

**MODERATING EFFECT OF NATIONAL CULTURE ON
TRANSFORMATIONAL LEADERSHIP AND CONFLICT RESOLUTION
AMONG PENTECOSTAL CHURCH LEADERS IN ABUJA, NIGERIA**

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DECLARATION

I declare that this proposal is my original work and has not been presented to any college or university for any academic credit.

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DEDICATION

I dedicate this work to God Almighty for the strength He provided me during the process of writing this dissertation. I also dedicate this research study to my dear wife; Oludayo, and my great children; Oludamola, Eniola Oluwakiite, Oluwadara, and our grandchildren; Oludamola Jr and Doyinsola who have greatly inspired, encouraged and supported my studies. God bless you all.

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ABSTRACT

Conflict resolution remains a significant challenge within the Nigerian church, particularly among Pentecostal congregations. Transformational leadership has emerged as one of the best approaches to addressing such conflicts. However, the effectiveness of this leadership style may be influenced by national culture. This study examined the impact of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. The research specifically investigated the effects of the four dimensions of transformational leadership—idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration—on conflict resolution. Additionally, it assessed how national culture moderates this relationship. Anchored on Transformational Leadership Theory, the Full-Range Leadership Model, and Leader-Member Exchange (LMX) Theory, the study adopted a mixed-methods approach guided by pragmatism philosophy and a correlational research design. A purposeful sampling of 371 senior pastors, women leaders, and youth leaders was selected from a population of 3,171 using Taro Yamane's formula. Quantitative data were collected via closed-ended questionnaires and analyzed using SPSS version 20, while qualitative data from open-ended questionnaires were analyzed with NVIVO version 14. Findings revealed that individualized consideration had the strongest correlation with conflict resolution ($R^2 = 0.509$), followed by idealized influence ($R^2 = 0.482$), inspirational motivation ($R^2 = 0.451$), and intellectual stimulation ($R^2 = 0.436$). Individualized consideration also showed the highest contribution to conflict resolution ($R = 0.259$). The study confirmed that national culture moderates the relationship between transformational leadership and conflict resolution. This research offers practical implications for policy development, leadership training, and conflict resolution frameworks within Nigerian Pentecostal churches, especially in multicultural contexts. It affirms the relevance of transformational leadership and introduces national culture as a key moderating factor. The study recommends further exploration of other leadership styles, such as authentic leadership, and variables like emotional intelligence, while encouraging cross-cultural and comparative studies for broader insights into leadership effectiveness.

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ABBREVIATIONS AND ACRONYMS

AG:	Assembly of God Church
CAC:	Christ Apostolic Church
CAN:	Christian Association of Nigeria
CCN:	Christian Council of Nigeria
CEO:	Chief Executive Officer
CPFN:	Christian Pentecostal Fellowship of Nigeria
CSN:	Catholic Secretariat of Nigeria
ECWA:	Evangelical Church Winning
MFN:	Mountain of Fire and Miracles
NKJV:	New King James Version
NT:	New Testament
OAIC:	Organization of African Instituted Churches
PAC:	Pan Africa Christian University
PFN:	Pentecostal Fellowship of Nigeria
RCCG:	Redeemed Christian Church of God
SPSS:	Statistical Package for the Social Sciences
TEKAN:	Tarayya Ekkliisoyi Kristia Nijeria
TL:	Transformational leadership
TLQ:	Transformational leadership Questionnaire
TAC:	The Apostolic Church

OPERATIONAL DEFINITION OF TERMS

Church Leaders: Chambers (2023) defined church leaders as people in a church who are able to initiate, develop, and maintain positive functioning relationship and whose core mandate includes conflict management, collaboration, and reconciliation. In this study, church leaders is used to mean the senior pastors, women leaders, and youth leaders in the Pentecostal Churches in Abuja responsible for resolving conflicts.

Conflict Resolution: This is the process of solving disputes to achieve a peaceful outcome (Gunasingha et al, 2023). Conflict resolution is measured using avoidance, accommodating, competing, collaborating, and compromising. It is used to mean the mechanisms that church leaders in Nigerian Pentecostal Churches use when solving conflicts among their members.

Denomination: A branch of the Christian church that has a well-established network of hierarchy from the national level to the local church (Pauw, B. A. (2024). For example, the Anglican Church of Kenya (ACK) and the Pentecostal Evangelistic Fellowship of Africa (PEFA). In this study, denomination is used to mean the Pentecostal Churches in Abuja, Nigeria.

Effect: This term is used to denote the change that one variable exact on another variable (Götz, 2024). In this study, it refers to the change in conflict resolution attributable to national culture and transformational leadership.

Mainline Churches: The churches that were introduced in Nigeria in the early 20th century by various missionary groups, whether historical, traditional, or missionary (Eucharia, 2021). Examples include the Catholic Church, the Anglican Communion Nigeria, the Methodist Church of Nigeria, and the Presbyterian Church of Nigeria. In this study, mainline churches is used to mean the first churches to be introduced by missionaries in Nigeria.

National Culture: This is the umbrella term for the set of shared values, beliefs, norms, and practices that characterize a particular nation and influence the behaviors and attitudes of its people (Awojobi, 2021). In this study, national culture is determined using power distance culture, uncertainty avoidance culture, individualism/collectivism culture and femininity/masculinity culture.

Pentecostal Churches: The churches that emphasize baptism of the Holy Spirit usually manifested through speaking in tongues (glossolalia) and other gifts of the Holy Spirit (charismata), such as faith, healing, prophecy, and exorcism (Mogoane et al., 2023, Robeck, Jr, 2023). In this study, Pentecostal Churches is used to mean the churches in the Abuja region of Nigeria who are registered under this cover.

Pentecostalism: A religious movement within Christianity that underlines direct personal experiences with God through the baptism of the Holy Spirit and glossolalia, together with other gifts of the Holy Spirit (Harris, 2020). In this study, Pentecostalism is used to mean the experience that members of Pentecostal Churches in Abuja have with the Holy Spirit.

Transformational Leadership: Greimel et.al. (2023) defined transformational leadership as an approach whereby leaders motivate their followers to align with the organizational aims, objectives, and interests to achieve a performance that exceeds the expected targets. Further, it is a type of leadership that is based on the impact that it has on followers through charisma, inspiration, intellectual stimulation, and individualized consideration. In this study, transformational leadership is used to mean the type of leaders that the church leaders in the Pentecostal Churches in Abuja uses in the process of solving conflicts.

CHAPTER ONE: INTRODUCTION AND BACKGROUND OF THE STUDY

Introduction

In the current volatile environment of the twenty-first century, organizations encounter the challenge of conflict resolution with transformational leadership having been identified as a potential solution. However, conflict resolution is likely to be moderated by the national culture of a country. This study therefore aimed at examining the extent to which national culture moderates the relationship between transformational leadership and conflict resolution among the church leaders of Pentecostal churches in Abuja. The first chapter of this study provides a comprehensive synopsis of the research by delineating its fundamental structure and configuration. In particular, the chapter provides a detailed background of the study by systematically presenting the problem under investigation organized from the global, regional, and local perspectives. Also to be presented under the background of the study are the study variables and their measurable elements besides the context of the study. Also presented in chapter one is the statement of the problem and the research objectives that guided the study. Towards the middle of the chapter, the objectives and the corresponding the hypotheses of the study are outlined alongside the assumptions of the study, and the justification/rationale of the study. Towards the end, the chapter outlines the limitations and delimitations of the study, the significance, and scope of the study and ends with a chapter summary.

Background to the Study

Conflict resolution is a major problem that contemporary organizations both secular and sacred are facing due to a dynamic environment characterized by conflicts

caused by social, economic, and psychological dynamics (Mwaniki, 2021; Pathak, 2025). From the global, continental, and local contexts, research investigations have demonstrated that numerous organizations are really encountering difficulties in resolving conflicts. For example, in New Zealand, Mileaninrum, et al. (2023) agree that a conflict-free society is nearly inconceivable making conflict resolution a dynamic area to carry out research studies on. Another study by Kuzmin, et al (2020) on the relationship between conflict management strategies and economic growth of organizations in Ukraine, the study findings demonstrated that failing to resolve conflicts has a detrimental impact resulting in employee demotivation and decreased productivity. Another study conducted in Ukraine discovered that, line managers were unable to solve the conflicts that occurred among employees (Gurkov & Dahms, 2024). From the foregoing discussion, it is evident that conflict resolution has been a major challenge in many parts of the world.

A study by Chuol (2023) on the impact of mediation on conflict resolution in Sudan pointed out to the existence of conflicts and despite an existence of a Comprehensive Peace Agreement that had been signed between the then-President Omar Al-Bashir and the Sudan's People's Liberation Movement/Army. In Zanzibar, Bakari and Makulilo (2023) discovered that, the country had experienced turbulent political times for more than half a century right from the time of nationalists' struggles in the 1950s. The authors cited political power struggles and lack of effective conflict resolution mechanisms as some of the reasons why they had existed for a long time. Haider (2020) also found conflict resolution as a matter of concern in the North-Eastern Kenya. The study revealed that elite power struggles, regional inequality, marginalization, weak social contract, and resource and environmental factors as major causes of conflict.

Additionally, in a previous research study to determine the border dispute resolution mechanisms among Southern Africa Countries of Namibia, Angola, and South Africa, Amupanda (2021) found that the three countries had a long-standing border conflict that had not been resolved and that had resulted in bitter political exchanges between the countries involved. The studies that have been done in many parts of the African Continent have indicated an existence of the problem of conflict resolution and therefore, necessitating the carrying out of this research study.

Previous studies have also confirmed that the challenge of conflict resolution has also been witnessed in Nigeria as well. In a previous study by Osimen and Aisedion (2021) on conflict resolution through African indigenous institutions focusing on the Esans in Edo State in Nigeria, the results showed that conflicts had intensified in Africa since the end of colonial rule due to various reasons. A study by Aondove et al. (2024) in Nigeria pointed out to the existence of challenges of conflict resolution skills. These studies that have been conducted in Nigerian context clearly indicate that conflict resolution still remains an area of concern to many organizations in the country.

A study by Emina (2020) on the complex endeavor of leadership to achieve peace in diverse African societies reported an existence of ethno-religious conflicts and violent occurrences in Nigeria. In a related study by Oyeniyi and Galadima (2020) found conflict resolution to be a matter of concern for government bodies, private firms, trade unions alongside other institutions. The literature reviewed from global, regional, and local contexts point out to the fact that indeed, conflict resolution is a current challenge to many organizations and therefore the need to establish the same among the church leaders of the Nigeria Pentecostal churches in FCT Abuja.

The leading question in this study was therefore to determine how transformational leadership, while moderated by national culture, was able to solve the problem of conflict resolution in Nigerian Pentecostal churches in Abuja.

This study had three variables: transformational leadership, national culture, and conflict resolution. Transformational leadership is a leadership approach where leaders and followers mutually encourage and support each other to achieve higher levels of performance (Jaroliya & Gyanchandani, 2022). This style of leadership is particularly relevant for addressing 21st-century organizational challenges, as it provides both a clear vision and ethical guidance to navigate complex environments (Asbari, 2020). It is a relational process where dynamic interactions between leaders and followers foster an atmosphere conducive to organizational growth and productivity (Lee, 2023). Through this relationship, transformational leaders inspire and motivate followers, instilling strong emotions and a sense of commitment that enhances engagement and trust (Zawawi & Sabila, 2022). Furthermore, transformational leadership emphasizes the influence of leaders on followers' emotions, attitudes, and dedication, creating an environment where individuals exceed expectations and work collectively toward shared organizational goals (Ladkin & Patrick, 2022).

Transformational leadership has been used in previous studies in matters of conflict resolution. For instance, Alshamsi (2023) carried out a previous study on the impact that transformational leadership has on conflict resolution to enhance organizational performance in Education Sector of AUE. The findings of the study indicated that, indeed, transformational leadership had a significant contribution to the resolving of conflicts in educational contexts. Bakari and Makulilo (2022) did a study in Zanzibar to establish the effect that transformational leadership had on conflict

resolution in the context of the politics of the country with the results showing that, it had a moderate effect on politics. From the findings of the two studies above, it can therefore be concluded that the effect that transformational leadership has on conflict resolution is not constant.

In this study, transformational leadership was measured using idealized influence, inspirational motivation, intellectual stimulation, and individual consideration (Thompson et al., 2021). These key dimensions serve as fundamental pillars for driving organizational change and conflict resolution (Khan et al., 2022; Sutanto et al., 2021; Thompson et al., 2021). This study explored the impact of these transformational leadership elements on conflict resolution among Pentecostal church leaders in Abuja, Nigeria, within the moderating context of national culture.

National culture is a term used to represent the shared values, beliefs, and behaviors that distinguish one group of people from another, shaping their responses to various situations, including leadership and conflict resolution (Gokmen et al., 2021). It acts as the collective programming of the mind that influences societal interactions, guiding how individuals understand and engage with others (Dai & Chen, 2022). Theoretical literature distinguishes between four key national culture that potentially influence leadership styles and conflict management approaches which are power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity (Adamovic, 2023). As Ivancevich (2014) explains, power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity were the original dimensions of national culture which this study adopted since using all the six dimensions will make this study too broad to manage and achieve reliable results.

Power distance determines how hierarchies and authority are perceived within a society, with high-power-distance cultures accepting unequal power distribution, while low-power-distance cultures advocate for equality (Oruh & Dibia, 2022). Uncertainty avoidance reflects a society's tolerance for ambiguity, with high-uncertainty-avoidance cultures preferring structured environments and low-uncertainty-avoidance cultures being more adaptable to change (Zhang & Srite, 2021). Additionally, individualistic societies prioritize personal autonomy, while collectivist cultures emphasize group cohesion and loyalty, affecting communication styles and decision-making (Basu, 2022). Lastly, masculinity-femininity defines the degree to which a society values assertiveness and competition versus care and quality of life, shaping gender roles and expectations in leadership (Karczewska & Kukowska, 2021).

In this study, national culture was determined using power distance culture, uncertainty avoidance culture, individualism/collectivism culture and femininity/masculinity culture (Adamovic, 2023). Given Nigeria's high cultural diversity and classification as a high-power-distance society, these cultural dimensions significantly impact leadership dynamics and conflict resolution among Pentecostal church leaders in Abuja (Otiwa et al., 2021). National culture was chosen as a moderator in this study because it is able to shape positive values, beliefs and norms within a society.

Conflict resolution is the process of addressing and managing disagreements between individuals or groups in a way that fosters understanding, cooperation, and sustainable solutions (Folger et al., 2021). As conflict is an inevitable aspect of human interaction, its effective resolution is crucial for maintaining harmony within organizations, including the church (Marchetti & Tocci, 2020). Throughout history,

conflicts have arisen within religious institutions, from early church disputes in the New Testament (NKJV, Acts 6) to the Protestant Reformation and subsequent fragmentation of denominations (Kliueva, 2023; Adomako-Mensah, 2022). The church, much like any other organization, is not immune to conflicts, whether internal or external, making the role of leadership in conflict resolution essential (Carter, 2020). As Adama, et al, (2023) explains, some of the cause of the factors that have contributed to conflicts are negative sentiments by politicians, the seed of hatred planted by colonists, poverty, unemployment, and ignorance among others.

Nigeria, a nation with a history of civil unrest and ongoing security threats, also experiences conflicts within its Pentecostal churches due to diverse leadership styles, cultural backgrounds, and expectations (Smith, 2021). The lack of conflict resolution knowledge among church leaders is an area of concern, as unresolved conflicts can escalate, leading to division and inefficiency (Dadang, 2022). In Nigeria, previous studies point out to the fact that conflict resolution mechanisms have not always been successful. The findings of a study by Umunakwe and Okereke indicated an existence of conflicts in the church as a results of power struggles, succession crisis, external interference, and disagreement over church doctrine despite there being mechanism to resolute them.

Previous scholar have measured conflict resolution in different ways in the past. For example, in a previous study, Afolaranmi (2022) measured conflict resolution using the elements of mediative dialogue, prayer, compromise, persuasion, consultation, confrontation, and arbitration among others while Adham (2023) used the aspects of open communication, active listening, empathy, ad collaborative mindset. According to Benke (2023), church leaders can adopt various conflict resolution strategies, including avoidance, accommodation, competition,

collaboration, and compromise. Accordingly, and after considering how previous scholars have measured conflict resolution in the past, conflict resolution therefore was measured by the degree to which conflict parties are accommodating, competing, collaborating, and compromising (Gunasingha et al. 2023). The study was done at the Nigerian Pentecostal churches in Abuja.

Statement of the Problem

Although the primary objective of the church is to influence the values of society, and that all religious principles are based on love, compassion and understanding (Naibaho et al. 2021), previous studies have shown that conflict resolution is one of the major challenges facing both secular and Christian organizations such as Nigeria Airways (Sylva & Amah, 2021), World Vision (Martin et al. 2024), and Afro-Pentecostal churches (Chikwanha, 2022). From a global perspective, Pentecostal churches in America are facing conflict resolution challenges such as bitter church/state conflicts that plagued much of Europe and South America sometime in the past (Barr, 2020). In their previous study, Smith and Woodhead (2020) discovered an existence of conflicts in the church of England and Brexit. In the study, they examined the connections between religion, perspectives, and voting preferences on the United Kingdom's (UK) 2016 referendum on leaving or remaining in the European Union (E.U). Smith and Woodhead (2020) observe that an important independent predictor of voting 'leave' was the identification as Church of England (Anglican), even after accounting for other relevant indicators such as age and area. In contrast, English evangelicals who define themselves seem to have a more favourable view of the European Union and generally have an internationalist perspective. The implication is that the global church has been facing various conflicts that require immediate resolution for their survival.

As is also the case in Africa, the absence of properly contextualized conflict resolution skills in the Pentecostal churches has been problematic because of the critical cultural shift that must in all ways match the geographical North to South shift of global Christianity towards the African Continent (Ngutu, 2021; Zurlo et al. 2021). Just as Agbeti (2023) explicates how the African church leadership are trained with theological contents from the Western countries, so also are conflict resolution elements from the West. Findings from another study done in Ghana on the challenges of conflict resolution in Pentecostal and Charismatic churches by Christian (2021) showed that conflicts were being experienced in the church the same way they were being experienced in other human institutions due to many factors; among them, lack of conflicts resolution mechanisms and skills. In a study to ascertain the religious conflicts among Pentecostal churches in Uganda as a result of power and supremacy, Isiko (2020) observes that while scholars are increasingly interested in religious dispute inside Christian churches and especially focusing on intra-church conflict, research on inter-church conflict specifically within distinct and autonomous Pentecostal groups is rare. The author further explains that conflicts between different churches and within the Pentecostal community in Uganda are a prominent topic of discussion in public forums and conversations.

As is the case in both the global and continental perspectives, Pentecostal church leaders in Nigeria have also been facing conflict resolution challenges. Previous study conducted in Nigeria have repeatedly confirmed that Pentecostal churches have not been devoid of conflict among its leadership. As Awojobi (2021) affirms, the spread of the Nigerian Pentecostal churches in Abuja, Nigeria, like wildfire today is mostly the product of conflicts. The researcher further observes that although conflicts could be a divine instrument for church growth, it is worth noting

that the Nigerian context is complex, and the growth of churches cannot be attributed solely to a single factor. Other factors, such as population growth, urbanization, religious fervour, and socioeconomic dynamics, also could contribute, yet lack of skill in conflict resolution takes up a significant space.

Further, Awojobi (2021) reported doctrinal differences, racial discrimination, incompetence in leadership, lack of succession plan, love of money, and personality clashes, to mention but a few as possible causes of conflict among the Nigeria Pentecostal leadership. One major effect of such conflict is the increase in splits and divisions among churches. According to Burgess (2020), the proliferation of churches or the existence of more new generation churches in all the streets across Nigeria is mostly evidence of church and leadership conflicts. This schism has become a great concern for both Pentecostal and non-Pentecostal Christians. For instance, the protracted leadership crisis of the Nigeria Assemblies of God Church (AG) got to the Nigeria Supreme Court for adjudication, yet peace was not restored (Nigeria Independent Newspaper, 2019). The Church of God Mission International, Benin, Nigeria whose founder branched off as a prayer group in 1962 from AG was not spared (www.cgmglobal.org). The leadership crisis in the Church of God Mission International led to split that resulted to the founding of the Word of Life Bible Church in Warri, Nigeria. Painfully, Kgatle (2022) point to the influence of church breakaways by church leaders as a prototype of the commercialization and commodification of religion in the Pentecostal church movement in the context of South Africa.

Conflict among the church leaders of Nigerian Pentecostal churches is widespread; Abuja, Nigeria not exempted. The conflict has led to uncountable negative outcomes such as splits of congregations, court cases and physical fights

causing injuries (Awojobi, (2021). According to Chandolia and Anastasiou (2020), the styles and the skill of the church leaders in conflict resolution will either escalate or douse the ensuing conflict. Awojobi (2021) agrees that conflict resolution style is largely determined by the leadership and could reveal the degree of the elements of national culture at play. Several other studies have established that leadership styles affect conflict resolution (Chandolia & Anastasiou, 2020; Wang et al., 2021). Transformational leadership style is widely understood to affect conflict resolution (John-Eke & Akintokunbo, 2020) which makes it increasingly attractive to researchers' attention.

The incessant conflict and its negative effects in the society demand urgent action to stem down the tides. This study therefore investigated the relationship between transformational leadership and conflict resolution among church leaders in Nigerian Pentecostal churches, mediated by national culture, with a view to unearthing the various neglected conflict resolution strategies implicitly rooted in transformational leadership and national cultures.

This study was also necessitated by various contextual and methodological research gaps that were identified in the literature review. Contextually, majority of the previous studies that have been conducted on transformational leadership and conflict resolution have been done in other countries outside Nigeria such as Zanzibar Bakari and Makulilo (2022), while the ones done in Nigeria have been conducted in different contexts from the church such as secondary schools (Ibe & Chukwu, 2023), while others had been done in the whole country (Ishola-Esen & Amoran, 2022) as opposed to Abuja. It was therefore important for a research study to be conducted in the Pentecostal churches in Nigeria to fill this gap.

In terms of methodology, previous research studies have used different methods from the current study. Ogbomah and Olunta (2024) did a study to establish the influence of industrial actions by universities academic staff union on human capital development in Nigeria. The study by Ogbomah and Olunta (2024) collected data from lecturers and students and employed the survey research design. The current study collected data from senior pastors, women leaders and youth leaders and employed correlational research design. These methodological variations made the current study worth carrying out.

Objectives of the Study

The main objective of this study was to ascertain the moderating effect of national culture on the relationship between transformational leadership and conflict resolution among the Pentecostal church leaders in Abuja, Nigeria.

The specific objectives of this study were:

1. To determine the effect of idealized influence on conflict resolution among the Pentecostal church leaders in Abuja, Nigeria
2. To establish the effect of inspirational motivation on conflict resolution among the among Pentecostal church leaders in Abuja, Nigeria
3. To ascertain the effect intellectual stimulation on conflict resolution among the Pentecostal church leaders in Abuja, Nigeria
4. To investigate the effect of individualized consideration on conflict resolution among the Pentecostal church leaders in Abuja, Nigeria
5. To examine the moderating effect of national culture on the relationship between transformational leadership and conflict resolution among the Pentecostal church leaders in Abuja, Nigeria.

Hypotheses of the Study

HO₁: Idealized influence has no positive influence on conflict resolution among Pentecostal church leaders in Abuja, Nigeria

HO₂: Inspirational motivation has no positive influence on conflict resolution among the Pentecostal church leaders in Abuja, Nigeria

HO₃: Intellectual stimulation has no positive influence on conflict resolution among the Pentecostal church leaders in Abuja, Nigeria

HO₄: Individualized consideration has no positive influence on conflict resolution among the Pentecostal church leaders in Abuja, Nigeria.

HO₅: National culture has no significant moderating effect on the relationship between transformational leadership and conflict resolution among the Pentecostal church leaders in Abuja, Nigeria

Assumptions of Study

This study made various assumptions. Firstly, the study assumed that the research assistants and the respondents would cooperate with the researcher in the data collection exercise to enable a smooth and timely completion of the research project. Secondly, it was assumed that the study would be completed within the planned time, although the COVID-19 Pandemic lockdown caused some delay at some point. Thirdly, the study assumed that respondents, without hesitation or bias, would freely respond to the questions posed to them, providing sincere, lived experience and expressions of their knowledge. Fourthly, the study assumed that it would create new knowledge on transformational leadership, national culture, and conflict resolution, thereby contributing to the existing body of knowledge both in theory and in practice. Fifthly, it was assumed that the study would be carried out devoid of interruptions such as pandemics, terrorism, sickness, and financial

constraints, among others. Sixth, the study assumed that the leadership of Nigerian Pentecostal churches in Abuja would accept and implement the findings of this study for the purpose of reducing and resolving conflict in their churches. Finally, the study assumed that the researcher would be given permission to collect data in the selected Pentecostal churches in Abuja.

Justification of the Study

Justification of the study in research refers to the rationale or reason for conducting the study (Lakens, 2022). There are several factors that made this study worth conducting. Firstly, and as Mukhtar et al. (2020) explains, transformational leadership is a concept that has gained acceptability as researchers have attempted to isolate it from other leadership concepts by grounding it in theory and seeking support in empirical research. Thus, transformational leadership is a relatively new construct and especially in church contexts as well as in relation to conflict resolution (Hunt, 2023). This study, therefore, endeavored to explore the influence of transformational leadership on the resolution of conflicts. The perennial conflicts and their damaging effects among the church leaders of Nigerian Pentecostal churches in Abuja are taking their toll on the worth of their message to the world.

Secondly, most previous studies exploring the link between transformational leadership and conflict resolution have primarily focused on secular organizations, highlighting the need for research within a religious context. This study, therefore, sought to address this contextual gap by examining conflict resolution skills among church leaders of Nigerian Pentecostal churches in Abuja. For instance, Chandolia and Anastasiou (2020) investigated conflict resolution strategies in Greek high school units, while Njeri and Ngufi (2021) conducted their research in Kiambu County,

Kenya. Similarly, Ani et al. (2021) focused on conflict resolution within Nigerian government hospitals.

Thirdly, this study was necessary due to the observed methodological gaps that had been discovered in previous research studies. According to Njeri and Ngufi, (2021), a methodological gap is concerned with the research design used in a research study, the respondents chosen for the study, and the method used to select them. A study by Alnajjar & Hashish (2022) explored the relationship between leadership and conflict management styles among nursing students in Saudi Arabia. The study employed a quantitative approach, and targeted nursing students, while the current study was mixed methods in nature and targeted church leaders in Nigerian Pentecostal churches in Abuja.

Finally, the practical justification for this study also lay in the fact that poor conflict resolution among the Pentecostal church leaders in Abuja, Nigeria, could reverse the gain in the educational, political, and socio-economic space in Nigeria (Gold, 2023). Such a reverse becomes imminent if nothing is done urgently. For instance, a study that was done by Adama, et al (2023) on the church and conflict resolution in Nigeria, the results pointed out that lives and property had been lost through conflicts. They further indicated other negative effects of conflicts to include retardation of social-political, and economic progress of Nigeria leading to high poverty levels.

Significance of the Study

This study is of critical importance to several stakeholders such as churches, government, researchers, and donors. To the church, the study could provide insight into the causes of bitter leadership conflicts that often exist in church organizations and provide solutions to transformational leaders on how to solve them. For the

government, the study may provide a broad overview of the impacts of conflict on the delivery and implementation of governmental policies and especially in non-profit organizations. The research contributes to the body of knowledge as well as form a foundation for further research on transformational leadership and conflict resolution in the African context. And finally, donor agencies would understand how to integrate conflict resolution into their systems and procedures, as well as how to be sensitive and promote conflict resolution among their implementing partners.

Scope of Study

According to Akanle et al. (2020), researchers must determine the scope (what is important, its extent, and what is to be left out due to internal and external factors) of their investigations early in the research cycle. This therefore means that no single research study can solve all the problems in a given area. In addition, they contend that since the purpose of social research is to make research more manageable, practical, optimal, and SMART (Simple, Measurable, Achievable, Researchable, and Time bound), the scope of the study makes research seamless, focused and makes research financing and accounting simple and accountable. Theoretically, although there exist various leadership theories, the current research study narrowed down to transformational leadership because it is not practicable to study all the leadership theories and produce reliable results.

Conceptually, this study was limited to the four components of transformational leadership (idealized influence, inspirational motivation, intellectual stimulation, and individual consideration) and its effect on conflict resolution among the Pentecostal church leaders in Abuja, Nigeria. Regarding conflict resolution, this study limited itself to five conflict management styles of avoiding, accommodating, competing, compromising, and collaborating (Martin, 2020) which gave a broad

perspective not commonly used in Christian contexts, as in the current study.

Concerning the national culture's moderating variables, this study was limited to power distance, individualism vs. collectivism, uncertainty avoidance, masculinity vs. femininity (Lee & Ande, 2023). These aspects are believed to influence how transformational leadership is applied in organizations in their efforts to achieve conflict resolution, although there are likely to be other factors that were not considered in this study. Factors such as the internal environment of church leaders of Nigerian Pentecostal churches in Abuja in Nigeria were left out of this study because it would have made the study too broad to manage within a reasonable time frame.

This study was limited to church leaders of 10 Pentecostal churches in Abuja, Nigeria who possess valuable information regarding the phenomenon being studied. Studying all the church leaders of different cadres in all the Pentecostal churches in Nigeria would not have been practicable for the purpose of yielding reliable results. To include all the church leaders from all the Nigerian Pentecostal churches would have defeated the procedures of research regarding sampling (Onwuka, 2021).

In terms of methodology, the study was limited to correlational research design and pragmatism research philosophy in which both quantitative and qualitative data was collected from the respondents using structured and semi-structured questionnaires. Correlational research design was chosen for this study because of its suitability for situations where a research study involves the testing of hypotheses besides the determination of the relationship between variables (Ghanad, 2023) while pragmatism philosophy was selected due to the mixed method nature of the study. The population sample was determined using purposeful sampling technique so that only respondents with the information required for the study were included. Data was analyzed using SPSS version 20 for descriptive, correlation, and regression analysis

and qualitative data analyzed using NVIVO software version 14 for the themes (Vasudev & Kadam, 2024).

Limitations and Delimitations of the Study

Limitations of the study are issues and challenges that researchers face during the study that may influence or impact the results and interpretations of results (Akanle et al., 2020). This implies that regardless of the level of preparedness, there will still be one limitation or another that could be either unforeseen or inevitable. There were several limitations that this study faced. Firstly, this study faced the limitation of accessing and interviewing the church leaders of the ten Nigerian Pentecostal churches due to their busy schedules. This challenge was mitigated by making early appointments and meeting with them outside of their busy office hours, such as on weekends and holidays. Secondly, the study faced the limitation of taking a long-distance journey within Nigeria in the process of data collection. This limitation was mitigated by use of a private car for convenience and budgeting money for fuel and maintenance. Also, some of the respondents took too long to answer the questions that were presented to them. In this case, follow-up were made with such respondents through research assistants, email, or a call on their mobile phones. Fourthly, since this study was primarily to be self-reporting, some respondents responded in their own subjective manner for whatever reason. Pre-testing the data collection tool was helpful in addressing this limitation in order to ensure that all respondents understood its content. Finally, time was another limitation for this study because the researcher was doing the research while at the same time serving as a full-time pastor in a church organization. The challenge of time was overcome through proper activity scheduling and time management.

Chapter Summary

This chapter has presented the problem of conflict resolution from the global, regional, and local perspectives. The chapter then briefly introduced the variables alongside their measurable elements and the context of the study before presenting the statement of the problem, followed by the study's objectives and hypotheses. Additionally, the chapter has explained the assumptions of the study, the justifications of the study, and the significance of the study. Towards the end, the chapter presents a description of the scope of the study, the limitations and delimitation of the study before ending with a chapter summary. The next chapter focuses on the literature review and theoretical framework. The following chapter presented the literature review.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter provides a comprehensive review of the related literature to gain insight into the existing body of knowledge done by other scholars on the subject under investigation. As Paul and Criado (2020) point out, literature review offers a thorough assessment of the literature on a subject, theory, or methodology, and synthesizes earlier research to increase the body of knowledge. Literature review is also done to establish research gaps that need to be filled by a particular research study. This chapter starts by a presentation of the conceptual literature review guided by the variables of the study and thereafter, a presentation of comprehensive empirical literature review guided by the study's objectives. Also presented in this chapter is the theoretical framework, the conceptual framework, and a chapter summary.

Conceptual Literature Review

This section on conceptual literature review presents literature on transformational leadership, national culture, and conflict resolution and their measurable elements.

Transformational Leadership

Transformational leadership style is regarded as a process in which leaders and followers provide encouragement and support for one another to reach higher levels of accomplishment (Jaroliya & Gyanchandani, 2022). In response to the inquiry whether there is a need for a new form of leadership with which to tackle the problems of the twenty-first century, Asbari (2020) asserts that there is no such necessity. This is because transformational leadership provides the solutions that organizations need to address their 21st century difficulties as well as a model that not

only has a radar that serves to understand what is happening throughout the organization, but it also has a moral compass to direct the organization in the right direction. Transformational leadership also guides ethical choices and responsibilities with a genuine transition toward human leadership, one in which respect and trust are pervasive across the organization.

From the beginning of the study of transformational leadership, scholars have generated varying definitions to the extent that there is still no commonly accepted definition of the leadership style. According to Lee (2023), transformational leadership is a process of interaction between leadership and their followers. Such dynamic interaction between leadership and their followers will breed an atmosphere needed for overall organizational performance. Where such interaction does not exist, the relationship might become toxic and counterproductive, and mutual stimulation and elevation that convert followers into leadership and convert leadership into moral agents will be a mirage (Zawawi & Sabila, 2022). Furthermore, these authors reiterate that transformational leadership evokes strong emotions and cause affinity among the followers with their leaders. They further explain that a transformational leader seeks to transform followers through their inspiration and personalities and that such relationship allows for a mutual stimulation and elevation that converts followers into leadership and may convert leadership into moral agents. That is, a leaders-follower exchange that raises one another to higher levels of motivation and morality. In can therefore be concluded that transformational leadership relies on relationship that exists between the leadership and the followers for the benefit of an organization.

On their part, Ladkin and Patrick (2022) shifted the emphasis away from the leadership toward the followers when they argue that it is no longer so much about the leader's personal characteristics and style as it is about his capacity to impact the

feelings, attitudes, and dedication of his followers. This makes the followers' role so critical in the leadership process. For instance, if a follower admires a leader who can arouse a sense of loyalty and respect by inspiring a shared vision, the follower is likely to exceed their original expectations to organizational goals. And when this happens, there will be an increase in productivity and a decrease in conflicts, because the followers are changed by such a motivational and transformational leader. In their observations, Khan et al. (2022), Sutanto et al. (2021), and Thompson et al. (2021) explained the four dimensions of transformational leadership as idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration which were used to measure transformational leadership in this study. This current study intended to establish the relationship between the elements of transformational leadership and conflict resolution when moderated by national culture among Pentecostal church leaders in Abuja, Nigeria.

Idealized Influence

Idealized influence majorly refers to the extent to which a leader demonstrates commendable behaviour and holds firm convictions in the process of leading in diverse contexts (Nasir et al. 2022). It also enables a leader to take positions that make followers identify with a distinct set of values to serve as a role model for the followers. To elucidate further, Le and Le (2021) state that idealized influence is about the capability of transformational leaders in providing a vision and insight of mission, inculcating the pride, and obtaining esteem, and trust from employees.

Zawawi and Sabila (2022) refer to idealized behaviour as the charismatic and emotional dimension of leadership. The leaders motivate the followers by being a strong role model, setting standards, formulating a vision, and challenging them to perform beyond their self-interest to achieve organizational goals (Kim et al., 2020).

In other words, idealized behaviour is about the extent to which a leader demonstrates commendable behaviour and holds firm convictions. According to Le and Le (2021), idealized behaviour portends a crucial aspect of transformational leadership because it concentrates on the leader's capacity to inspire and earn the trust and respect of followers through their own actions and behaviour. Beyond demonstrating idealized behaviour, Ahmad & Rochimah (2021) add that transformational leaders should serve as a role model who demonstrates high ethical standards, integrity, and a strong sense of purpose. This is inculcating pride and obtaining esteem and trust from employees. This leadership element was essential for developing a sense of loyalty among the Pentecostal church leaders in Abuja, Nigeria.

Inspirational Motivation

On inspirational motivation, Newman (2022) explains it as the degree to which the leaders articulate a vision that is appealing and inspires the followers with optimism about future goals and offers meaning for the current tasks in hand. It is the degree to which leaders articulate a vision that is appealing to inspire the followers with optimism about future goals and offered meaning for the current tasks at hand (Ameen et al., 2021; Khan et al., 2022; Zawawi & Sabila, 2022). The inspirational motivation so described will instil in the followers a sense of confidence, strong drive, and purpose in their commitment to the vision of the organization.

As stated by Zawawi and Sabila (2022) and Khan et al. (2022), transformational leaders purposefully communicate the group's expectations by presenting a vision for the future, encouraging a sense of community, and inspiring them to participate in the organization's goals. Here, leaders with inspirational motivation creates a strong team membership towards achieving desired goals as well as motivating followers to achieve higher levels of performance by putting the

organization or cause ahead of their own self-interest (Lai, 2020). Inspirational motivation becomes useful in motivating followers to deal with new obstacles and work demands by interpreting challenges as opportunities (Maina et al. 2021). As a result, the followers may become more resilient and tenacious in times of difficulty, which may benefit organizational outcomes. The above call by Zawawi and Sabila, (2022) and Khan et al. (2022) and others amplified the need to carry out this study among the Pentecostal church leaders in Abuja, Nigeria

Intellectual Stimulation

According to Karimi et al. (2023), intellectual stimulation points to the extent to which a leader challenges presumptions, stimulates and encourages creativity in the followers by providing a framework for followers to see how they are connected to the leader and the organization and the task at hand. In other words, intellectual stimulation expresses the capability of transformational leaders to encourage rationality and thorough problem solving, and to stimulate the intelligence of followers (Ouma et al. 2023). For Cahyono et al. (2020), intellectual stimulation points to the extent to which the leader challenges presumptions, stimulated and encouraged creativity in the followers by providing a framework for followers to see how they are connected to the leaders, the organization, each other, and the task at hand.

From the perspective of Zawawi and Sabila (2022), intellectual stimulation craves and challenges the follower to question assumptions; thereby, encouraging creativity, critical and innovative thinking. In other words, intellectual stimulation expresses the capability of transformational leadership to encourage rationality and thorough problem solving, and to stimulate the intelligence of followers (Sun et al. 2021). Thus, the leaders encourage teams' ingenuity, creativity, and innovative

thinking through challenging the status quo that could yield new discoveries. It implies that intellectual stimulation is the degree to which transformational leadership question presumptions, take calculated risks, and elicit feedback from followers Ching (2022). This style of leadership stimulates followers to attempt to solve old conflicts with new methods, allowing originality and creativity (Sun et al. 2021).

Individualized Consideration

In regard to individualized consideration, Muthusi et al. (2024) explains it as how well the leaders meet the requirements of each individual follower, serves as a mentor, as well as respects and values the person's contribution to the team. This increases each team member's need for self-actualization and self-worth which in turn motivates followers to work hard and achieve more. Top et al. (2020) further elucidate that individual consideration is about the transformational leader's interest in meeting employees' needs, coaching, advising and treating each employee individually. Individualized consideration is the element of transformational leadership that emphasizes the leader's ability to comprehend and address the unique requirements, aspirations, and development of each follower (Khan et al., 2022). Additionally, and according to Uchechukwu (2023), this method relates the followers' present needs to the organization's objectives and offers constant feedback to the followers.

As Puni et al. (2020) wrote, the term "individualized consideration" refers to leadership functioning as coaches or mentors and paying close attention to each individual follower's desire for success and progress. Additionally, Kirichu et al. (2024) further explains that individualised leadership who foster a welcoming environment and pay close attention to the needs of their followers demonstrate individualized consideration. That is, the leaders can meet the desires of each follower

for personal development, education, and recognition (Puni et al. 2020). This is a display of the degree to which a leader caters to the needs of individual followers and the way he becomes a mentor, coach, or guide to the followers (Dalkie & Botha, 2024). Such a leader will listen to the worries and requirements of each follower, have empathy for the circumstances and concerns of everyone, and increase followers' job satisfaction, organizational commitment, and performance (Kirichu et al. 2024). In the context of Nigerian Pentecostal congregations, a lack of individualized consideration has its own consequences.

Individualized attention highlights the accomplishment, evolution, assistance, and development of each follower (Muhammad Sharif, 2024). These leadership also function as mentors and coaches for their followers, encouraging them to pursue new learning opportunities and appreciate diversity. In addition, Farahnak et al. (2020) opine that individualized consideration demonstrates the leadership qualities that contribute to the satisfaction of subordinates through guiding, encouraging, and attending to the subordinates' specific requirements.

National Culture

While debating on the place of national culture in a leadership setting, Gokmen et al. (2021) describes culture as the collective programming of the mind that separates members of one group or category of people from others. In other words, culture is the operating system of humans that differentiates mankind in society. The differences in cultures and societies cause people to exhibit different behaviors in response to happenings. And even though culture is unquestionably one of the most essential parts of individuality, the understanding of it and the level of implications it has for the management of conflict have not fully advanced (Dai & Chen, 2022). Disagreement, arguments, clashes of interests, and emotions are evidence of

opposition, differentiation of ideas, opinions, feelings, beliefs, and culture. All of these exist because of social interaction, which is the bane of conflict. Nigerian Pentecostal churches in Abuja involve social human beings and, as such, are not free from conflict.

Thus, culture is an inseparable aspect of conflicts, although it does not necessarily imply their cause; rather, culture and conflict are intertwined because culture comprises the knowledge and practices that people use to live their lives (Yasmeen, 2022). In pursuit of clarity on the importance of culture and in his seminal study examining cultural variations across modern nations, Hofstede et al (2005) recognized four characteristics of cultural values that were used to measure culture in this study (Adamovic, 2023). These cultural elements are power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity. Similarly, Zhang and Srite (2021) confirmed the influence of national cultural values and trust on the acceptance of online sharing hospitality platforms by users in the United States of America and China via a survey methodology research study. The study supported the four Hofstede-established national cultural dimensions.

Power Distance

Power distance refers to the degree to which the less powerful members of organizations and institutions (such as the family) accept and expect that power is allocated unequally (Oruh & Dibia, 2022). The power distance reveals the extent to which members of a group or society accept the established order of power and authority within the society. This hierarchical level projects inequality, which implies that the church leaders support a society's level of inequality. The exercise of power and inequality can easily breed conflicts in groups and societies. In their study, Zhang and Srite (2021) argues further that the connection between subordinates and

superiors is a good example of power distance which shows a prevalent response to the challenge of inequality in a culture. People in societies with a low power distance view one another as equals and are opposed to unequal access to power (Nkando, 2021). On the other hand, societies that place a high value on long power distances accept inequality among people and view hierarchy as a natural phenomenon. Thus, the acknowledgement that power is not dispersed in an equitable manner portends conflict in society.

Dai et al (2022) describes power distance as "the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally" (p. 45). Power distance accepts a hierarchical order that grants a leader both space and place without justification. Regardless of variances over the dimension and assumptions of power distance as a cultural dimension, "all theorists have generally agreed on the definition of power distance as a cultural value reflecting the extent to which individuals accept differences in behaviour among those with different power and that this will vary across cultures (Adamovic, 2022). This is an expression of the degree to which the weak in a society agree that power is not shared equally.

The component of power distance in the national culture is about the subordinate's perception of the superior's decision-making style, whether autocratic or democratic (Thilakshana & Koralagama, 2023). It is about whether employee' colleagues are reluctant to argue with their superiors or subordinates who do not like a boss who takes decisions through consultation but instead prefer a leader who decides autocratically (Oruh & Dibia, 2022). So, power distance is the degree to which the less powerful members of organizations tolerate and expect unequal power distribution. Inequality implies that both leadership and followers support the amount

of inequality in a society (Wang & Fränti, 2022). Gulzar et al. (2021) refer to this as the power imbalance in supervisor and subordinate relationships.

Though people in societies exhibiting a high degree of power distance concede to a hierarchical structure that crafts a place for everyone, those in a low power distance community would struggle to equalize the power distribution and its justification (Bagg, 2024). In a low-power distance organization, employees are expected to relate to each other as contemporaries, which engenders cooperation and high-quality relationships among co-workers (Budhiraja & Modi, 2021). A low power distance will facilitate cooperation in managing conflicts among managers and subordinates.

Uncertainty Avoidance

Zhang and Srite (2021) state that in the context of a specific culture, uncertainty avoidance refers to the degree of danger that individuals within that culture are exposed to in relation to uncertain or unchangeable circumstances. Representatives from cultures that place a high value on minimizing exposure to risk anticipate being provided with unambiguous guidelines for proper behaviour and specific directions for carrying out tasks (Kunz & Heitz, 2021). Most of the time, the uncertainty-avoidance culture makes an individual unwilling to take any risk (Shan, 2024). Also, instability is tolerated in societies where the amount of anxiety associated with avoiding uncertainty is very low. When confronted with unanticipated challenges, the representatives of uncertainty culture exhibit creative improvisation, initiative, and ingenuity (Zhang and Srite (2021). In addition, the culture shows a relatively high propensity for conflict and easily engages in dangerous behaviours (Ionaşcu et al. 2023). In other words, such individuals will demonstrate a significant need for explicit regulations, provisions, and norms of behaviour that have been

established, which makes them resistant to accepting even the most insignificant of alterations. Loued-Khenissi et al. (2022) corroborate each other in their argument that risk avoidance and uncertainty avoidance are not the same thing and that uncertainty avoidance reveals the extent to which a society teaches its citizens to feel either at ease or uneasy in unpredictable situations. Unpredictable situations are the unanticipated and the unexpected, which are different from the norm (Loued-Khenissi et al., 2022). Cultures that shun uncertainty work to reduce the possibility of such events happening by applying rigid moral standards, passing laws and regulations, disapproving of unconventional perspectives, and holding fast to the idea that there is only one truth, and that is what they have.

Uncertainty avoidance discusses the fact of whether the employee has become tense or apprehensive while at work, and how the employee feels about disobeying the rules of the company, particularly when the person believes that they are acting in the organization's best interest when they do so (Young, et al. 2021). Also, uncertainty avoidance includes the determination of how much longer an employee believes he will continue to work for the company in question (Wang, et al, 2021; Watts et al., 2020). This shows that there are cultures where people are more at ease taking chances and making choices that could have unforeseeable repercussions, while in others, such behaviour is socially unacceptable.

Furthermore, Watts et al. (2020) argue that a great deal of uncertainty avoidance societies are characterized by several features including the use of formality in interactions with other people, a reliance on formalized policies and procedures, an orderly disposition, and the meticulous maintenance of records. As a result, these societies are resistant to change. On the other hand, low-uncertainty-avoidance civilizations exhibit features such as using informality in their interactions,

not being orderly and keeping fewer records, and displaying a moderate resistance to change (Arrafi, 2024). These societies have been found to be more likely to adopt new ideas.

According to Otiwa et al. (2022), Nigerian cultures score low in uncertainty avoidance which means that they prefer no rules and unstructured circumstances, and employees tend not to remain longer with their current employer. An unstructured environment could be likened to a chaotic period in the nation of Israel, as noted in Judges 21:25 (New King James Version (NKJV, 2018), "In those days there was no king in Israel; everyone did what was right in his own eyes." Although Otiwa et al., (2022) argue that the score on uncertainty avoidance reflects the degree to which members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions to avoid them, Nigeria receives a score of 55 on this dimension, which does not indicate a clear preference. The implication is the continuous schism and breakaway in churches and denominations.

Individualism/Collectivism

Individualism, on the one hand, and its antithesis, the degree to which members of a community are integrated into groups, are what are meant by collectivism, which is a societal, not an individual, trait (Rautakivi et al. 2022). On the individualism side, there are societies where there are weaker bonds between people and where everyone is expected to take care of themselves and their immediate families (Basu, 2022). On the collectivism side, there are societies where people are raised in strong, cohesive in-groups, frequently extended families with grandparents, uncles, and aunts who continue to look out for them in return for steadfast devotion and who oppose other in-groups (Chen & Unal, 2023).

Since culture reveals how people comprehend and engage with others, Basu, (2022) present individualism as valuing personal independence. According to Kazim and Rafique (2021), people within an individualist culture view themselves as distinct from others and define themselves based on their individual characteristics. To the exclusion of outside factors, an individualist's sense of self is primarily based on their own traits. Individualists also tend to convey precisely and unequivocally what they intend. Collectivism, in contrast, places a high value on interpersonal interdependence, as Beller and Wagner (2020) noted. That is, in collectivist cultures, individuals are more likely to perceive their interconnectedness with others. They describe themselves in terms of their relationships with others and perceive their qualities to be more context-dependently unstable. A collectivist's sense of self is more influenced by who they are with or their membership in a group than by who they are individually. In collectivist cultures, maintaining social harmony, getting along with others, and achieving social expectations are of greater importance. Asian and African civilizations; for example, tend to be more collectivist (Liu, 2021). Thus, collectivism interacts indirectly. And to avoid disagreement or embarrassment, collectivists may express the opposite of what they truly intend: the tendency that causes conflict and makes resolving conflict difficult among the church leaders of Nigerian Pentecostal churches.

Femininity/Masculinity.

Bjornsdottir et al. (2025) reason that masculine cultures are distinguished by their "hard" instrumental values, whereas female cultures are distinguished by their "soft" interpersonal values and that the societies that are classified as feminine are those in which the social roles of both sexes penetrate and can coexist. Karczewska and Kukowska (2021) observed that men are frequently portrayed in popular culture

of masculinity as being aggressive and emotionally distant, with a hard and muscular physique that exemplifies these characteristics. In the scholarship of Sunderland (2022), masculinity is portrayed and its antithesis. Femininity is the division of values between the sexes, which is a basic problem for all societies (Leung et al. 2021). The implication of the above, therefore, is that women's values vary among civilizations less than men's values do, and that men's values vary widely across nations, ranging from extremely forceful and competitive, which is most unlike women's values, to modest and compassionate, which is most comparable to women's values. So, masculinity and femininity refer to the maleness and femaleness of an individual, respectively (Karczewska & Kukowska, 2021).

The nation of Nigeria is characterized by cultural diversity, with nearly 527 languages, 1150 dialects, and ethnic groups (Anikpe et al. 2023). As such, the culture of Nigeria is diverse, and the concept of national culture varies between ethnicities. Nigeria is categorized as a high-power distance nation with higher levels of inequality. Such culture tends to value tradition, community, and strict social rules above where a person fits in society (Otiwa et al., 2021).

Tukunbo (2022) opine that masculinity represents a society in which social gender roles are clearly differentiated: men are expected to be assertive, strong, and focused on material success, while women are expected to be more modest, tender, and concerned with the quality of life. They argue further that a masculine culture is one that emphasizes the distinctive expectancies for men and women, whereas a feminine culture considers gender responsibilities as fluid. According to Laihonon and Huhtamaki (2020), the fluidity creates expectations for both men and women to cultivate and concentrate on society and their quality of life.

Femininity refers to the standard configuration of gender roles that prevails in society (Anikpe et al. 2023). Earlier research reveals that not only do men and women in the same jobs emphasize different aspects of their jobs, but also that countries differ along this same line; the aspects of jobs that are often associated with male and female workers (İlkkaracan & Memiş, 2021). The study also reports that the disparity between the values of men and women is significantly larger in nations that are "masculine," whereas the gap is almost eliminated in countries that are "feminine." They argue further that a high score (masculine) implies that society will be driven by competition, achievement, and success, where success is defined as the winner or best in the field; a value system that begins in school and continues throughout the life of the organization. In the Nigerian Pentecostal circle, it seems that every church competes. Biswas et al. (2021) recorded that the score of 60 in this category indicates that Nigeria is a masculine society. In masculine nations, people "live to work," managers are supposed to be decisive and assertive, equity, competitiveness, and performance are emphasized, and problems are settled by battling to the finish. In contrast, femininity represents a society in which social gender roles overlap, which allows both men and women to be modest, tender, and concerned with the quality of life.

Table 1: Summary of the Four Cultural Dimensions

Cultural dimension	Impact at the Workplace
Individualism/Collectivism	Same value standards apply to all: Universalism. Other people seen as potential resources. Task prevails over relationship. Calculative model of employer-employee relationship Value standards differ for in-group and out- groups: particularism. Other people seen as members of their group. Relationship prevails over task. Moral model of employer-employee relationship

Power Distance (high & low)	Hierarchy reflects on existential inequality of roles. Subordinates expect to be told what to do. Ideal boss is a benevolent autocrat (good father) Hierarchy means an inequality of roles, established for convenience. Subordinates expect to be consulted. Ideal boss is a resourceful democrat
Uncertainty Avoidance (high & low)	Dislike rules, written or unwritten. Less formalisation and standardisation Readiness to accept changes. Emotional need for rules, written or unwritten. More formalisation and standardisation Reluctance to accept change
Masculinity/Femininity	Assertiveness appreciated. Oversell yourself. Stress on careers. Decisiveness
	Assertiveness ridiculed. Undersell yourself. Stress on life quality. Intuition

(Source, Hofstede (1980))

Conflict Resolution

Conflict is a phenomenon that is common and inevitable, though in varying degrees, in every social interaction (Folger et al., 2021). Previous research studies in global, continental, and local contexts confirmed that many organizations are facing challenges due to conflicts within and without them (Folger et al., 2021; Marchetti & Tocci, 2020). On a global scale, for example, the early history of Christianity in the New Testament (NT) church was marked with murmuring, conflict, leadership differences, and fragmentation (New King James Version [NKJV], Acts 6). Later, there was a protest against the Roman Catholic Church by those being referred to as Protestant churches (Kliueva, 2023) and from the Protestants, the Pentecostal group emerged. The fragmentation came due to conflicting doctrines and relationships

between the leadership and the followers (Adomako-Mensah, 2022). As the church is riddled with conflicts of many kinds, so is the environment in which it operates in. A study by Gotz and Ekman (2024) reveals that the recent and ongoing conflict over Crimea and Eastern Ukraine which has escalated into a full-scale war between Russia and Ukraine exemplifies the significance of contentious issues in the world. Both Kiev and Moscow recognize the tangible and intangible value of the contested land and maritime spaces. Similarly, in a study conducted in the United Kingdom, disclosed the characteristics of inter-group conflict in an urban congregation (Vigurs et al. 2021).

The African continent, in addition to facing difficulties associated with wars in a global setting, is also familiar with the difficulties associated with disputes within organizations. Despite this, Zartman (2022) contends that traditional societies in Africa and elsewhere are rumored to possess secrets to conflict management that were developed hundreds of years before the disturbance caused by colonization. And that, even in areas where modernization has taken place, the traditional practices of Africa are still being used to keep the core of the society in peace. Regardless of the reasoning by Zartman (2022), the unpleasant truth is that African societies are riddled with conflicts. Awobamise et al. (2020) found conflicting roles in a study that investigated the role that the media play in conflict management. More specifically, the study focused on identifying the approach adopted by the media when reporting electoral conflicts during recent 2022 Kenya's presidential elections. In all those years, electoral conflicts were reported by the media. Awobamise et al. (2020) found a correlation between the strategy that the media took to reporting conflicts and the decrease in the number of violent incidents that occurred. In essence, conflict is a common denominator in every social stratum.

The scenario of conflicts and conflict management is the same in the church as it would be in the local environment. During their discussion on the topic of conflict in church leadership, Carter (2020) came to the same conclusion that the absence of conflict is not necessarily a measure of the vitality of the evangelical and Pentecostal church congregations; rather, it is how the leadership handles the situation that determines whether the congregations are healthy. From the discussions of Carter (2020), it can therefore be concluded that churches are not exempted from the conflicts that are affecting other organizations and therefore the need to resolve them before they reveal the conflicts' negative effects.

Nigeria is not exempted from the wars that have broken out in other countries across Africa. Looking back and evaluating the present situation, Awobamise et al. (2020) state that the country has been through its own devastating civil war, suffered through poor and oppressive governance at the hands of successive military regimes for most of its post-independence history, and is currently fighting Boko Haram; a terrorist group in the northern part of the country. The church organization, being an integral part of the Nigerian country, is never immune to conflicts. The Pentecostal churches in Abuja, like other human organizations, are immersed in conflict because church leaders have their own unique history, disposition, education, and set of expectations, and as a result, their behaviours and responses to situations vary (Smith, 2021).

The nature of conflict and church management can no longer be left to common sense. Lack of knowledge of conflict resolution strategies by church leaders of Nigerian Pentecostal churches is worrying, yet the number of conflicts seems to be escalating in Abuja (Dadang, 2022). Therefore, it is the responsibility of every Pentecostal church to reconsider the empowerment of their church leaders in conflict

resolution strategies. Benke (2023) suggests Thomas-Kilmann Conflict Response Theory as a framework for church leaders of Nigerian Pentecostal churches to understand the dynamics of conflict and move towards healthy resolution to it with their congregations. They are avoiding, accommodating, competing, collaborating, and finally compromising strategies.

Akanji et al. (2021) argue that the pressure to reach an agreement, differences in power, the complexity of the organization's task, the interconnectedness of the units, culture, and leadership styles all impact on how conflict is resolved. Conflict is a clash of views, values, opinions, actions, or interests between individuals, groups, or nations (Hicks, 2021; Irsyad, 2022). The intention of such differences and opposing ideas, therefore, will be to sow disunity among individuals, groups, or nations, which results to conflicts. Even though they can frequently be avoided, conflicts are not always harmful. When effectively handled, they benefit both individuals and organizations (Rahim, 2023). The elements of transformational leadership and conflict resolution strategies are essential to curtail conflict and its negative effects among the Pentecostal church leaders in Abuja, Nigeria. Accordingly, working in a church organization will involve conflict resolution. For this study, conflict resolution was measured using avoidance, accommodating, competing, collaborating, and compromising (Irsyad, 2022).

Avoiding

In conflict management, avoiding is pushing off, walking away or ignoring so as not to rock the boat according to Young (2020). It gives a false feeling of safety because the problem still exists. The conflict might explode if left unattended to. Dauda and Abubakar (2022) refer to avoiding style as a transitory solution to a problem, because the conflict may continue to fester and worsen, resulting in an

increase in conflict. The author considers avoidance as cowardice's response to a conflicting situation. This behaviour may seem like a defence device to avoid making mistakes, temporarily. It could also be used as a method to delay negotiation for an appropriate time (Harmon-Darrow, 2024). However, to momentarily de-escalate a very tense situation that is not an emergency, this approach may be effective. With the avoidance approach, productivity will be low because nobody would arise to deal with problems when they arise (Dauda & Abubakar, 2022). A person with the avoidance style of conflict resolution will always submit to other persons wishes just to resolve conflict, even when their needs are not met. Then, more problems will ensue thereafter.

In one of the past conflicts, Kuwait and Saudi Arabia adopted both avoidance and compromise approaches to managing their 2009-2019 conflict. Al-Saif (2021) observes that the absence of conflict along the Kuwaiti Saudi border is because the two countries have developed a flexible framework to address border concerns. This allowed for both a strict physical border and a fluid economic border connection, which has been reflected in signed agreements about distributing oil profits evenly in a zone once known as the Neutral Zone and now known as the Divided Zone. When a new border dispute erupted in 2009 over the shared management of natural resources and divergent interpretations of the line in the Divided Zone, the spirit of compromise that had permeated the agreements of 1965 and 2000 proved crucial. Despite its difficulties, this adaptable technique served as a reminder to the two states that they had a unique and effective method for resolving their differences.

Accommodating

The accommodating approach to conflict resolution involves adjusting to the other party's requests, often yielding one's own needs to ensure the other party's

concerns are met. According to Politi and Elgoibar (2022), this approach becomes particularly viable when the opposing side holds the power to effect change, making it reasonable to shift one's stance. Viewed through a social network lens, the accommodating style emphasizes prioritizing others' needs over one's own, fostering an environment where everyone has a voice and contributes to finding a resolution (Hossain, 2024). However, this approach can create an imbalance—one side may emerge satisfied while the other feels defeated. This unresolved dissatisfaction can breed resentment, potentially becoming a source of tension for those managing the conflict. While the surface issue may seem resolved, there is a risk that not all parties will genuinely accept the outcome.

Competing

The term "competing style" refers to a situation in which the parties to a negotiation come to the table with the intention of winning and of seeing the other side fail (Obi & Obineli, 2015). They make a forceful entrance to assert their position and get their way. This conflict resolution approach is a hard one because the parties involved have no consideration for collaborating in order to arrive at an acceptable solution or compromising to increase the pie. They come strongly to assert their position and have their ways (Obi et al., 2021). When the competing style is used, the leader emphasizes his perspective while ignoring competing viewpoints. With little cooperation and a strong emphasis on assertiveness, the objective is victory, yet it might escalate the conflicts.

Collaborating

Achieving the best outcome in conflict resolution involves a process rooted in active listening, respectful dialogue, and an open mind. This approach ensures that all

parties feel heard and fosters collaboration toward an acceptable solution. According to Sandua (2023), the goal is for everyone to agree that the chosen resolution is the most suitable given the circumstances. Fisher et al. (2024) further emphasize that this method acknowledges the legitimacy of each party's needs and encourages mutual support in reaching a shared agreement. By working together to address their differences, the parties not only resolve their conflict but also create opportunities for a solution that benefits everyone—in essence, expanding the "pie" so all can share in the outcome.

Unlike the compromising style, the goal of the cooperating conflict style is to resolve disagreements in a way that promotes cooperation (To et al. 2021). It entails having an open dialogue about crucial topics with all parties concerned and ensuring that they all have a chance to speak (Fisher et al. 2024). For example, if two church leaders are arguing about who will undertake a specific commission and neither wants to give in an inch, the collaboration approach will find a happy medium in which both parties feel satisfied, which is the only solution.

Compromising

This style reveals how disputes are settled through a middle-ground meeting that enables both parties to reduce their demands. It is a style that attempts to balance all the conflict's interests by engaging with all parties to compromise a little bit. This process can take longer and requires more people skills than other conflict resolution methods (To et al. 2021). It implies that the strategy works best when the parties complement one another, and a compromise is impossible. Meeting in the middle of a conflict here enables both parties to lower their demands. It is a style that works to balance all the needs of the conflict by appealing to everyone to shift their ground a bit to allow a compromise (Fisher et al., 2024). The compromising style of conflict

resolution suggests that the approach functions best when the parties complement one another, and an agreement cannot be achieved (Adham, 2023). The process of consensus is essential to the compromise's operation. For instance, when the manufacturer of a product says they need one month to complete and deliver it, but the party that require the product needs it in two weeks. The two parties later agree on a deadline of three weeks, which indicates that they both shifted grounds. However, the style will pose a big challenge in situations of uncompleted projects and a situation where no one gets the desired result as had been promised by the other party (To et al. 2021).

Nigerian Pentecostal Churches in Abuja

The Pentecostal churches in Nigeria in Abuja are part of the body recognized by the national government. The body that coordinates all the Christian religious organizations is referred to as the Christian Association of Nigeria (CAN) (Ogunbadejo & Ojo 2024). This body emerged as the administrative umbrella for the diverse group of Christian churches in Nigeria. According to Ogunkolati (2023), until the creation of CAN in 1976, there was no form of fellowship or cooperation between the Catholic Church and Protestant churches between 1850 and 1975. The Christian Association of Nigeria (CAN) has five federating units made up of the Catholic Secretariat of Nigeria (CSN), the Christian Council of Nigeria (CCN), the Christian Pentecostal Fellowship of Nigeria/Pentecostal Fellowship of Nigeria (CPFN/PFN), the Organization of African Instituted Churches (OAIC), Tarayya Ekklesiyoyi Kristia Nijeria (TEKAN) and Evangelical Church Winning (ECWA). Every church denomination in Nigeria must be a member of any and only one of these blocs to become a member of the umbrella body, CAN (Fadiji, 2021). This arrangement ought to engender unity among the Christian organizations in Nigeria, but unfortunately,

conflict continues to erupt, especially among the leadership of the Pentecostal churches.

The Pentecostal Fellowship of Nigeria (PFN) consists of all the Pentecostal church organizations in Nigeria. According to Vaughan (2025), PFN was established in 1985 after the "Greater Lagos for Christ" crusade. This fellowship was inaugurated on the 14th day of November 1986 in Lagos by eleven different church denominations which include the Assemblies of God Church, Foursquare Gospel Church, Redeemed Christian Church of God, and Gospel Faith Mission. Others are The Church of God International, Deeper Christian Life Ministry, and five others ((Adebayo, 2023). According to Adebayo (2023, the Pentecostal Fellowship of Nigeria was established to help the Pentecostal believers maintain the unity of the spirit in the bond of peace among themselves as well as with the other members of the Body of Christ. Going by their name, they share a common Pentecostal belief. Unlike the CNN, which united from a missionary foundation along regional lines, the PFN formed out of a desire for a common body to unite all churches with Pentecostal leanings and a forum for fellowship. The Pentecostal churches are a big church movement in Nigeria. According to Kew and Kwaja (2022), though Christianity came into Nigeria in the nineteenth century, its expansion has been shaped by the growth.

Pentecostal influences can be seen in the worship services of practically every denomination. In fact, the Anglican and Baptist denominations have seen their Pentecostal influences become more prominent in recent years, as observed by Carter (2020). The impact is real for all denominational persuasions and especially in Africa and Nigeria. The Pentecostal churches have made their way into every sphere of Nigerian society. This expansion of religious practice has not taken place in a vacuum free of friction and contention. The research from global, regional, and local contexts

that was evaluated points to the fact that conflict management style is, in fact, a serious difficulty for many organizations, and as a result, there was a need to establish the same among the Pentecostal church leaders in Abuja, Nigeria. This study studied transformational leadership as the independent variable, conflict resolution as the dependent variable, and national culture as the moderating variable.

Empirical Literature Review

Idealized influence and Conflict Resolution

Influence is a crucial factor and an important managerial instrument in motivating and managing people effectively. Influence can play a positive or negative role. Raman et al. (2020) carried out a conceptual research study in Malaysia to determine the mediating effect of idealized influence on the relationship between emotional intelligence and intention to perform. The study by Raman et al. (2020) was conceptual in nature and used emotional intelligence as its independent variable, idealized influence as the moderating variable, and intention to perform as the dependent variable. Further, the study was done in higher educational institutions and was anchored on the Transformational Leadership Theory. The results of this study showed that leadership with idealized influence behaviours in an organization might impact employees increased trust in the leaders and higher overall performance. The study by Raman et al. (2020) differed from the current study in that it was in conceptual in nature while the current study employed an empirical approach. In terms of variables, the study by Raman et al. (2020) used idealized influence as its moderating variable and intent to perform as its dependent variable while the current study used national culture as the moderating variable and conflict resolution as the dependent variable. Regarding context, the study by Raman et al. (2020) was done in an educational setting while the current study was done in a church setting. The study

by Raman et al. (2020) is similar to the current study since they are all anchored on the Transformational Leadership Theory.

Rajabi et al. (2023) investigated the cross-cultural variation in the perceived effects of transformational leadership behaviours on followers' organizational identification, while focusing on idealized influence and individualized consideration leadership behaviors on followers' organizational identification in two culturally distinct nations of Russia and Finland. The study used the Self-Concept-Based Theory of Leadership. The findings showed that in Russia, both acts of idealized influence and individualized consideration increased followers' identification, whereas only idealized influence worked in Finland. The study also determined how role ambiguity mediates the association between the two actions and the identification of followers in the two countries. In Russia, role ambiguity entirely mediates the relationship between individualized consideration and followers' identification, whereas in Finland, it only partially mediates this relationship. The study by Rajabi et al. (2023) only used idealized influence, and individualized consideration was done in Russia and Finland, while the current study used all the four elements of transformational leadership and was done in Nigeria. Rajabi et al. (2023) used the Self-Concept Theory, while the current study used the Transformational Leadership Theory.

In their quantitative study of teachers and staff at schools in East Java, Indonesia, Siswanto and Yuliana (2022) found that trust and team cohesion were important aspects of idealized influences in transformational leadership. They used partial least squares (PLS) to analyze the data. The study discovered that transformational leaders can respond to their followers' needs and aspirations. The study by Siswanto and Yuliana (2022) used trust and team cohesion as the mediating variables while transformational leadership and job satisfaction were used as

independent and dependent variables respectively. The current study used national culture as the moderating variable and transformational leadership and conflict resolution as the dependent variable. In terms of respondents, the study by Siswanto and Yuliana (2022) sampled teachers, while the current study sampled senior pastors, women leaders, and youth leaders.

In another study that sought to investigate the influence of idealized influence on employee engagement in 10 parastatal bodies within the energy sector in Kenya, Change (2024) found that employee engagement has a statistically significant relationship with charisma, ethical leadership, and teamwork. The study by Change (2024) was done in the energy sector in Kenya and used idealized influence and employee engagement as independent and dependent variables respectively, while the current study was conducted in a Christian context in Nigeria and used idealized influence as the dependent variable in objective one and conflict resolution as the dependent variable. Additionally, the study by Change, et al (2024) used positivism research philosophy, while the current study used pragmatism research philosophy. In regard to similarities, the two studies used correlational research design.

Riak (2022) carried out a study with the aim of establishing the role of leadership in promoting security and stability in South Sudan specifically focusing on Juba. The study was a case study, while the respondents from senior leaders were sampled using stratified sampling technique. The findings of the study showed that absence of effective leadership had created most of the security problems in the country. The study by Riak (2022) was conducted in South Sudan and targeted senior leaders in government who were sampled using stratified sampling method, while the current study was conducted in Abuja in Nigeria and targeted senior pastors, women leaders, and youth leaders who were sampled using purposeful sampling technique.

Regarding the study variables, the study by Riak (2022) used leadership styles and security and stability as the independent, moderating, and independent variables while the current study used idealized influence, national culture, and conflict resolution as the independent, moderating, and dependent variables respectively.

El-sayed et al. (2024) carried out a research study to ascertain the role of leadership styles on conflict management strategies by the head nurses at Mansoura university hospital in Egypt. The study used descriptive research design and targeted head nurses from whom data was collected using Multi-factor Leadership Questionnaire (MLQ) and Rahim Organizational Conflict Inventory. The results of the study showed existence of a statistically significant correlation between integrating, obliging, and compromising conflict management strategies in the institution where the study was carried out. The study by El-sayed et al. (2024) was done in a medical institution of higher learning, targeted head nurses and made use of descriptive research design, while the current study was conducted in a church context, targeted senior pastors, women leaders, and youth leaders, and employed a correlational research design. Additionally, the study by El-sayed et al. (2024) used leadership styles and conflict management strategies as the independent and dependent variables, while the current study used idealized influence and conflict resolution.

Ibe and Chukwu (2023) did a study on the influence that transformational leadership style has on principals' conflict management in secondary schools in Enugu State in Nigeria. In this study, the researchers used descriptive research design and targeted 302 secondary school principals in Enugu State in Nigeria who were selected using simple random sampling technique. Data for the study was collected using self-structured questionnaire. The results of this study showed transformational

leadership style influenced principals' conflict management in the area where the study was done. The study by Ibe and Chukwu (2023) differs from the current study in that it was done in a school context, used descriptive research design, and sampled respondents using simple random sampling technique, while the current study was done in a church context, use dcorrelational research design, and sampled respondents using purposeful sampling method. The study by Ibe and Chukwu (2023) had conflict management as the dependent variable while the current study used conflict resolution.

Popoola and Fagbola (2023) conducted a quantitative study to examine the impact of leadership behavior on conflict among library staff. Grounded in the positivist research philosophy, the study collected data through questionnaires from 926 university employees. The findings revealed that while leadership behaviors influenced employee engagement, these effects diminished significantly—almost to zero—when moderated by conflict. Comparing this with Popoola and Fagbola (2023) study, the latter used leadership behavior as the independent variable, work-life balance as the moderating variable, and employee engagement as the dependent variable. In contrast, the current study focused on transformational leadership as the independent variable, national culture as the moderating variable, and conflict resolution as the dependent variable. While Popoola and Fagbola (2023) adopted a quantitative approach rooted in positivism, the current study employed a mixed-methods design, guided by pragmatism. Furthermore, the current study targeted church leaders as respondents.

Oyewale (2024) conducted a study on faith-based organizations and conflict resolution during the Nigerian election process, using an in-depth interview approach. The findings highlighted the crucial role of faith-based organizations in conflict

resolution, emphasizing the need for effective strategies to enhance their operations. However, the study presents several gaps that justified the current research. Unlike Oyewale's (2024) qualitative approach, the current study adopted an empirical method. Additionally, while Oyewale focused broadly on faith-based organizations across Nigeria, the present study specifically examined Pentecostal churches in Abuja, providing a more targeted exploration of conflict resolution within this context.

Inspirational Motivation and Conflict Resolution

McCully (2021) had a study on the effect of conflict resolution in preserving church unity in America. The study examined various documents in the process of carrying out the research. The study's findings indicated that, although conflicts are part of everyday life, many leaders are ill-equipped in conflict resolution skills. The study by McCully (2021) differed from the current in that it was done in America, was desk-top research approach, and was done in a general church setting compared to the current study that was done in Nigeria, was empirical in nature and was specifically done in Pentecostal Churches in Abuja, Nigeria. In regard to variables, the study by McCully (2021) used conflict resolution as an independent variable and church unity as the dependent variable, while the current study used inspirational motivation as the independent variable and conflict resolution as the dependent variable.

Research has empirically demonstrated that inspirational motivation positively impacts organizations. For instance, Saluy et al. (2020) conducted a correlational study examining the effect of inspirational motivation on employee job performance, with organizational culture as a moderating variable. The study adopted an explanatory survey design, targeting 72 participants from an Indonesian university. Using analysis of variance to test the hypothesis, the findings revealed that

inspirational motivation significantly predicted employee job performance. However, the study by Saluy et al. (2020) differs from the current study in several ways. While their research was set in the Indonesian university context and grounded in the positivist research philosophy, the current study was conducted in a church setting in Nigeria, adopting a pragmatist research philosophy.

In a study to establish the influence of perceived leadership styles on employee' commitment while mediated by conflict management in pharmaceutical companies in Kurdistan, Hussein, et al (2022) used quantitative research approach and sampled 110 employees using purposive sampling technique. The results of the study indicated that leadership styles had significant influence on employee commitment in the institutions where the study was done. The study by Hussein, et al (2022) was similar to the current study in that both of them selected respondents using purposive sampling method. However, the study by Hussein, et al (2022) differs from current study in that it was quantitative in nature, was done in a medical context, and had employees as the respondents, while the current study used a mixed-method approach, was done in a church context, and sampled church leaders as its respondents. In relation to the variables, the study had leadership styles as its independent variable, conflict management as the mediating variable, while employee engagement was the dependent variable. The current study; however, used inspirational motivation as the independent variable with conflict resolution as its dependent variable.

Ibrahim and Maidin (2020) conducted a research study on mediation and inter-religious discourse mainly focusing on the prospects and challenges in resolving inter-religious skirmishes in Malaysia. While using textual research, the study gathered and analysed the meaning of concepts, historical backgrounds, and the structure of mediation. The study found mediation as a new concept in Malaysia with the

government having a key role in its institutionalization. The study by Ibrahim and Maidin (2020) presents several gaps in that it was based on textual analysis, was done in Malaysia, and used mediation as its independent variables and inter-religious discourse as the dependent variable, while the current study took an empirical approach, was done in Nigeria, and had inspirational motivation as the independent variable and conflict resolution as the dependent variable.

Kariuki (2021) did a systematic literature review study with the aim of ascertaining the influence of idealized influence and inspirational motivation in a microfinance context in Kenya. Using a desktop and critical analysis, the study reviewed 56 journal articles that focused on the variables of the study. The study established existence of gaps on how idealized influence and inspirational motivation were theorized and conceptualized in the contexts in which they had been used. The study by Kariuki (2021) was done in microfinance institutions in Kenya, used a desktop review approach, and did not have conflict resolution as one of its variables as opposed to the current study that was done in a Christian setting in Nigeria, was empirical in approach, and had conflict resolution as its dependent variable.

Prasojo et al (2021) conducted research in Sierra Leone on the role of United Nations in conflict resolution process between 1991 and 2002. The research was based on the author's experience as a military observer at Unamsil with both the literature review and research findings indicating that, indeed the United Nations and Unamsil played a critical role in the management of conflicts in Sierra Leone. The study by Prasojo et al. (2021) differs from the current study in that it was done in Sierra Leone, used the researcher's experience and employed a desktop research approach, while the current study was done in a church context in Nigeria and was empirical in approach. Regarding the study variables, the study by Prasojo et al.

(2021) had the role of United Nations as its independent variable and conflict resolution process as the dependent variables while the current study used inspirational motivation as the independent variable and conflict resolution as the dependent variable.

Ibrahim et al. (2024) explored whether transformational leadership predicts follower performance beyond the effects of transactional leadership in Nigeria. The study employed a questionnaire survey to collect data from 120 managers of top-tier banks. The findings revealed significant positive relationships between charisma, inspirational motivation, intellectual stimulation, individualized consideration, management by exception, and organizational performance. In contrast, the present study focused on the impact of inspirational motivation on conflict resolution among church leaders in Nigerian Pentecostal churches in Abuja. Unlike Ibrahim et al. (2024), which examined follower performance as the dependent variable within the banking sector—gathering data from owners and managers—the current study used conflict resolution as the dependent variable, drawing data specifically from church leaders. This distinction highlights the difference in both context and focus, offering fresh insights into leadership dynamics within faith-based organizations.

Saleh (2020) carried out a research study to establish the influence of interfaith mediation centre in the management of conflict in Bauchi State in Nigeria between 1960 and 2015. The study was qualitative in nature, was guided by the Peace Building Theory, used descriptive research design, while data was collected from respondents who were selected using purposive sampling technique using semi-structured interviews and focus group discussions. The findings of the study showed that the Interfaith Mediation Centre promoted voters' sensitization as well as media involvement towards managing electoral violence. The study by Saleh (2020) is

similar to the current study in that both studies were done in Nigeria and used purposive technique in sampling the respondents from whom data was collected. Some of the differences between the two studies are that the study by Saleh (2020) was qualitative in nature, was anchored on the Peace Building Theory, used descriptive research design, and data was collected using semi-structured interviews and focus group discussions compared to the current study that employed a mixed-method research approach, was anchored on Transformational Leadership Theory, used correlational research research design, and collected data using both closed-ended and open-ended questionnaires.

John-Eke and Akintokunbo (2020) conducted a systematic literature with the aim of establishing the effect of conflict management as a tool for increasing organizational effectiveness in Nigeria. Data was collected from related journals, textbooks, and other online publications with the findings indicating conflicts are not always bad but can have some positive outcomes in an organizational setting if managed well. The study by John-Eke and Akintokunbo (2020) differs from the current study in that it used a desk-top review approach, collected secondary data from existing literature, and the context of the study was unclear, while the current study took the empirical approach, collected both primary and secondary data and was done in the Pentecostal Churches in Abuja, Nigeria.

Intellectual Stimulation and Conflict Resolution

Heller and Notgrass (2021) carried out a study on the moderating effects of leader's level of intellectual stimulation and contingent reward behaviors on the relationship between intragroup conflicts and individual extra effort in the United States of America. In the study, data was collected from 172 participants from a United States government agency and college program accreditation audit teams from

whom data was collected using survey questionnaires. The study by Heller and Notgrass (2021) is similar to the current study in that they both had intellectual stimulation as the independent variable and use questionnaires for data collection, while they differ in that the study by Heller and Notgrass (2021) was done in a secular context in the United States, and did not have conflict resolution as the dependent variable as opposed to the current study that was done in a church context in Nigeria and used conflict resolution as its dependent variable. Further, it is not clear how the study by Heller and Notgrass (2021) sampled its respondents and the research design that was used as opposed to the current study that sampled respondents using purposeful sampling and employed correlational research design.

Chandolia and Anastasiou (2020) conducted a research study to determine how leadership and conflict management style are associated with the effectiveness of school conflict management in the Region of Epirus, NW Greece. The sample population for the study were 128 teachers who were selected using random sampling method. The outcome of the study showed that both leadership as well as conflict management styles influence the effectiveness of conflict management. Although the study by Chandolia and Anastasiou (2020) had conflict resolution as one of its variables, it used leadership style as the independent variable, was done in Greece in a school context and targeted teachers, used random sampling technique to select respondents compared to the current study that used intellectual stimulation as the independent variable, was done in Nigeria in a church setting targeting church leaders who were selected using purposeful sampling technique.

Dahlan et al. (2021) carried out a study to establish the moderating effect of co-occurrence task and relationship conflict as mediators of diversity and group effectiveness in three private universities in the Middle East. The study surveyed 354

faculty in 56 work groups from whom data was collected using questionnaires. Hierarchical regression analysis was used to test the suitability of the model and its corresponding hypotheses. The findings of the study indicated that transformational leadership moderated diversity's direct effect on co-occurrence of task and relationship conflict. The study by Dahlan et al. (2021) was carried out in a university setting in the Middle East and targeted faculty as respondents as opposed to the current study that was done in Nigeria and targeted church leaders as the respondents. Both studies are similar in that they used questionnaires as one of the data collection methods.

Kinara et al. (2023) conducted a study on the influence of intellectual stimulation and conflict resolution on project implementation, focusing on the performance of county governments. The study adopted an ex post facto research design and collected data using the Multi-Factor Leadership Questionnaire. Additionally, a descriptive research design was employed, with data gathered from 289 respondents through simple random sampling. The study's findings revealed that conflict resolution did not mediate the relationship between intellectual stimulation and the implementation of county government tasks. While Kinara et al. (2023) and the current study both used a mixed-method approach and examined intellectual stimulation and conflict resolution, they differ in several key aspects. Kinara et al. (2023) focused on the county government context, used a descriptive research design, and employed simple random sampling. In contrast, the current study was conducted in Pentecostal churches in Abuja, Nigeria, utilized a correlational research design, and selected respondents through purposive sampling. These differences highlight the contextual and methodological distinctions between the two studies.

Furaha, et al (2023) carried out research on the contribution that intellectual stimulation had on teachers' job satisfaction in public secondary schools in Kagera Region in Tanzania. In the study, Transformational Leadership was used as the main theory, while convergent research design which is aligned to a mixed-method study was selected. The target population for the study was headteachers, assistant headteachers, and teachers who were sampled using both stratified and purposeful sampling techniques. The results of the study indicated that although headteachers had knowledge of intellectual stimulation and applied it while executing their duties, its contribution to job satisfaction was average. The study by Furaha, et al (2023) is similar to the current study in that it used intellectual stimulation as its independent variable, used a mixed-method research approach, and sampled respondents using purposeful technique. On the contrary, the study by Furaha, et al (2023) used convergent research design, targeted teachers as its respondents, and was done in an educational setting in Kagera Region in Tanzania, while the current study used correlational research design and targeted church leaders as its respondents besides being done in a church context in Abuja, Nigeria.

In a study on leader's intellectual stimulation training and church leadership performance, focusing on the Pan Africa Christian University Transformational Church Leadership diploma program in selected churches in Kenya, Demesi, et al (2022) used surveys and interviews to collect data. The results reported existence of a strong and positive association between intellectual stimulation and church leaders' performance. The study by Demesi, et al (2022) is similar to the current study in that it was mixed method in nature, used intellectual stimulation as its independent variable, was done in a church context, and collected data from church leaders as was the case in the current study. The study differs with the current study in that it was

done in Kenya and had church leaders' performance as its dependent variable while the current study was done in Abuja, Nigeria and had conflict resolution as its dependent variable.

Ukata and Silas-Dikibo (2020), while adopting a descriptive research design conducted a qualitative research study on conflict management and conflict management skills needed in educational tertiary institutions in Nigeria. Data was collected from scholars as well as from the researcher's personal experience with the results showing that conflicts were both destructive and constructive and that they could not be avoided irrespective of their nature and therefore, the need for leaders to have the necessary knowledge for handling conflicts. The study by Ukata and Silas-Dikibo (2020) differs from the current study in that it was conducted in an educational context, was qualitative in nature, and used descriptive research design, while the current study used both qualitative and quantitative approaches, was done in a church setting, and used correlational research design.

Madubuegwu et al. (2022) used descriptive survey research design to conduct a study in Nigeria aimed at gaining insight on conflicts and conflict management in Nigeria Custom Service. Data was collected using questionnaires from 430 respondents who were selected using random stratified sampling technique. The study outcome pointed to the fact that conflict management strategies were not effective in the organization where the study was done. The study by Madubuegwu et al. (2022) presented some research gaps in that it was done in the Nigerian Custom Service sector, did not have intellectual stimulation as the independent variable, used random stratified sampling technique, while the current study was done in the Pentecostal Churches in Abuja, Nigeria, had intellectual stimulation as its independent variable, and used purposeful sampling technique to select its respondents.

Agbo (2020), while using descriptive survey research design carried out a quantitative study to determine the effects of conflict management on organizational performance of Broadcasting Corporation of Abia State in Nigeria. The survey study design sampled 85 respondents using random sampling technique from whom data was collected using questionnaire and analyzed using SPSS software version 20. The outcome of the study indicated that conflict management had a positive and significant association with organizational performance. The study by Agbo (2020) presents some research gaps because the study was quantitative in nature, was done in a media setting, had organizational performance as its dependent variable, sampled respondents using random sampling method, and collected data using closed-ended questionnaires. The current study employed a mixed-method research approach, was done in a church context, had conflict resolution as its dependent variable, sampled respondents using purposeful technique, and collected data using both closed and open-ended questionnaires.

Individualized Consideration and Conflict Resolution

Diab et al. (2022) conducted a qualitative study to investigate the accommodation of local wisdom in conflict resolution in Indonesia's urban society. In the study, primary and secondary data was collected from key informant interviews and existing documents. The study discovered cultural accommodation as one of the effective ways of solving conflicts that occurs in the community. Regarding differences, the study by Diab et al (2022) was qualitative in nature, was done in an urban setting in Indonesia, and had local wisdom as its independent variable, while the current study used a combination of both qualitative and quantitative methods, was done in a Christian context in Nigeria, and had individualized consideration as its

independent variable. Further, the study by Diab et al (2022) did not indicate the method that was used to sample respondents besides the population of the study.

Nungky, et al (2020) sought to determine the direct and indirect effect of both transformational and transactional leadership on SMEs' performance in Indonesia. The target population was seven regencies/cities in East Java Province, with 165 SMEs on superior indigenous food and beverage. Data was collected using questionnaires and later analyzed using path analysis. They found out that transformational leadership is more important for improving SMEs' performance in Indonesia than transactional leadership. Also, in more practical terms, transformational leadership leans towards charisma, intellectual stimulation, and individual consideration. The study by Nungky, et al (2020) differs from the current study in that it used both transformational and transactional leadership styles and organizational performance as independent, moderating, and dependent variables respectively, while the current study used individualized consideration and conflict management as independent variable and dependent variables. Again, the study by Nungky, et al (2020) was done in SMEs context in Indonesia, while the current study was done in a church setting in Nigeria.

Rokhim et al. (2020) conducted a study using descriptive research design on palm oil social conflict resolution and mediation in Jambi, Indonesia. Secondary data was collected from existing literature such as mass media, published articles, field observation, and interviews. The target population was community leaders, village leaders, and government figures. The outcome of the study indicated that mediation is the best way of solving conflicts. The study by Rokhim et al. (2020) is similar to the current study in that it had conflict resolution as its dependent variable. The study however different from the current study in that it was done in a business context in

Indonesia, was qualitative in nature, used descriptive research design, and targeted community leaders and respondents compared to the current study which was done in a church setting in Nigeria, took qualitative and quantitative approaches, made use of correlation research design, and targeted church leaders as respondents.

Hilton et al. (2021) while using a cross-sectional research design, carried out a qualitative study aimed at examining the mediating effect of job satisfaction on the relationship between the dimensions of transformational leadership on the performance of commercial banks in Ghana. The outcome of the study indicated individualized consideration to be the dominant transformational leadership dimension commonly practiced by supervisors and managers in the selected banks in Ghana. Further, the four dimensions of transformational leadership had a positive organizational performance when mediated by job satisfaction. The study by Hilton et al. (2021) raised several research gaps and differences from the current study in that it was qualitative in nature, used cross-sectional research design, was done in a financial institutional setting, did not have individualized consideration and conflict management as the independent and dependent variables as opposed to the current study that employed both qualitative and quantitative research approaches, used correlational research design, was done in a church context, and had individualized consideration and conflict management as both independent and dependent variables.

Andre and Morina (2020) did a qualitative research study to determine the origins of school conflicts in public schools in the Angolan context. The study used semi-structured group interviews to collect data from 167 selected individuals who included teachers, students, and family members. Data was analyzed for content analysis using Maxqda 12 software. The keys contributors of conflicts in the schools were lack of compliance by teachers to professional standards and education code of

conduct, undisciplined behavior of the students, poor quality of family life, and lack of parental supervision and guidance. The study by Andre and Morina (2020) was qualitative in approach, data was collected using interviews, the target population were teachers, students, and family members, while data was analyzed using Maxqda 12 software. The current study used both the qualitative and quantitative approaches, data was collected using closed and open-ended questionnaires, the target population was church leaders, while data was analyzed using SPSS version 20 and NVIVO version 14 software.

Omariba (2022) did an empirical quantitative study on workplace conflict management and employee performance in law courts in Nakuru County in Kenya. The target population were employees of law courts in Nakuru County from whom data was collected using closed ended questionnaires. The results of the study indicated existence of a moderate negative relationship between both interpersonal conflict and intragroup conflict on employee performance in law courts in Nakuru County in Kenya. The study by Omariba (2022) was quantitative in nature and was done in a legal setting, the target population were all employees of the law courts in Nakuru County, and data was collected using closed ended questionnaires. The current study used both qualitative and quantitative approaches, targeted church leaders, while data was collected using closed and open-ended questionnaires.

Awojobi's (2021) study was on leadership conflict as an impetus for church growth in Nigeria and used the historical method. The findings of the study indicated that although conflicts have a negative connotation, they have been used by God for the growth of the church in Nigeria as well as in the expansion of the first church during the time of the Apostles. Further, the study found out that the *Aladura* and the Pentecostal churches were rapidly spreading due to conflicts. The study by Awojobi

(2021) had church growth as its dependent variable, used historical research approach, and targeted the general church, while the current study had conflict resolution as the dependent variable, used correlational research design, and targeted church leaders in Pentecostal churches in Abuja, Nigeria.

Kalejaiye (2022) conducted a quantitative research study focusing on conflict resolution strategies as a solution to internal conflict among mega churches' workers in Nigeria. The study focused on the Redeemed Christian Church from whom data was collected using questionnaires and later analyzed for descriptive statistics. The results showed that conflict resolution has the potential to improve conflicts in the mega churches in Nigeria by improving interpersonal relationship among church workers. The study by Kalejaiye (2022) is similar to the current study in that it was done in a church context in Nigeria. On the contrary, the study is different in that it was quantitative in nature, focused on the Redeemed Christian Church, had internal conflicts as its dependent variables, and analyzed data for descriptive statistics only as opposed to the current study that was qualitative and quantitative in approach, focused on the Pentecostal Churches in Nigeria, had conflict resolution as its dependent variable, and analyzed data for descriptive, correlation, and regression analysis.

While using descriptive research design, Saleh and Alhaji (2020) did a study to determine the influence of religious leaders in the management of ethno-religious conflict in Tafawa Bealewa Bauchi State in Nigeria between 1999 and 2012. The study employed a qualitative research approach in which data was collected using semi-structured interviews. The respondents were selected using purposeful sampling technique while data was analyzed using content analysis. The study's findings indicated dialogue as the best way for managing conflicts between Christians and Muslims. The study by Saleh and Alhaji (2020) is similar to the current study in that it

used purposeful sampling to select its respondents and that it was done in a church context as was the case in the current study. Some of the research gaps between the two studies are that the study by Saleh and Alhaji (2020) was qualitative in nature, employed descriptive research design, and collected data using semi-structured interviews, while the current study used both qualitative and quantitative approaches, used correlational research design, and data was collected using closed and open-ended questionnaires.

Transformational Leadership, National Culture, and Conflict Resolution

Cahyono et al. (2020) carried out a research study aimed at measuring the effect of transformational leadership dimensions (i.e., idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration) on organizational commitment of lecturers at a private higher education institution in Indonesia. Utilizing simple random sampling method and processing data using SEM method with SmartPLS 3.0 software, the study revealed that the dimensions of transformational leadership: idealized effect, intellectual stimulation and individualized consideration have a positive and significant effect on job satisfaction, except inspirational motivation. The study further discovered that the dimensions of transformational leadership: idealized effect (IE), inspirational motivation (IM) and individualized consideration (IC) have no significant effect on organizational commitment (OC), except the dimension of intellectual stimulation (IS). The present study was not conducted in an educational institution, but among the church leaders of the Pentecostal extraction in Abuja, Nigeria. Further, the current study used purposeful sampling method in selecting the respondents instead of simple random sampling. Further, the study did not use three variables as was the case in this study.

Davidaviciene and Al-Majzoub (2022) conducted a study in Lithuania with the aim of determining the effect of cultural intelligence, conflict, and transformational leadership on decision-making processes in virtual teams. In this study, survey method was used, while data was collected using google forms from organizations that were in information technology business that are working virtually. Data was analyzed using equation modelling with the findings showing culture intelligence, transformational leadership, and conflict to have a positive effect on virtual decision-making processes. The study by Davidaviciene and Al-Majzoub (2022) differs from the current study in that it was done in Lithuania which is in the Middle East and in an information technology context, had transformational leadership as one of its variables, used the survey method, data was collected using goggle forms, while data was analyzed using equation modelling. The current study was done in Nigeria and in a church context, had a combination of transformational leadership, national culture, and conflict resolution as its variables, it used correlational research design, data was collected using closed and open-ended questionnaires and analyzed using both SPSS 20 and NVIVO software.

Porturak et al. (2020) carried out a qualitative research study on the effectiveness of transformational leadership among different cultures in the Middle East. Data was collected from existing published materials. The results of the study showed that leaders who effectively use the four dimensions of transformational leadership are more easily accepted in the community as effective and therefore, are able to lift the morale of employees and consequently, the organizational performance. The study by Porturak et al. (2020) raised several research gaps in that it was qualitative in nature, was done in the Middle East, and used transformational leadership and different cultures as its variables. The current study filled these gaps by

doing a mixed method study that used both qualitative as well as quantitative approaches, was done in Nigeria, used transformational leadership as the independent variable, national culture as the moderating variable, and conflict resolution as the dependent variable.

Sobaih et al. (2022) had a study on the moderating role of organizational commitment on the relationship between both transactional and transformational leadership styles on employee intention to stay at Deluxe Hotels in Egypt. The study collected data from front-line employees using survey questionnaires with the findings showing transformational leadership to have more effect on organizational commitment and employee intention to stay than transactional leadership. The study by Sobaih et al. (2022) presented research gaps in that it was done in a hospitality setting in Egypt, used organizational commitment and intention to stay as both moderating and dependent variables. The current study was done in a church context in Nigeria and used national culture and conflict resolution as moderating and dependent variables.

Nteere (2022) did a mixed method research study aimed at analysing transformational leadership style in the context of social action in the Methodist Church of Kenya, Kaaga Synod in Meru, Kenya. The study was anchored on the Transformational Leadership Theory and descriptive research design. Respondents were selected using random sampling technique from whom data was collected using questionnaires and interview schedules and later analyzed using SPSS software and Microsoft Excel program. The results of the study indicated that transformational leadership had a significant and positive effect on the different aspects on which it was tested in the Kaaga Synod. The study by Nteere (2022) is similar to the current study in that it was done in a church context, was anchored on the Transformational

Leadership Theory, was mixed method in approach, and collected both qualitative and quantitative data. It is different in that it used descriptive research design, did not use national culture and conflict negotiation as some of its variables, used Excel in the analysis of qualitative data, and sampled respondents using random sampling procedure.

While anchoring the study on the Lederach's Conflict Transformation Theory and peace education, Tembo (2021) conducted an empirical qualitative research on interethnic conflict and the role of traditional leaders in the truth and reconciliation programme in North Kivu in the Democratic Republic of Congo in which, data was collected through focus group discussions and interviews. The study discovered that one of the reasons why the peace-building initiatives had failed were because those who led the peace initiatives overlooked the local context of Kivu which emphasized the need to involve traditional leaders in matters of conflict resolution. The study by Tembo (2021) presented research gaps in that it was qualitative in nature and was done in North Kivu, in Democratic Republic of Congo, while the current study used both qualitative and quantitative approaches and was done in a church context in Nigeria.

Onyesoh (2020) conducted a study on the role that transformative leadership of African women played in conflict and post-conflict societies among women peacebuilders in Nigeria. The study was guided by postcolonial narrative that was grounded on experiences of the Nigerian women who had experienced conflicts. The study by Onyesoh (2020) was qualitative in nature, used transformative leadership, was done among women peacebuilders, and was guided by the postcolonial narrative compared to the current study that took a mixed-method approach, used transformational leadership as the independent variable, was done among church

leaders in Pentecostal Churches in Nigeria, guided by pragmatism research philosophy. The study by Onyesoh (2020) did not use a combination of variables as was the case in the current study.

Iweze (2022) did an ethnographic study on the role of religious leaders in fostering inter-faith dialogue amid Boko Haram insurgency in Kano, North Nigeria. Data was collected using semi-structured interviews from religious leaders and adherents, while focus group discussions and oral interviews were conducted with community members and opinion leaders and stakeholders. The conclusions of the study showed that leaders play a critical role in shaping the behavior of their adherents. The study by Iweze (2022) was qualitative in approach, was done in Kano region in Nigeria, and had both church leaders and community members as respondents as opposed to the current study that took a mixed method approach, was done in Abuja in Nigeria, and had church leaders as respondents.

In another study, Ojighoro (2024) carried out a mixed method research study to establish the role of conflict prevention and peacebuilding in national development in Nigeria. The study collected both qualitative and quantitative data and found that that the ongoing conflicts contributed to the slowing down of development in the context where the study was carried out. The study by Ojighoro (2024) presented this study with several research gaps. First, the study did not have a combination of the three variables as was the case in the current study; second, it was done generally in Nigeria and not in a church setting as compared to the current study; third, it combined the three variables of transformational leadership, national culture, and conflict negotiation and fourth, it was done specifically in Pentecostal Churches in Abuja, Nigeria.

Research Gaps

The literature reviewed revealed various knowledge gaps regarding the connections between the variables in this study. According to (Arteaga et al. 2024). observations, the gaps may be categorized into conceptual, contextual, and methodological gaps. Salawu et al. (2023) explain that conceptual gaps are those that relate to how the variables of the study relate to one another. It reveals the mismatch between theory and practice. Further, contextual gaps concern themselves with the area where the study was carried out. On the other hand, and as Dehalwar and Sharma (2023) noted, methodological gaps refer to the sample size, biases, data collection and analysis, data categorization, selection of significant variables, research design, and the method utilized in the study.

It appears that little research has been undertaken to determine the relationship between the three factors of transformational leadership, conflict resolution, and national culture (Mukhtar, et al 2020). A search for research studies that had previously used a combination of the three variables used in this study yielded no results. This study filled the highlighted gap by utilizing a combination of the three variables, hence, adding to the number of studies examining the combined impact of the three variables.

Contextually, the literature reviewed further established a research gap in that most of the studies focusing on either the effects of transformational leadership on performance in organizations or the effects of transformational leadership on organizational performance with other moderating variables were mostly done in secular organizations (Hilton et al., 2021). Specifically, the study by Hussein, et al (2022) was done in manufacturing firms in Kurdistan, while the one by Hilton et al. (2021) was done in commercial banks in Ghana. Generally, a search for previous

studies combining the three variables as in the case of the current study that had been done in a church context yielded no results. The current study was conducted in a Christian context, namely the church leaders of the Nigerian Pentecostal churches in Abuja, thereby filling the gap.

Regarding the methodological gaps associated with the data analysis methods, the literature review carried out established that some of the previous researchers had used different research philosophies and data analysis methods from this study. In one such study, Aldhaferi (2021) used a systematic literature review to examine the relationship between leadership dimensions (transformational, transactional, and laissez-faire) and several outcome variables (employee extra effort, employee satisfaction with the leaders, leadership effectiveness) and organizational commitment. On their part, Katou et al. (2021) used multilevel structural equation modelling. Having established that there existed a methodological gap regarding the philosophy used in the study by Aldhaferi (2021), this study filled the gap by carrying out a mixed method research study anchored on the pragmatism philosophy. The current study used SPSS software version 20 for the analysis of quantitative data, while NVIVO version 14 was used to analyse qualitative data as opposed to multilevel structural equation modelling used by Katou et al. (2021).

Table 2: Summary of Research Gaps

Research ers	Focus of the Study	Methodolo gy	Findings	Research Gaps	How the Current Study Addresse s the Gaps
Agbo (2020)	Effects of conflict management on organizational performance:	Survey design	Conflict managemen t predicted organisation al	The study was conducted in the media setting	The study will be conducted in church setting.

Research ers	Focus of the Study	Methodolo gy	Findings	Research Gaps	How the Current Study Addresse s the Gaps
	A case of Broadcasting Corporation of Abia State		performanc e		
Chandolia & Anastasio u, (2020	To assess the effectiveness of different conflict management styles in in Greece.		The results indicate that leadership and conflict managemen t style can be associated with the effectivenes s of conflict managemen t.	The focus was only on the elements of conflict – Compromis e, avoidance, smoothing and forcing.	The current study did not have Transacti onal leadershi p as a variable
Adamovi c, (2022).	The effects of telework on job stress.	Used cultural value theory for data analyses.	The study showed high power distance had negative beliefs on telework, whereas individualis m had positive effect on telework.	The study was conducted only on teleworkers from over 600 countries.	The current study drew research sample only from Nigeria Pentecost al churches.
Dumbili, (2022).	The impact of social constructions of masculinitie s and femininities	This study used gender performanc e theory and interviews/f ocus group data from 72 young Nigerian men and women	The findings demonstrate how distinct social norms promote socio- structural constraints and power relations that	First, the study relied on the verbal accounts of the participants without observing their lived experiences . Second, collected	The current study used mixed method and use questionn aire

Research ers	Focus of the Study	Methodolo gy	Findings	Research Gaps	How the Current Study Addresse s the Gaps
			suppress women's agency and encourage gender inequality.	data was from one region and city.	
Madubue gwu et al. (2022	Conflicts and conflict management in Nigeria Custom Service: An insight.	Descriptive survey research design	Conflict managemen t did not impact on organisational performanc e	Guided by descriptive survey research design	Guided by correlatio nal study design.
Siswanto & Yuliana (2022)	Relationship between idealized influences and TL in Indonesia.	The study used partial least square (PLS) for analysis.	Discovered that TL are in position to respond to their followers' needs and aspirations	The study is limited to roles of trust and team cohesivenes s as mediating variables to transmit the effect of transformati onal leadership dimensions on job satisfaction.	The current study considere d the impact of TL dimensio n on conflict managem ent.
Ibrahim et al. (2024)	Transformatio nal leadership style and employees' performance in Nigeria deposit money banks. (Masters Thesis, National Open University).	Survey method design	All the dimensions of transformati onal leadership positively impacted on employee performanc e.	The study was conducted in the banking sector, revealing a contextual gap	The present study to be done in the Church.

Research ers	Focus of the Study	Methodolo gy	Findings	Research Gaps	How the Current Study Addresse s the Gaps

Theoretical Framework

Zhao et al. (2023) observes that leadership is a subject that has been extensively researched but remains little comprehended compared to other topics in the social sciences. The author further explains that despite the significant efforts invested, the number of meaningful insights produced has been disappointingly low. Thus, the intricacy of the subject of leadership still gives rise to both compelling and perplexing debates. This complexity gave rise to different leadership theories and models. Varpio et al. (2020) state that a theory is an abstract explanation of the connections between ideas that aid in our understanding of the universe. While Peters (2023) argues that the study of leadership began with the development of the Great Man Theory in the 1840s. Although this study was anchored on the Transformational Leadership Theory, it also used the Full-Range Leadership Model and Leaders-Member Exchange Theory (LMX) that support various research constructs besides being relevant to the study.

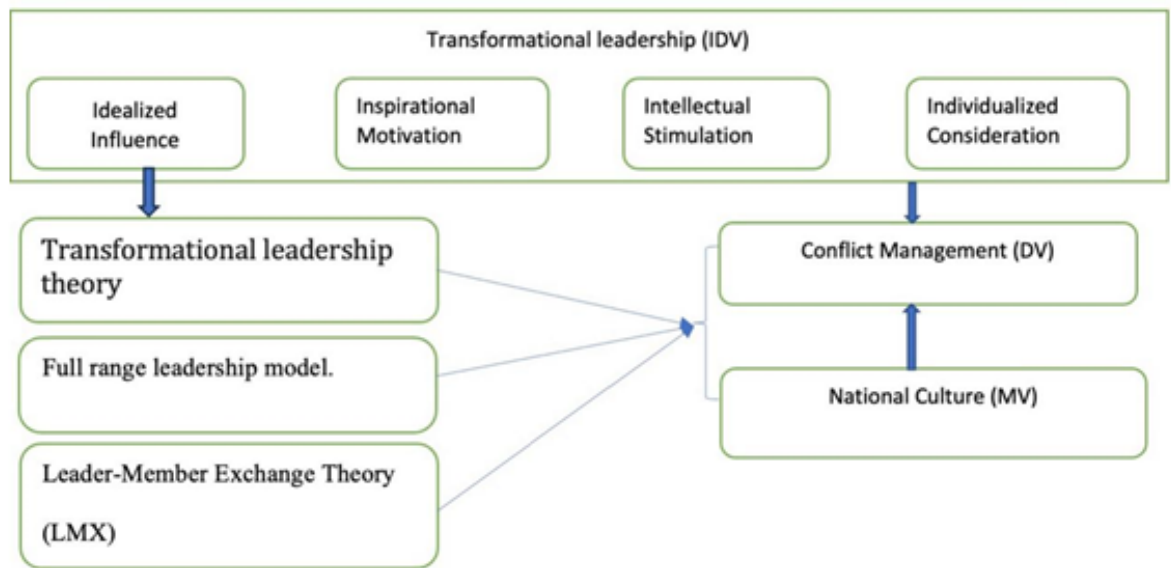


Figure 1: Theoretical Framework

(Source, Reseachar, 2025)

Transformational Leadership Theory

The Transformational Leadership Theory which was introduced by James MacGregor Burns and refined by Bernard M. Bass, focuses on how leadership inspire and motivate their followers to achieve higher levels of performance and personal development (Demczuk, 2023). It highlights the leaders' capacity to create a vision, provide intellectual stimulation, encourage individualized consideration, and serve as a role model. In other words, the theory posits that transformational leadership can instil pride as well as garner respect and trust among their followers. They can create significant organizational change and foster innovation (Chauhan et al. 2021).

This study endeavoured to establish the relationships between the transformational leadership, national culture, and conflict management. National culture influences and can influence transformational leadership (Effendi, et al, 2020). Different cultures may have varying leadership expectations and preferences. In some cultures, charismatic and inspirational leadership characteristics may be highly valued

and consistent with transformational leadership principles. In some societies, cultural norms may favour a more directive or participative leadership style. Moreover, transformational leadership who are sensitive to the cultural values and norms of their followers can adjust their leadership behaviours to resonate more effectively within the cultural context (Effendi, et al, 2020). For instance, church leadership may tailor their motivational messages to correspond with cultural narratives or symbols that are meaningful to their adherents.

National culture can influence how followers react to transformational leadership behaviours. Individualistic societies may place an emphasis on personal development and empowerment. In collectivist cultures, a greater emphasis may be placed on group success and harmony (Yang et al.2024). Transformational leadership who comprehends these cultural nuances can engage and inspire their adherents more effectively. Transformational leadership are well-positioned to influence conflict management positively within their teams or organizations. Their emphasis on communication, collaboration, and delegating authority to adherents can aid in conflict resolution, according to Mukhtar et al. (2020). Transformational leadership have the vision and communication skills to help re-frame conflicts as opportunities for development and positive change. They can facilitate open communication and inventive problem-solving among team members. This can result in conflicts being resolved constructively as opposed to becoming detrimental disputes.

As Khan et al. (2022) explains, transformational leaders can be identified by the idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Transformational leadership's emphasis on individualized consideration makes leadership more likely to comprehend the underlying causes of conflicts and the unique perspectives of each team member

involved (Mukhtar et al. 2020). This knowledge can inform approaches to conflict management that are more tailored to the specific requirements and concerns of individuals. This theory was suitable for this study because it is fundamentally linked to both national culture and conflict resolution. It adapts to cultural contexts and capitalizes on cultural values to inspire and motivate adherents. In addition, the communication skills and emphasis on understanding individual requirements of transformational leadership qualify them to effectively manage conflicts within diverse teams and cultural contexts.

Full-Range Leadership Model

According to Garzón-Lasso et al. (2024), the Full Range Leadership Model entails the whole range of leadership styles from non-leadership to the more transformational styles. Based on the research of Bernard M. Bass and Bruce J. Avolio, this model classifies leadership styles as transformational, transactional, and laissez-faire (Tarrats & Ferràs, 2022). Transformational leadership entails inspiring and motivating followers; transactional leadership entails establishing clear expectations and providing rewards or sanctions, while laissez-faire leadership entails a hands-off approach.

National culture can influence and interact with all these styles. As the transformational style of leadership is characterized by inspiring and motivating followers, it can also resonate differently across cultures, according to Upadhyay (2024). He argues further that transformational leadership may be more widely accepted in cultures that value charisma and inspiration. In addition, cultural differences in communication styles and motivational triggers can impact leadership' ability to implement transformational behaviours effectively.

Richards (2020) states that transactional leadership is characterized by explicit expectations, rewards, and sanctions, and that style may be compatible with cultures that value structure and responsibility. However, the emphasis on transactional leadership may differ in degree. For instance, cultures with high power distance may favour centralized decision-making whereas, cultures with low power distance may prefer participatory leadership. The minimal intervention, laissez-faire leadership style may be more acceptable in cultures that value individual autonomy and independence, according to Oruh and Dibia (2020). Conversely, it can also result in disorientation or a lack of direction, especially in cultures where leadership are expected to provide more guidance.

Cultural norms can influence effective and appropriate leadership styles. Leadership who comprehend and adapt to cultural expectations can increase their efficacy in a variety of contexts. It was found that the Full Range Leadership Model can influence conflict management due to the various leadership styles it incorporates (Itzkovich et al., 2020). The emphasis placed on communication, collaboration, and innovative problem-solving by transformational leadership can contribute to constructive conflict resolution. They can re-frame conflicts as opportunities for development and promote open dialogue, thereby fostering an environment in which conflicts are positively addressed (Itzkovich et al., 2020).

In addition, transactional leadership may manage conflicts by establishing explicit expectations and reward systems (Saleem, et al, 2022). This implies that the style can provide guidance on permissible behaviour and outcomes, thereby, preventing the emergence or escalation of conflicts. However, they may not place as much emphasis on addressing underlying problems. According to Diebig and Bormann (2020), lack of intervention and laissez-faire leadership may result in

conflicts being neglected or unresolved, which could result in frustration and tension among team members. In certain circumstances, however, laissez-faire executives may delegate conflict resolution to team members (Diebig & Bormann, 2020). For effectiveness, leadership must decide on the appropriate leadership style for the nature and context of the conflict. Depending on the cultural and situational factors at play, combining elements from various styles can also be effective. This theory supported transformational leadership due to the fact that leadership is dynamic and can be applied in different contexts including resolving conflicts.

Leader-Member Exchange Theory (LMX)

While many leadership theories emphasize the traits of effective organizational leadership, Leaders-Member Exchange (LMX) Theory, as described by Asif et al. (2023), centres on the relationships between a leader and their individual subordinates. Scholars debate the criticisms of LMX such as its potential to isolate certain subordinates, its lack of consideration for group dynamics and social identity, and its failure to offer precise guidance on how leadership can cultivate strong relationships. Despite these criticisms, LMX is recognized as a significant leadership theory due to its capacity to enhance transformational leadership styles (Atkinson et al., 2021; Gottfredson et al., 2020). An ideal scenario for a leader is to cultivate several high-quality relationships to enhance productivity and achieve organizational objectives. Asif et al. (2023) propose that LMX is a multidimensional construct, where attributes like affect, respect, loyalty, and willingness to contribute to others' aims are utilized to assess theory.

The Leaders-Member Exchange (LMX) Theory supports this current study from the viewpoint of relationship between the leader and the follower. The theory which concentrates on the quality of relationships between leadership and followers,

can have intriguing ties to both national culture and conflict resolution (Sa'adah & Rijanti, 2022). For instance, national culture can impact LMX relationships due to the impact of cultural norms and values on the interaction between leadership and followers. In cultures that value hierarchical relationships and have a high-power distance, LMX relationships may be more formal and top-down. In contrast, cultures with a minimal power distance may foster more egalitarian and transparent LMX relationships.

Furthermore, cultural dimensions of individualism and collectivism can influence the formation of LMX relationships (Yuan et al., 2023). In individualistic societies, leadership may have more one-on-one interactions with each follower. In collectivist cultures, leadership could form intimate bonds with a group of followers, blurring the distinction between in-group and out-group LMX relationships. These relationships can also contribute to conflict resolution. In high-quality LMX relationships (within the group), there is typically greater mutual respect and trust. This can facilitate effective conflict resolution because parties are more likely to comprehend each other's perspectives and work together to find solutions. In contrast, in lower-quality LMX relationships (out-group), where there is limited trust and less communication, misunderstandings and a lack of cooperation may escalate conflicts, according to Brooks (2021). Leadership may prefer to avoid conflicts with members of the out-group, resulting in unresolved issues.

Additionally, according to Brooks (2021), LMX relationships can impact the decision on conflict management approaches. In high-quality LMX relationships, followers may feel at ease discussing conflicts openly with their leadership, resulting in a collaborative approach. In low-quality LMX relationships, followers may be hesitant to approach their leadership, resulting in avoidance or accommodation to

maintain harmony. Consequently, Leaders-Member Exchange (LMX) Theory intersects with both national culture and conflict resolution. National culture can influence the dynamics and expectations of LMX relationships. These relationships can impact how conflicts are managed within an organization or group. Recognizing these connections can shed light on how cultural factors and relationship quality influence strategies for conflict resolution. This theory was suitable in this study due to the fact that leadership is about influencing followers in the way they view and handle conflicts.

Hofstede's Cultural Model

Tektigul et al. (2024) describe national culture as a combination of beliefs, rituals, rules, and customs that characterize the citizens of a particular nation or state. From an organizational perspective, Bhat et al. (2022) define culture as the shared values that unite members of an organization, guiding them in determining what is important. To further understand cultural differences across communities, Minkov and Kaasa (2022) validated Hofstede's model through research conducted in 102 countries, providing a comprehensive framework for comparing cultural dimensions globally.

Based on Hofstede's Cultural Model, culture can be measured using five dimensions: power distance, uncertainty avoidance, individualism, masculinity, and long-term orientation (Minkov & Kaasa, 2022). Power distance reflects the degree to which a society accepts the unequal distribution of power within organizations, while uncertainty avoidance refers to how members of a society respond to ambiguous or uncertain situations (Minkov & Kaasa, 2021). Individualism and masculinity, as explained by Jabarkhail et al. (2023), relate to how individuals value personal and family achievements and the presence of traditional "masculine" traits such as

competitiveness and assertiveness, respectively. Lastly, long-term orientation, introduced after further research, denotes the extent to which individuals in a particular culture emphasize future-oriented behaviors like saving and maintaining prudence in relationships (Minkov & Kaasa, 2021).

There are scholars who have used Hofstede's Cultural Model while carrying out their previous studies. Bouderbala, et al (2020) did a study on the relevance of Hofstede's Model in identifying specific national cultural character in North Africa. While contributing to the GLOBE cultural model, Minkov and Kaasa (2021) front Hofstede's Cultural Model as being a comprehensive and valid resource for improving the understanding of the similarities and differences between cultures around the world. The model was selected to support the variable on national culture because church leaders live within a certain setting that may influence them in the process of conflict negotiation.

Lederach's Conflict Transformation Theory

Lederach's Conflict Transformation Theory was discovered by Lederach in the 1980s with the aim of consolidating conflict management and conflict resolution efforts and approaches (Gumbo & Shava, 2021). According to this theory, peacebuilding is a long process of transformation that occurs between the time a conflict occurs to the time it is settled and there is peace. In order for a conflict to be settled, reconciliation should be given top priority as a way of bringing long-lasting peace within the parties involved in a conflict. As Shoko (2022) explained, the keys aspects to be considered by the Lederach's Theory in the reconciliation process are classified as personal, structural, relational, and cultural. Also to be taken care of in the process of reconciliation is the restoration of the destroyed relationship.

According to Lederach, the Lederach's Conflict Transformation Theory is premised on the "middle-out approach from where role of three key levels of leaders and how they affect the reconciliation process emerges (Shoko, 2022). These levels are track one, consisting of the top leadership with leaders with high visibility; track two, of the middle level managers where leaders who are respected in different sectors of society are found; and track three, consisting of the grassroots leadership where local leaders have been classified (Leatherman, 2024). Further, the theory argues that the leaders at the middle level of any organization including the church leaders have the greatest potential to influence decisions and more so, in the process of conflict resolution. Leatherman (2024) used the theory in a study on the reconciliation of the theoretical frameworks for peacekeeping, conflict resolution and peacebuilding,

Although Lederach's Conflict Transformation Theory has been accredited with bringing transformation and peacebuilding into organizations, it has had its shortcomings. Milojević (2024) mentions lack of power analysis as one of the key shortcomings of the theory, while Gumbo and Shava (2021) sees the theory having given a limited role to outsiders and the limited attention given to the political system in the context where there are conflicts. The Lederach's Conflict Transformation Theory was suitable in this study due to its emphasis on the role of middle-level leaders who is the case of this study were church leaders in the conflict resolution process (Shoko, 2022). In this study, the three levels of church leaders from where data was collected represented the three levels of the theory.

Conceptual Framework

The conceptual framework for this study diagrammatically indicates the presumed link between transformational leadership as the independent variable, national culture as the moderating variable and conflict resolution as the dependent

variable. It suggested that transformational leadership is a function of idealized influence, inspiring motivation, intellectual stimulation, and individual concern, as seen in Figure 2 below.

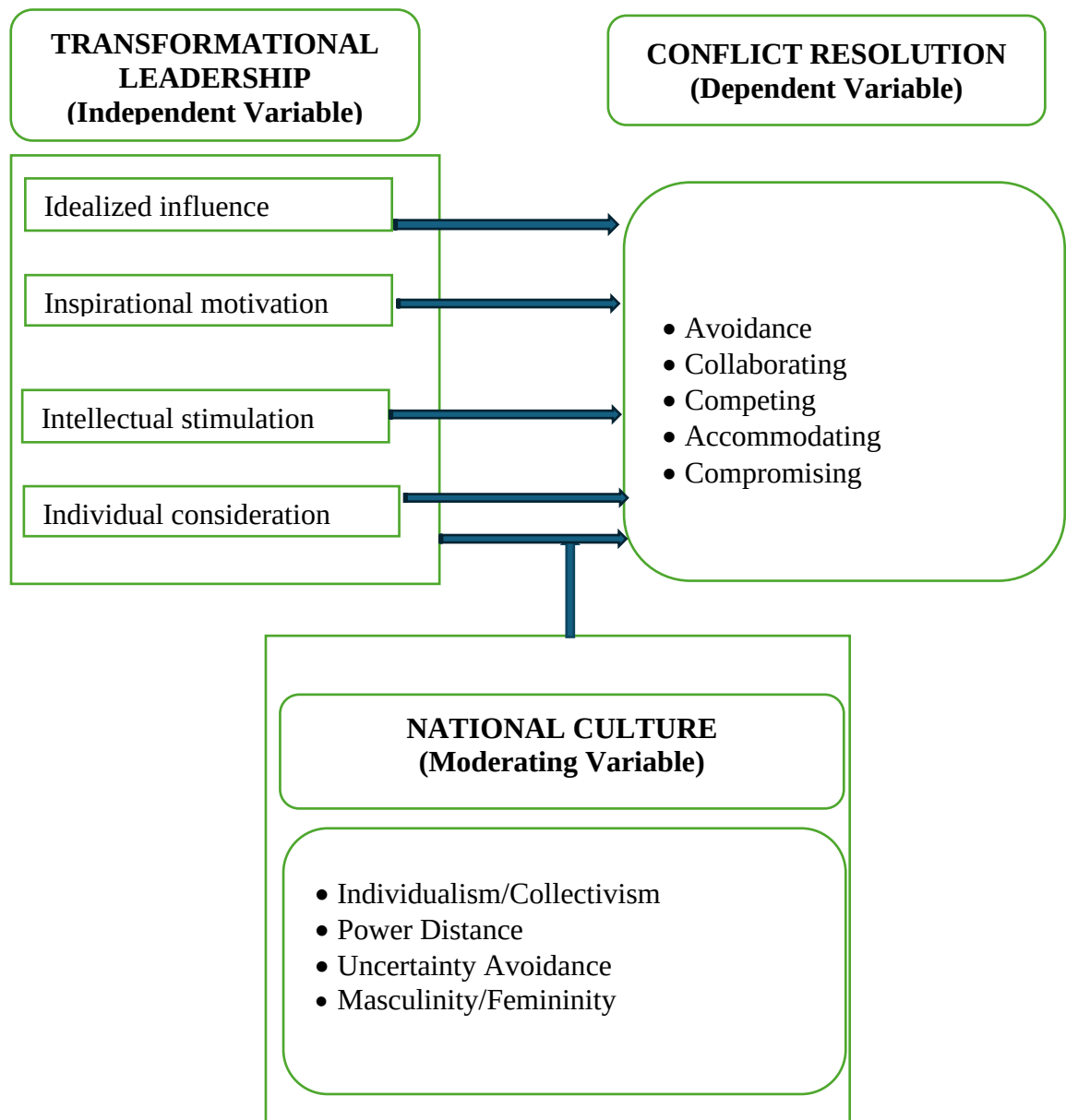


Figure 2: Conceptual Model

(Source - Researcher, 2024)

The operational indicators of transformational leadership in this study were: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Those of national culture were individualism/collectivism, power distance, uncertainty avoidance and masculinity/femininity (Ergashev & Farxodjonova, 2020). The operational indicators of conflict resolution were avoidance, collaborating, competing, and accommodating (Keashly et al., 2020). It was postulated that the cultural context of any organization operations necessitated the continued influence of transformational leadership on conflict resolution owing to its role as a driver of constructive transformation (Maisyura et al., 2022). Nevertheless, this study posited that the influence of transformational leadership may be impeded by the national culture in which businesses operate, as organizations do not function independently but within a volatile cultural environment. The research questions was formulated and directed according to the components of each study variable, as depicted in

Chapter Summary

This chapter started by providing a detailed conceptual literature review guided by the study's variables of transformational leadership, national culture, and conflict resolution and their corresponding measurable elements. The chapter has also presented empirical literature review based on the study's five objectives from the global, continental, and Nigerian contexts. Further, the chapter has presented a theoretical framework on theories that guided the study. Also presented were the research gaps, conceptual framework, and a chapter summary. The next chapter presents the research methodology adopted in the study.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This chapter presents the methods that were adopted by this study. According to Oyediran et al (2024), research methodology refers to the methodical and logical approach engaged by the researcher to tackle the stated research problem or difficulties in a particular study. In particular, the chapter starts by a presentation of the research philosophy that was adopted by the study followed by a presentation of the target as well as the sample populations. Also presented in this chapter is the research design that was adopted by the study alongside the population sampling method, types of data to be collected and procedure, the data analysis plan, ethical considerations, and the chapter summary. This chapter's first section addresses the research philosophy.

Research Philosophy

A research philosophy is a crucial component since it helps researchers decide which study design to use and why (Dehalwar et al. 2023). While contending that it is difficult to separate the researchers from their work, Al-Ababneh (2020) views a research philosophy as a researcher's way of thinking about the advancement of knowledge. Whatever the researcher believes or assumes about the universe and research will invariably be visible in his or her research endeavours and findings. Ontology and epistemology are the two main research philosophies in the social sciences that influence how people acquire knowledge (Gannon et al. 2022). For a researcher to be able to construct an effective study plan, an understanding of the impacts of ontology and epistemology, which put colour and trail on the vocabulary for discussing and describing them, is indispensable.

Al-Ababneh (2020) define ontology as a term concerned with the existence and relationship between many social aspects including social actors, cultural norms, and social institutions. Ontological topics refer to inquiries regarding the types of entities that exist in society. Ontology, therefore, is a concept that investigates the reality and relationships between diverse aspects of society such as social actors, cultural norms, and social structures. It is concerned with the inquiries regarding the categories of existing items in society. Similarly, Simonsson and Stam (2023) argue that ontology is the study of "being" and focuses on "what is," that is, the nature of existence and what makes up reality in general or what can be observed in the world. Ontology, in a nutshell, is the view of the nature of reality and the social environment (what exists).

Epistemology, on the other hand, is the nature of knowledge, the ways of knowing social reality, nature, and scope of knowledge (Al-Ababneh, et al, 2020). Meanwhile, Kaufmann (2020) suggest two major epistemological views for knowing as interpretivism and positivism. Interpretivism and constructivism approaches argue that knowledge is gotten by exploration and understanding rather than discovering the social world of the sample being studied. The focus is on their meaning and interpretations by the social actors in a specific context. On positivism, Cortis and Muir (2021) argue that it is an epistemological position that focuses on the significance of objectivity and evidence in the search for truth and that the environment does not affect the researcher. Also, in positivism, facts and values are quite distinct, which makes research objective and value-free. When evaluating quantitative data for the purpose of deriving meaning from it, epistemology is more appropriate than ontology, which is typically employed when a researcher is merely interested in describing the data (Al-Ababneh, 2020). The implication here is that the

researcher should distance self from the result of the findings. Since the researchers' epistemology affect his dispositions to both scholarship and scholarly works, the epistemology should not be hidden. This study therefore narrowed down to epistemology as opposed to ontology. This study was interested in analyzing the data that was obtained from the field and whose results were used in extrapolating meaning to a larger population instead of just describing or explaining it.

Positivism, interpretivism, realism, and pragmatism are the four main forms of research philosophies under epistemology suggested, based on researchers' perspectives on the research process (Mumtaz, 2022). The positivism paradigm and the phenomenological (or interpretivist) paradigm are the two categories into which Le Pendeven et al. (2022) divided the research paradigms. More specifically, the term "paradigm" describes how science develops in accordance with people's worldviews and presumptions about the nature of knowing (Galili, 2022). In other words, people's worldviews will influence the methods used in research and the design of the study.

Conversely, positivism is based on the philosophical attitude of natural scientists who work with observable reality in society, resulting in the making of generalizations. Positivism relates to the significance of what is offered in general, with a stricter emphasis on considering pure data and facts without interpretation or human prejudice (Alharahsheh, et al, 2020). Thus, positivism is predicated on the notion that the observer of an event is independent of what is being observed and that what has been witnessed should be measured using some verifiable means.

Park et al. (2020) state that studies that adhere to positivism typically concentrate on using quantitative methods to identify explanatory associations or causal relationships and they favour empirically based results from large sample sizes. In this regard, generalizable inferences, replication of results, and controlled

experimentation, rather than abstraction or the sentiments of the person making them, have been the guiding principles in positivist science. Positivism pushes for a framework that is logical, dominant, and relevant, and it tries to make findings and tests of theory more objective, neutral, and valid (Gillespie, et al, 2024). Deductive reasoning underpins positivism, which generates several hypotheses for testing and empirical support. Positivism uses an existing theory to generate hypotheses that are then investigated, affirmed, or disproved in full or in part, influencing and guiding future theory development that may be subject to more study (Lindenfeld, 2020). According to the positivist paradigm's proponents, the researcher is impartial and external. This study was consequently founded on the pragmatism paradigm because of the discussion that came before it. It aimed at using an existing theory to empirically demonstrate the correlations between variables to establish facts in an objective manner. Again, the researcher was impartial and just relied on the observations of the sampled participants in the study, though it may extrapolate the results to a larger population.

The study utilized both qualitative and quantitative methods, incorporating primary and secondary sources to satisfy the main research objectives. The qualitative data complemented the quantitative data analysis and outcomes. The researcher triangulated the results by utilizing both qualitative and quantitative data types in the analysis. A qualitative approach was suitable for eliciting insights and experiences that participants had encountered in the real world making it more meaningful by analyzing trends and themes (Mumtaz, 2022). The meanings came from the interpretations and symbols as they relate to humanity and social life. Quantitative data is numerical and can only be processed using numbers, whereas qualitative data is non-numerical and can be processed using non-numerical methods (Mumtaz, 2022).

It investigates through the examination of numerical patterns. Quantitative research collects a lot of numerical data. The quantitative approach is rational in nature and follows a series of logical and unambiguous procedures, beginning with the identification and statement of a research problem and concluding with the essential conclusions and suggestions based on the study findings (Jha, 2023). The importance of using a mixed-methods approach in this study was that both quantitative and qualitative data supplemented each other. The researcher designed the study to account for the complexity of human beings by using a mixed method of qualitative and quantitative.

Research Design

Research design refers to the overall strategy employed to conduct research, providing a clear and logical plan to address predetermined research questions through data collection, interpretation, analysis, and discussion (Panagopoulos et al., 2023). It is also described as a blueprint that guides the entire field study (Hill et al., 2022). According to these authors, effective research design requires identifying the type of evidence needed to answer research questions fairly and accurately. This study adopted a correlational research design to examine the moderating effects of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. As Ghanad (2023) noted, correlational research design is appropriate when a researcher seeks to describe the relationships between selected variables in a given study.

Target Population

As Noor et al. (2022) explained, the population to be studied or the target population refers to a group with similar characteristics within a certain locality from

whom a researcher is intending to collect data, analyse and generalize results. For Creswell (2021), target population is a group from which the researcher intends to use to generalize the results of a study. The target population for this study was all the 3,057 church leaders from 118 Pentecostal Churches in Abuja (Pentecostal Fellowship of Nigeria, 2023) as shown in Table 3 below. The study focused on the church leaders of the Pentecostal churches in Abuja, Nigeria who are members of the Pentecostal Fellowship of Nigeria, Abuja chapter. The unique characteristics of the church leaders to be selected for the study were that they had been in the leadership position of their churches for over three years. This, therefore, meant that they had the information on conflict management that was necessary for this study.

Table 3: Target Population

Church Leaders	Senior Pastors	Women Leaders	Youth
The Apostolic Church (TAC)	123	123	123
Christ Apostolic Church (CAC)	127	127	127
Cherubim & Seraphim	105	105	105
Redeemed Christian Church of God (RCCG).	210	210	210
Deeper Life Bible Church	98	98	98
Living Faith Church Worldwide	103	103	103
Church of God Mission	76	76	76
Mountain of Fire & Miracles	70	70	70
Assembly of God Church (AG)	82	82	82
Foursquare Gospel Church	63	63	63
Total	1, 057	1,057	1,057
3,171			Total

Source: PFN (2023)

Sample Size

A sample is a subset of a certain population that is carefully selected to ensure it accurately represents the entire population (Noor et al. 2022). If the sample size is chosen correctly, it is possible to draw inferences about a particular population. The sample size refers to the number of units from which a researcher plans to collect data (Althubaiti et al. (2023). The objective is to minimize costs and time by approximating the data from a sample that represents the entire population. Consequently, the greater the size of the sample, the more precise the outcomes. The sample size for the study was 317 church leaders of the Pentecostal churches in Abuja, Nigeria from whom data for the study was collected. There are different formulas that have been recommended to calculate the sample size. This study adopted the formula proposed by Yamane (1967) because it was scientific and could be applied in cases where a large population was involved. To calculate the sample size from the 3,171 church leaders of the Pentecostal Churches in the FCT Abuja, Nigeria

The formula $n=(1+N\varepsilon^2)$ was followed:

Where n is the sample size, N is the target population, and ε is the precision error.

Table 4 below gives the sampling matrix of the target population of the church leaders of the ten (10) Pentecost churches in Abuja.

Table 4: Sample Size

Churches	Church Leaders	Sample Size	Percentage
The Apostolic Church (TAC)	369	44	10%
Christ Apostolic Church (CAC)	381	45	10%

Cherubim & Seraphim 10%	315	37
Redeemed Christian Church of God (RCCG). 10%	630	75
Deeper Life Bible Church 10%	294	35
Living Faith Church Worldwide 10%	309	37
Church of God Mission 10%	228	27
Mountain of Fire & Miracles 10%	210	30
Assembly of God Church (AG) 10%	246	29
Foursquare Gospel Church 10%	189	22
Total 10%	3,171	317

Source: PFN, (2023)

From the total population of 3,171, a sample size of 317 persons (Equation 1) were targeted through the application of Taro Yamane's sample size selection formula for a finite population (Chaokromthong & Sintao 2021).

$$n=3,171 (1+(3,171*0.05^2))=317$$

Where n = sample size

N = finite population of members

e = level of significance (0.05)

1 = constant

Population Sampling Method

A sampling method is a scientific and objective technique for selecting study participants from a broader population (Rahman et al. 2022). As Thomas (2022)

explain, a sampling method gives procedures for estimating the findings that would be obtained if a similar survey were conducted on the entire population. Thus, it refers to the systematic procedure of selecting representative elements from a population for the purpose of drawing accurate conclusions about the entire population. For the results to be meaningful, the survey must be completed by a respondent who is representative of the entire population being studied (Thomas 2022). Sampling methods can be broadly classified into two categories: probability and non-probability (Rahman et al. 2022).

Probability sampling is a systematic procedure in which each element of a population is allocated a certain, non-zero likelihood of being selected (Sharma, 2023). The technique is consistently organized in a meticulous manner without any omissions or contradictions, and only the probability samples guarantee accuracy in the estimates. Probability sampling enables the generalization of findings from the sampled community to the overall population under study (Thomas, 2022). Simple random sampling is used in situations where it is not possible to get a list of the entire population. Moreover, it neglects to make use of all accessible facts regarding a population, resulting in a design that may be ineffective and expensive to execute in terms of both time and financial resources.

There are four distinct ways to do probability sampling: cluster sampling, double sampling, systematic sampling, and stratified sampling (Makwana, 2023). Cluster sampling refers to the process of selecting individual population elements separately when conducting a basic random sample. Additionally, certain groups may be chosen at random from the population and then partitioned into smaller groups of elements. According to Pauw (2024), the double sampling strategy entails gathering a sample of data and using it to select a smaller sub-sample for additional investigation.

This approach can be more convenient and cost-effective for researchers. In systematic sampling, each element in the population is sampled by dividing the sample size by the population size to establish the skip pattern. This skip pattern is then applied to the sampling frame. Systematic sampling has significant benefits in terms of its straightforwardness and adaptability (Pauw, 2024).

Stratified sampling involves dividing the population into distinct and non-overlapping strata or subpopulations (Giri, 2024)). Stratified random sampling refers to the procedure of controlling the sample to ensure the representation of elements from each section. Once the population has been separated into suitable strata, a random sample can be obtained from each stratum (Pauw, 2024). The study results can be assigned weights, which are determined by the proportion of each stratum to the overall population. These weighted data can then be merged to generate accurate population estimates. A researcher may choose a stratified random sample to improve the statistical power of the sample, make sure there is enough data to look at different sub-populations or strata, and make it easier to use different research methods and procedures in each stratum. Non-probability sampling refers to a method where the likelihood of picking individuals from a population to be included in the sample is unknown (Makwana, 2023).

Purposive sampling involves the deliberate selection of participants based on their remarkable features or perceptions. Snowball sampling involves participants providing referrals to researchers for people who possess similar or contrasting features, experiences, or attitudes to their own. On the other hand, convenience sampling entails researchers selecting participants who are conveniently accessible without any specific criteria (Makwana, 2023).

This study made use of purposive sampling technique to sample both the 317 church leaders and the 10 Pentecostal churches in Abuja, Nigeria. Purposive sampling enables the selection of examples that include a wealth of information for conducting a thorough investigation of the primary subject being studied (Makwana, 2023).

Types of Data to be Collected

In this study, primary data was collected from the 317 respondents who included senior pastors, women leaders, and youth leaders selected for the study, while secondary data was collected from previous published documents since the two sources were meant to reinforce each other (Ahmad et al. 2023). Additionally, the study collected both quantitative and qualitative data. According to Oyoo (2021), quantitative data entails information that involves numbers and categories. The author further asserts that the best kind of quantitative data in statistical analysis is numerical, followed by ordinal, and lastly, nominal data. On the other hand, Lester, et al (2020) state that qualitative research makes use of qualitative data to support a researcher in generating a deep and nuanced understanding of a given phenomenon.

Data Collection Methods

Before data was collected, a visit was made to the headquarters of the ten (10) Nigeria Pentecostal churches in Abuja for the purposes of introduction and acquisition of an introduction letter. Once authorization was secured, questionnaires were administered to the church leaders by hand delivery with the help of two research assistants. The research assistants were first trained on the data collection methods and procedures to ensure that the exercise was effective.

The actual quantitative and qualitative data was collected using a questionnaire that had both structured closed-ended and open-ended questions

(Saglam, 2024). The section of the questionnaire with quantitative questions used the Five-Likert scale of between 1-5 where “1” meant “strongly disagree” and “5” meant “strongly agree” (Alabi & Jelili, 2023). A Likert Scale questions are the most frequently used rating scale designed to measure opinions, attitudes, or conduct about subjects under examination. The scale consists of a statement or a question, followed by a succession of five or seven answer statements. Respondents were supposed to choose the option that best matched with how they felt about the statement or question (Lester, et al, 2020). Questions for the collection of qualitative data were placed immediately after the quantitative questions for each variable for consistency. The questionnaire for quantitative data was administered to respondents using the drop and pick method. In cases where the respondents delayed in returning the questionnaires, a follow up was done using telephone calls and physically visiting the individual respondents to pick the questionnaires. The questionnaire was divided into three sections. Section A collected data on the specific demographics of respondents from the selected Pentecostal denominations. Sections B, C and D collected data on transformational leadership, national culture, and conflict management respectively.

Instrument Pre-Testing

As Zainal and Masrek (2023) explain, the purpose of instrument pre-testing is to ensure that all the items in a research instrument have clearly been stated, and that they would be understood in the same way by all the respondents. Before the data collection exercise commenced, the data collection instrument was pre-tested with 31 church leaders of Nigerian Pentecostal churches from the ten (10) churches to ensure that it would be able to collect the required data effectively. Regarding the number of respondents to be included in the pretesting of the data collection instrument, Ahmed et al. (2022) propose that the number of respondents to be involved in the instrument

for the pretesting should be 10 percent of the sample population and especially if the sampled population is small. Similarly, Pulling et al. (2023) recommends that the number of respondents to be included in the pre-testing of the data collection instrument be between one and ten percent depending on the sample size. This study borrowed from the recommendations of the above authors and arrived at a sample size of 31 respondents, which is 10 percent of the sampled population. Further, the respondents who took part in the pre-testing of the research instrument were not involved in the final data collection.

Reliability and Validity Tests

According to Sürücü and Maslakci (2020), reliability and validity are distinct aspects of a measuring device, yet they are tightly interconnected. In general, a measuring instrument might possess reliability without necessarily having validity. However, if a measuring device is valid, it is also highly probable that it is reliable. Nevertheless, reliability alone is insufficient to guarantee validity. Although a test may possess reliability, it does not necessarily guarantee an accurate representation of the desired behaviour or quality (Fuller et al., 2020). To ensure the accuracy and consistency of their measurements, researchers must evaluate both the validity and reliability of the measuring device they want to utilize. It means that the measurement instrument must fulfill these two criteria, otherwise, researchers may be unable to accurately interpret the research findings, which could have negative implications for their health. According to Sürücü and Maslakci (2020), some of the validity measures are content validity, construct validity, face validity, and criterion-related validity.

Reliability

Reliability is the measurement of an instrument's stability and consistency over time (Sürücü & Maslakci, 2020). For Courtney et al. (2024), instrument reliability refers to the consistency of a measure of a concept, the extent to which the measure is without bias. This is the capacity of a measuring instrument to deliver similar results at different periods. Naturally, the results will vary due to variances in the population and sample at the time the measuring device is applied. However, a substantial positive correlation between measuring instrument results will indicate reliability. For healthy study outcomes, measuring instrument reliability is crucial. Therefore, researchers should employ dependable measuring instruments.

Reliability is achieved when a well-developed test consistently measures what it is intended to measure (Creswell, 2021). To ensure reliability, the questionnaires were subjected to a pre-test before the actual data collection. To measure reliability, the researcher used the Cronbach Alpha Coefficient that varies between 0 to 1. The higher the Cronbach Alpha, the higher the reliability. Alpha value of at least 0.7 is recommended (Bobos et al. 2021). Cronbach Alpha indicates the degree to which items in a set positively correlate. Test-retest reliability is the degree to which scores from the first iteration of a test or evaluation are correlated to subsequent iterations of the same test or evaluation (Rose & Johnson, 2020).

Validity

According to Izah et al. (2023), validity refers to the accuracy of claims that are made by an instrument in the process of measuring what it is meant to measure in a specific context. Further, it denotes the degree to which differences in a measuring instrument mirror exact differences among items being tested (Flake et al. 2022). One of the ways of measuring validity is construct validity. Constructs are abstract entities

that are known to exist but lack physical form. Construct validity pertains to the examination of the extent to which an instrument accurately assesses the specific attribute it purports to evaluate (Flake et al. 2022). Construct validity is the primary form of validity, as it seeks to determine the true nature of what the test is measuring. While a test may consistently assess the intended construct, its validity is of paramount importance. Validity refers to the extent to which an instrument accurately measures what it is designed to measure (Mira et al, 2024). Content validity is achieved when a valid instrument accurately measures all variables outlined in the conceptual framework. The measures should align with the principles of the theoretical framework, including construct validity (Flake et al. 2022). To confidently interpret any data obtained from using an instrument, it is necessary to first demonstrate its validity. Prior to data collection, a pre-test was carried out on a limited sample of 31 respondents which is 10 percent of the sampled population. The results of the pre-test established whether the questionnaires were clearly stated and easy to understand or not.

Data Analysis Plan

Data analysis describes the practices for data editing, data coding, and data analysis. It also describes the steps to be taken to minimize data entry and other data processing errors (Alabi, 2023). Furthermore, it includes, if necessary, the statistical or analytical tools that will be used to analyze the data, such as SPSS and Atlas.ti (Alabi, 2023). As Elangovan and Sundaravel (2021) explained, data analysis is a systematic way of searching and arranging the data that has been obtained from the field through the process of data condensation, data display and drawing conclusions. Data analysis is a very important step in the whole research process. Data analysis as

done to produce results in line with the research questions that had been presented to the respondents, as observed by Tobón and Luna-Nemecio (2021).

Upon receiving the quantitative and qualitative data from the field, it underwent a series of procedures including checking, sorting, editing, cleaning, organizing, coding, and entering into SPSS Version 20 software as well as NVIVO version 14. These steps were necessary before the data was analyzed and utilized to report the study findings. SPSS Version 20 software was valuable due to its capacity to compute and organize both quantitative and qualitative data gathered from the field as well as in effective data management software (Rahman & Muktadir, 2021). To aid interpretation and comprehension, quantitative data was displayed using frequency tables, pie-charts, and graphs. In this study, descriptive statistics, which explain or summarize data in understandable and practical ways was utilized to assess the data. Utilizing frequency tables and percentage distribution, it was used to determine how respondents rated each survey item. According to Celeste et al. (2021), using frequency distribution tables will assist the researcher in analyzing the pattern of responses to each research item.

In addition to descriptive statistics, whose primary purpose is to enhance comprehension of the data, this study presented inferential statistics to infer meaning from a sample based on sample results. Inferential statistics are central to a research study because they allow researchers to draw inferences about a vast population based on a small sample (Casella & Berger, 2021; Siedlecki, 2020). It follows that the results that were obtained from the samples of the study could be applied to Nigerian Pentecostal pastors and churches.

Furthermore, multiple regression, which is an extension of simple linear regression was used in this study. Multiple regression is used when predicting the

value of a variable based on the value of two or more other variables (Ekiz et al., 2020). The variable that was predicted is called the dependent variable (or sometimes, the outcome, target, or criterion variable). The variables that are used to predict the value of the dependent variable are called the independent variables (or sometimes, the predictor, explanatory, or regressor variables) (Celeste et al. (2021). That is, a single dependent variable and several independent variables can be analyzed using multiple regression.

Using a simple linear and multiple regression analysis, the hypotheses was tested to determine the coefficient of determination (R^2) and the degree of variation in the independent variable. There are two primary methods for analyzing qualitative data: the deductive approach and the inductive approach. Each of these methods can be implemented in many ways (Bonner et al. 2021). The deductive method of data analysis entails employing a preconceived framework or structure to analyze data. In contrast, the inductive technique entails examining data without any preconceived theory, structure, or framework. It relies on the data itself to define the structure of the analysis (Grodal et al., 2021). The following is the model that was used in this study:

$$CM = \beta_0 + \beta_1 TL + \beta_2 NC + \epsilon$$

Where

β_1 and β_2 = Beta coefficients

CM= Conflict resolution

TL= Transformational leadership

NC= National culture

ϵ = Error term

Although there were other inductive ways of analyzing qualitative data, this study utilized theme content analysis as the chosen method (Kiger & Varpio, 2020). Thematic content analysis is widely utilized in qualitative research and is considered the most prevalent approach for data analysis. While originating from the grounded

theory approach, this method is applicable to various forms of qualitative research, such as ethnography and phenomenology (Kiger & Varpio, 2020; Lester et al., 2020). The procedure for thematic content analysis is generally consistent across various forms of qualitative research. It entails examining transcripts, finding themes within the data, and collecting relevant examples of those themes from the text (Lester et al., 2020). Qualitative data analyses provide significance to a collection of data, encompassing many types of qualitative data such as conversational data, photographs, observations, and different types of interviews such as unstructured, semi-structured, or structured interviews (Lester et al., 2020). In other words, qualitative research is appropriate to explore variables that are not pre-set in social studies.

Li and Zhang (2022) assert that the crucial aspect of assessing qualitative data lies in the identification of trends and patterns within the data. Qualitative data analysis encompasses multiple interpretations as it is frequently associated with a specific methodology, theoretical viewpoint, research convention, or subject of study, according to Fife and Gossner (2024). Conversely, Monaro et al. (2022) emphasize that there is no definitive method for analyzing qualitative data. However, it is crucial to utilize the data in a manner that promotes critical thinking. This study utilized NVIVO version 14, a software package designed for qualitative data analysis, to facilitate the analysis of intricate qualitative data sets characterized by intricate or extensive observations.

Diagnostic Tests

This section describes the various exploratory tests that were done on the data before it was subjected to further descriptive and inferential analysis. Hullman and Gelman (2021) observes, the purpose of exploratory data analysis will be to ensure

that it meets minimum assumptions and requirements. The exploratory data tests conducted under this section were linearity and multicollinearity (Guillén-Gámez & Mayorga-Fernández, 2020).

Linearity Test

The first exploratory test that was carried out in this study was the linearity test. According to Fife and Gossner (2024), linearity is the consistent slope of change that represents the relationship between an independent variable and a dependent variable and helps in determining the distribution of the dependent variable for the groups defined by the independent variable. Linearity was evaluated using the ANOVA test of linearity which computes both the linear and nonlinear components of a pair of variables. Nonlinearity is deemed significant if the F significance value for the nonlinear component is less than 0.05 (Guillén-Gámez & Mayorga-Fernández, 2020) The Durbin-Watson test, whose statistic spans from zero to four, was used to evaluate the independence of error terms, implying that observations are independent.

Multicollinearity

According to Kyriazos and Poga (2023), multicollinearity concerns itself with the linear correlation that exists between two or more independent variables. According to Fife and Gossner (2024) multicollinearity is a statistical phenomenon in which two or more predictor variables in a multiple regression model are highly correlated. Multicollinearity was determined by the computation of the Variance Inflation Factors (VIF) and their reciprocal, the tolerance (Hullman & Gelman, 2021). It arises when three or more independent variables have a strong correlation. Homoscedasticity was examined using Levene's test of variance homogeneity. If the Levene statistic is significant at 0.05, then the variance between the sets of data is

unequal. This is an overview of the research objectives, hypotheses, analytical model, and results interpretation

Table 5: Summary of Research objectives, Hypotheses, Analytical Model and Interpretation of Results

Objectives	Hypothesis	Model	Interpretation of results
Objective 1 To determine whether idealized influence has influence on conflict resolution among the church leaders of Nigerian Pentecostal churches, Abuja FCT	<i>H1</i> : There is no statistically significant relationship between idealized influence and the conflict resolution among the church leaders of Nigerian Pentecostal churches, Abuja FCT	Regression Model $CR = \beta_0 + \beta_1 TL + \epsilon$ Where: CR= Conflict Resolution β_0 = Constant TL=Composite Index of Transformational leadership ϵ =Error term	R-squared to assess dependent variable variation due to the effects of the independent variable. Conducted F-test (ANOVA) to assess the overall significance of the relationship.
Objective 2 To determine whether intellectual stimulation has influence on conflict resolution among the church leaders of Nigerian Pentecostal	<i>H2</i> : Intellectual stimulation has no statistically significant influence on the conflict resolution among the church leaders of Nigerian Pentecostal	Regression Model $CR = \beta_0 + \beta_1 TL + \epsilon$ Where: CR= Conflict Management β_0 = Constant TL=Composite Index of Transformational leadership ϵ =Error term	R-squared to assess dependent variable variation due to the effects of the independent variable. Conduct F-test (ANOVA) to assess the overall significance of the relationship.

Objectives	Hypothesis	Model	Interpretation of results
churches, Abuja FCT	churches, Abuja FCT		
Objective 3 To establish whether individualized consideration has any influence on conflict resolution among the church leaders of Nigerian Pentecostal churches, Abuja FCT	H3: Individualized consideration has no statistically significant effect on the conflict resolution among the church leaders of Nigerian Pentecostal churches, Abuja FCT	Stepwise regression analysis $CR = \beta_0 + \beta_3 IC + \epsilon$ Where: CR= Conflict Management β_0 = Constant IC=Composite Index of Individualized Consideration ϵ =Error term	R-squared to assess dependent variable variation due to the effects of the independent variable. Conduct F-test (ANOVA) to assess the overall significance of the relationship.
Objective 4 To determine the effect of inspirational motivation on conflict resolution among the church leaders of Nigerian Pentecostal churches, Abuja FCT	H4: Inspirational motivation has no statistically significant impact on the conflict resolution among the church leaders of Nigerian Pentecostal churches, Abuja FCT	Regression analysis $CM = \beta_0 + \beta_4 IM + \epsilon$ Where: CR= Conflict management β_0 = Constant IM=Composite Index of Inspirational Motivation ϵ =Error term	R-squared to assess dependent variable variation due to mediating and intervening effects in its relationship with the independent variable. Conduct F-test (ANOVA) to assess the overall significance of the relationship.

Objectives	Hypothesis	Model	Interpretation of results
Objective 5 To determine the effect of national culture on the relationship between transformational leadership and conflict resolution among the church leaders in Nigerian Pentecostal churches in Abuja, FCT	H5: National culture has no statistically significant effect in the relationship between TL and conflict resolution among the church leaders in Nigerian Pentecostal churches in Abuja, FCT.	Regression analysis Hierarchical Regression Step I: CM =f (transformational leadership) $CR = \beta_0 + \beta_1 TL + \varepsilon$ Step II: CM = f (TL and NC) $P = \beta_0 + \beta_1 TL + \beta_2 NC + \varepsilon$ Step III: CM = f (transformational leadership, national culture, transformational leadership* national culture) $P = \beta_0 + \beta_1 TL + \beta_2 NC + \beta_3 (TL * NC) + \varepsilon$ Where CR = Conflict resolution score, β_0= constant term, $\beta_1, \beta_2, \beta_3$ = regression coefficients, TL= Transformational leadership composite score, NC = National Culture composite score, TL* National Culture = interaction term, and ε=error term.	R-squared to assess dependent variable variation due to mediating effects in its relationship with the independent variable. β was the coefficient for the interaction terms which when statistically different from zero, there will be moderation. Factor analysis was used to compute the composite index for conflict management.

Ethical Considerations

Every research is guided by some ethical considerations due to complex relationship between researcher and respondents. The ethical principles expected by researchers are meant to protect the interest of the research participants (Husband, 2020). The principles include the principle of voluntary involvement demands that people are not forced into participating in research, ensuring their confidentiality, keeping them anonymous and being truthful about the aims of the study as well as the necessity for informed consent (Drolet et al. 2023)). The privacy of the respondents for the research project will also be considered as very important (Newman et al. 2021). To safeguard respondent privacy, the researcher refrained from gathering any personally identifiable information, such as names, email addresses, phone numbers, or physical addresses. Alternatively, the study utilized anonymous or pseudonymous data, so ensuring that the data could not be attributed to a particular individual without supplementary information. For instance, each respondent was allocated a random identifying number or code, or alternatively, a generic label such as "respondent A" was used. In this manner, the researcher examined and contrasted the data while maintaining the confidentiality of the respondents' identities. In addition, the researcher communicated the research findings and avoided any false reporting by being honest and transparent. For this study, the research proposal went through the Ethical Review Board before an introduction letter was obtained from the Registrar of Academic Affairs of Pan Africa Christian University which was serve as a proof that the researcher is a bonafide postgraduate student at the University and that the study was being undertaken for academic purposes only. This introduction letter from the

University was used to seek for the consent of the leadership of the six Nigeria Pentecostal pastors' denominations. With the access letter from the denominational leadership, the researcher and the research assistants were to access the Pentecostal church leaders for data collection exercise.

Kenya's National Commission for Science, Technology and Innovation (NACOSTI) is the primary government body for approving and regulating academic research, while Nigeria's National Universities Commission (NUC) regulates university programs, but not all research.

Chapter Summary

This chapter has discussed the methodology that was adopted in the study. Due to its mixed-method approach, the study used the pragmatism research philosophy which allowed the collection of both quantitative and qualitative data. Additionally, the study employed the descriptive correlational research design. Other sections that were presented in this chapter were the target population, the sample population, the sampling method, types of data, data collection methods, diagnostic tests and ethical considerations. The respondents were sampled using purposeful sampling method while quantitative and qualitative data was collected and analyzed using SPSS Version 20 and NVIVO software version 14 respectively. The chapter ends with a summary. The next chapter presents the data analysis results and discussion of the same.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

Introduction

The general objective of this study was to determine the effect of national culture on the relationship between transformation leadership and conflict resolution among church leaders in Pentecostal Churches in Abuja, Nigeria. The specific objectives of the study were to establish the effect of idealized influence, inspirational motivation, intellectual stimulation, individualized consideration, and the effect of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria. The chapter begins by presenting the response rate, demographic data of the respondents, followed by results of descriptive statistics, correlation, and regression analysis presented in tables and graphs.

Response Rate

This study collected data from 317 church leaders of Nigerian Pentecostal churches in Abuja. Out of the 317 questionnaires that were distributed, 225 were submitted back, translating to a response rate of 70.98 percent. This means that a high response rate was obtained, suggesting that the data was adequate for generating reliable results. According to Babbie (2020) and Mbongori (2021), a response rate of between 60-70 percent is sufficient for data to be accepted from the field and consequently analyzed. As Raffaghelli et al. (2023) explained, a response rate makes the results obtained to be generalized to the whole population where the study was carried out. Based on the recommendations of scholars, this study accepted the response rate of 70.98 percent. On qualitative data, out of the 317 respondents, 82

respondents provided answers to the questions presented to them. Qualitative data collection does not require a large sample.

Demographic Information

The following section presents results for demographic information on the name of the churches, gender, age bracket, position occupied, length of service as a church leader, and level of education.

Nigerian Pentecostal Churches

Table 6 below presents results of the Nigerian Pentecostal Churches in Abuja where leaders sampled for the study were serving.

Table 6: Nigerian Pentecostal Churches

	Frequency	Percent	Valid Percent	Cumulative Percent
The Apostolic Church	19	8.4	8.4	8.4
Christ Apostolic Church	30	13.3	13.3	21.8
Cherubim & Seraphim	25	11.1	11.1	32.9
Redeemed Christian Church of God	27	12.0	12.0	44.9
Deeper Life Bible Church	21	9.3	9.3	54.2
Living Faith Church Worldwide	33	14.7	14.7	68.9
Church of God Mission	16	7.1	7.1	76.0
Mountain of Fire and Miracles	27	12.0	12.0	88.0
Assembly of God Church	21	9.3	9.3	97.3
Foursquare Gospel Church	6	2.7	2.7	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The respondents were asked to indicate the name of the Nigerian Pentecostal church in Abuja where they were serving as leaders. The results indicated in Table 6 above showed that majority of the respondents came from the Living Faith Church Worldwide (14.7 percent), followed by Christ Apostolic Church (13.3 percent). The least number of respondents were recorded from Foursquare Gospel Church (2.7 percent). These results could imply that majority of the questionnaires were distributed to these churches based on their sizes and they received the highest response rate.

Gender of Respondents

Under this section, respondents were asked to indicate their gender. The findings of the study are presented in Table 7 below.

Table 7: Gender of Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	131	58.2	58.2	58.2
Female	94	41.8	41.8	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The results presented in Table 7 above shows that 58.2 percent of the leaders in Nigerian Pentecostal Assemblies of Abuja were men, while 41.8 percent were women. These findings could imply that the church valued the issue of gender balance in the allocation of leadership responsibilities. It is instructive to note church leadership has traditionally been dominated by the male gender. The results of this study agree with the findings of a previous study by Musya (2024) in which 35.1 percent of the

respondents were female while 64.9 percent were male and that majority of the churches in Kenya engaged more males and females in church leadership roles.

Age Bracket

Under this section, respondents were asked to indicate their age bracket, and the results are presented in Table 8 below.

Table 8: Age Bracket

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 21-30 years	53	23.6	23.6	23.6
31-40 years	94	41.8	41.8	65.3
41-50 years	55	24.4	24.4	89.8
51 years and above	14	6.2	6.2	96.0
5	9	4.0	4.0	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The results of the study presented in Table 8 above showed that majority of the church leaders (41.8 percent) were of the age bracket of between 31-40 years. The lowest number of church leaders (4.0 percent) were of the age of 51 years and above. This could indicate that majority of the church leaders were relatively young, energetic, and with a wealth of experience in both church leadership as well as conflict management issues. These findings are in contrast to a previous study by Musya (2024) that discovered that majority of the respondents sampled for the study were of the age bracket between 41 and 45 years.

Position Occupied

Under this section, respondents were asked to indicate the position they occupied in the Nigerian Pentecostal churches in Abuja. The results are presented in Table 9 below.

Table 9: Position Occupied

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Senior Pastor	55	24.4	24.4
	Women Leader	62	27.6	52.0
	Youth Leader	108	48.0	100.0
	Total	225	100.0	

(Source - Field Data, 2024)

The findings of the study presented in Table 9 above showed that majority of the respondents (48.0 percent) were youth leaders. This could mean that the church values the development of the youthful general that will form future leaders. Again, and as is expected, majority of church members could be youths. Women leaders accounted for 27.6 percent of the respondents who were included in the study, while pastors accounted for 24.4 percent of the respondents. The results suggest a divisional leadership structure where the church demographic was categorized into women, youth, and pastorate. These findings are in support of the results of a previous study that was conducted in the Presbyterian Church of East Africa that discovered that everyone has a role to play in a church setting for it to achieve its mission and vision (Ng'ang'a, 2023). This therefore means that church leaders of Nigerian Pentecostal churches in Abuja should involve leaders at all levels in their conflict resolution endeavors.

Length of Service

Under this section, respondents were asked to indicate the period they had served as church leaders in the Nigerian Pentecostal churches in Abuja. The results were presented in Table 10 below.

Table 10: Length of Service

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1-5 years	88	39.1	39.1	39.1
6-10 years	59	26.2	26.2	65.3
11-15 years	41	18.2	18.2	83.6
16 - 20 years	19	8.4	8.4	92.0
21 years and above	18	8.0	8.0	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The findings of the study presented in Table 10 above indicate that majority of the church leaders (39.1 percent) had served in leadership position for between 1-5 years. The least number of church leaders had served in the church for a period of 21 years and above. This could imply that majority of the leaders were still young in leadership and needed mentoring and coaching especially when it comes to matters of conflict resolution. This could be explained by the fact that majority of the participants in the study were the youth. These findings are contrary to the results of a previous study by Musya (2024) that found out that majority of the respondents included in the study had worked in the church for between 6 to 10 years. The danger with leaders who have not been in leadership positions for long is they lack experience lead (Mbogori, 2020).

Level of Education

Under this section, respondents were asked to indicate their level of education. Table 11 below presents the results of the descriptive statistics for the level of education of respondents.

Table 11: Level of Education

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Doctorate Degree	6	2.7	2.7	2.7
Master's Degree	45	20.0	20.0	22.7
Bachelor's Degree	103	45.8	45.8	68.4
Diploma	52	23.1	23.1	91.6
Certificate	19	8.4	8.4	100.0
Total	225	100.0	100.0	

(Source - Field Data, 2024)

The findings of the study shown in Table 11 above showed that majority of the respondents (45.8 percent) had a bachelor's degree. This could imply that majority of the church leaders had acquired a suitable education level necessary for leading a contemporary church and understanding matters of leadership, national culture, and conflict management. That the distribution of respondents with at least university education is an indication that the leadership was characterized by highlight educated individuals. The lowest number of respondents (2.7 percent) had a doctorate degree. These results are contrary to a previous by Nzeng'e (2021) that discovered that majority of the church leaders had a college diploma. This difference could be explained by differences in socioeconomic composition of the target population.

Descriptive Statistics for Transformational Leadership

The following section presented results for descriptive statistics of all the elements of transformational leadership (idealized influence, inspirational motivation, intellectual stimulation, and individual consideration).

Idealized Influence

Under idealized influence, respondents were asked to indicate to which degree they agreed or disagreed with the statements presented to them. Table 12 below presents the results of the descriptive analysis for idealized influence.

Table 12: Idealized Influence

	N	Minimum	Maximum	Mean	Std. Deviation
I make others feel good to be around me	225	1	5	4.11	1.031
Others have complete faith in me	225	1	5	3.88	1.007
Others are proud to be associated with me	225	1	5	4.09	.897
I go beyond self-interest for the good of the group	225	1	5	4.28	.812
I consider the moral and ethical consequences of decisions	225	1	5	4.28	.783
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results of the descriptive analysis of idealized influence presented in Table 12 above indicated that the questions that “I go beyond self-interest for the good of the group” and “I consider the moral and ethical consequences of decisions” had the highest mean ($M=4.28$) indicating that, to a large extent, majority of the respondents agreed with the two statements presented to them. Further, the two questions that had the highest mean had also the lowest standard deviation ($SD=0.812$ & 0.783) respectively; an indication of the agreement of the responses around the midpoint. These findings underscore the strong moral and ethical orientation among Pentecostal church leaders in Abuja, suggesting that transformational leadership in

this context is deeply rooted in selflessness and ethical decision-making. The consistency in responses further affirms that these values are widely embraced. The findings are in agreement with those of a previous study done in Malaysia by Raman et al. (2020) that showed leaders with elements of idealized influence behaviors such as integrity and honesty to be able to impact employees and the overall performance of an organization.

Inspirational Motivation

Under this section, respondents were asked to indicate to which degree they agreed or disagreed with the statements presented to them under inspirational motivation. The study's findings are presented in Table 13 below.

Table 13: Inspirational Motivation

	N	Minimum	Maximum	Mean	Std. Deviation
I express with a few simple words what we could and should	225	1	5	3.94	.805
I provide appealing images about what we can do	225	1	5	3.90	.815
I help others find meaning in their jobs	225	1	5	4.01	.896
I talk optimistically about the future.	225	1	5	4.07	1.002
I seek different perspective when solving a problem	225	1	5	4.18	.693
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results of the descriptive analysis of individualized consideration presented in Table 13 above showed that the statement that “I seek different

perspective when solving a problem” had both the highest mean ($M=4.18$) as well as the lowest standard deviation ($SD=0.69$). This highlights a strong inclination among Pentecostal church leaders in Abuja toward inclusive and diverse problem-solving approaches. The low standard deviation suggests a broad consensus on the importance of valuing multiple viewpoints. These findings are in agreement with those of a previous study by Saluy et al. (2020) that indicated that the job performance of employees increased when leaders inspired them by seeking their support as well as involving them in decision making.

Intellectual Stimulation

Under this section, respondents were presented with statements on intellectual stimulation and asked to indicate to what extent they agreed or disagreed with them. The findings are presented in Table 14 below.

Table 14: Intellectual Stimulation

	N	Minimum	Maximum	Mean	Std. Deviation
I encourage others to think about old problems in new ways	225	1	5	3.81	1.069
Provide others with new ways of looking at puzzling things	225	1	5	3.92	.873
I get others to rethink ideas they had never thought of.	225	1	5	4.00	.881
I reexamine critical assumptions to question whether they are appropriate	225	1	5	3.96	.883
I enhance others' desire to succeed	225	1	5	4.21	.834
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results of the study presented in Table 14 above showed that the statement “I enhance others’ desire to succeed” had the highest mean ($M=4.12$) as well as the lowest standard deviation ($SD=0.834$), indicating that the responses were clustered around the same mean point of 4.12. These findings indicated that leaders of Nigerian Pentecostal churches in Abuja encouraged their followers to perform beyond their expectations and abilities. These findings underscore the pivotal role of Pentecostal church leaders in Abuja as catalysts for personal and collective growth. Their strong commitment to inspiring followers aligns with the transformational leadership model, reflecting a leadership culture that prioritizes empowerment, motivation, and the pursuit of excellence within the church community. The results are in agreement with the results of a previous study done in Kenya by Demesi et al. (2022) that showed existence of a strong relationship between the elements of intellectual stimulation and church performance where the study was conducted.

Individualized Consideration

Under this section, respondents were asked to indicate to which degree they either agreed or disagreed with the statements presented to them on individualized consideration. The results are presented in Table 15 below.

Table 15: Individualized Consideration

	N	Minimum	Maximum	Mean	Std. Deviation
I help others develop themselves	225	1	5	4.21	.869
I let others know how I think of what they are doing	225	1	5	3.97	.891
I give personal attention to others who seem rejected	225	1	5	4.17	.941

I help others to develop their strengths.	225	1	5	4.12	.841
I express satisfaction when others meet expectations	225	1	5	4.25	.851
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results of the study presented in Table 15 above showed that the statement that “I express satisfaction when others meet expectations” had the highest mean ($M=4.25$) and a relatively low standard deviation ($SD=0.851$) indicated a convergence of the responses around the same mid-point. The statement that “I let others know how I think of what they are doing” had the lowest mean ($M=3.97$) and a relatively high standard deviation ($SD=0.891$) indicating a divergence of the responses from a central point. The findings depict a leadership culture within Pentecostal churches in Abuja that strongly values recognition and affirmation of success. However, the lower mean and higher variation in responses regarding providing direct feedback suggest that while leaders appreciate achievement, there may be inconsistencies in how they communicate evaluations and expectations to their followers. The results are in agreement with the results of a previous study by Hilton et al. (2021) that found individualized consideration to be the dominant transformational leadership element that was practiced by bank managers where the study was done to achieve optimum job performance.

Composite Scores of Transformational Leadership

Table 16 below presents results of the descriptive statistics of the individual dimensions for the four elements of transformational leadership.

Table 16: Transformational Leadership

	N	Minimum	Maximum	Mean	Std. Deviation
Idealized Influence	225	2	5	4.13	.613
Inspirational Motivation	225	2	5	4.02	.605
Intellectual Stimulation	225	1	5	3.98	.660
Individualized Consideration	225	2	5	4.15	.655
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results presented in Table 16 above showed that individualized consideration had the highest mean ($M=4.15$) and a standard deviation of 0.655, followed by idealized influence ($M=4.13$, $SD=0.613$), while inspirational motivation was third ($M=4.02$, $SD=0.605$). Intellectual stimulation had the lowest mean ($M=3.98$) as well as the highest standard deviation ($SD=0.660$). The findings suggest that church leaders prioritize personalized support and mentorship in their leadership approach, reinforcing the importance of individualized care and ethical leadership. However, the relatively lower emphasis on intellectual stimulation indicates a potential gap in encouraging critical thinking and innovation among followers, which may impact adaptive capacity in dynamic church environments. The results are an indication that church leaders cared more about the individual church members but did not provide room for creativity and new ways of thinking when solving problems. The results are in agreement with the results of a study by Hilton et al. (2021) that found all the four dimensions of transformational leadership to have had a positive effect on organizational performance in Ghana.

Descriptive Statistics for National Culture

Under the section national culture, respondents were presented with questions on the elements of national culture which were; individualism/collectivism, power distance, uncertainty avoidance, and masculinity/femininity. The results are presented in Tables 17-21 below.

Individualism/Collectivism

Under the section on individualism/collectivism, respondents were asked to indicate to what extent they agreed or disagreed with them. The results are presented in Table 17 below.

Table 17: Individualism/Collectivism

	N	Minimum	Maximum	Mean	Std. Deviation
I am personally responsible for my own achievements.	225	1	5	3.64	1.303
In this society, independence is valuable.	225	1	5	3.80	1.034
You are part of close groups, and the groups provide protection in return for loyalty.	225	1	5	3.44	1.101
Caring for group members is valuable.	224	1	43	4.37	2.699
You are mainly responsible for yourself and your direct family	225	1	5	3.61	1.190
Valid N (listwise)	224				

(Source - Field Data, 2024)

The results presented in Table 17 above indicated that the statement that “Caring for group members is valuable” had the highest mean ($M=4.37$) as well as the highest standard deviation ($SD=2.699$) indicating that although majority of the respondents were in agreement with the statement presented to them, their responses were scattered away from the mean. The statement that “You are part of close groups, and the groups provide protection in return for loyalty” had the lowest mean ($M=3.44$) and a relatively high standard deviation ($SD=1.101$). These findings signify the strong value the leaders place on care and concern for their group members, reinforcing the communal and relational aspect of leadership. However, the high variability in responses suggests differing perspectives on the extent to which caring is practiced. The lower mean on group loyalty and protection may indicate a weaker emphasis on collectivist structures, potentially pointing to a leadership culture that balances individual responsibility with group cohesion. The results are contrary to the results of a previous study by Xu and Gong (2024) who found individualism to have more effect on teachers’ innovation behaviour than collectivism in Chinese universities.

Power Distance

Under this section, respondents were asked to indicate the degree to which they agreed or disagreed with the statements presented to them on power distance. The findings are presented in Table 18 below.

Table 18: Power Distance

	N	Minimum	Maximum	Mean	Std. Deviation
In this society, members are expected to question their leadership.	225	1	5	3.60	1.221
In this society, followers are to obey their leaders even when in disagreement without question.	225	1	5	3.23	1.329
In this society, power is concentrated at the top of the society.	225	1	5	3.90	1.065
I display a sense of power and confidence.	225	1	5	3.67	1.021
No one is better than anyone else.	225	1	5	3.71	1.334
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results presented in Table 18 above showed that the statement “In this society, power is concentrated at the top of the society” had the highest mean (M=3.90) and a relatively low standard deviation indicating that the responses were concentrated around the same mean. The statement that “In this society, people obey their leaders even when in disagreement without question” had the lowest mean (M=3.23) as well as the highest standard deviation (SD=1.329) meaning that the responses were scattered away from the mean. These findings suggest that church leaders recognize a hierarchical leadership structure, where power is centralized among top leaders. However, the lower mean and higher variability in responses regarding unquestioning obedience indicate that there is no unanimous agreement on the extent to which followers comply without resistance. The results are in agreement with the results of a study by Al-Mahdy et al. (2022) who found lower power distance

in the relationship between the principals and the teachers to influence instructional leadership on teacher agency.

Uncertainty Avoidance

Under this section, respondents were asked to indicate to what degree they agreed or disagreed with statements presented to them on uncertainty avoidance. The results are presented in Table 19 below.

Table 19: Uncertainty Avoidance

	N	Minimum	Maximum	Mean	Std. Deviation
In this society, orderliness and consistency are stressed, even at the expense of other things.	225	1	5	3.63	1.070
In this society, regulations and instructions are spelled out in detail.	225	1	51	3.87	3.357
I never worry about the future.	225	1	5	3.14	1.375
I insist on meticulous organization of things.	225	1	5	3.70	1.002
I believe people who plan much always end up disappointed.	225	1	5	2.73	1.350
Valid N (listwise)	225				

(Source - Field Data, 2024)

The findings of the study presented in Table 19 above showed that the statement that “In this society, regulations and instructions are spelled out in detail” had the highest mean ($M=3.87$) and a relatively high standard deviation ($SD=3.357$). This therefore means that although majority of the respondents agreed with the statement presented to them, the responses were not concentrated around the same mid-point. The statement that “I believe people who plan much always end up disappointed” had the lowest mean of 2.73 and a relatively high standard deviation of 1.350 meaning that the disagreement of the respondents was not concentrated around

the same mid-point. These findings suggest that while church leaders acknowledge a structured and rule-oriented environment, there is significant variation in perspectives on the role of planning. The lower mean on the belief that excessive planning leads to disappointment indicates a general rejection of this idea. This divergence may reflect varying leadership experiences, personal philosophies, or cultural influences on strategic decision-making. The results are in agreement with the results of a study by Yang et al. (2021) who found uncertainty avoidance to mediate the relationship between self-congruity and revisit intention in Malaysia.

Masculinity/Femininity

Under this section, respondents were asked to indicate to what degree they agreed or disagreed with the statements presented to them on masculinity/femininity. The results are presented in Table 20 below.

Table 20: Masculinity/Femininity

	N	Minimum	Maximum	Mean	Std. Deviation
In this society, boys are encouraged more than girls to attain higher education.	225	1	5	3.29	1.418
In this society, men are more likely to serve in high office positions.	225	1	5	3.68	1.276
In this society, women are more likely to serve in high office positions.	225	1	5	2.57	1.209
I have assertive drive for material comfort and status.	225	1	5	3.15	.991
What is most important is being loved and helping others.	225	1	5	4.10	1.069
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results of the study presented in Table 20 above showed that the statement “What is most important is being loved and helping others” had the highest mean ($M=4.10$) and a relatively high standard deviation ($SD=1.069$) meaning that although majority of the respondents to a great extent agreed with the statement presented to them, the responses were not concentrated on the same mid-point. The statement that “In this society, women are more likely to serve in high office positions” had the lowest mean ($M=2.57$) and a relatively high standard deviation ($SD=1.209$) meaning that although majority of the respondents disagreed with the statement presented to them, the responses were scattered away from the same mid-point. These findings highlight the strong emphasis placed on love and service within the church leadership, reflecting deeply rooted communal and altruistic values. However, the low mean score regarding women in high office positions suggests persistent gender disparities in leadership roles. The results are in agreement with the results of a previous study by Escobar and Altunkaya (2022) whose study findings proved masculinity/femininity to have a positive effect on communication in multinational contexts.

Composite Scores of National Culture

Table 21 below presented the results for the descriptive statistics of the four elements of national culture which were; individualism/collectivism, power distance, uncertainty avoidance, and masculinity/femininity.

Table 21: National Culture

	N	Minimum	Maximum	Mean	Std. Deviation
Individualism/Collectivism	224	2	10	3.77	.776
Power Distance	225	2	5	3.62	.657
Uncertainty Avoidance	223	2	5	3.50	.689
Masculinity/Femininity	225	1	5	3.36	.699
Valid N (listwise)	222				

(Source - Field Data, 2024)

The results presented in Table 21 above indicated that individualism/collectivism had the highest mean ($M=3.77$) as well as the highest standard deviation ($SD=0.776$). This means that although majority of the respondents agreed with the statement presented to them, the responses were scattered away from the mid-point. Power distance had a mean of 3.62, uncertainty avoidance 3.50, and masculinity/femininity had the lowest mean of 3.36. The findings could indicate that the culture in Nigerian Pentecostal churches valued people living together and therefore, the need to resolve conflicts amicably when they arise for peaceful co-existence. The results are in agreement with the results of a previous study by Zhang and Srite (2021) that found the elements of a national culture to influence on the acceptance of sharing online hospitality platforms in both the United States of America and China.

Descriptive Statistics for Conflict Resolution

Presented in Tables 22-26 are descriptive statistics for the five elements of conflict resolution which are; avoidance, collaborating, competing, accommodating, and compromising.

Avoiding

Under this section, respondents were asked to indicate the degree to which they agreed or disagreed with the statements that were presented to them under avoidance. The results are presented in Table 22 below.

Table 22: Avoiding

	N	Minimum	Maximum	Mean	Std. Deviation
Conflict is always bad.	224	1	5	3.62	1.286
I typically say very little and attempt to get out of arguments as quickly as I can.	224	1	5	3.82	.912
I get uneasy and apprehensive when I disagree with other people.	225	1	5	3.39	1.043
In order to avoid resentment, I keep my disagreements with others to myself.	225	1	5	3.51	1.106
I concur right away rather than listening to them debate.	225	1	5	3.18	1.172
Valid N (listwise)	223				

(Source - Field Data, 2024)

The results presented in Table 22 above showed that the statement “I typically say very little and attempt to get out of arguments as quickly as I can” had the highest mean ($M=3.82$) as well as the lowest standard deviation ($SD=0.912$). This means that majority of the respondents agreed with that statement presented to them and that their responses were concentrated around the same mid-point. The statement that “I concur right away rather than listening to them debate” had the lowest mean

($M=3.18$) and a relatively high standard deviation ($SD=1.172$) indicating that although a low number of respondents disagreed with the statement presented to them, the responses were scattered away from a central mid-point. These findings suggest a dominant preference for avoiding conflict among church leaders, where many opt to disengage rather than confront disputes directly. The relatively lower mean for immediate concurrence without debate implies that while avoidance is common, outright submission is less favored. The variation in responses further indicates that while some leaders consistently withdraw from conflict, others may adopt a more situational approach, possibly influenced by personal leadership style or the nature of the disagreement. The results are in agreement with the results of a previous study that was done in Philippines that showed school administrators to have preference on avoidance when resolving conflicts (Rapatalo, 2020).

Collaborating

Under this section, respondents were asked to indicate to which extent they agreed or disagreed with the statement presented to them on collaborating. The results were presented in Table 23 below.

Table 23: Collaborating

	N	Minimum	Maximum	Mean	Std. Deviation
I collaborate to discover answers that satisfy everyone.	225	1	5	3.89	.969
To maintain communication during a conflict, I acquire lots of information.	225	1	5	4.07	.866
I look at conflicts from both sides to decide what to do.	225	1	5	4.17	.846
Conflict provides opportunity for change.	225	1	5	4.15	.793
I am effective in representing others to higher authority.	225	1	5	3.92	.949
Valid N (listwise)	225				

(Source - Field Data, 2024)

The findings presented in Table 23 above showed that the statement “I look at conflicts from both sides to decide what to do” had the highest mean ($M=4.17$) and a relatively low standard deviation ($SD = 0.846$), indicating that the responses of majority of the respondents who agreed with the statement presented to them were concentrated around the same mid-point. The statement that “I collaborate to discover answers that satisfy everyone” had both the lowest mean ($M=3.89$) and highest standard deviation ($SD=0.969$). This means that although majority of the respondents disagreed with the statement presented to them, the responses were scattered away from a central mid-point. The findings point to the notion that church leaders prioritize fairness and balanced decision-making when addressing conflicts. The relatively lower mean for collaboration indicates that while leaders value considering multiple perspectives, fewer actively engage in joint problem-solving to ensure

mutual satisfaction. The higher standard deviation for collaboration also implies greater variability in responses, suggesting that while some leaders embrace a cooperative approach, others may rely on different conflict resolution strategies depending on the situation. The results are in agreement with the results of a previous study by Musya (2024) that showed pastors to prefer collaborating style when resolving conflicts in their churches and communities.

Competing

Under this section, respondents were asked to indicate to which degree they agreed or disagreed with the statements presented to them on competing which is one of the elements of conflict resolution. The results were presented in Table 24 below.

Table 24: Competing

	N	Minimum	Maximum	Mean	Std. Deviation
I present my case and insist that my point of view is valid.	225	1	5	3.10	1.265
I relish the challenge and thrill of conflicts.	225	1	5	3.14	1.072
I can make sense of what needs to be done, and I'm always right.	225	1	5	3.08	1.187
I need to attain excellent results and cannot be limited by others.	225	1	5	3.81	.950
If people don't respect my opinion, I keep it to myself	225	1	5	3.78	1.028
Valid N (listwise)	225				

(Source - Field Data, 2024)

The findings of the study presented in Table 24 above indicated that the statement that “I need to attain excellent results and cannot be limited by others” had the highest mean (M=3.81) as well as the lowest standard deviation (SD=0.950). This

means that the responses of the majority of the respondents who agreed with the statement presented to them were concentrated around the same mid-point. The statement that “I can make sense of what needs to be done, and I am always right” had the lowest mean ($M=3.08$) as well as the highest standard deviation ($SD=1.187$) indicating that although majority of the respondents disagreed with the statement presented to them, the responses were scattered away from the same mid-point. These findings suggest that church leaders are driven by personal excellence and self-motivation but do not necessarily see themselves as infallible in decision-making. The lower mean and higher variability in highlight a diversity of perspectives on personal certainty, implying that while some leaders may confidently trust their own judgment, others remain open to alternative viewpoints and shared decision-making. The results are in agreement with the results of a previous study by Fields (2021) that found use of force in conflicts resolution to reduce the trust and confidence that followers had on the leader.

Accommodating

Under this section, respondents were asked to indicate to what extent they agreed or disagreed with the statement presented to them on accommodating which is an aspect of conflict resolution. The results are presented in Table 25 below.

Table 25: Accommodating

	N	Minimum	Maximum	Mean	Std. Deviation
I make an effort to fulfil the requests of people around me.	225	1	5	3.97	.761
Despite not getting what I desire, I consider it a price to pay for maintaining peace.	225	1	5	4.06	.872
I make an effort to fulfil others' expectations.	225	1	5	3.86	.908
I know available procedures for conflict management.	225	1	5	3.84	.922
I go beyond self-interest for good of the group.	225	1	5	4.12	.853
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results presented in Table 25 above indicated that the statement that “I go beyond self-interest for good of the group” had the highest mean ($M=4.12$) and a relatively low standard deviation ($SD=0.853$) indicating that the responses of majority of the respondents who agreed with the statement presented to them were concentrated around the same mid-point. The statement that “I know available procedures for conflict management” had both the lowest mean ($M=3.84$) as well as the highest standard deviation ($SD=0.922$) meaning that although majority of the respondents disagreed with the statement presented to them, the responses were scattered away from the same mid-point. These findings highlight the strong collectivist orientation of church leaders, who prioritize group welfare over personal interests. However, the lower mean and higher variability in responses regarding conflict management procedures suggest a possible gap in formal training or awareness of structured conflict resolution processes, indicating an area for potential leadership development and capacity building. The findings of this study align with the results of a previous study by Prasojo et al (2021) that found accommodating to be one of the preferred styles in conflict resolution.

Compromising

Under this section, respondents were asked to indicate the degree to which they agreed or disagreed with the statements that were presented to them under compromising which is an aspect of conflict resolution. The results are presented in Table 26 below.

Table 26: Compromising

	N	Minimum	Maximum	Mean	Std. Deviation
When trying to solve a problem, I prefer the "give and take" method.	225	1	9	3.48	1.221
To continue, I prefer to reach agreements when solving issues.	225	1	5	3.88	.925
I would reach a compromise with others to end stalemates.	225	1	5	3.70	.989
I completely give in instead of attempting to influence someone else viewpoint.	225	1	5	3.41	1.099
Conflict occurs at the top level of the organization.	225	1	5	3.62	1.156
Valid N (listwise)	225				

(Source - Field Data, 2024)

The results presented in Table 26 above indicated that the statement “To continue, I prefer to reach agreements when solving issues” had the highest mean (M=3.88) as well as the lowest standard deviation (SD=0.925) meaning that the responses of majority of the respondents who agreed with the statement presented to them were concentrated around the same mid-point. The statement that “I completely give in instead of attempting to influence someone else viewpoint” had the lowest mean (M=3.41) and a relatively high standard deviation (SD=1.099) indicating that although a small number of respondents disagreed with the statement presented to them, their responses were scattered away from a central mid-point of 3.41. These

findings point to the possibility that church leaders prioritize consensus-building in conflict resolution, favoring collaborative approaches over unilateral concessions. However, the relatively lower mean and higher variability in responses regarding yielding to others' viewpoints may indicate a stronger inclination towards assertiveness rather than passive compliance, highlighting the leaders' commitment to maintaining influence while fostering unity. The results contradict the results of a previous study by Mahajan and Sutar (2022) who found female college students to be more likely to use accommodating style while resolving conflicts than their male counterparts.

Composite Scores of Conflict Resolution

Presented in Table 27 below are the descriptive statistics for the five elements of conflict resolution which are; avoidance, collaborating, competing, accommodating, and compromising.

Table 27: Conflict Resolution

	N	Minimum	Maximum	Mean	Std. Deviation
Avoiding	223	2	5	3.50	.689
Collaborating	225	2	5	4.04	.603
Competing	225	2	5	3.38	.744
Accommodating	225	1	5	3.97	.602
Compromising	225	2	5	3.62	.709
Valid N (listwise)	223				

(Source - Field Data, 2024)

The results presented in Table 27 above indicate that collaborating had the highest mean ($M=4.04$) and a relatively low standard deviation ($SD=0.603$) indicating that the responses of majority of the respondents who agreed with the statement presented to them were scattered around the same mid-point of 4.04, followed by accommodating ($M= 3.97$, $SD=0.602$), compromising ($M=3.62$, $SD=0.709$),

avoidance ($M=3.50$, $SD=0.689$), and competing ($M=3.38$, $SD=0.744$). The fact that competing had the lowest mean as well as the highest standard deviation could mean that the responses of the respondents who disagreed with the statement presented to them were scattered away from the mean-point of 3.38. These findings suggest that church leaders predominantly favor collaboration and accommodation in conflict resolution, demonstrating a preference for solutions that prioritize harmony and collective decision-making. The lower mean and higher variability in responses regarding competition indicate a general reluctance to engage in confrontational or competitive conflict resolution styles, reinforcing the emphasis on cooperation over rivalry in leadership dynamics. The results are in agreement with the results of a previous study by Ali et al (2024) that found conflict resolution to contribute positively to psychological well-being and marital satisfaction among working people in Pakistan.

Correlational Analysis

This section presents results of both correlation and qualitative data analysis based on the five objectives of the study which were to determine the effect of idealized influence, inspirational motivation, intellectual stimulation, individualized consideration the effect of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. According to Dehalwar and Sharma (2023), the correlation between variables is measured between -1 and +1 and indicates how closely or strongly they are related to each other. Bordens and Abbott (2022) explains that the most common method of measuring association between variables is the use of Pearson Product-Movement Correlation Coefficient which ranges from +1 through 0 to -1. According Temizhan et al (2022) one of the ways of measuring a correlation

is by use of Pearson Correlation. A positive correlation indicates that there is a positive relationship between variables while a negative correlation shows that there is no relationship between variables. The results for each objective are presented in Tables 28-31 below.

Idealized Influence and Conflict Resolution

Presented in Table 28 below are the results of the correlation analysis between idealized influence and conflict resolution. Also presented under this section are the findings of qualitative data on what respondents viewed as the contribution of idealized influence on conflict resolution.

Table 28: Idealized Influence and Conflict Resolution

		Idealized Influence	Conflict Resolution
Idealized Influence	Pearson Correlation	1	.482**
	Sig. (2-tailed)		.000
	N	225	225
Conflict Resolution	Pearson Correlation	.482**	1
	Sig. (2-tailed)	.000	
	N	225	225

** . Correlation is significant at the 0.01 level (2-tailed).

(Source - Field Data, 2024)

The results in Table 28 above indicated an existence of a positive and moderate relationship between idealized influence and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.482$, $p<0.01$). This could mean that idealized influence increases in direct proportion to conflict resolution. The finding suggests that church leaders who demonstrate strong ethical standards, inspire trust, and serve as role models are more likely to foster effective conflict resolution within their congregations. For example, when transformational

leaders are role models to their followers in terms of conflict resolution, this in turn increases the chances of resolving conflicts. These findings are in agreement with those of a previous study by Raman et al. (2020) who found idealized influence promotes workplace forgiveness among employees in ways that are beneficial to them, their fellow workmates, and the organization.

The findings of quantitative data analysis were supported by those of qualitative data analysis, with the findings proving that, indeed, idealized influence contributed to conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja as highlighted by the following respondents:

Respondent 15 - "It can contribute to conflict resolution among Pastors by modelling behavior and encouraging open communication" while referring to idealized influence. Respondent 21 - "By exhibiting idealized influence, Pastors can create an environment conducive for constructive conflict resolution".

Respondents 42 "Through this, Pastors can create an environment conducive for constructive conflict resolution and relationship strengthening".

Respondents 43 "This factor contributes to conflict resolution by building trust, modeling constructive behavior and unifying parties around shared goals".

Respondent 60 - "By exhibiting idealized influence, Pastors can create an environment for constructive conflict resolution".

Respondent 154 - "A keen feature of a good conflict resolution person" - idealized influence.

Respondent 165 - "Being a role model as a leader, doing the right thing can help in conflict resolution".

Inspirational Motivation and Conflict Resolution

Table 29 below presents the results for correlation analysis between inspirational motivation and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. Also presented under this section are the findings of qualitative data on what respondents viewed as the contribution of inspirational motivation on conflict resolution.

Table 29: Inspirational Motivation and Conflict Resolution

		Inspirational Motivation	Conflict Resolution
Inspirational Motivation	Pearson Correlation	1	.509**
	Sig. (2-tailed)		.000
	N	225	225
Conflict Resolution	Pearson Correlation	.509**	1
	Sig. (2-tailed)	.000	
	N	225	225

** . Correlation is significant at the 0.01 level (2-tailed).

(Source - Field Data, 2024)

The findings of the correlation analysis presented in Table 29 above indicated existence of a moderate and positive correlation between inspirational motivation and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.509$, $p<0.01$). This could mean that an increase in inspiration motivation on the part of the church leaders results in an increase in conflict resolution. In the event that church leaders encourage their followers to get involved in conflict resolution, this results in positive outcomes. It suggests that that leaders who effectively articulate a compelling vision, inspire enthusiasm, and encourage optimism among their followers are more likely to facilitate constructive conflict resolution. These findings are in agreement with those of a previous study by Dahlan et al. (2021) who found that

conflict resolution moderated the relationship between inspirational motivation and the implementation of Constituency Development Funds projects in public secondary schools in Kisumu County in Kenya.

The results of the quantitative data analysis that showed an existence of a close association between inspirational motivation and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja were supported by the qualitative data from respondents who had been asked to indicate how they thought inspirational motivation contributed to conflict resolution. The responses are presented in the following section.

Respondent 16 - “Pastors can help parties move beyond the conflict and work towards a resolution that honors God and strengthen relationships”.

Respondent 35 - “Conflict is good as far as it does not escalate to violence. It simplifies the approach to better relationship establishment”.

Respondent 42 - “This can be done through leading by example, fostering hope and optimism”.

Respondent 60 - “Pastors can help parties move above conflict to resolution and honor God and strengthen relationships”.

Respondent 70 - “Encourage to be model by Christ. When you model Christ, you will also avoid conflict between yourself and others”.

Intellectual Stimulation and Conflict Resolution

Table 30 below presents results of the correlation analysis between intellectual stimulation and conflict resolution in Nigerian Pentecostal Churches in Nigeria. Also presented under this section are the findings of qualitative data on what respondents viewed as the contribution of intellectual stimulation on conflict resolution.

Table 30: Intellectual Stimulation and Conflict Resolution

		Intellectual Stimulation	Conflict Resolution
Intellectual Stimulation	Pearson Correlation	1	.436**
	Sig. (2-tailed)		.000
	N	225	225
Conflict Resolution	Pearson Correlation	.436**	1
	Sig. (2-tailed)	.000	
	N	225	225

** . Correlation is significant at the 0.01 level (2-tailed).

(Source - Field Data, 2024)

The results presented in Table 30 above show existence of a moderate and positive correlation between intellectual stimulation and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.426$, $p<0.01$). These results indicated that an increase in intellectual stimulation results in an increase in conflict resolution. Further, this could mean that when church leaders provide an opportunity for their members to find new ways of resolving conflicts, this resulted in a positive outcome in relation to conflict resolution. These findings are in agreement with those of Wagude and Ndiritu (2015) who found that conflict resolution moderated the relationship between intellectual stimulation and the implementation of Constituency Development Construction projects in public secondary schools in Kisumu County in Kenya.

On qualitative data analysis, respondents were asked to indicate their views on the contribution of intellectual stimulation on conflict resolution. The findings support the results of the quantitative data analysis that proved an existence of a positive association between intellectual stimulation and conflict resolution. The results are presented in the following section.

Respondent 16 - “Pastors can help parties approach conflicts with deeper understanding, creativity, and critical thinking, leading to more effective and sustainable resolutions”.

Respondent 43 - “This helps different parties and people to think outside the box, bringing out different ways to manage conflicts in any environment”.

Respondent 60 - “Pastors can help parties see conflict with deeper understanding to more effective and sustainable resolution”.

Respondent 70 - “The church needs intellectually stimulated leaders who creatively and innovatively deal with the conflicts and disagreement positively and professionally to ensure right decisions are made”.

Respondent 82 - “Using your knowledge, talents, and gifts to encourage others to achieve the strategic goals of the organization in resolving conflicts”.

Respondent 82 - “Motivating and stretching people to think critically, creatively and independently helps in conflict resolution”.

Individualized Consideration and Conflict Resolution

Table 31 below present results of the correlation analysis between individualized consideration and conflict resolution among church leaders in Nigerian Pentecostal churches in Abuja. Also presented under this section are the findings of qualitative data on what respondents viewed as the contribution of individualized consideration on conflict resolution.

Table 31: Individualized Consideration and Conflict Resolution

		Individualized Consideration	Conflict Resolution
Individualized Consideration	Pearson Correlation	1	.451**
	Sig. (2-tailed)		.000
	N	225	225
Conflict Resolution	Pearson Correlation	.451**	1
	Sig. (2-tailed)	.000	
	N	225	225

**. Correlation is significant at the 0.01 level (2-tailed).

(Source - Field Data, 2024)

The results presented in Table 31 above indicated an existence of a positive and moderate association between individualized consideration and conflict resolution among church leaders in Nigerian Pentecostal churches in Abuja ($R=0.451$, $p<0.01$). This could imply that an increase in individualized consideration resulted in an increase in conflict resolution among church leaders in Nigerian Pentecostal churches in Abuja. When church members feel appreciated and valued by their church leaders, this in turn, contributed to positive conflict resolution. These findings are in agreement with those of a previous study by Hilton et al. (2021) who found individualized consideration to have a positive and significant effect on job satisfaction in the private universities in the United Kingdom.

On qualitative data analysis, respondents were asked to indicate their views on the contribution of individualized consideration on conflict resolution. The results which were presented in the following section indicated that indeed, inspirational motivation contributed to conflict resolution.

Respondent 8 - “In individualized consideration, they must consider what will be of benefits to them individually and that of the body of Christ. And also, individualized consideration approach must be done wholeheartedly unto the Godly - Colossians 3:23”.

Respondent 42 - “Coaching and mentoring offer one-on-one guidance and support to help individuals grow and develop addressing underlying issues contributing to the conflict and Pentecostal churches in FCT”.

Respondent 43 - “This helps in mediating between parties whilst finding a common ground”.

Respondent 165 - “Attending to each followers needs and proper mentoring and coaching helps in conflict resolution”.

Composite Scores of Transformational Leadership and Conflict Resolution

Table 32 below presents a summary of the correlation that each element of transformational leadership had on conflict resolution.

Table 32: Transformational Leadership and Conflict Resolution

		Conflict Resolution
Idealized Influence	Pearson Correlation	.482**
	Sig. (2-tailed)	.000
	N	223
Inspirational Motivation	Pearson Correlation	.509**
	Sig. (2-tailed)	.000
	N	223
Intellectual Stimulation	Pearson Correlation	.436**
	Sig. (2-tailed)	.000
	N	223
Individualized Consideration	Pearson Correlation	.451**
	Sig. (2-tailed)	.000
	N	223
Conflict Resolution	Pearson Correlation	1
	Sig. (2-tailed)	
	N	223

(Source - Field Data, 2024)

The summary of the correlation of each of the four elements of transformational leaders and conflict resolution as presented in Tables 32 above

indicates that inspirational motivation had the highest correlation with conflict resolution ($R=0.509$, $p<0.01$), followed by idealized influence ($R=0.482$, $p<0.01$), individual consideration came third ($R=0.451$, $p<0.01$), while intellectual stimulation had the lowest correlation with conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.436$, $p<0.01$). The R values show the strength of the relationship between variables. This ranking suggests that church leaders who inspire and motivate their followers play the most significant role in resolving conflicts, reinforcing the importance of vision-driven leadership in maintaining harmony. The relatively lower correlation of intellectual stimulation implies that while encouraging critical thinking and problem-solving is valuable, it may be less directly influential in conflict resolution compared to the other transformational leadership elements. These findings are in agreement with those of a study by Cahyono et al. (2020) who found that indeed, all the elements of transformational leadership contributed positively to conflict resolution in Indian information technology organizations. In another study, Ndarwa and Mulinge (2023) found transformational leadership to have a positive effect on commercial banking strategies in Nairobi County.

Regression Analysis and Hypotheses Testing

The overall objective of this study was to determine the effect of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. In order to achieve this broad objective, specific objectives as well as research hypotheses were formulated. According to Kwak (2023) regression analysis is done to test a hypothesis at 95 percent confidence level. Further, a null hypothesis is rejected if the p value is greater than 0.05 meaning that the confidence level of the model is below 95 percent.

On the other hand, a hypothesis is accepted if the p value is below 0.05 which means that the confidence of the model is above 95 percent. Also presented in this section are the correlation of determination (R^2) which indicates the change in the dependent variable that is explained by the independent variable (Alabi, 2023).

Idealized Influence and Conflict Resolution

The first hypothesis of the study was that “Idealized influence has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria”. The regression model of the hypothesis was as follows: -

$$CR = \beta_0 + \beta_1 II + \epsilon$$

Where:

CR= Conflict Resolution

β_0 = Constant

$B_1 II$ =Idealized Influence

ϵ =Error term

The results of the regression analysis of hypothesis one are presented in Tables 33 and 34 below.

Table 33: Model Summary for Idealized Influence and Conflict Resolution

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	.482 ^a	.232	.229	.539	.232	66.767	1	221	.000

a. Predictors: (Constant), Conflict Resolution

(Source - Field Data, 2024)

Table 34: Regression Coefficients for Idealized Influence and Conflict Resolution

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	2.279	.176		12.946	.000
1 Idealized Influence	.344	.042	.482	8.171	.000

a. Dependent Variable: Conflict Resolution

(Source - Field Data, 2024)

The regression output obtained from Table 33 takes the following form:

$$CR = 2.279 + 0.482II + \epsilon$$

The findings of the study as presented in Tables 33 and 34 above showed that there was a moderate positive correlation between idealized influence and conflict resolution ($R=0.482$). The results further showed that 23.2 percent ($R^2=0.232$) of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to idealized influence. This suggests that leaders who model high ethical standards, instill confidence, and serve as role models significantly contribute to fostering effective conflict resolution. Their ability to inspire trust and respect among their followers likely enhances cooperation and mutual understanding, which are critical for resolving disputes within church leadership. The finding is inconsistent with a previous study by Daud (2022) that found idealized influence to contribute to only 2 percent of performance of the employees of the County Government of

Mandera. The other 76.8 percent of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to other factors not featured in this study.

Further, the results showed a significant level of 0.000 which is lower than the recommended 0.05. This therefore meant that the model can be used in Nigerian Pentecostal Churches to bring about conflict resolution. In this case, the null hypothesis was rejected and the alternative hypothesis that idealized influence has a positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria was accepted. According to Alita et al. (2021), the positive or negative effect that an independent variable has on the dependent variable is determined by checking the β value. The results presented in Table 34 indicated that a unit change in idealized influence resulted in 0.482 ($\beta=.482$) change in conflict resolution where the study was conducted. These findings are in agreement with those of a study by Siswanto and Yuliana (2022) who found a strong association between idealized influence, trust, and team cohesion in Indonesia. These findings are further contrary to a previous study by Daud (2022) whose significance level between idealized influence and performance was of 0.516 making the null hypotheses to be accepted and the alternative hypotheses rejected.

Inspirational Motivation and Conflict Resolution

The second hypothesis of the study was that “Inspirational motivation has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria”. Tables 35 and 36 below presented the results of regression analysis to test the null hypothesis that “Inspirational motivation has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria”. The regression model of the hypothesis was as follows:

$$CR = \beta_0 + \beta_2 IM + \epsilon$$

Where:

CR= Conflict Resolution

β_0 = Constant

$\beta_2 IM$ =Inspirational Motivation

ϵ =Error term

Table 35: Model Summary for Inspirational Motivation and Conflict Resolution

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	.509 ^a	.259	.255	.518	.259	77.127	1	221	.000

a. Predictors: (Constant), Conflict Resolution

(Source - Field Data, 2024)

Table 36: Regression Coefficients for Inspirational Motivation and Conflict Resolution

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	2.205	.172		12.802	.000
Inspirational Motivation	.372	.042	.509	8.782	.000

a. Dependent Variable: Conflict_Resolution

(Source - Field Data, 2024)

The regression result displayed in Table 35 takes the following form:

$$CR = 2.205 + 0.509IM + \epsilon$$

The results presented in Tables 35 and 36 above indicated that there existed a moderate and positive association between inspirational motivation and conflict resolution in Nigerian Pentecostal Churches in Nigeria ($R=0.509$). Additionally, the results showed that 25.9 ($R^2=0.259$) of the change in conflict resolution among church

leaders of Nigerian Pentecostal churches in Abuja was explained by inspirational motivation. The other 74.1 percent of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to other factors not featured in this study. This finding highlights the salient role of inspirational motivation in fostering conflict resolution within church leadership. Leaders who articulate a compelling vision, inspire enthusiasm, and instill a sense of shared purpose likely enhance harmony and cooperation among church members. These results agree with those of a previous study that found 24.1 percent of talent management in the insurance industry in Kenya to be attributed to inspirational motivation (Magambo, 2023). Again, the results showed a significant level of 0.000 (100 percent) implying a 100 percent confidence level of the model used in this study. In this case, since the significance level is lower than the recommended 0.5 percent, the null hypothesis was rejected and the alternative hypothesis that inspirational motivation had a positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria accepted.

Results show that a unit change in inspirational motivation contributed to .509 ($\beta=.509$) conflict resolution where the study was conducted. This underscores the significant impact of inspirational motivation on fostering effective conflict resolution among church leaders. When leaders inspire their followers with a compelling vision and encourage commitment to shared goals, they create an environment where conflicts are managed constructively. This finding suggests that enhancing inspirational motivation among leaders could be a strategic approach to improving harmony and collaboration within church leadership. The finding concurs with those of a previous study by Ibrahim et al. (2024) who found inspirational motivation to be a significant predictor of employee job performance in Nigerian banks where the

study was conducted. In a previous study by Magambo (2023), the significance level between inspirational motivation and talent management was found to be 0.000 making the null hypothesis to be rejected and the alternative hypothesis accepted as was the case in the current study

Intellectual Stimulation and Conflict Resolution

The third hypothesis of the study was that “Intellectual stimulation has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja”. The regression model of the hypothesis was as follows:

$$CR = \beta_0 + \beta_3 IS + \epsilon$$

Where:

CR= Conflict Management

β_0 = Constant

β_3 IS=Intellectual Stimulation

ϵ =Error term

In order to test the hypothesis, a regression analysis was conducted, and the results were presented in Tables 37 and 38 below.

Table 37: Intellectual Stimulation and Conflict Resolution

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	.436 ^a	.190	.187	.598	.190	51.905	1	221	.000

a. Predictors: (Constant), Conflict_Resolution

(Source - Field Data, 2024)

Table 38: Regression Coefficients of Intellectual Stimulation and Conflict**Resolution**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	2.553	.162		15.796	.000
Intellectual Stimulation	.289	.040	.436	7.204	.000

a. Dependent Variable: Conflict_Resolution

(Source - Field Data, 2024)

The regression result shown in table 4.30 takes the following form:

$$CR = 2.553 + 0.436IS + \epsilon$$

The results presented in Tables 37 and 38 above indicated that there existed a moderate positive correlation between intellectual stimulation and conflict resolution ($R=0.436$) where the study was done. Further, the findings showed that 19 percent ($R^2=0.19$) of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed intellectual stimulation. The other 81percent of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to other factors not featured in this study. This finding highlights the important role of intellectual stimulation in conflict resolution, as leaders who challenge assumptions, encourage critical thinking, and promote innovative problem-solving are better equipped to navigate conflicts effectively. However, the relatively lower proportion of variance explained by intellectual stimulation suggests that while it is valuable, it must be complemented by other leadership strategies to achieve optimal conflict resolution outcomes. These findings are in support of a previous study that found intellectual stimulation to contribute to 22.8 percent of organizational performance in Kenya Police Savings and Co-operative Limited (Mutua, 2021).

Additionally, the findings of the study showed a significance level of 0.000 (100 percent) confidence of the model. This could mean that the model used in this study can be used to bring the required changes to the organizations where the study was carried out.

Since the significance level of 0.000 is less than the recommended significance level of 0.5, the null hypothesis was rejected and the alternative hypothesis that ‘intellectual stimulation had a positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria’ accepted. The results further indicated that a unit increase in intellectual stimulation resulted in 0.436 change in conflict resolution ($\beta=0.436$). These findings contradict the findings of a study by Kinara et al. (2023) who found conflict resolution not to affect the relationship between intellectual stimulation and implementation of the construction of the Constituency Development Fund projects in public secondary schools in Kisumu County in Kenya. Additionally, these findings are in agreement with those of a previous study by Mutua (2021) that found the significance level between intellectual stimulation and organizational performance to be 0.000 making the null hypothesis to be rejected and the alternative hypothesis accepted.

Individualized Consideration and Conflict Resolution

The fourth hypothesis of this study was that “Individualized consideration has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria”. The regression model of the hypothesis was as follows: -

$$CM = \beta_0 + \beta_4 IC + \epsilon$$

Where:

CR= Conflict Resolution

β_0 = Constant

B₄IC=Individualized Consideration

$\hat{\epsilon}$ =Error term

In order to determine this relationship, a regression analysis was done, and the results were presented in Tables 39 and 40 below.

Table 39: Model Summary of Individualized Consideration and Conflict

Resolution

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	.451 ^a	.203	.200	.588	.203	56.339	1	221	.000

a. Predictors: (Constant), Conflict_Resolution

(Source - Field Data, 2024)

Table 40: Regression Coefficients of Individualized Consideration and Conflict

Resolution

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.455	.168		14.589	.000
	Individualized Consideration	.301	.040	.451	7.506	.000

a. Dependent Variable: Conflict Resolution

(Source - Field Data, 2024)

The regression outcome in Table 39 takes the following form:

$$CR = 2.455 + 0.451IC + \hat{\epsilon}$$

The results presented in Table 39 and 40 above indicated an existence of a moderate positive relationship between individualized consideration and conflict resolution in Nigerian Pentecostal Churches in Abuja ($R=0.451$). Additionally, the

results pointed to the fact that 20.3 percent ($R^2=0.203$) of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was as a result of individualized consideration. The other 79.7 percent of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to other factors not featured in this study. This suggests that leaders who provide personalized support, mentorship, and encouragement to their followers contribute significantly to conflict resolution. However, since a large portion of conflict resolution is influenced by other variables, a holistic leadership approach integrating multiple transformational leadership elements may be necessary for more effective conflict management. These results are contrary to those of a previous study that found individualized consideration contribute to only 1.7 percent of performance in Mandera County Government (Daud, 2022).

The results further showed that the significance level was 0.000, which is lower than the recommended significance level of 0.5 percent. This therefore could mean that the model used in the study had a confidence level of 100 percent and could be used to bring the required changes in the organizations where the study was done. Further, and on the account of the significance level, the null hypothesis was rejected and an alternative hypothesis that individualized consideration had a positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, accepted. The results further show that a unit increase of individualized consideration would result in 0.451 ($\beta=.451$) change on conflict resolution. These findings are in agreement with those of a previous study by Hilton et al. (2021) who found individualized consideration to be the dominant transformational leadership dimension commonly practiced by supervisors and managers in the selected banks in Ghana. The results of the hypothesis testing were in

support of the findings of a previous study by Daud (2022) that showed that a significance level of 0.067 between individualized consideration and performance making the null hypothesis to be rejected and the alternative hypothesis accepted.

Transformational Leadership, National Culture, and Conflict Resolution

The fifth hypothesis was that “National culture has no relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja”.

The following section presents results of stepwise regression analysis on the effect of national culture on the relationship between transformational leadership and conflict resolution. Step one reports the results of the relationship between transformational leadership and conflict resolution.

Step 1 $CR = \beta_0 + \beta_1 TL + \varepsilon$

Table 41: Step 1 Analysis for Transformational Leadership and Conflict Resolution

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.561 ^a	.314	.311	.364

a. Predictors: (Constant), Transformational Leadership
(Source - Field Data, 2024)

Table 42: Step 1 Analysis for Transformational Leadership and Conflict Resolution

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13.416	1	13.416	101.341	.000 ^b
	Residual	29.258	221	.132		
	Total	42.674	222			

a. Dependent Variable: Conflict Resolution

b. Predictors: (Constant), Transformational Leadership
(Source - Field Data, 2024)

Table 43: Step 1 Analysis for Transformational Leadership and Conflict

Resolution

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.809	.190		9.536	.000
Transformational Leadership	.465	.046	.561	10.067	.000

a. Dependent Variable: Conflict Resolution
(Source - Field Data, 2024)

The regression output in Table 41 takes the following form:

$$\text{Step 1 CR} = 1.809 + 0.561\text{TL} + \epsilon$$

The results presented in Table 41 above show the existence of a moderate and positive association between transformational leadership and conflict resolution ($R=0.561$, $\beta=0.561$, $p<0.01$) with transformational leadership contributing to 31.4 ($R^2=0.314$, $p<0.01$) percent of conflict resolution where the study was conducted. However, the model did not explain 68.6 percent of the variation of conflict resolution which could have been explained by other factors not captured in the study. The value of F statistics presented in Table 42 indicated that the regression was statistically significant (101.341). The value of t statistic for transformational leadership (10.067, $\text{Sig}=0.000$, $p<0.01$) as reflected in Table 43 showed that the model is statistically significant. It can therefore be concluded that there exists a relationship between transformational leadership and conflict resolution in Nigerian Pentecostal Churches in Abuja. These findings support the notion that transformational leadership plays a significant role in conflict resolution among church leaders.

The section that follows presents results of step two of the stepwise regression analysis of the main effect of national culture on the relationship between transformational leadership and conflict resolution.

$$\text{Step 2 CR} = \beta_0 + \beta_1 \text{TL} + \beta_2 \text{NC} + \varepsilon$$

Table 44: Step 2 Analysis for National Culture and Conflict Resolution

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	.553 ^a	.306	.303	.363	.306	96.949	1	220	.000
2	.803 ^b	.644	.641	.260	.338	208.061	1	219	.000

a. Predictors: (Constant), Transformational Leadership

b. Predictors: (Constant), Transformational Leadership, National Culture

(Source - Field Data, 2024)

Table 45: Step 2 Analysis for National Culture and Conflict Resolution

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	12.759	1	12.759	96.949	.000 ^b
	Residual	28.954	220	.132		
	Total	41.713	221			
2	Regression	26.865	2	13.433	198.129	.000 ^c
	Residual	14.848	219	.068		
	Total	41.713	221			

a. Dependent Variable: Conflict Resolution

b. Predictors: (Constant), Transformational Leadership

c. Predictors: (Constant), Transformational Leadership, National Culture

(Source - Field Data, 2024)

Table 46: Step 2 Analysis for National Culture and Conflict Resolution

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.840	.190		9.672	.000
	Transformational Leadership	.457	.046	.553	9.846	.000
2	(Constant)	.456	.167		2.734	.007
	Transformational Leadership	.330	.034	.399	9.570	.000
	National Culture	.535	.037	.602	14.424	.000

a. Dependent Variable: Conflict Resolution
(Source - Field Data, 2024)

The regression output in Table 44 were fitted into the model thus:

$$\text{Step 2 CR} = 0.456 + .399\text{TL} + .602\text{NC} + \varepsilon$$

The results in step one indicated a significant effect of transformational leadership on conflict resolution ($R^2=0.306$, $p<0.01$), while the addition of national culture in step two presented in Table 44 above showed a great increase in the significance of the model. In step two, the model improved by 33.8 percent ($R^2=0.644$, $p<0.01$) due to the inclusion of the national culture. Additionally, the results indicated that the model could not explain 35.6 percent conflict resolution which could be due to others factors not included in the model. The results shows that the model was still statistically significant with the addition of national culture ($p<0.000$). The value of F statistics (198.129) presented in Table 45 and t statistic for national culture (14.424, $p<0.01$) presented in Table 46 indicated that the regression model was statistically significant. It can therefore be concluded that the effect that national culture has on conflict resolution in Nigerian Pentecostal Churches in Abuja was statistically significant. This highlights the importance of considering cultural dynamics when addressing conflict resolution strategies in religious institutions.

$$\text{Step 3 CR} = \beta_0 + \beta_1\text{TL} + \beta_2\text{NC} + \beta_3\text{NC}*\text{TL} + \varepsilon$$

Stepwise, three presented results for the effect of national culture on the relationship between transformational leadership and conflict resolution.

Tables 47 Step 3 Analysis for Transformational Leadership, National Culture, and Conflict Resolution

Table 47: Model Summary for Transformational Leadership, National Culture, and Conflict Resolution

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	.553 ^a	.306	.303	.363	.306	96.949	1	220	.000
2	.803 ^b	.644	.641	.260	.338	208.061	1	219	.000
3	.803 ^c	.645	.640	.260	.001	.807	1	218	.370

a. Predictors: (Constant), Transformational Leadership

b. Predictors: (Constant), Transformational Leadership, National Culture

c. Predictors: (Constant), Transformational Leadership, National Culture, Transformational Leadership * National Culture

Table 48: Regression Residual for Transformational Leadership, National Culture, and Conflict Resolution

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	12.759	1	12.759	96.949	.000 ^b
	Residual	28.954	220	.132		
	Total	41.713	221			
2	Regression	26.865	2	13.433	198.129	.000 ^c
	Residual	14.848	219	.068		
	Total	41.713	221			
3	Regression	26.920	3	8.973	132.239	.000 ^d
	Residual	14.793	218	.068		
	Total	41.713	221			

a. Dependent Variable: Conflict Resolution

b. Predictors: (Constant), Transformational Leadership

c. Predictors: (Constant), Transformational Leadership, National Culture

d. Predictors: (Constant), Transformational Leadership, National Culture, Transformational Leadership * National Culture

Table 49: Summary Model for Transformational Leadership, National Culture, and Conflict Resolution

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.840	.190		9.672	.000
Transformational Leadership	.457	.046	.553	9.846	.000
2 (Constant)	.456	.167		2.734	.007
Transformational Leadership	.330	.034	.399	9.570	.000
National Culture	.535	.037	.602	14.424	.000
3 (Constant)	1.342	.999		1.342	.181
Transformational Leadership	.118	.238	.143	.496	.620
National Culture	.281	.285	.316	.985	.326
Transformational Leadership * National Culture	.060	.067	.431	.899	.370

a. Dependent Variable: Conflict Resolution

The output of moderated regression analysis as shown in table 4.38(c) takes the following form:

$$\text{Step 3 CR} = 1.342 + .143\text{TL} + .316\text{NC} + .431\text{NC} * \text{TL} + \varepsilon$$

The results presented in Table 47 above showed a minimal difference between the contribution of the main effect ($R^2=0.644$, $p<0.01$) and moderating effect ($R^2=0.645$, $p<0.01$) of national culture on the relationship between transformational leadership and conflict resolution. In terms of F statistics, the results presented in Table 48 above showed a considerable drop in the significance of the model between the main effect of national culture (208.061) and the moderating effect of national culture (807) on the relationship between transformational leadership and conflict resolution. Table 49 further showed that the model for the main effect of national

culture on the relationship between transformational leadership and conflict resolution was significant ($p < 0.000$) as opposed to the moderating effect of national culture on the relationship between transformational leadership and conflict resolution which was not significant ($p > 0.05$). This therefore means that national culture did not moderate the relationship between transformational leadership and conflict resolution in Nigerian Pentecostal Churches in Abuja. This suggests that while cultural aspects play a role in conflict resolution, they do not necessarily alter how transformational leadership impacts this process.

Qualitative data analysis on what respondents viewed as the moderating effect of national culture on the relationship between transformational leadership and conflict resolution in Nigerian Pentecostal Churches in Abuja yielded the following verbatim comments.

Respondents 154 - "Discipline is central in every society.

Respondents 165 - "Going beyond self-interest for the goals of the group helps in resolving conflicts".

Respondents 175 - "In this society, the opinion of the masses do not count".

Respondents 177 - "It is a pity that power has lost its complete strength in the hands of money".

Respondents 179 - "Culture affects the implementation of innovative ideas in an organization or the church".

The results showed that some respondents supported while others refuted the findings of the quantitative data analysis that showed that national culture positively moderated the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja.

Table 51: Summary of Hypothesis Testing

Objective	Hypotheses	Level of Significance	Decision
1. To establish the effect of idealized influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria	HO ₁ : Idealized influence has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria.	0.000	Null hypothesis rejected; alternative hypothesis accepted
2. To establish the effect of inspirational motivation on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria.	HO ₂ : Inspirational motivation has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria	0.000	Null hypothesis rejected; alternative hypothesis accepted
3. To establish the effect of intellectual stimulation on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria	HO ₃ : Intellectual stimulation has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria.	0.000	Null hypothesis rejected; alternative hypothesis accepted
4. To establish the effect of individualized consideration on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria.	HO ₄ : Individualized consideration has no positive influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria.	0.000	Null hypothesis rejected; alternative hypothesis accepted
5. To measure the effect of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria.	HO ₅ : National culture has no relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria.	0.370	Null hypothesis accepted; alternative hypothesis rejected

(Source - Field Data, 2024)

Chapter Summary

This chapter has presented the findings of the study. Specifically, it begun by presenting the demographic information of the respondents who had been sampled to participate in the study to determine the moderating effect of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. Further, the chapter has presented the descriptive statistics for the four elements of transformational leadership showing how respondents agreed or disagreed with the statement that had been presented to them. The chapter has also presented the results of correlation analysis that showed the relationship that existed between the four elements of transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja as well the findings of the qualitative data analysis guided by the study's objectives. The chapter ends with a presentation of the results of regression analysis that showed the contribution of each of the elements of transformational leadership in conflict resolution. Additionally, this section has shown the results of the significance level of the model suggested in the study and whether the hypothesis was rejected or not. The next chapter presents a summary of the findings, conclusions and recommendations.

CHAPTER FIVE: SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSIONS

Introduction

This chapter on the summary of findings, recommendations, areas for further research, and conclusions begins with a presentation of the summary of the key findings of the study. The chapter also presents the recommendations for policy, managerial practice, and theory that were made based on the findings of the study. The chapter concludes with a presentation of areas for further research and a chapter summary.

Summary of Findings

The general objective of this study was to determine the effect of national culture on the relationship between transformational leadership and conflict resolution in Nigeria Pentecostal Churches in Abuja. In order to achieve this general objective, it was broken into five specific objectives which were: to establish the effect of idealized influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria, to establish the effect of inspirational motivation on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria, to establish the effect intellectual stimulation on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria, to establish the effect of individualized consideration on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja, Nigeria, and to measure the effect of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Pentecostal churches in Abuja, Nigeria.

The summary of the key findings was organized and presented guided by the study's specific objectives and presented in following sections.

Idealized Influence and Conflict Resolution

The first objective of this study was to establish the effect of idealized influence on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. In order to achieve this objective, descriptive and regression analysis were carried out with the study's findings indicating that the statements "I go beyond self-interest for the good of the group" and "I consider the moral and ethical consequences of decisions" had the highest mean ($M=4.28$) as well as the lowest standard deviation ($SD=0.812$ & 0.783). Additionally, the results indicated that, overall, idealized influence had a mean of 4.13 and a standard deviation of 0.613. On correlation analysis, the results showed an existence of a positive moderate correlation between idealized influence and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.482$, $p<0.01$). Further, the results indicated that 23.2 percent ($R^2=0.232$) of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to idealized influence. On hypothesis testing, the results showed a significance level of 0.000 which is lower than the recommended 0.05 making the null hypothesis to be rejected and the alternative hypothesis accepted. The above quantitative findings were supported by the results of qualitative data analysis that showed that, indeed, idealized influence played a critical role in the conflict resolution.

Inspirational Motivation and Conflict Resolution

The second objective of this study was to establish the effect of inspirational motivation on conflict resolution among church leaders of Nigerian Pentecostal

churches in Abuja. In order to achieve this objective, descriptive and regression analysis was carried out with the study's findings indicating that the statement "I seek different perspective when solving a problem" had both the highest mean ($M=4.18$) as well as the lowest standard deviation ($SD=0.69$). Additionally, the results indicated that, overall, inspirational motivation had a mean ($M=4.15$) and a standard deviation of 0.655. On correlation analysis, the results showed an existence of a positive and moderate correlation between inspirational motivation and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.509$, $p<0.01$). Further, the results indicated that 25.9 percent ($R^2=0.259$) of the change in conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was explained by inspirational motivation. On hypothesis testing, the results showed a significance level of 0.000 (100 percent) implying a 100 percent confidence level of the model used in this study. This made the null hypothesis to be rejected, and the alternative hypothesis accepted. The above quantitative findings were supported by the results of qualitative data analysis that showed that, indeed, inspirational motivation played a critical role in conflict resolution.

Intellectual Stimulation and Conflict Resolution

The third objective the study was to establish the effect of intellectual stimulation on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. In order to achieve this objective, descriptive and regression analysis was carried out with the study's findings indicating that the statement that "I enhance others' desire to succeed" had the highest mean ($M=4.12$) as well as the lowest standard deviation ($SD=0.834$). Additionally, the results indicated that overall, intellectual stimulation had a mean ($M=3.98$) as well as the highest standard deviation ($SD=0.660$). On correlation analysis, the results showed existence of a positive and

moderate correlation between intellectual stimulation and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.482$, $p<0.01$). Further, the results indicated that 19 percent of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to intellectual stimulation. On hypothesis testing, the results showed a significance level of 0.000 (100 percent) implying a 100 percent confidence level of the model used in this study. This made the null hypothesis to be rejected, and the alternative hypothesis accepted. The above quantitative findings were supported by the results of qualitative data analysis that showed, indeed, intellectual stimulation contributed to conflict resolution in the churches.

Individualized Consideration and Conflict Resolution

The fourth objective of this study was to establish the effect of individualized consideration on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. In order to achieve this objective, descriptive and regression analysis was carried out with the study's findings indicating that the statement "I express satisfaction when others meet expectations" had the highest mean ($M=4.25$) and a relatively low standard deviation ($SD=0.851$). Additionally, the results indicated that overall, individualized consideration had a mean of ($M=4.15$) and a standard deviation of 0.655. On correlation analysis, the results showed existence of a positive and moderate correlation between individualized consideration and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.451$, $p<0.01$). Further, the results indicated that 20.3 percent ($R^2=0.203$) of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to individualized consideration. On hypothesis testing, the results showed a significance level of 0.000 (100 percent) implying a 100 percent confidence level of the model

used in this study. This made the null hypothesis to be rejected, and the alternative hypothesis accepted. The above quantitative findings were supported by the results of qualitative data analysis that showed that, indeed, individualized consideration played a critical role in the conflict resolution.

Transformational Leadership, National Culture, and Conflict Resolution

The fifth objective of the study was to establish the effect of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. In order to achieve this objective, correlation and regression analysis was carried out with the study's findings indicating that a combination of the four elements of transformational leadership when moderated by national culture had a positive and moderate relationship (0.584, $p < 0.01$) with conflict resolution. Further, the results showed that 34.1 percent of conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja was attributed to the transformational leadership when moderated by national culture. On hypothesis testing, the results showed a significance level of 0.000 (100 percent) implying a 100 percent confidence level of the model used in this study. This made the null hypothesis rejected, and the alternative hypothesis accepted. The above quantitative findings were supported while at the same time refuted by the results of qualitative data analysis that showed mixed reactions from the respondents on the moderating role on national culture on the relationship between transformational leadership and conflict resolution.

Recommendations

There were several recommendations that this study was able to make in relation to policy, managerial practice, theory, and areas of further research as outlined in the following section.

Recommendations for Policy

In any organization, policies play a critical role in its smooth running. In this study, it has been proved through empirical research that transformational leadership when moderated by national culture is able to a great extent, contribute to successful conflict resolution. In this regard, organizational leaders can benefit from incorporating the application of transformational leadership and national culture in their policy documents when resolving conflicts. Further, it is recommended that transformational leadership and national culture be made part of the areas that leaders need to be trained on in the policy documents. In particular, leaders should be encouraged through a policy formulation framework, to embrace the aspects of being role models, encouraging followers to bring out their best, encouraging them to come up with creative ways of resolving conflicts, and care about their welfare.

Recommendations for Theory

The study found that Transformational Leadership Theory played a critical role in resolving conflicts among church leaders of Nigerian Pentecostal churches in Abuja. Indeed, the findings proved that, a combination of the four elements of transformational leadership (idealized influenced, inspirational motivation, intellectual stimulation, individualized consideration) when moderated by national culture had more effect on conflict resolution than any of the elements of transformational leadership alone. This study adds knowledge to the existing body of

knowledge that transformational leadership contributes to conflict resolution as well as the achievement of organizational objectives. It is therefore recommended that the Transformational Leadership Theory be used when resolving conflicts in different contexts due to its proven ability to bring positive results.

Recommendations for Further Research

This study was on the effect of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. Conceptually, this study was limited to only three variables: transformational leadership, national culture, and conflict resolution. In future, other studies could be carried out using other leadership styles such as authentic leadership and ethical leadership. On the moderating variable, this study used national culture. In future, studies could use other moderating variables such as emotional intelligence, personality, and government policies. This study made use of conflict resolution as its dependent variable, future studies could use variables such as organizational performance and church growth. Contextually, this study was done in a church context, future studies could be done in other contexts such as government institutions and other non-Christian contexts. Other studies could also be done in other denominations that do not fall under the Pentecostal movement besides being carried out in other states of Nigeria. This study employed a mixed method approach. Future studies could use either qualitative or quantitative approach.

Conclusions

The following section presents the conclusions that were based on the descriptive, correlation, regression analysis as well as the result of the qualitative data analysis that was carried out in this study. In particular, the conclusions were

presented based on the five objectives of the study which were to determine the effect of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration on conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja. Further, the study sought to establish the moderating effect of national culture on the relationship between transformational leadership and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja.

Idealized Influence and Conflict Resolution

Under this objective, respondents were asked to indicate the degree to which they agreed or disagreed with the statements presented to them concerning both idealized influence and conflict resolution. The results of both the correlation and regression analysis showed existence of a positive and moderate correlation between idealized influence and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.482$, $p<0.01$). These findings were also supported by those of qualitative data analysis. Further, the results indicated that 23.2 percent ($R^2=0.232$) of conflict resolution in among church leaders of Nigerian Pentecostal churches in Abuja was attributed to idealized influence. On hypothesis testing, the results showed a significance level of 0.000 which is lower than the recommended 0.05 making the null hypothesis to be rejected and the alternative hypothesis accepted. From these findings, it can therefore be concluded that idealized influence that encompasses the leaders' ability to be role models, casting the vision that they want their followers to achieve, and acting with integrity as playing a critical role in the process of managing conflicts among church leaders of Nigerian Pentecostal churches in Abuja. It can further be concluded that since leaders entails followership, the degree of the success of resolving conflicts in Nigerian Pentecostal Churches will to a great extent, depend on leaders who portray idealized influence character traits.

Inspirational Motivation and Conflict Resolution

Under inspirational motivation and conflict resolution, the results of correlation and regression analysis indicated an existence of a moderate positive correlation between inspirational motivation and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.509$, $p<0.01$). Further, the results indicated that 25.9 percent ($R^2=0.259$) of the change in conflict resolution in among church leaders of Nigerian Pentecostal churches in Abuja was explained by inspirational motivation. These findings were also supported by those of qualitative data analysis that proved that inspirational motivation was critical in conflict resolution. On hypothesis testing, the results showed a significance level of 0.000 (100 percent) implying a 100 percent confidence level of the model used in this study. This made the null hypothesis to be rejected, and the alternative hypothesis accepted. Following these results, it can be deducted that conflicts in Nigerian Pentecostal Churches can easily be resolved when leader inspire confidence and motivate their followers regarding conflict resolution matters. A conclusion can further be made that conflict resolution is possible when leaders make followers to build trust in themselves.

Intellectual Stimulation and Conflict Resolution

The results of both correlation and regression analysis showed an existence of a moderate positive correlation between intellectual stimulation and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.482$, $p<0.01$). Further, the results indicated that 19 percent of conflict resolution in among church leaders of Nigerian Pentecostal churches in Abuja was attributed intellectual stimulation. These findings were also supported by those of qualitative data analysis. On hypothesis testing, the results showed a significance level of 0.000 (100 percent)

implying a 100 percent confidence level of the model used in this study. This made the null hypothesis to be rejected, and the alternative hypothesis accepted. From these findings, it can be concluded that, indeed, intellectual stimulation is a key determinant of resolving conflicts in among church leaders of Nigerian Pentecostal churches in Abuja. This is made possible when leaders encourage their followers to come up with new methods and ideas of resolving conflicts when they occur.

Individualized Consideration and Conflict Resolution

The results of the correlation and regression analysis showed an existence of a moderate positive correlation between individualized consideration and conflict resolution among church leaders of Nigerian Pentecostal churches in Abuja ($R=0.451$, $p<0.01$) with 20.3 percent ($R^2=0.203$) of conflict resolution in among church leaders of Nigerian Pentecostal churches in Abuja being attributed to individualized consideration. These findings were also supported by those of qualitative data analysis. The results further showed a significant level of 0.000 (100 percent) implying a 100 percent confidence level of the model used in this study. This made the null hypothesis rejected, and the alternative hypothesis accepted. From the findings, a conclusion can be made that followers are able to resolve conflicts when they know that their leaders care and trust them to be able to resolve conflicts when they occur. It can further be deducted that when leaders care about the welfare of their followers, this will go a long way in reducing and resolving conflicts among church leaders of Nigerian Pentecostal churches in Abuja.

Transformational Leadership, National Culture, and Conflict Resolution

Under transformational leadership, national culture, and conflict resolution, the results showed an existence of a strong positive relationship (0.584, $p<0.01$)

between transformational leadership on conflict resolution when moderated by national culture among church leaders of Nigerian Pentecostal churches in Abuja. Further, the results showed that 34.1percent of conflict resolution in among church leaders of Nigerian Pentecostal churches in Abuja was attributed to the transformational leadership when moderated by national culture. On hypothesis testing, the results showed a significant level of 0.000 (100 percent) implying a 100 percent confidence level of the model used in this study. These findings were both supported and refuted by those of qualitative data analysis that posted mixed reactions from respondents. This made the null hypothesis rejected, and the alternative hypothesis accepted. In can therefore be concluded that a combination of the four elements of transformational leadership contributes more to conflict resolution when moderated by national culture than each of the elements of transformational leadership. This then implies that, for a successful conflict resolution to be effective among church leaders of Nigerian Pentecostal churches in Abuja, leaders should make use of a combination of all the four elements of transformational leadership besides giving national culture a top priority.

Filling the Research Gaps

In the process of literature review, this study established some research gaps that had been categorized into conceptual, contextual, and methodological gaps. This study was able to fill the conceptual, contextual, and methodological research gaps that were identified in the process of reviewing existing literature. On conceptual gaps, previous studies had established that very few studies had used a combination of the three variables of transformational leadership, national culture, and conflict resolution as was in this study. This study filled this gap by testing the effect of national culture on the relationship between transformational leadership and conflict

resolution in Nigerian Pentecostal Churches in Abuja. Regarding the contextual gaps, this study had established that majority of the previous studies on transformational leadership and conflict resolution had been done in secular institutions. This study filled this gap by conducting it in a church context. On methodological gaps, the study had established that majority of the previous scholars had used different methodologies such as systematic literature review, other scholars had used multilevel structural equations for data analysis, while some of the studies had been found to have employed a quantitative research approach. This study filled these gaps by conducting an empirical research study in which data was analyzed using both SPSS and NVIVO software while employing a mixed method research approach. This study further contributed to the creation of new knowledge in that, it has now been proved empirically that national culture positively moderates the relationship between transformational leadership and conflict resolution in Nigerian Pentecostal Churches in Abuja.

Chapter Summary

Chapter five presented the conclusions that were drawn from the study's findings. In particular, a conclusion was made that transformational leadership contributed to conflict resolution when moderated by national culture among church leaders of Nigerian Pentecostal churches in Abuja. Further, a recommendation was made for organizational leaders to incorporate aspects of transformational leadership in their policies and especially those concerning conflict resolution. Towards the end, this chapter made recommendations for further research by doing the study in other contexts and using other variables. The following section presented the references used in the study.

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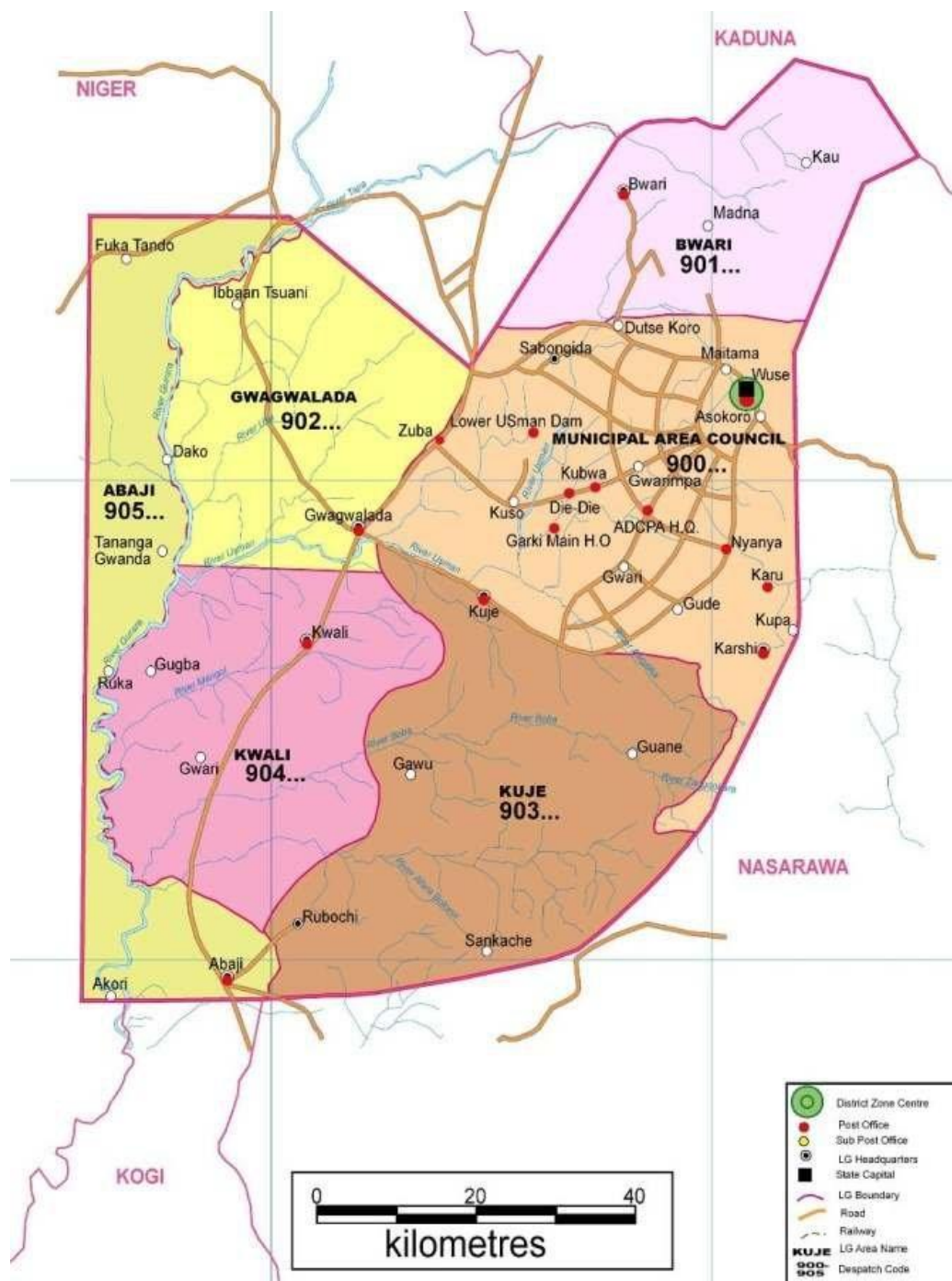
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APPENDICES

APPENDIX I: MAP OF STUDY AREA



APPENDIX II: QUESTIONNAIRE

Instructions

Instructions: Please complete the following questionnaire using the instructions provided in each set of questions. Tick appropriately.

Confidentiality: The responses you provide will be strictly confidential. No reference will be made to any individual or organization in the report of the study. This questionnaire collected data on the effect of national culture on the relationship between transformational leadership and conflict management among church leaders in Pentecostal Churches in Abuja, Nigeria as part of a Ph.D. dissertation in Organizational Leadership degree course. Please take a few minutes to fill in the instrument. In this study, you are not obliged to reveal your identity and that the information you give will be treated with strict confidence and will be used for academic purposes only. Further, you are at liberty to withdraw from the study anytime if there is a valid reason to do so. Additionally, participants will not be paid to take part in the study.

SECTION A: BACKGROUND INFORMATION

Answer the following questions by ticking in the appropriate box.

1. Name of the Church

- a). The Apostolic Church []
- b) Christ Apostolic Church []
- c) Cherubim & Seraphim []
- d) Redeemed Christian Church []
of God []
- e) Deeper Life Bible Church []

- f) Living Faith Church Worldwide []
- g) Church of God Mission []
- h) Mountain of Fire and Miracles []
- i) Assembly of God Church []
- j) Foursquare Gospel Church []

2. Gender

- a). Male []
- b). Female []

3. Age Bracket

- a). 21-30 years []
- b). 31-40 years []
- c). 41-50 years []
- d). 51 years and above []

4. Position Occupied

- a). Senior Pastor []
- 2). Women Leader []
- 3). Youth Leader []

5. Length of Service as a Church Leader

- a). 1-5 years []
- b). 6-10 years []
- c). 11-15 years []
- d). 16- 20 year and above []
- e). 21 years and above []

6. Level of Education

- 1). PhD []
- 2). Master's Degree []
- 3). Bachelor's Degree []
- 4). Diploma []
- 5). Certificate []

SECTION B: TRANSFORMATIONAL LEADERSHIP

Using the scale provided below, respond by ticking in the appropriate box how you agree or disagree with the following statements on the dimensions of transformational leadership.

1 – Strongly Disagree, 2 – Disagree, 3 – No Comment, 4 – Agree, 5 – Strongly Agree

	Idealized Influence	Strongly disagree.	Disagree	Neutral	Agree	Strongly agree.
		1	2	3	4	5
1.	I make others feel good to be around me.					
2	Others have complete faith in me.					
3	Others are proud to be associated with me.					
4	I go beyond self-interest for the good of the group.					
5	I consider the moral and ethical consequences of decisions.					
	Inspirational Motivation					
1	I express with a few simple words what we could and should.					
2	I provide appealing images about what we can do.					
3	I help others find meaning in their jobs.					

4	I talk optimistically about the future.					
5	I seek different perspective when solving a problem.					
	Intellectual Stimulation					
1	I encourage others to think about old problems in new ways.					
2	Provide others with new ways of looking at puzzling things.					
3	I get others to rethink ideas they had never thought of.					
4	I reexamine critical assumptions to question whether they are appropriate.					
5	I enhance others' desire to succeed.					
	Individualized Consideration					
1	I help others develop themselves.					
2	I let others know how I think of what they are doing.					
3	I give personal attention to others who seem rejected.					
4	I help others to develop their strengths.					
5	I express satisfaction when others meet expectations.					

Add any other additional information on transformational leadership here

SECTION C: NATIONAL CULTURE

Using the scale provided below, respond by ticking in the appropriate box how you agree or disagree with the following statements on the dimensions of national culture.

1 – Strongly Disagree, 2 – Disagree, 3 – No Comment, 4 – Agree, 5 – Strongly Agree

	Individualism/ Collectivism	Strongly disagree.	Disagree	Neutral	Agree	Strongly agree.
		1	2	3	4	5
1	I am personally responsible for my own achievements.					
2	In this society, Independence is valuable					
3	You are part of close groups, and the groups provide protection in return for loyalty.					
4	Caring for group members is valuable.					
5	You are mainly responsible for yourself and your direct family.					
	Power Distance					
1	In this society, members are expected to question their leadership.					
2	In this society, are to obey their leadership even when in disagreement without question.					
3	In this society, power is concentrated at the top of the society.					
4	I displace a sense of power and confidence					

5	No one is better than anyone else.					
	Uncertainty Avoidance					
1	In this society, orderliness and consistency are stressed, even at the expense of other things.					
2	In this society, regulations and instructions are spelled out in detail.					
3	I never worry about the future.					
4	I insist on meticulous organization of things.					
5	I believe people who plan much always end up disappointed.					
	Masculinity/Femininity					
1	In this society, boys are encouraged more than girls to attain higher education.					
2	In this society, men are more likely to serve in high office positions.					
3	In this society, women are more likely to serve in high office positions.					
4	I have assertive drive for material comfort and status.					
5	What is most important is being loved and helping others.					

Add any other additional information on national culture here

SECTION D: CONFLICT RESOLUTION

Using the scale provided below, respond by ticking in the appropriate box how you agree or disagree with the following statements on the dimensions of conflict resolution.

1 – Strongly Disagree, 2 – Disagree, 3 – No Comment, 4 – Agree, 5 – Strongly Agree

	Avoidance	Strongly disagree.	Disagree	Neutral	Agree	Strongly Agree
		1	2	3	4	5
1	Conflict is always bad.					
2	I typically say very little and attempt to get out of arguments as quickly as I can.					
3	I get uneasy and apprehensive when I disagree with other people.					
4	In order to avoid resentment, I keep my disagreements with others to myself.					
5	I concur right away rather than listening to them debate.					
	Collaborating					
1	I collaborate to discover answers that satisfy everyone.					
2	To maintain communication during a conflict, I acquire lots of information.					

3	I look at conflicts from both sides to decide what to do.					
4	Conflict provides opportunity for change.					
5	I am effective in representing others to higher authority					
	Competing					
1	I present my case and insist that my point of view is valid.					
2	I relish the challenge and thrill of conflicts.					
3	I can make sense of what needs to be done, and I'm always right.					
4	I need to attain excellent results and cannot be limited by others.					
5	If people don't respect my opinion, I keep it to myself					
	Accommodating					
1	I make an effort to fulfil the requests of people around me.					
2	Despite not getting what I desire, I consider it a price to pay for maintaining peace.					
3	I make an effort to fulfil others' expectations.					
4	I know available procedures for conflict management.					
5	I go beyond self-interest for good of the group.					
	Compromising					

APPENDIX III: INFORMED CONSENT FORM

Introduction

My name is Olaleye Isaac Komolafe. I am a postgraduate student conducting an academic research for the award of a Doctorate degree in Organizational leadership at Pan Africa Christian University (Reg. no. (POLD/12545/0/18).

Purpose of the Study: The purpose of this study is to discover the effect of transformational leadership, national culture when moderated by conflict resolution among the church leaders in Pentecostal Churches in Abuja, Nigeria.

Confidentiality: The insights and information you share will be kept confidential and used for academic purposes only. I will ensure the information you share will not be traced back to participants by assigning this questionnaire multiple codes at different stages of research. The assigned codes will not be disclosed to anyone. Although verbatim quotes may be used at the analysis stage, any identifying information will be edited and replaced with pseudonyms. Please, do not write your name or disclose your identity anywhere on the questionnaire.

Statement of Informed Consent

I understand that participation in this study is voluntary and that I am free to withdraw my consent to participate in the study at any time without consequences. I have been given the opportunity to ask questions about the study and have received answers concerning the areas that I do not understand. I willingly consent to participate in this research.

Signature of Respondent

Date.....

APPENDIX IV: RESEARCH ASSISTANT CONFIDENTIALITY AGREEMENT

I, _____ agree to assist the primary investigator in this study by _____ (tasks). I agree to maintain full confidentiality when performing these tasks.

I agree to:

1. Keep all research information shared with me confidential and not discuss or share the information, in any form or format, with anyone other than the primary researcher.
2. Hold in strictest confidence the identification of any individual that may be revealed while performing the research tasks.
3. Not make copies of any data in any form or format unless specifically requested to do so by the primary researcher.
4. Keep all raw data that contains identifying information, in any form or format, secure while it is in my possession. This includes:
 - a. Keeping all digitised raw data in computer password-protected files.
 - b. Closing any computer programs when temporarily away from the computer.
 - c. Permanently deleting any email communication containing the data.
5. Destroy all research information, in any form or format, which is not returnable to the primary investigator (e.g., information stored on my computer hard drive) upon completing the research tasks.

Name of research assistant _____ Phone number _____

Signature of the research assistant _____ Date _____

Name of the primary researcher _____ Date _____

Signature of the primary researcher _____ Date _____

APPENDIX V: PAC UNIVERSITY INTRODUCTION LETTER



Thika Road Campus | Valley Road Campus
P.O. Box 56875-00200 | +254 730955000 | +254 730955501/2
enquiries@pacuniversity.ac.ke | www.pacuniversity.ac.ke

REF: PAC/ISERC/50/07/24

Date: 05/7/2024

TO:

KOMOLAFE ISAAC
PAC UNIVERSITY

Dear Sir,

RE: MODERATING EFFECT OF NATIONAL CULTURE ON TRANSFORMATIONAL LEADERSHIP AND CONFLICT RESOLUTION AMONG CHURCH LEADERS IN NIGERIAN PENTECOSTAL CHURCHES IN ABUJA

This is to inform you that PAC_ ISERC has reviewed and approved your above research proposal. Your application approval number is PAC/ISERC/50/07/24. The approval period is 5TH JULY 2024 – 5TH JULY 2025.

This approval is subject to compliance with the following requirements;

- i. Only approved documents including (informed consent and study instruments,) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by PAC_ ISERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to PAC_ ISERC within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affect the safety or the welfare of study participants and others or affect the integrity of the research must be reported to PAC_ ISERC within 72 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to PAC_ ISERC.

Before commencing your study, you will be expected to obtain a research license as provided for in Nigeria research procedures.

Yours sincerely,

Dr. Jane Kinuthia

PAC, ISERC

APPENDIX VI: ETHICAL REVIEW PERMIT



Thika Road Campus | Valley Road Campus
 P.O. Box 56875-00200 | +254 730955000 | +254 730955501/2
enquiries@pacuniversity.ac.ke | www.pacuniversity.ac.ke

9th July 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION AND ETHICS CLEARANCE LETTER FOR
 KOMOLAFFU ISAAC OLALEYD REG. NO: POLD/ 12545/0/18.

Greetings! This is an introduction letter for the above-named person a final year student at Pan Africa Christian University (PAC University), pursuing a Doctor of Philosophy in Organizational Leadership (PhD).

He is at the final stage of the programme and he is preparing to collect data to enable him finalize on the dissertation. The dissertation title is "Moderating Effect of National Culture on Transformational Leadership and Conflict Resolution among Church Leaders in Nigerian Pentecostal Churches in Abuja, "

We kindly request that you allow him obtain a research permit so as to proceed and collect data.

Warm Regards,
 Dr. Lilian Vikiru
 Registrar Academic Affairs
 Pan Africa Christian University
 Email: registrar.aa@pacuniversity.ac.ke
 Website: www.pacuniversity.ac.ke

