pastors, resulting in tarnished images and character deformation of one another in front of the constituency. It resulted in hatred between those selected and those in the field. These factions have become a threat to the unity of the organization.

To establish an effective electoral process, competency, spirituality, and transparency during the selection of leaders are very important considerations. The electorate and delegates have been trusted by the church system for the selection of

leaders. To avoid the electorate's proclivity to politicize or tribalism's influence in the constituency, this fosters unity and a commitment to evangelism, which is the mission, objective, and goal of the Seventh-day Adventist Church worldwide.

### **Conclusion**

Based on the research findings, the following conclusions are reached:

Navigating the election process within the church setting can be difficult due to a variety of factors. It means that various factors influence the effectiveness of an electoral process. The study's findings conclude that organizational culture, politics, adherence to election rules, ethnic perceptions, and leadership political skills all play a role in explaining electoral process outcomes. Transparency, spirituality, and competence influence the quality of electoral outcomes.

These facts highlight the significance of the Northern Nigeria Union Conference of the Seventh-day Adventist Church's electoral process. This has negative implications for church unity because it has led to division and factions in the conferences, which has eventually led to jealousy, envy, and a lack of trust in the church's leadership, causing some church members and pastors to take the wrong action by not following church policy and abandoning the church manual, which serves as a guide for church administration.

Thus, the Northern Nigeria Union Conference's conference constituency was characterized as a satanic election when the report of the nominating committee was given during the constituency. As a result, attendance at the organization's seminars, retreats, and congresses is low. Based on the results of the nominating committee report at each conference, pastors and church members lose trust in the leadership of the conferences.

## **Recommendations**

Based on the study findings, the following suggestions or courses of action are given:

1. **General Conference Leadership of the Seventh-day Adventist Church:** For efficiency and transparency, the constitution should be restructured to give the nominating committee full autonomy in selecting the chairman of the nominating committee and not any organizational level of leadership to serve as the nominating committee. According to the twenty-first century, the constitution should restructure educational qualifications for administrative officers. Furthermore, the constitution restructured the tenure system of conferences, union presidents, and one or two tenures.
2. **The division of West-Central Africa (WAD).** To stymie the formation of Conferences and Unions' bylaws, during the constituency
3. **Northern Nigeria Union Conference:** To encourage retreats at the Conference and Union to enlighten delegates the electoral process of the Seventh-day Adventist. To avoid direct and indirect politicking during constituency. To promote transparency, competence and spirituality leaders, rather than tribalism or geopolitical affiliation during the selection of leaders.
4. **The Conferences of North Nigeria Union Conference:** To sensitize delegates before the constituencies of any conference. To instruct the local churches to select spiritually minded delegates that will not be bought.

### **Suggestion for Future Research**

This study focused on the factors that influence the effectiveness of the electoral process in the Northern Nigeria Union Conference of Seventh-day Adventists. Future research on the effectiveness of the electoral process in the worldwide Seventh-day Adventist Church is suggested. More research should be conducted on the significance and dependability of leadership transition in the Seventh-day Adventist Church.

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## APPENDIXES

## APPENDIX A

### CONSENT FORM

Dear Participant, my name is Ezekiel Luka Zakiri, I am a student at the Adventist University of Africa pursuing my doctorate degree in leadership. I am conducting a study on “Predictors of Effective Electoral Process in Northern Nigeria Union Conference of Seventh-day Adventists: A Basic of Transformation Change” As a delegate in regular member of a Seventh-day Adventist church, your views and contributions are very important and therefore am inviting you to participate in this research study. Before agreeing to participate in this research, I strongly encourage you to read the purpose and other details of the study. This study is designed to examine the effect of predictors on electoral process in Northern Nigerian Union Conference. I am conducting this study in order to bring transformational change. Participation in the study involves completion of a questionnaire that asks you basic questions about yourself and other questions regarding electoral process.

There are no recognizable risks or discomforts that are anticipated from your participation in the study. The anticipated benefit of your participation is the opportunity to transformational change, the information gathered during this study will remain confidential, your identity will not be revealed and all the responses received will be coded and summed to protect your personal identity. Only the research team will have access to the study data and information. Please note that your participation in this study is voluntary and you may withdraw at any time without any penalty. If you have any questions or concerns about participating in the study or completing the attached questionnaire, please contact the Leadership Program Director at Adventist University of Africa via [nyakoram@aua.ac.ke](mailto:nyakoram@aua.ac.ke). Please sign below if you agree to participate. Your signature below indicates that you have decided to participate in this study, and that you have read and understood the information provided above.

Respondent's Signature: ----- Date: -----

APPENDIX B  
QUESTIONNAIRES

**SECTION A: DEMOGRAPHIC DATA**

Instruction: Read each question carefully and tick (√) where appropriate

1. Gender: Gender: Male (    ), Female (    )
2. Age: 20-30 (    ), 31-40 (    ), 41-50 (    ), 51 and above (    )
3. Marital status: married (    ), single (    ), widow (    ), separated (    )
4. Tribal / Ethnic group: Amo (    ) Arum (    ) Igbo (    ) Jere (    ) Lemoro (    )  
Messenge (    ) Other Ethnic group (    )
5. Position in church: Pastor (    ) Elder (    ) Church member (    )
6. Educational qualification: a. SSCE (    ), BA/ Diploma (    ), Masters (    )  
Doctorate (    )
7. Your conference: NENC (    ), NWNC (    ), NCNC (    )

**SECTION B. ORGANIZATIONAL FACTORS**

**Instruction:** Using the scale below, indicate how true you think each statement is for yourself and church elections.

Circle 1 if you Strongly Disagree with the statement

Circle 2 if you Disagree with the statement

Circle 3 if you are Unsure

Circle 4 if you Agree with the statement

Circle 5 if you Strongly Agree with the statement

<b>Organizational culture</b>		<b>SD</b>	<b>D</b>	<b>U</b>	<b>A</b>	<b>SA</b>
1	The Nominating Committee explains the <b>goals</b> , needs, and procedures of our election process to the delegate body.	1	2	3	4	5
2	Delegates are reminded to work towards the greater good	1	2	3	4	5
<b>Organizational politics</b>						
3	There has always been an influential group in the Northern Nigeria Union Conference that no one ever crosses.	1	2	3	4	5
4	I have seen changes made in policies here that only serve the purposes of a few individuals, not the organization.	1	2	3	4	5
5	Favoritism rather than merit determines who gets elected.	1	2	3	4	5
6	Delegates usually don't speak up for fear of retaliation by others.	1	2	3	4	5
7	Sometimes it is necessary to make promises that you know you will not or cannot keep	1	2	3	4	5
8	The best way to handle people is to tell them what they want to hear.	1	2	3	4	5
9	Higher organization influences the electoral process.	1	2	3	4	5
10	Some laws in the by-laws pave way for electoral process manipulation.	1	2	3	4	5
11	Position of the church is for those that know the goals and the values of the church.	1	2	3	4	5
<b>Adherence to rules</b>						
12	Rules and procedures are strictly followed during the election process.	1	2	3	4	5
13	The Chair usually scans the room to check that all delegates are adhering to rules and procedures.	1	2	3	4	5
14	The Chair observes delegates to ensure continued adherence to rules and procedures	1	2	3	4	5
15	The rules and regulations governing the election process are consistently followed.	1	2	3	4	5
16	Delegates are aware of the rules and guidelines governing the election process.	1	2	3	4	5
<b>SECTION C: PERCEPTION OF ELECTORATES (DELEGATES)</b>						
<b>Ethnicity</b>						
17	My ethnic group determines who I will vote for in any church leadership position	1	2	3	4	5
18	I feel connected with my ethnic group and culture.	1	2	3	4	5
19	I place high importance on being a member of an ethnic group.	1	2	3	4	5
20	When a leader comes from the majority tribe, he is more effective.	1	2	3	4	5
21	I feel secure when someone from my ethnic group is elected as a leader.	1	2	3	4	5
<b>Geopolitical affiliation</b>						

22	Electorates should lay much emphasis on geo-political affiliation	1	2	3	4	5
23	I consider where someone hails from before voting for him	1	2	3	4	5
24	Geo-political affiliation produces a credible candidate for leadership positions in the church.	1	2	3	4	5

<b>SECTION D: LEADERSHIP INFLUENCE</b>						
<b>Political skills</b>						
25	I spend a lot of time and effort at networking with others	1	2	3	4	5
26	I am able to communicate easily and effectively with others.	1	2	3	4	5
27	I am particularly good at sensing the motivations and hidden agendas of others	1	2	3	4	5
28	I have developed a large network of colleagues and associates at work who I can call on for	1	2	3	4	5
29	support when I really need to get things done.	1	2	3	4	5
30	I am good at getting people to like me.	1	2	3	4	5
31	I am good at getting others to respond positively to me.	1	2	3	4	5
<b>Political power</b>						
32	I feel I have a higher social standing than others	1	2	3	4	5
33	I have a great deal of power	1	2	3	4	5
34	My ideas and opinions carry much weight	1	2	3	4	5
<b>SECTION E: MEDIATING VARIABLES ON EFFECTIVE ELECTORAL PROCESS</b>						
<b>Transparent</b>						
35	The process of selecting delegates to the constituency from local churches is free from biasness.	1	2	3	4	5
36	Information relating to all stages of the electoral process is available to all delegates.	1	2	3	4	5
37	The electoral process is credible.	1	2	3	4	5
38	The electoral process of SDA Church is acceptable in the entire church.	1	2	3	4	5
39	I am familiar with electoral processes in SDA Church	1	2	3	4	5
40	Electoral process of SDA Church is not the best system	1	2	3	4	5
41	The electoral process of SDA Church based on personal sentiments or favoritism	1	2	3	4	5
<b>Spiritual</b>						
42	The whole process of election is surrounded with dedicated prayer sessions	1	2	3	4	5
43	The nomination of regular standing delegates from the local churches ensures that high sense of spirituality is maintained.	1	2	3	4	5
<b>Competence</b>						

44	When electing church leaders, we consider their leadership qualities.	1	2	3	4	5
45	When electing church leaders, we consider their personal character	1	2	3	4	5
<b>SECTION F: ELECTORAL PROCESS OUTCOME</b>						
46	I trust the results of the election process	1	2	3	4	5
47	The constituency believes in the election process results	1	2	3	4	5
48	The results of the electoral process are free from church political interference.	1	2	3	4	5
49	The results of the electoral process truly reflect the opinions of the constituency.	1	2	3	4	5
50	My Church members accepts the outcome of church elections with ease.	1	2	3	4	5
51	The entire electoral system and process is completely reliable	1	2	3	4	5
52	There is always complain during election of the leaders	1	2	3	4	5

APPENDIX C

INTERVIEW QUESTIONS

**Question 1. Organizational factors**

1. In two sentences, kindly explain the formation of delegates from the church and the position of pastors during the constituency

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2. Based on your knowledge of the electoral process of seventh day Adventist church, do you think there are elements of favoritism or influence from the higher organization during the selection of leaders. Explain in just two sentences.

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**Question 2. Perception of electorates (delegate)**

3. What can you say about tribal/ethnicity, geopolitical and genealogical consideration during the election of leaders in a constituency session?

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4. Do you think there are elements of politics and power play among the pastors and others seeking leadership positions in the church?

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**Question 3. Mediating variables for effective electoral process**

5. Do you see transparency and fairness being played in the electoral process of SDA during constituency sessions? Just explain your view in two sentences.

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6. Are the elections based on competency and spirituality consideration of leaders especially in the previous elections? Just explain in two sentences.

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APPENDIX D

LETTERS

**May 22, 2019**

The Executive Committee,  
Northern Nigeria Union Conference of  
Seventh-day Adventist,  
Through the Executive Secretary,

Dear sir,

**REQUEST TO PERMISSION TO CARRING OUT RESEARCH IN NNUC**

With due respect, I, Ezekiel Luka Zakiri is a post-graduate student of Adventist University of Africa (AUA), hereby requesting to carrying out research on a topic: the determinants of effective electoral process of Northern Nigeria Union Conference of Seventh-day Adventist church: a basic of transformational change

Thanks for your consideration.

Yours faithfully,

**Ezekiel Luka Zakiri**

CORRESPONDENCE 1- NORTHERN NIGERIA UNION CONFERENCE OF  
SEVENTH-DAY ADVENTIST CHURCH

SEVENTH-DAY  
ADVENTIST CHURCH  
IN NIGERIA

Office of the Secretary  
Northern Nigeria Union Conference  
Plot 1135, 6th Avenue, Opposite 61 Road,  
Gwarinpa II, Estate, FCT- Abuja, Nigeria  
Tel: +234(0)7060836359, +234(0)8080159475  
e: iishaya89@gmail.com  
rapamli@yahoo.com



June 13, 2019

Pastor Ezekiel Luka Zakiri,  
North Central Nigeria Conference,  
New Nyaya.  
Abuja.

**RE"PERMISSION TO CARRY DISSERTATION WORK IN 3 CONFERENCES IN THE  
NNUC**


Reference to your letter dated 27<sup>th</sup> May, 2019, requesting for permission to carry a dissertation work in 3 Conferences in the North Nigeria Union Conference, titled "*Determinants of Effective Electoral Process in Northern Nigeria Union Conference of Seventh-day Adventist Church; A Basis for Transformational Change.*"

In an ADCOM Meeting held on June 6, 2019 it was;

VOTED: To grant Pastor Ezekiel Luka Zakiri the permission to a dissertation research In the 3 Conferences of Northern Nigeria Union Conference.

Wishing you success.

Yours the blessed hope.

  
Pastor Istifanus Ishaya  
(Executive Secretary)



CORRESPONDENCE 2 – NORTH EAST NIGERIA CONFERENCE OF SEVENTH-DAY ADVENTIST CHURCH



SEVENTH-DAY  
ADVENTIST  
CHURCH

North-East Nigeria Conference



Barkin Ladi Road,  
P. O. Box 88, Bukuru  
Plateau State, Nigeria

June 16, 2019

Pastor Ezekiel Luka Zakiri  
North Central Nigeria Conference,  
New Nyanya, Abuja

**RE-PERMISSION TO CARRY OUT A DISSERTATION WORK IN NORTH EAST NIGERIA CONFERENCE**

Reference to your letter dated May 27, 2019, requesting for permission to carry out a dissertation work in North East Nigeria Conference titled: **“Determinants of Effective Electoral Process in Northern Nigeria Union Conference of Seventh-day Adventist Church: A Basis for Transformational Change.”**

In our Executive Committee meeting held on June 16, 2019 it was;

**VOTED:** To grant Pastor Ezekiel Luka Zakiri permission to carry out a dissertation research in North East Nigeria Conference of Seventh-day Adventist Church.

Wishing you success in your endeavour.

Yours in His Service

Pastor David Ode Onuwah  
Executive Secretary

**THE EXECUTIVE SECRETARY  
NORTH EAST NIG. CONF. OF SDA CHURCH**  
Sign.....  
Date..... 16/6/2019

CORRESPONDENCE 3 – NORTH WEST NIGERIA CONFERENCE OF SEVENTH-DAY ADVENTIST CHURCH



SEVENTH-DAY  
ADVENTIST CHURCH

June 12<sup>th</sup>, 2019

**NORTH-WEST NIGERIA CONFERENCE**

Territory: Jigawa, Kaduna, Kano, Kebbi, Katsina, Sokoto and Zamfara States.



*Office Of The Executive Secretary*

**OFFICE:**

P.O. Box 533, Unguwan Bije,  
Gonin Gora, Kaduna.  
E-mail: nwncofsda@yahoo.com  
nwncofsda@gmail.com

Pastor Luka Ezekiel Zakiri

North Central Nigeria Conference

Abuja.

**RE: PERMISSION TO CARRY OUT A RESEARCH WORK NORTH WEST NIGERIA CONFERENCE.**

Reference to your letter dated May 27<sup>th</sup>, 2019 requesting for permission to carry out a dissertation research work in North West Nigeria conference titled, "Determinants of Effective Electoral Process in Northern Nigeria Union Conference of Seventh Day Adventist Church: A Basis for Transformational Change."

During an executive committee meeting held on June 12<sup>th</sup> 2019 it was;

VOTED: To grant pastor Luka Ezekiel Zakiri permission to carry out a dissertation research work in North West Nigeria Conference of Seventh Day Adventist Church.

We wish you the best of luck.

Yours sincerely,

Pastor Yakubu, Adamu Anana

**Executive Secretary**



CORRESPONDENCE 4 – NORTH CENTRAL NIGERIA CONFERENCE OF SEVENTH-DAY ADVENTIST CHURCH



North Central Nigeria Conference



The Secretary

Along Old Karu Road, Behind Capital Plaza,  
Njnya, P.O.Box 418, Garki, Abuja  
E-mail: ncncajuja@gmail.com  
Website: www.adventist.org

June 28, 2019

Pastor Luka Ezekiel Zakiri,  
North Central Nigeria Conference,  
Klm 12 Abuja- Keffi Express way  
Karu Local Government One-man Village  
Nasarawa state.

**RE "PERMISSIN TO CARRY DISSERTATION WORK IN NORTH CENTRAL NIGERIA CONFERENCE"**

Above subject Matter refers, sequel to your letter dated June 18, 2019 requesting the Conference to grant you permission to carry out dissertation work in North Central Nigeria Conference, Titled "**Determinants of effective Electoral process in Northern Nigeria Union Conference of Seventh-day Adventist Church: A Basic for Transformation Change.**"

Thus, in our ADCOM Meeting held on June 27, 2019

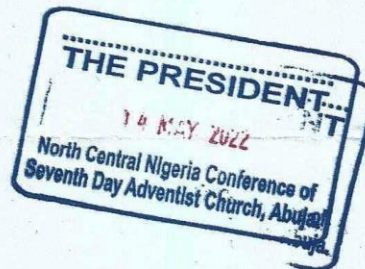
Voted: To grant Pastor Ezekiel Luka Zakiri to carry on his dissertation research in NCNC

Best wishes to you

In His Service

Amos I. Catier

NCNC Secretary



APPENDIX D  
STATISTICAL DATA

<b>Conference</b>		
	N	%
NCNC	59	30.1%
NWNC	66	33.7%
NENC	71	36.2%

<b>Gender</b>		
	N	%
Male	151	77.0%
Female	45	23.0%

<b>Age</b>		
	N	%
20-30 Years	18	9.2%
31-40 Years	37	18.9%
41-50 Years	72	36.7%
51 Years and Above	69	35.2%

<b>Marital Status</b>		
	N	%
Married	158	80.6%
Single	21	10.7%
Widow/er	16	8.2%
Separated	1	0.5%

<b>Ethnic Group</b>		
	N	%
AMO	86	43.9%
KURAMA	20	10.2%
IGBO	23	11.7%
JERE	9	4.6%
LEMORO	13	6.6%
ARUM	5	2.6%
OTHERS	40	20.4%

**Position in Church**

	N	%
PASTOR	63	32.1%
ELDER	56	28.6%
CHURCH MEMBER	77	39.3%

**Educational Attainment**

	N	%
SSCE	63	32.1%
BA/DIPLOMA	103	52.6%
MASTERS	28	14.3%
DOCTORATE	2	1.0%

**Organizational Culture**

**The Nominating Committee explains the goals, needs, and procedures of our election process to the delegate body.**

	N	%
STRONGLY DISAGREE	17	8.7%
DISAGREE	35	17.9%
UNSURE	38	19.4%
AGREE	67	34.2%
STRONGLY AGREE	39	19.9%

**Delegates are reminded to work towards the greater good.**

	N	%
STRONGLY DISAGREE	3	1.5%
DISAGREE	7	3.6%
UNSURE	23	11.7%
AGREE	95	48.5%
STRONGLY AGREE	68	34.7%

**Organizational Politics**

**There's an influential group in the Northern Nigeria Union Conference that no one ever crosses.**

	N	%
STRONGLY DISAGREE	16	8.2%
DISAGREE	18	9.2%
UNSURE	36	18.4%
AGREE	68	34.7%
STRONGLY AGREE	58	29.6%

**I have seen changes made in policies here that only serve the purposes of a few individuals, not the organization.**

	N	%
STRONGLY DISAGREE	23	11.7%
DISAGREE	32	16.3%
UNSURE	51	26.0%
AGREE	43	21.9%
STRONGLY AGREE	47	24.0%

**Favoritism rather than merit determines who gets elected.**

	N	%
STRONGLY DISAGREE	20	10.2%
DISAGREE	21	10.7%
UNSURE	17	8.7%
AGREE	78	39.8%
STRONGLY AGREE	60	30.6%

**Delegates usually don't speak up for fear of retaliation by others.**

	N	%
STRONGLY DISAGREE	24	12.2%
DISAGREE	19	9.7%
UNSURE	19	9.7%
AGREE	72	36.7%
STRONGLY AGREE	62	31.6%

**Sometimes it is necessary to make promises that you know you will not or cannot keep**

	N	%
STRONGLY DISAGREE	29	14.8%
DISAGREE	40	20.4%
UNSURE	25	12.8%
AGREE	60	30.6%
STRONGLY AGREE	42	21.4%

**The best way to handle people is to tell them what they want to hear.**

	N	%
STRONGLY DISAGREE	44	22.4%
DISAGREE	31	15.8%
UNSURE	28	14.3%

AGREE	49	25.0%
STRONGLY AGREE	44	22.4%

**Higher organization influences the electoral process.**

	N	%
STRONGLY DISAGREE	7	3.6%
DISAGREE	18	9.2%
UNSURE	24	12.2%
AGREE	50	25.5%
STRONGLY AGREE	97	49.5%

**Some laws in the by-laws pave way for electoral process manipulation.**

	N	%
STRONGLY DISAGREE	18	9.2%
DISAGREE	32	16.3%
UNSURE	42	21.4%
AGREE	41	20.9%
STRONGLY AGREE	63	32.1%

**Position of the church is for those that know the goals and the values of the church.**

	N	%
STRONGLY DISAGREE	33	16.8%
DISAGREE	35	17.9%
UNSURE	27	13.8%
AGREE	73	37.2%
STRONGLY AGREE	28	14.3%

**Adherence to Rules**

**Rules and procedures are strictly followed during the election process.**

	N	%
STRONGLY DISAGREE	41	20.9%
DISAGREE	50	25.5%
UNSURE	38	19.4%
AGREE	46	23.5%
STRONGLY AGREE	21	10.7%

**The Chair usually scans the room to check that all delegates are adhering to rules and procedures.**

	N	%
STRONGLY DISAGREE	31	15.8%
DISAGREE	26	13.3%
UNSURE	41	20.9%
AGREE	53	27.0%
STRONGLY AGREE	45	23.0%

**The Chair observes delegates to ensure continued adherence to rules and procedures**

	N	%
STRONGLY DISAGREE	31	15.8%
DISAGREE	27	13.8%
UNSURE	50	25.5%
AGREE	59	30.1%
STRONGLY AGREE	29	14.8%

**The rules and regulations governing the election process are consistently followed.**

	N	%
STRONGLY DISAGREE	35	17.9%
DISAGREE	51	26.0%
UNSURE	29	14.8%
AGREE	55	28.1%
STRONGLY AGREE	26	13.3%

**Delegates are aware of the rules and guidelines governing the election process.**

	N	%
STRONGLY DISAGREE	25	12.8%
DISAGREE	50	25.5%
UNSURE	46	23.5%
AGREE	56	28.6%
STRONGLY AGREE	19	9.7%

**Ethnicity**

**My ethnic group determines who I will vote for in any church leadership position**

	N	%
STRONGLY DISAGREE	37	18.9%
DISAGREE	35	17.9%
UNSURE	30	15.3%
AGREE	61	31.1%
STRONGLY AGREE	33	16.8%

**I feel connected with my ethnic group and culture.**

	N	%
STRONGLY DISAGREE	21	10.7%
DISAGREE	24	12.2%
UNSURE	18	9.2%
AGREE	84	42.9%
STRONGLY AGREE	49	25.0%

**I place high importance on being a member of an ethnic group.**

	N	%
STRONGLY DISAGREE	27	13.8%
DISAGREE	39	19.9%
UNSURE	22	11.2%
AGREE	61	31.1%
STRONGLY AGREE	47	24.0%

**When a leader comes from the majority tribe, he is more effective.**

	N	%
STRONGLY DISAGREE	42	21.4%
DISAGREE	32	16.3%
UNSURE	35	17.9%
AGREE	51	26.0%
STRONGLY AGREE	36	18.4%

**I feel secure when someone from my ethnic group is elected as a leader.**

	N	%
STRONGLY DISAGREE	58	29.6%
DISAGREE	49	25.0%
UNSURE	28	14.3%
AGREE	28	14.3%
STRONGLY AGREE	33	16.8%

## Geopolitical Affiliation

### Electorates should lay much emphasis on geo-political affiliation

	N	%
STRONGLY DISAGREE	54	27.6%
DISAGREE	40	20.4%
UNSURE	17	8.7%
AGREE	52	26.5%
STRONGLY AGREE	33	16.8%

### I consider where someone hails from before voting for him

	N	%
STRONGLY DISAGREE	59	30.1%
DISAGREE	53	27.0%
UNSURE	26	13.3%
AGREE	32	16.3%
STRONGLY AGREE	25	12.8%
No response	1	0.5%

### Geo-political affiliation produces a credible candidate for leadership positions in the church.

	N	%
STRONGLY DISAGREE	62	31.6%
DISAGREE	51	26.0%
UNSURE	35	17.9%
AGREE	30	15.3%
STRONGLY AGREE	18	9.2%

## Political Skills

### I spend a lot of time and effort at networking with others

	N	%
STRONGLY DISAGREE	34	17.3%
DISAGREE	37	18.9%
UNSURE	20	10.2%
AGREE	64	32.7%
STRONGLY AGREE	41	20.9%

### I am able to communicate easily and effectively with others.

	N	%
STRONGLY DISAGREE	29	14.8%
DISAGREE	31	15.8%

UNSURE	24	12.2%
AGREE	78	39.8%
STRONGLY AGREE	34	17.3%

**I am particularly good at sensing the motivations and hidden agendas of others**

	N	%
STRONGLY DISAGREE	18	9.2%
DISAGREE	31	15.8%
UNSURE	35	17.9%
AGREE	77	39.3%
STRONGLY AGREE	35	17.9%

**I have developed a large network of colleagues and associates at work who I can call on for support when I really need to get things done.**

	N	%
STRONGLY DISAGREE	27	13.8%
DISAGREE	44	22.4%
UNSURE	36	18.4%
AGREE	72	36.7%
STRONGLY AGREE	17	8.7%

**I am good at getting people to like me.**

	N	%
STRONGLY DISAGREE	33	16.8%
DISAGREE	47	24.0%
UNSURE	51	26.0%
AGREE	49	25.0%
STRONGLY AGREE	16	8.2%

**I am good at getting others to respond positively to me.**

	N	%
STRONGLY DISAGREE	40	20.4%
DISAGREE	51	26.0%
UNSURE	33	16.8%
AGREE	56	28.6%
STRONGLY AGREE	16	8.2%

## Political Power

### I feel I have a higher social standing than others

	N	%
STRONGLY DISAGREE	41	20.9%
DISAGREE	42	21.4%
UNSURE	39	19.9%
AGREE	43	21.9%
STRONGLY AGREE	31	15.8%

### I have a great deal of power

	N	%
STRONGLY DISAGREE	21	10.7%
DISAGREE	34	17.3%
UNSURE	44	22.4%
AGREE	57	29.1%
STRONGLY AGREE	40	20.4%

### My ideas and opinions carry much weight

	N	%
STRONGLY DISAGREE	45	23.0%
DISAGREE	43	21.9%
UNSURE	31	15.8%
AGREE	47	24.0%
STRONGLY AGREE	30	15.3%

## Transparency

### The process of selecting delegates to the constituency from local churches is free from biasness.

	N	%
STRONGLY DISAGREE	59	30.1%
DISAGREE	53	27.0%
UNSURE	18	9.2%
AGREE	38	19.4%
STRONGLY AGREE	28	14.3%

### Information relating to all stages of the electoral process is available to all delegates.

	N	%
STRONGLY DISAGREE	46	23.5%

DISAGREE	46	23.5%
UNSURE	39	19.9%
AGREE	46	23.5%
STRONGLY AGREE	19	9.7%

**The electoral process is credible.**

	N	%
STRONGLY DISAGREE	53	27.0%
DISAGREE	27	13.8%
UNSURE	24	12.2%
AGREE	71	36.2%
STRONGLY AGREE	21	10.7%

**The electoral process of SDA Church is acceptable in the entire church.**

	N	%
STRONGLY DISAGREE	35	17.9%
DISAGREE	29	14.8%
UNSURE	52	26.5%
AGREE	58	29.6%
STRONGLY AGREE	22	11.2%

**I am familiar with electoral processes in SDA Church**

	N	%
STRONGLY DISAGREE	13	6.6%
DISAGREE	33	16.8%
UNSURE	36	18.4%
AGREE	84	42.9%
STRONGLY AGREE	30	15.3%

**Electoral process of SDA Church is not the best system**

	N	%
STRONGLY DISAGREE	16	8.2%
DISAGREE	29	14.8%
UNSURE	35	17.9%
AGREE	65	33.2%
STRONGLY AGREE	51	26.0%

**The electoral process of SDA Church based on personal sentiments or favoritism**

	N	%
STRONGLY DISAGREE	30	15.3%
DISAGREE	32	16.3%

UNSURE	50	25.5%
AGREE	41	20.9%
STRONGLY AGREE	43	21.9%

## Spirituality

**The whole process of election is surrounded with dedicated prayer sessions**

	N	%
STRONGLY DISAGREE	44	22.4%
DISAGREE	32	16.3%
UNSURE	20	10.2%
AGREE	74	37.8%
STRONGLY AGREE	26	13.3%

**The nomination of regular standing delegates from the local churches ensures that high sense of spirituality is maintained.**

	N	%
STRONGLY DISAGREE	43	21.9%
DISAGREE	56	28.6%
UNSURE	26	13.3%
AGREE	57	29.1%
STRONGLY AGREE	14	7.1%

**When electing church leaders, we consider their leadership qualities.**

	N	%
STRONGLY DISAGREE	31	15.8%
DISAGREE	39	19.9%
UNSURE	16	8.2%
AGREE	76	38.8%
STRONGLY AGREE	34	17.3%

## Competence

**When electing church leaders, we consider their personal character**

	N	%
STRONGLY DISAGREE	28	14.3%
DISAGREE	39	19.9%
UNSURE	15	7.7%
AGREE	86	43.9%
STRONGLY AGREE	28	14.3%

## Electoral Process Outcome

**I trust the results of the election process**

	N	%
--	---	---

STRONGLY DISAGREE	42	21.4%
DISAGREE	37	18.9%
UNSURE	41	20.9%
AGREE	68	34.7%
STRONGLY AGREE	8	4.1%

**The constituency believes in the election process results**

	N	%
STRONGLY DISAGREE	47	24.0%
DISAGREE	53	27.0%
UNSURE	46	23.5%
AGREE	44	22.4%
STRONGLY AGREE	6	3.1%

**The results of the electoral process are free from church political interference.**

	N	%
STRONGLY DISAGREE	49	25.0%
DISAGREE	61	31.1%
UNSURE	32	16.3%
AGREE	49	25.0%
STRONGLY AGREE	5	2.6%

**The results of the electoral process truly reflect the opinions of the constituency.**

	N	%
STRONGLY DISAGREE	51	26.0%
DISAGREE	47	24.0%
UNSURE	45	23.0%
AGREE	45	23.0%
STRONGLY AGREE	8	4.1%

**My Church members accepts the outcome of church elections with ease.**

	N	%
STRONGLY DISAGREE	36	18.4%
DISAGREE	47	24.0%
UNSURE	45	23.0%
AGREE	51	26.0%
STRONGLY AGREE	17	8.7%

**The entire electoral system and process is completely reliable**

	N	%
STRONGLY DISAGREE	38	19.4%
DISAGREE	65	33.2%
UNSURE	46	23.5%

AGREE	35	17.9%
STRONGLY AGREE	12	6.1%

**There is always complain during election of the leaders**

	N	%
STRONGLY DISAGREE	12	6.1%
DISAGREE	29	14.8%
UNSURE	24	12.2%
AGREE	56	28.6%
STRONGLY AGREE	75	38.3%

## APPENDIX F

### DESCRIPTIVE STATISTICS ON STANDARD DEVIATION

#### Organizational Culture

##### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
The Nominating Committee explains the goals, needs, and procedures of our election process to the delegate body.	196	1	5	3.39	1.233
Delegates are reminded to work towards the greater good.	196	1	5	4.11	.858
Organizational culture	196	1.00	5.00	3.7500	.89227

#### Organizational Politics

##### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
There's an influential group in the Northern Nigeria Union Conference that no one ever crosses.	196	1	5	3.68	1.220
I have seen changes made in policies here that only serve the purposes of a few individuals, not the organization.	196	1	5	3.30	1.315
Favoritism rather than merit determines who gets elected.	196	1	5	3.70	1.287
Delegates usually don't speak up for fear of retaliation by others.	196	1	5	3.66	1.340
Sometimes it is necessary to make promises that you know you will not or cannot keep	196	1	5	3.23	1.383
The best way to handle people is to tell them what they want to hear.	196	1	5	3.09	1.486

Higher organization influences the electoral process.	196	1	5	4.08	1.143
Some laws in the by-laws pave way for electoral process manipulation.	196	1	5	3.51	1.334
*Position of the church is for those that know the goals and the values of the church.	196	1	5	3.14	1.336
Organizational Politics	196	1.22	5.00	3.4569	.73684

### Adherence to Rules

#### Descriptive Statistics

	N	Mini mum	Maxim um	Mean	Std. Deviation
Rules and procedures are strictly followed during the election process.	196	1	5	2.78	1.309
The Chair usually scans the room to check that all delegates are adhering to rules and procedures.	196	1	5	3.28	1.373
The Chair observes delegates to ensure continued adherence to rules and procedures	196	1	5	3.14	1.285
The rules and regulations governing the election process are consistently followed.	196	1	5	2.93	1.338
Delegates are aware of the rules and guidelines governing the election process.	196	1	5	2.97	1.202
Adherence to rules	196	1.00	4.80	3.019 4	.86755

## Ethnicity

### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
My ethnic group determines who I will vote for in any church leadership position	196	1	5	3.09	1.386
I feel connected with my ethnic group and culture.	196	1	5	3.59	1.280
I place high importance on being a member of an ethnic group.	196	1	5	3.32	1.389
When a leader comes from the majority tribe, he is more effective.	196	1	5	3.04	1.423
I feel secure when someone from my ethnic group is elected as a leader.	196	1	5	2.64	1.459
Ethnicity	196	1.00	5.00	3.1347	.95058

## Geopolitical Affiliation

### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
Electorates should lay much emphasis on geo-political affiliation	196	1	5	2.85	1.494
I consider where someone hails from before voting for him	195	1	5	2.54	1.400
Geo-political affiliation produces a credible candidate for leadership positions in the church.	196	1	5	2.44	1.321
Geopolitical affiliation	196	1.00	5.00	2.6088	1.14631

## Political Skills

### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
I spend a lot of time and effort at networking with others	196	1	5	3.21	1.419
I am able to communicate easily and effectively with others.	196	1	5	3.29	1.329

I am particularly good at sensing the motivations and hidden agendas of others	196	1	5	3.41	1.214
I have developed a large network of colleagues and associates at work who I can call on for support when I really need to get things done.	196	1	5	3.04	1.223
I am good at getting people to like me.	196	1	5	2.84	1.213
I am good at getting others to respond positively to me.	196	1	5	2.78	1.284
Political skills	196	1.00	5.00	3.0944	.76181

### Political Power

#### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
I feel I have a higher social standing than others	196	1	5	2.90	1.380
I have a great deal of power	196	1	5	3.31	1.273
My ideas and opinions carry much weight	196	1	5	2.87	1.408
Political power	196	1.00	5.00	3.0272	1.04013

### Transparency

#### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
The process of selecting delegates to the constituency from local churches is free from biasness.	196	1	5	2.61	1.448
Information relating to all stages of the electoral process is available to all delegates.	196	1	5	2.72	1.315
The electoral process is credible.	196	1	5	2.90	1.418
The electoral process of SDA Church is acceptable in the entire church.	196	1	5	3.02	1.271
I am familiar with electoral processes in SDA Church	196	1	5	3.43	1.137
*Electoral process of SDA Church is not the best system	196	1	5	3.54	1.250

*The electoral process of SDA Church based on personal sentiments or favoritism	196	1	5	3.18	1.356
Transparency	196	1.00	5.00	2.8513	.78711

## Spirituality

### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
The whole process of election is surrounded with dedicated prayer sessions	196	1	5	3.03	1.407
The nomination of regular standing delegates from the local churches ensures that high sense of spirituality is maintained.	196	1	5	2.71	1.290
Spirituality	196	1.00	5.00	2.8699	1.14227

## Competence

### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
When electing church leaders, we consider their leadership qualities.	196	1	5	3.22	1.369
When electing church leaders, we consider their personal character	196	1	5	3.24	1.316
Competence	196	1.00	5.00	3.2296	1.24070
Valid N (listwise)	196				

## Electoral Process Outcome

### Descriptive Statistics

	N	Mini mum	Maxi mum	Mean	Std. Deviation
I trust the results of the election process	196	1	5	2.81	1.236
The constituency believes in the election process results	196	1	5	2.54	1.170

The results of the electoral process are free from church political interference.	196	1	5	2.49	1.187
The results of the electoral process truly reflect the opinions of the constituency.	196	1	5	2.55	1.216
My Church members accepts the outcome of church elections with ease.	196	1	5	2.83	1.249
The entire electoral system and process is completely reliable	196	1	5	2.58	1.167
*There is always complain during election of the leaders	196	1	5	3.78	1.268
Electoral process outcome	196	1.00	4.43	2.5736	.84130

### NULL HYPOTHESIS ANALYSIS

**Table 7. Effect of Organizational Culture, Organizational Politics, Adherence to Rules on Electoral Process Outcome**

Model	Model Summary					Change Statistics			
	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	.573 <sup>a</sup>	.328	.325	.69134	.328	94.769	1	194	<.001
2	.620 <sup>b</sup>	.384	.378	.66355	.056	17.590	1	193	<.001
3	.630 <sup>c</sup>	.397	.387	.65862	.012	3.904	1	192	.050

a. Predictors: (Constant), Adherence to rules

b. Predictors: (Constant), Adherence to rules, Organizational politics

c. Predictors: (Constant), Adherence to rules, Organizational politics, Organizational culture

ANOVA <sup>a</sup>						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	54.734	3	18.245	42.060	<.001 <sup>b</sup>
	Residual	83.285	192	.434		
	Total	138.019	195			

a. Dependent Variable: Electoral process outcome

b. Predictors: (Constant), Adherence to rules, Organizational culture, Organizational politics

Model	Coefficients <sup>a</sup>				T	Sig.
	Unstandardized Coefficients		Standardized Coefficients			
	B	Std. Error	Beta			

1	(Constant)	2.001	.385		5.195	<.001
	Organizational culture	.111	.056	.118	1.976	.050
	Organizational politics	-.310	.071	-.271	-4.370	<.001
	Adherence to rules	.407	.064	.419	6.391	<.001

a. Dependent Variable: Electoral process outcome

**Table 8. Effect of Ethnicity and Geopolitical affiliation on Electoral Process Outcome**

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change
						F Change	df1	df2	
1	.420 <sub>a</sub>	.176	.172	.76564	.176	41.445	1	194	<.001
2	.475 <sub>b</sub>	.225	.217	.74433	.049	12.270	1	193	<.001

a. Predictors: (Constant), Ethnicity

b. Predictors: (Constant), Ethnicity, Geopolitical affiliation

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	31.094	2	15.547	28.062	<.001 <sup>b</sup>
	Residual	106.926	193	.554		
	Total	138.019	195			

a. Dependent Variable: Electoral process outcome

b. Predictors: (Constant), Geopolitical affiliation, Ethnicity

		<b>Coefficients<sup>a</sup></b>		T	Sig.	
		Unstandardized Coefficients				
Model		B	Std. Error	Beta		
1	(Constant)	3.434	.203		16.918	<.001
	Ethnicity	-.413	.057	-.467	-7.207	<.001
	Geopolitical affiliation	.167	.048	.227	3.503	<.001

a. Dependent Variable: Electoral process outcome

**Table 9: Political Skills and Political Power on Electoral Process Outcome**

<b>Model Summary</b>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.362 <sup>a</sup>	.131	.127	.78617

a. Predictors: (Constant), Political skills

<b>ANOVA<sup>a</sup></b>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	18.116	1	18.116	29.310	<.001 <sup>b</sup>
	Residual	119.904	194	.618		
	Total	138.019	195			

a. Dependent Variable: Electoral process outcome

b. Predictors: (Constant), Political skills

		<b>Coefficients<sup>a</sup></b>		t	Sig.	
		Unstandardized Coefficients				
Model		B	Std. Error	Beta		
1	(Constant)	3.812	.235		16.187	<.001
	Political skills	-.400	.074	-.362	-5.414	<.001

a. Dependent Variable: Electoral process outcome

<b>Excluded Variables<sup>a</sup></b>						
Model	Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance	
1	Political power	-.076 <sup>b</sup>	-1.053	.294	-.076	.867

a. Dependent Variable: Electoral process outcome

b. Predictors in the Model: (Constant), Political skills

**Table 10. Mediating Effects of Transparency on the Relationship between Organizational Factors, Electorate Perceptions, and Leadership on Electoral Process Outcome**

Path Name	Total Effect			Direct Effect			Indirect Effect		
	Coefficient	t	p-value	Coefficient	t	p-value	Coefficient	t	p-value
OF->Tr->EPO	0.497	8.464	.000	0.348	4.840	.000	0.149	3.311	.001
EP->Tr->EPO	-0.256	4.166	.000	-0.187	2.816	.005	-0.069	2.739	.006
LE->Tr->EPO	-0.128	2.281	.023	-0.126	2.356	.019	-0.002	0.129	.898

**Legend:** **OF** = Organizational Factors; **EP** = Electorate Perceptions; **LE** = Leadership; **Tr** = Transparency; **EPO** = Electoral Process Outcome

**Table 11. Mediating Effects of Spirituality on the Relationship between Organizational Factors, Electorate Perceptions, and Leadership on Electoral Process Outcome**

Path Name	Total Effect			Direct Effect			Indirect Effect		
	Coefficient	t	p-value	Coefficient	t	p-value	Coefficient	t	p-value
OF->Sp->EPO	0.436	6.222	0.00	0.436	6.222	0.00	0.147	4.098	0.00
EP->Sp->EPO	-0.089	1.385	0.167	-0.086	1.385	0.167	-0.029	1.341	0.181
LE->Sp->EPO	-0.056	0.772	0.441	-0.056	0.772	0.441	-0.019	0.797	0.426

**Legend:** **OF** = Organizational Factors; **EP** = Electorate Perceptions; **LE** = Leadership; **SP** = Spirituality; **EPO** = Electoral Process Outcome

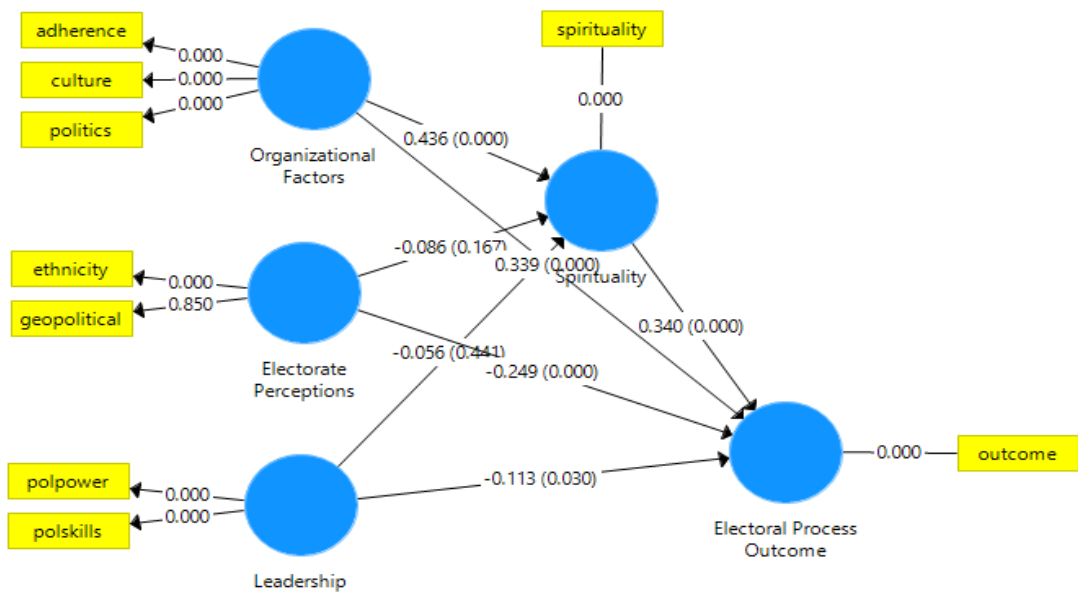


Figure 3. Mediating Effect of Election Spirituality

**Table 12. Mediating Effects of Competence on the Relationship between Organizational Factors, Electorate Perceptions, and Leadership on Electoral Process Outcome**

Path Name	Total Effect			Direct Effect			Indirect Effect		
	Coefficient	T	p-value	Coefficient	t	p-value	Coefficient	t	p-value
OF->Co->EPO	0.331	3.084	0.002	0.33	3.084	0.002	0.048	2	0
EP->Co->EPO	-0.081	1.061	0.289	-0.081	1.061	0.289	-0.014	1	0
LE->Co->EPO	0.236	2.264	0.024	0.236	2.264	0.024	0.044	2	0

**Legend: OF = Organizational Factors; EP = Electorate Perceptions; LE = Leadership; Co = Competence; EPO = Electoral Process Outcome**

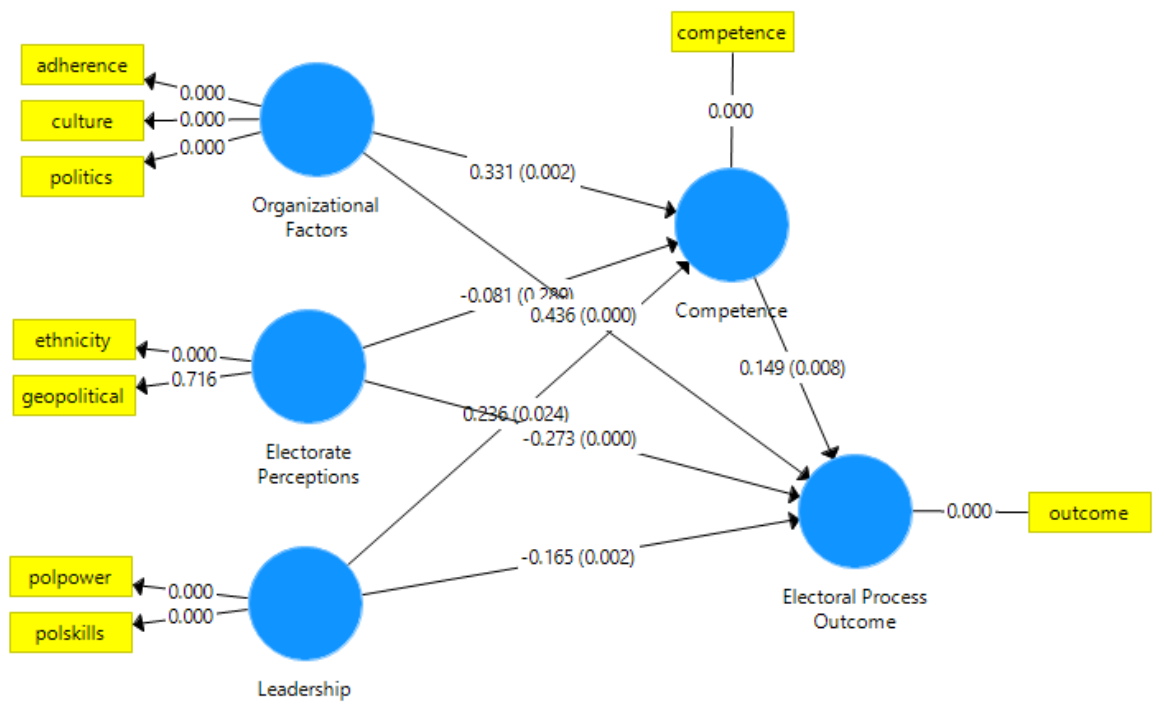


Figure 4. Mediating Effect of Election Competency

APPENDIX H  
INTERVIEW DATA

**Table 13: Thematic coding of organizational culture**

	Theme 1	Theme 2	Theme 3
1	Delegates based on membership	Pastors are automatic delegates	Membership – Pastoral differentials
2	Observers based on number of memberships	Three hundred members produce 2 or 3 delegates	Delegates based on membership
3	Earlier high spirituality	Presence by sectionalism	Delegates by membership
4	Delegates local church based	Delegates depends of membership	Pastors' automatic delegates
5	Delegates number predetermined	One delegates per one organized church	Additional number of 250 attracts another delegate
6	Higher organization determine number of delegates	Higher organization instructs on number of delegates	Local church cannot determine own number of delegates
7	Delegates local church based	Actual selection	Pastors' automatic delegates
8	Election by delegates	Election by nomination	Pastors' automatic delegates
9	Organized churches produce delegates	Pastors' automatic delegates	Delegates based on membership
10	Delegates based on church membership	Delegates selection by conference authorization	Pastor delegates are on payroll
11	Churches choose delegates	No education before selection	No theme
12	Pastors are representatives	Delegates based on church membership	Representatives from local churches
13	Conference influence selection of delegates	Pastors are delegates in large churches	Pioneers are not delegates
14	Delegates are selected from churches	Pastors are automatic delegates	No theme

15	Formation of delegates membership based	Pastors are automatic delegates	Election politics starts during delegates selection
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Source: Field Survey, 2022

**Table14a: Thematic coding of organizational politics**

	Theme 1	Theme 2	Theme 3
1	Election politics starts during delegates selection	God watches election processes	Libelous statements
2	Delegates from within the conference	Some pastors are delegates	Some pastors are not delegates
3	Delegates from the churches	Secular politics present in church election	Politics present at church elections
4	Earlier elections had no favoritism	Favoritism in elections a current experience	Pastors have preferences over delegates
5	Earlier competence preferred to favoritism	Currently, favoritism trumps competence and capacity	Higher organization officers educate delegates how to vote
6	Preferential postings and position to loyal pastors	The president has the final say in the election to leadership position	Conference president must be loyal to the Union president
7	Presence of favoritism	House to house campaign	Higher organization own candidates
8	Presumed higher organization's neutrality	Higher organization should guide nominating committee	Higher organization should not chair the nominating committee
9	Union favoritism and influence	Union imposed candidates	Observers become part of the nominating committee
10	Higher organization play favorites	Predestined nominations	Positive statements for favored candidates

Source: Field Survey, 2022

**Table 14b: Thematic coding of organizational politics continue**

	Theme 1	Theme 2	Theme 3
1	Higher organization play favoritism	Opinion of delegates different from that of the higher organization	Higher organization imposes its decisions on the delegates.
2	Higher organization has influence and favorites	Union leadership points out who they want as conference leaders	Higher authority has selfish interest
3	Influence and favorites of the higher organization	Higher organization preplans election	The nominating committee executes of the plans of the higher organization
4	God first in election's rules and regulations	Favoritism sermons to promote candidature	No theme
5	Favoritism affirmed	Relationship election	Competence not a factor
6	Union president's candidates	Union president's body language	Delegates are constrained to accept the Union president's view.
7	Favoritism and influence of higher organization	Pastors are loyal to the president	No theme
8	Higher organization has influence and favorites in election	Delegates selection is manipulated	No theme
9	Union president plays favorites	One tenor only for Union president	The nominating committee should choose their chairman and secretary
10	Presence of ex-officio create manipulating presence	The nominating committee lack leadership power	No theme

**Source: Field Survey, 2022**

**Table 15: Thematic coding of Perception of electorate (delegates) Factor (ethnicity, geopolitical affiliation)**

	Theme 1	Theme 2	Theme 3
1	Tribal and ethnic sentiments exist	Older pastors are apolitical	Leadership position should be based on merits
2	Earlier versions of elections had no tribalism	Tribal elections are recent infraction into the church	Genealogical considerations is weak
3	Earlier versions of elections, spirituality was a major consideration	Currently, tribalism has become the norm	Spirituality in church elections has been eroded
4	Tribalism is a major problem	Tribal elections can divide the church	No theme
5	Union president's tenor elongation and chairing elections	Leadership numbness in election leadership	Tribal set-in due to election leadership
6	Experience of tribalism	Tribalism in earlier elections	Tribalism in current elections
7	Tribalism trumps democracy	Wrong leaders in positions	Leaders are incompetent
8	Existence of tribalism	Tribal selfishness	Ethnic competition
9	Tribal and ethnic bias	Genealogical tracing	Higher organization influence elections
10	Tribalism in elections Gradual entrance	Increase in tempo	Worsening levels
11	Tribal elections repeat leaders	Lack of growth in the conference	Lack of respect for leaders
12	Tribal and ethnic considerations in elections	Geopolitical considerations in elections	Genealogical considerations in elections
13	Tribal considerations	Genealogical considerations in elections	Family name considered as a factor in elections
14	Tribal and ethnic considerations in elections	Geopolitical considerations in elections	Genealogical considerations in elections
15	Earlier elections did not have tribalism	Tribalism in election is a recent entrance	geopolitical and genealogical consideration.
16	Higher organization supports ethnic sentiments	Higher organization supports tribal influence	No theme

17	Sermons against tribalism	Its practice is still prevalent	Knowledge action dichotomy
18	Avoid pre-campaign to elections	Let the Holy Spirit lead	Outcome of conference growth

**Source: Field Survey, 2022**

**Table 16a: Thematic coding of Leadership influence on political skills**

	Theme 1	Theme 2	Theme 3
1	People like power	Disloyal people are threatened	Leaders' spirituality is questionable
2	Pastors engage in power play	Pastors campaign day and night	Pastors show favoritism
3	Leadership is a crown	Leadership position mouth watering	Large allowances to leaders
4	Leadership trumps service function	Delegates are manipulated to win elections	Personal interests override conference interest.
5	Power tussle	Power competition	No theme
6	Visitation of native doctor	Image tarnishing	No theme
7	Pastors play power politics	Election success based on strength of power politics	Winner takes it all
8	Some pastors are qualified	Lobby members to vote for them	Election problem in delegates divided
9	Politics not in church policy	Higher organization play preferential politics	Secular considerations trumps spirituality
10	Aware of church politics	Not experienced it in practice	No theme

**Source: Field Survey, 2022**

**Table 16b: Thematic coding of Leadership influence on political power**

	Theme 1	Theme 2	Theme 3
1	Power play	Power control	Pastors and elders implicated
2	Pastors campaign for power	Delegates meetings before the election proper	Conference officers accommodate delegates for political reasons

3	Elements of politics among pastors	Pastors campaign for post of director	Pastor loyal to officers for position reasons
4	Pastors like position power	Pastors politicize the delegates	Higher organization own candidates
5	Members campaign for position for pastors	Pastors campaign for position for conference officers	Rewards with juicy positions
6	Under human management elections cannot be free and fair	Elections experience manipulations	Manipulations secretly executed
7	Politicking among delegates	Self interest	Seeking of key positions

**Source: Field Survey, 2022**

**Table 17a: Thematic coding on Transparency and Spirituality**

	Theme 1	Theme 2	Theme 3
1	No transparency	Manipulation of delegates	Selection of leaders before the constituency
2	No fairness	No consideration of competence	Candidates are not scrutinized
3	No transparency	Regional sentiments	Tribal favoritism
4	No transparency in Union officers counting of the votes	Misrepresentation of the votes of delegates	Distrust by delegates of the honesty of higher organization
5	If present, transparency will increase fairness	Even Union president distrust the level of transparency	Level of transparency and fairness depends on human manipulations
6	Higher organization play politics	No transparency	Imposition of candidates by higher organization
8	No transparency	No fairness	No theme
9	Presence of partiality	Earlier election had little transparency	No transparency at all
10	Avoid tribalism	Higher organization's interference should be removed	Respect and uphold the opinion of the nominating committee
11	The SDA church has a strong electoral system	No transparency and fairness	The Union leadership ensures that its candidates emerge
12	No transparency	The Union president turns down the opinion of the delegates	The election process is manipulated

Source: Field Survey, 2022

**Table 17b: Thematic coding on Competency**

	Theme 1	Theme 2	Theme 3
1	Prioritize competence	Prioritize spirituality	Avoid sentiments
2	Choice of the delegates not allowed	Delegates should be allowed to choose	No theme
3	Favoritism plays vital role in election	Competency is little considered	No theme
4	No competence consideration	No spirituality consideration	Higher organization influence holds sway
5	No competence consideration	Hidden agenda	Election is a formality
6	No competence consideration	No spirituality consideration	Election result based on relationship with higher organization
7	Competency is considered but not realized	Spirituality is not considered	Choice of leaders not based on delegate's choice
8	Competence not emphasized	Spirituality not emphasized	No theme
9	Tribalism trumps competence	Tribalism trumps spirituality	No theme
10	Choice of the delegates not considered	Election considered Satanic	Denial of delegates' choice by higher organization
11	Election is based on competence	Election is based on spirituality	Evidence of Tribalism is by individuals
12	Election not based on competence	Election not based on spirituality	Leaders selected based on who they are
13	Election based on stated rules	Spirituality referenced	Some selected leaders have little or no spirituality
14	Years ago, election was based on competence	Years ago, election was based on spirituality	Currently, delegates cannot select leaders of their choice
15	Years ago, election was based on competence	Years ago, election was based on spirituality	No more consideration of competence and spirituality
16	More awareness needed before election	Leaders elected based on sentiments	Leaders not based on competence and spirituality

17	Competence and spirituality deemphasized	The higher organizations knowledge of who will lead	Favoritism, power, and influence of higher organization
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**Source: Field Survey, 2022**

**Table 18a: Thematic coding on specific electoral process outcomes**

	Theme 1	Theme 2	Theme 3
1	Outcome not acceptable	Higher organization political interference	Outcome is forced on the people
3	Complaining yields no result	Accept the election result	Avoid tarnishing the image of the leaders
4	Election not trusted	Election not accepted	Christian election more dangerous than the secular one
5	Members respond negatively to election	Outcome not the people choice	Churches rebel against leadership
6	Secrete complaining among the delegates	Suspicion and distrust abound	No theme
7	Destruction of the image of pastors	Election based on the influence of the higher organization	No theme
8	More than 80% complain about election	People who are in the dark are unhappy	People who know about the goings on are happy
9	Campaign continues after election	Outcome not the people expectation	No theme

**Source: Field Survey, 2022**

**Table 18b: Thematic coding on specific electoral process outcomes**

	Theme 1	Theme 2	Theme 3
1	Members react negatively to election result	Delegates play favorites during election	No theme
2	Members complain about election	Members avoid conference program	The will of the people is denied
3	Members murmur and complain about election outcome	No spirituality consideration	No competence consideration
4	Favoritism is in secular election	Favoritism is in Christian election	No theme
5	Seventh-day Adventist method of delegates is right	Allowing pastors alone to choose leaders is not right	No theme
6	The church election is democratic	God should be allowed to lead	Higher authority should not interfere
7	The church is not for any particular group	Everybody should be allowed to participate	The pastor should not make choice for the people
8	Laymen and pastors should combine efforts in elections	Pastors should not impose their choice on the laity	No theme
9	Pastors only should not be allowed to elect leaders	The laity should come together to elect their leader	No theme
10	Election by pastors alone will lead to tribalism	Election by pastors alone will lead to geopolitical crisis	Election by pastors alone will lead to deformation of other pastors' characters

**Source: Field Survey, 2022**

## CURRICULUM VITAE