THE INFLUENCE OF COMPETITIVE DRIVE ON IMMORALITY AMONG CHURCH PLANTING MINISTERS IN EJIGBO LAGOS.

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ABSTRACT
This study discusses Competitive Drive and immorality among church ministers in Ejigbo Lagos Nigeria. A correlational research design method was adopted. It is Hypothesized that, Competitive drive will have a significant positive relationship with immorality among church planting ministers in Ejigbo Lagos. One hundred and seventy nine participants were selected using purposeful sampling technique and they included 135 male participants and 44 female participants whose age ranged between 18-55 years. The mean age was 25.51 years. The standardized instruments used are Norms and Religious settings inventory. The result shows that Competitive Drive has a significant positive relationship with the immorality among church ministers in Ejigbo Lagos. The results were discussed and useful recommendations are made.

Keywords: *church planting, Competitive Drive, immorality.*

INTRODUCTION

Christianity came to Nigeria in the 15th century through Augustinian and Capuchin monks from Portugal. The first mission of the Church of England was, though, only established in 1842 in Badagry by Henry Townsend. In 1864, Samuel Ajayi Crowther, an ethnic Yoruba and former slave, was elected Bishop of the Niger and the first black Bishop of the Anglican Communion. Lagos became a diocese of its own in 1919. Leslie Gordon Vining became Bishop of Lagos in 1940 and in 1951 the first archbishop of the newly inaugurated Province of West Africa. Vining was the last Bishop of Lagos of European descent. The 1990s was the decade of evangelization for the Church of Nigeria, starting with the consecration of mission bishops for the mission dioceses of Minna, Kafanchan, Katsina, Sokoto, Makurdi, Yola, Maiduguri, Bauchi, Egbado and Ife. Between 1993 and 1996 the primate founded nine dioceses; Oke-Osun, Sabongidda-Ora, Okigwe North/South, Ikale/Ilaje, Kabba, Nnewi and Egbu. In December 1996 five more mission dioceses in the north; Kebbi, Dutse, Damaturu, Jalingo und Oturkpo. In 1997 and 1998 four more dioceses were established; Wusasa, Abakaliki, Ughelli and North. In 1999 the Church of Nigeria added 13 new dioceses; four in July (Oji River, Ideato, Ibadan South and Offa), eight in November (Lagos West, Ekiti West, Gusau, Gombe, Niger Delta West, Gwagwalada, Lafia and Bida) and Oleh in December. So within 10 years there were 27 new regular dioceses and 15 mission dioceses created. The Archbishop of Canterbury declared the Church of Nigeria to be the fastest growing church in the Anglican Communion.

Christianity, being one of the three main religions in Nigeria, nearly half of Nigerians are (Daily postusa, 2011). Among Christians, 24.7% are Catholic, 74.1% are Protestant, 1.2% belongs to other Christian denominations and a few of them are Orthodox Christians. The Church of Nigeria has about 17 million members. The Nigerian Baptist Convention has about 20 million baptized members. The Archdioceses of the Roman Catholic Church has about 39 million members in Nigeria. There are over 300,000 early Pentecostal Apostolic Churches in Nigeria having about 4.2 million adherents. Such denominations in these groups are:
- The Christ Apostolic Church,
- The Apostolic Church,

- The Celestial Church,
- The Cherubim and Seraphim Church et cetera.

There are also about 380,000 New Apostolic Church parishes constituting about 6.5 million believers New Apostolic Christians in Nigeria include:

- The Redeemed Church,
- Deeper Life Church,
- Overcomer ministries and other new springs.

Bye and large Protestantism particularly the Pentecostals, Apostolic and Evangelicals constitute the major Christian population of Nigeria from the late 1990s to the present. The majority of Christians are found in the South East, South-South, South West and Middle-belt region. An increasing number of mission stations and mission bookstores, along with churches serving southern enclaves and northern Christians in the northern cities and larger towns, are found in the Muslim north. Christianity in Yoruba area traditionally has been Protestant and Anglican, but currently Protestant Pentecostal/Evangelicals, whereas Igbo land has always been the area of greatest activity by the Roman Catholic Church with current infusions of Protestantism. Other denominations abounded as well. Presbyterians arrived in the late 17th century in the Ibibio, Annang and Efik land and the Niger Delta area and had missions in the middle belt as well. The works of the Presbyterian Church in Calabar from Scotland by missionaries like Rev Hope M. Waddell, who arrived in Calabar 10 April 1846, in the 19th century and that of Mary Slessor of Calabar are examples. Pentecostals arrived mostly as indigenous workers in the post-independence period and in 1980s Pentecostalism (the Evangelicals and the, Apostolic) were spreading rapidly throughout the south western and middle belt, having major success in hitherto Roman Catholic and Protestant towns of the south as well. There were also breakaway, or africanized churches that blended traditional Christian symbols with indigenous symbols. Among these was the Aladura (prayer) movement that was spreading rapidly throughout Yoruba land and into the non-Muslim middle belt areas.

Church planting

Church planting is a process that results in a new (local) Christian church being established. It should be distinguished from church development, where a new service, new worship center or fresh expression is created that is integrated into an already established congregation (Spry 2001). It is the establishing of an organized body of believers in a new location. The process of planting a church involves evangelism, the discipleship of new believers, the training of church leaders, and the organization of the church according to the New Testament model (Abraham 2001). Church Planting World comprised of coaches and authors. These are people who think beyond typical conventions and who are interested in seeing lots of people won into relationship with Christ through church planting (Pike 2001). Starting a new church is a miracle, and only God can work miracles. If you start a church without prayer, it won't be a church, it will be a club. If you don't know how to pray, learn how. Make prayer a central part of your planting strategy (Steve 2009). For a local church to be planted, it must eventually have a separate life of its own and be able to function without its parent body, even if it continues to stay in relationship denominationally or through being part of a network.

Church planting is a specific focus within the larger work of "missions." Church planters are missionaries who concentrate their efforts on spreading and teaching of the word of God. The ultimate goal of most church planters is to glorify the Lord in a community by founding an autonomous, self-propagating body of believers. Once this goal has been reached, and the church is able to stand on its own, the church planter will usually move on to a different community and begin the process again. The church planting focus is biblical, as Apostle Paul

travelled through an area and establish a high body of believers and train the leadership (Acts 14:21-23).

History of church planting

According to Buhl, (2010), "Church planting has been happening for nearly twenty centuries." The first place that the church spread from Judea was Samaria. Christianity spread to other areas because persecution forced the Christians to leave Jerusalem. Christianity then spread to the Gentiles largely because of Paul, who had formerly been a Pharisee and a persecutor of the church. In the Bible, the book of Acts describes Christianity as spreading by the preaching of it in public areas. It then describes the believers of Christianity as gathering together regularly in homes and, at least in the beginning, at the Temple in Jerusalem. This period is known as the Apostolic Period. During this period, and up until the late second century, there is no record of church buildings. Instead, there are references to house churches. Not much is known about how these house churches multiplied. After the late second century, church buildings became the norm. In 380 AD, Christianity became the official religion of the Roman Empire, which convinced many to become Christians. As Germanic kings was conquered by the Roman Empire, many of them converted to Christianity to gain the support of their new subjects. In British colonies, Anglican missionary and church planting efforts coincided with British colonialism. The missionary model of Baptist missionaries, such as in mid-twentieth century Brazil, was a form of church planting. For Southern Baptists, church planting, with its focus on establishing new and independent congregations, is a logical outcome of their theology. "Southern Baptist mission work was driven by church planting. Based on a voluntaristic faith, the work defined individual salvation as the cornerstone of religious life; and religious life took place within local, autonomous congregations."

The modern Church Planting Movement can trace its roots to the mid-nineteenth century when Venn and Anderson (1962) developed the three-self formula of an indigenous mission's policy: "they believed that young churches should be self-propagating, self-supporting, and self-governing from their inception." Donald McGauran, a missionary in India who "coined die concept of 'people movements' to Christ," is credited as an early proponent of the kind of missionary work that underlies the Church Planting Movement, by focusing his missionary work on converting groups of people ("groups, tribes, villages, ethnic groups") rather than individuals. According to Vintage Magazine (2006), the official organ of the National Association of Free Will Baptists, such tactics were used successfully in Cuba in the 1940s by Tom and Mabel Willey; in the 1950s in North India Carlisle and Marie Hanna; and in the 1960s in Ivory Coast by LaVeme Miley. Christianity Today also claims success in Cuba for the "Western Baptists, historically linked to the Southern Baptist Convention." Bhojpuri Church Planting Movement was led by Rev. Victor John of AS SI produced thousands of Churches from the beginning of Nineties. This is also the longest surviving (rather thriving) movement in the world. It has become Movementum now and still producing thousands of Churches. This Movement is also referred to where the Word CPM originated. This Movement has impacted many other countries and continues to impact the other parts of India as well. Recently, there has been a focus on Church Planting Movements.

It is necessary to state here that, the church is expected to teach morality as part of the principles of Christendom. In fact, the scripture gave a guideline rules of morality to maintain social order in what is generally known as "The Ten Commandments". This will lead us to briefly discuss the connection or the role of religion in morality.

Religion and morality

Religious commentators have asserted that a moral life cannot be led without an absolute lawgiver as a guide. Other observers assert that moral behavior does not rely on religious tenets, and secular commentators point to ethical challenges within various religions that conflict with contemporary social norms. A further disparity between the morals of religious traditions as pointed out by Miller (2001), states that, in Hinduism, "practically, right and wrong are decided according to the categories of social rank, kinship, and stages of life.

Religion and morality are not synonymous. Morality does not depend upon religion although this is "an almost automatic assumption." According to The Westminster Dictionary of Christian Ethics, religion and morality "are to be defined differently and have no definitional connections with each other. Conceptually and in principle, morality and a religious value system are two distinct kinds of value systems or action guides." Morality is an active recess which is, "at the very least, the effort to guide one's conduct by reason, that is, doing what there are the best reasons for doing, while giving equal consideration to the interests of others affected by what one does." Other characterizations of morality describe a pre-written, moral code or compilation of rules relevant to a religion, describing those actions that are forbidden or those that are encouraged, by the religious group or the deity they describe. In the vernacular, "moral compass" is a metaphor or action for the direction one is compelled to take based: on the ability to justify one's actions based on reasoning. Morality is an active process that requires critical thinking and consideration whereas religions expect adherence to religious codes, generalized and absolute rules that must not be broken or must be actively performed or carried out, depending on the religion and its rules. The distinction between morality as a verb and morality as a noun is paramount in understanding what morality is, or simply put, how one ought to live. Relegating morality to a moral code such as those found among religions arguably defers choices to absolute outcomes, chosen beforehand, without possibility of exception, based on a belief in Divine Command Theory.

According to Gaukroger (1999), "It was generally assumed in the 17th century that religions provide the unique basis for morality, and that without religion, there could be no morality." This view slowly shifted over time. Bayle (1989) asserted that religion "is neither necessary nor sufficient for morality." Modem sources like The Westminster Dictionary of Christian Ethics separate the two concepts. For many religious people, morality and religion are the same or inseparable; for them either morality is part of religion or their religion is their morality. For others, especially for nonreligious people, morality and religion are distinct and separable; religion may be immoral, and morality should be non-religious. Even for some religious people the two are different and separable; they may hold that religion should be moral and morality should be, but they agree that they may not be.

Richard and Egger (2011), the elder of the Human ethical Foundation assert that "most people confuse ethics with behaving in accordance with social conventions, religious beliefs, and the law". They separate the concept of ethics from these topics, stating that the proper role of ethical reasoning is to highlight acts of two kinds: those which enhance the well-being of others that warrant our praise and those that harm or diminish the well-being of others and thus warrant our criticism. They note problems that could arise if religions defined ethics, such as:

- Religious practices like "torturing unbelievers or burning them alive" potentially being labeled "ethical" and
- The lack of a common religious baseline across humanity because religions provide different theological definitions for the idea of sin.

They further note that various documents, such as the UN Declaration of Human Rights lay out "trans-cultural" and "trans-religious" ethical concepts and principles such as slavery, genocide,

torture, sexism, racism, murder, assault, fraud, deceit, and intimidation which require no reliance on religion (or social convention) for us to understand they are "ethically wrong".

Statement of the problem
Religion is expected to represent the moral standard of man's daily life styles, the various religious institutions are expected to teach these moral standard, surprisingly, the rates of corruptions increases geometrically as the planting of churches also increases every day. The church of God is one of the religious institutions in which millions of worshipers troop in every day. Very little research into high rate of church planting and immoral habit has been undertaken till date. Existing research has investigated the church history, the dynamism of the church etc.

The main objective of the study is to consider if there is significant relationship between Competitive drive and immorality among the church planting ministers in Ejigbo Lagos. It would serve as a frame of reference for any ministry who wishes to know the reasons behind the high rate of church planting and the decline in moral standard. Since it is assumed that this is an area that has little or no research interest so far particularly in Nigeria, hence, the findings from this study would serve as a basis for future research. It will definitely contribute to scientific knowledge and also provide practical applications. Also, the research findings will be beneficial to spiritual leaders in all the denomination of churches who are interested in knowing the reasons behind the rapid growth of immorality at the expense of church growth.

THEORETICAL FRAMEWORK

Value theory
Value theory encompasses a range of approaches to understanding how, why and to what degree people value things; whether the thing is a person, idea, object, or anything else. The investigation began in ancient philosophy, where it is called axiology or ethics. Ear. Philosophical investigations sought to understand good and evil and the concept of "Morality". Today much of value theory is scientifically empirical, recording what people do value and attempting to understand why they value it in the context of psychology, sociology and economics. At the general level, there is a difference between moral and natural goods. Moral goods are those that have to do with the conduct of persons, usually leading to praise or blame. Natural goods, on the other hand, have to do with objects, not persons. For example, or statement "Mary is a good person" represents a very different sense of the word 'good than re-statement "That was some good food". Ethics is mainly focused on moral goods rather than natural goods, while economics has a concern in what is economically good for the society but not an individual person and is also interested in natural goods. However, both moral and natural goods are equally relevant to goodness and value theory, which is more general in scope.

Intrinsic and instrumental value
Many people find it useful to distinguish instrumental value and intrinsic values, firs: discussed by Plato in the "Republic". An instrumental value is worth having as a means towards getting something else that is good (e.g., a radio is instrumentally good in order to hear music). An intrinsically valuable thing is worth having for itself, not as a means to something else. It is giving value intrinsic and extrinsic properties.
Intrinsic and instrumental goods are not mutually exclusive categories. Some things r: both good in themselves, and also good for getting other things that are good. "Understanding science"

may be such a good, being both worthwhile in and of itself, and as a means of achieving other goods.

Aharoni (2003) **Theory of Neuroscience** (Science of morality)
The brain areas that are consistently involved when humans reason about moral issues have been investigated by a quantitative large-scale meta-analysis of the brain activity changes reported in the moral neuroscience literature. In fact, the neural network underlying moral decisions overlapped with the network pertaining to representing others' intentions (i.e., theory of mind) and the network pertaining to representing others' (vicariously experienced) emotional states (i.e., empathy). This supports the notion that moral reasoning is related to both seeing things from other persons' points of view and to grasping others' feelings. These results provide evidence that the neural network underlying moral decisions is probably domain-global (i.e., there might be no such things as a "moral module" in the human brain) and might be dissociable into cognitive and affective sub-systems.

Neuroscience aims to understand how a person arises out of a clump of squishy matter. It's where psychology meets biology. And with new tools at our disposal, brain activation during impulse control may forecast criminal behavior. A study out this past month in the *Proceedings of the National Academy of Sciences* suggests that forecasting future criminal behavior could become reality in the near future. This study offers the first evidence that brain scans might be used to predict who will commit a crime. Activity in a region called the anterior cingulated cortex helped determine not only which prisoners were most likely to commit a crime upon release from prison, but also how long it would take before the prisoner's broke the law.

Ninety-six male prisoners completed an MRI scan before they were released from prison on parole or probation. During the scan, they performed a task designed to measure impulsive behavior. Called go/no-go, the object of the task is to watch a screen and press a button when an 'X' appeared (a 'go' trial), but not when a 'K' appeared (a 'no-go' trial). To make the task challenging, participants had to press the button in less than a second for it to count. 'X' appeared on 84-percent of trials, priming participants to press quickly and fall into a rhythm. When a 'K' popped up, they had to stop themselves from pressing the button. Impulsive people have a more difficult time preventing themselves from pressing a 'K' so they make more errors than the average person. Kiehl has shown that criminals often press the button even when a 'K' shows up, providing evidence that criminals are more impulsive than average. The part of their brain responsible for stopping an action may be deficient. In terms of crimes, once they get started on an action, even if they realize potential negative consequences, they cannot stop themselves. Soon after finishing the study, the prisoners were released. Eyal kept tabs on them using criminal background checks for the next 3 years. During those three years, 53 percent committed a crime and were arrested. 44 percent committed non-violent crimes and 9 percent committed violent crimes.

Based on this information, the authors concluded that brain activation in the anterior cingulated cortex may forecast an individual's likelihood of committing a crime in the future. Although previous studies had shown differences between criminals' brains and comparison volunteers curing impulse control, there was no direct evidence that these differences were directly linked to criminal tendencies—it could be correlation, not causation. Differences in brain activation prior to arrests, it suggests that how a person's brain processes impulse control might be important in their risk for committing crimes.

This brain activation could also be used to predict the church planters that have a difference thought aside from winning the soul for Christ. As much as individual(s) have a sense of

responsibility to pursue moral purposes, we still, at least occasionally, engage in immoral behaviour. Such behaviours jeopardize our moral self-image; however, when we engage in immoral behaviours we still feel as though we are moral individuals. *Moral self-licensing* attempts to explain this phenomenon and proposes that self-image security increases our likelihood to engage in immoral behaviour. When our moral self-image is threatened, we can gain confidence from our past moral behaviour. The more confident we are, the less we will worry about our future behaviour which actually increases the likelihood that we will engage in immoral behaviours.

Literature Review

Some works indicate that lower levels of religiosity in a society may be correlated with lower crime rates especially violent crime. Zuckerman (2008), notes that Denmark and Sweden, "which are probably the least religious countries in the world, and possibly in the history of the world", enjoy "among the lowest violent crime rates in the world [and] the lowest levels of corruption in the world". In his study, Gregory (2005) stated that, "In general, higher rates of belief in and worship of a creator correlate with higher rates of homicide, juvenile and early adult mortality, STD infection rates, teen pregnancy, and abortion in the prosperous democracies," and "In all secular developing democracies a centuries long-term trend -as seen homicide rates drop to historical lows" with the exceptions being the United States with a high religiosity level) and "theistic" Portugal. On April 26, 2012, the results of a study which tested their subjects' pro-social sentiments were published in the Social Psychological and Personality Science journal in which non-religious people had higher scores showing that they .e more inclined to show generosity in random acts of kindness, such as lending their possessions and offering a seat on a crowded bus or train. Religious people also had lower score; en it came to seeing how much compassion motivated participants to be charitable in other ways, such as in giving money or food to a homeless person and to non-believers Rahaman (2007).

Cohen (2007) revealed that religions provide different ways of dealing with moral dilemmas. For example, there is no absolute prohibition on killing in Hinduism, which recognizes that, it "may be inevitable and indeed necessary" in certain circumstances. In Christian traditions, certain acts are viewed in more absolute terms, such as abortion or divorce. Cohen, (2008) also concludes that some denominations have a significantly higher divorce rate than those in non-religious demographic groups (atheists and agnostics). However Catholics and Christians had the lowest divorce rates and the agnostic/atheist group had by far the lowest number of married couples to begin with. Religion is not always positively associated with morality. Philosopher Hume, (1772) stated that, "the greatest crimes have been found, in many instances, to be compatible with a superstitious piety and devotion; Hence it is justly regarded as unsafe to draw any inference in favor of a man's morals, from the fervor or strictness of his religious exercises, even though he himself believe them sincere.".

The overall relationship between faith and crime is unclear. Pakondeham, (2001) review studies on this topic found "The existing evidence surrounding the effect of religion on crime is varied, contested, and inconclusive, and currently no persuasive answer exists as to the empirical relationship between religion and crime." Dozens of studies have been conducted on this topic since the twentieth century. A study by Gregory (2005), argues for a positive correlation between the degree of public religiosity in a society and certain measures of dysfunction, an analysis published later in the same journal contends that a number of methodological problems undermine any findings or conclusions to be taken from the research. His conclusion is that a "complex relationship" exists between religiosity and homicide "with some dimensions of religiosity encouraging homicide and other dimensions discouraging it".

In his studies, Algore (2001) revealed positive links in the relationship between religiosity and moral behavior, for example, surveys suggesting a positive connection between faith and altruism. Modem research in criminology, Algore, (2003) later acknowledges an inverse relationship between religion and crime, with some studies establishing this connection. A meta-analysis of 60 studies on religion and crime concluded, "Religious behaviors and beliefs exert a moderate deterrent effect on individuals' criminal behavior". However, in his books about the materialism in Americas Evangelical Churches, Seder (2004) accuses fellow Christians of failing to do better than their secular counterparts in the percentage adhering to widely held moral standards (e.g., lying, theft and sexual infidelity).

A Georgia State University study (2001), published in the academic journal *Theoretical Criminology* suggests that religion helps criminals to justify their crimes and might "encourage" it. The research concluded that "many street offenders anticipate an early death, making them less prone to delay gratification, more likely to discount the future costs of crime, and thus more likely to offend".

According to Dixon (1988), "Many today, argue that religious beliefs are necessary to provide moral guidance and standards of virtuous conduct in an otherwise corrupt, materialistic, and degenerate world." In the same vein, Christian theologian Rhodes (2000) has remarked that "it is impossible to distinguish evil from good unless one has an infinite reference point which is absolutely good." Dixon (1999) states, "Religions certainly do provide a framework within which people can learn the difference between right and wrong."

Various non-religious commentators have supported the ability of secular value frameworks to provide useful guides. Bernard (1990) argued that, "Either one's motives for following the moral word of God are moral motives, or they are not. If they are, then one is already equipped with moral motivations, and the introduction of God adds nothing extra. But if they are not moral motives, then they will be motives of such a kind that they cannot appropriately motivate *morality* at all... we reach the conclusion that any appeal to God in this connection either adds to nothing at all, or it adds the wrong sort of thing." Other observers criticize religious morals as incompatible with modem social norms. For example, popular atheist Dawkins, writing in *The God Delusion,* has stated that religious people have committed a wide variety of acts and held certain beliefs through history that are considered today to be morally repugnant. In accordance with Godwin's Law he has stated that Adolf Hitler and the Nazis held broadly Christian religious beliefs that inspired the Holocaust on account of anti-Semitic Christian doctrine, that Christians have traditionally imposed unfair restrictions on the legal and civil rights of women, and that Christians have condoned slavery of some form or description throughout most of Christianity's history. According to Copan (2009), the position of the Bible to slaves is a positive one for the slaves in that Jewish laws imposed a death penalty on those pursuing slavery and treated slaves as persons, not property.

According to critic Gregory (2001), theists (those who belief in God) assert that societal belief: in a creator god "is instrumental towards providing the moral, ethical and other foundations necessary for a healthy cohesive society." Yet, empirical evidence indicates the opposite. High rates of religiosity are correlated with "higher rates of homicide, juvenile and early adult mortality, STD infection rates, teen pregnancy, and abortion in the prosperous democracies." Paul (2002) concludes that the non-religious, pro-evolution democracies contradict the dictum that a society cannot enjoy good conditions unless most citizens ardently believe in a moral creator. The widely held fear that a Godless citizenry must experience societal disaster is therefore refuted.

A review of Austin, (2007) on Religion and crime suggests that, compared with less religious counterparts, religiously involved individuals are less likely to carry or use weapon

fight, or exhibit violent behavior. At the metropolitan level of analysis, areas with high rates congregational Membership and areas with high levels of religious homogeneity tend to have lower homicide and suicide rates than other metropolitan areas. Similarly, at the state level of analysis, states with more religious populations tend to have fewer homicides and fewer suicides.

Increasingly, the influence of religion on attitudes towards corruption is becoming of interest to a wide range of actors. The World Bank has a Development Dialogue on Values and Ethics; the World Faiths Development Dialogue works on corruption; several international faith-based organizations, such as Christian Aid, Tear fund and Islamic Relief, have undertaken anti-corruption work; and so on. Making links between religion and corruption seems like common sense in many ways. It may be reasonable to assume that many people derive their ethical framework from their religion. Certainty those people who consider themselves to be religious are likely to do so, but even those who describe themselves as secular, humanist, agnostic or atheist may be influenced by the religion(s) that forms a significant part of their cultural heritage, even if its influence is not acknowledged. Many early studies (and some contemporary ones) by theologians and other 'religionists' seem to assume that there is a clear, measurable, positive relationship between religiosity and morality.

Nussbaum (2006), the Chief Executive of Transparency International, referred to a study by the Federal Reserve Bank of St Louis, which concluded that "A belief in hell tends to mean less corruption and less corruption tends to mean a higher per capita income combining these two stories suggests that, all else being equal, the more religious a country, the less corruption it will have and the higher its per capita income will be." However, the bulk of the literature shows that the impact of religion on attitudes towards moral issues is not clear-cut. Sometimes religion has a measurable influence and sometimes it does not. Sometimes religious people take a more 'moral' position on issues and sometimes they do not. In addition, as noted above, the data used and analysis conducted is often subject to challenge. For example, the original article cited by Nussbaum has since been updated to take out the conclusion quoted above because errors in the data used to arrive at it were subsequently detected. Furthermore, as we will see, many factors come into the formation of attitudes towards moral issues-age, education level, gender, engagement with a wider community, the nature of the religious community involved, the nature of the moral issue itself, and so on. What is clear is that religion itself, in terms of theology or religious teachings, appears to have very little influence on attitudes towards moral issues related to corruption, with socialization being a much more significant factor in determining individuals' attitudes towards corruption. Thus one of the problems identified is that the influence of religion lies less in what the texts say than in how interpreters, priests, and so on interpret them and also in how their relevance and importance to collective social behavior is understood. Much of the literature seeks to explain 'deviant' behavior, often in the context of increased secularization and the (perceived) decline in moral values. Voert (1994), for example, conclude from their review that the literature suggests that "the decline of religion and the decline of an 'absolutist' perspective on moral values go hand in hand. Secularization has led to moral break down, and interaction is based on self-interest rather than on any more charitable notion. Empirical research indicates that religious people are more likely to express strong disapproval of behaviours like cheating on taxes and welfare than nonreligious people" (Gangun 1995). In another example, Cortes (1965) claims that "Most acts of delinquency are amoral, and the roots of morality are either principally or exclusively religious. Delinquents, therefore, should be lower than non-delinquents in religiosity or religiousness" (cited in Hirschi and Stark, 1969). A highly influential study by Hirschi and Stark (1969) called this claim into question. Their own survey of young people in California showed that the alleged relationship is not the case. Respondents were asked to disclose both their own actual deviant acts (such as stealing,

getting into fights, and so on).In addition, the authors examined police reports on delinquency. They found that attendance at church did not impact either actual delinquent acts or attitudes towards delinquency, even amongst respondents who believed in a literal hell and devil. This research ran counter to what many saw as a 'common sense' approach to delinquency and undermined a number of public and social programmes in the U.S. that encouraged increased religious attendance as a deterrent to delinquent behaviour. However, a number of empirical studies emerged in the following two decades that showed just the opposite effect, confirming Cortes' original hypothesis. One of the most interesting is that by Tittle and Welch (1983), who sought to find (metical explanations to oppose Hirsch and Stark's surprising findings. In order to test the hypotheses, the authors undertook a multi-state (U.S.) survey, including respondents of different ages, education levels, income, religious affiliations, gender, and so oa They included questions on deviant behaviour, including small theft, large theft, pot (marijuana) smoking, illegal gambling, and assault, lying to an intimate, tax evasion and not standing for the national anthem. They label the two hypotheses proven valid by their research 'normative dissensus' and 'perceived conformity'. Based on Parsons' work on social systems (1937, 1951), 'normative dissensus' is defined as a state in which "disagreement about the badness of various behaviours prevails" and their hypothesis states: "

In other words, religion is more likely to impact attitudes towards those moral offences specific to that religious context. As such, religiosity may help to predict "conformity to rules uniquely prohibited by religious institutions but not to rules prohibited by society as a whole, (which] actually reflects the effect of normative dissensus'". According to Tittle and Welch, the fundamental idea is that social order rests on collectively held values...To the extent that people internalize moral commitments reflecting consensual values, they will probably not s: - template deviance, or if they do consider rule breaking, moral revulsion or potential feelings pf guilt will restrict action. Religion presumably aids internalization by linking supernatural sanctions to moral precepts, many of which correspond to behaviour norms of the larger society. Moreover, participation in religious activities and institutions continually reinforces and strengthens internalized moral commitments - therefore, according to functional thinking, religious training and active participation should be highly predictive of conformity to social rules - at least those social rules which religious groups define as having moral components {1983,). In terms of 'normative dissensus', "the statistics support the idea that involvement in religious activities has a strong constraining effect on deviant behaviour in contexts characterized by relative normative ambiguity. Apparently, when secular moral guidelines are unavailable, in flux, or have lost their authority and hence their power to compel, the salience of religious proscriptions is enhanced". They found that there was little to no difference between religious and non-religious respondents when it came to behaviour that is condemned by society as a whole, particularly large theft, assault and tax evasion. However, they found considerable differences when it came to behaviour that society generally does not condemn widely, such as pot smoking and not standing for the national anthem. The implication for research on corruption is that, if their hypothesis holds, religion may have more of an impact on attitudes concerning corrupt behaviour that society generally does not condemn widely than it does for behaviour that is condemned less widely. In corruption parlance, this could mean the difference between Tow level corruption', also known as 'petty corruption' - cutting red tape, engagement in client elastic networks, and so on, i.e. the sort of corruption that many engage in - as opposed to 'high level corruption', also known as 'grand corruption' - political corruption, state capture, and so on, i.e. the sort of corruption engaged in by the powerful alone. 'Perceived conformity' is based on work in criminology by Sutherland and Cressey (1978). It asserts that where "deviance is directly related to excess exposure to social definitions (or message inputs) favourable to deviance, it seems to suggest that the greater one's religiosity, the less likely the person will be exposed to

an excess of favourable deviant definitions; hence, the greater the likelihood of conformity" (Tittle and Welch, 1983, p. 657). Sutherland and Cressey are known for their differential association opportunity theory (DAO), which...explains the process through which an individual comes to engage in criminal behaviour. Its fundamental principles rest on the argument that opportunities and networks of criminal behaviour are critical determinants of an individual's engagement in a criminal action. In other words, people who commit crime not only have frequent interaction with those that condone such behaviour, but also have the opportunity to do so (Alolo Al-Hassan, 2006a, p. 7).DAO theory has also been used by Alolo Al-Hassan (2006b) in her study of the relationships between gender and corruption, in which it helps to explain the impact of corrupt networks and opportunities for corruption on attitudes. Tittle and Welch's 'perceived conformity' hypothesis states, "It would be expected to work best where messages are both widespread- and consistent with religious messages. In terms of 'perceived conformity', boundary maintenance and moral differentiation may become most salient when substantial variation is perceived in the moral conduct of contemporaries. In such contexts the perceived rarity of virtuous behaviour may enhance its value and motivate religiously active people to distinguish themselves from the mass of sinners through conspicuous conformity to social norms. This is a very interesting finding for corruption research. It contradicts much earlier research by arguing that "religiosity inhibits deviant propensity most effectively in contexts where the proportion of people who are non-religious is greatest". In other words, it may work best when religious people feel that not engaging in corruption demonstrates their own religiosity in contrast to the corrupt behaviour engaged in by 'the mass of sinners'. However, in countries where few people are non-religious, corruption is widespread, and those who are known to engage in corrupt behaviour are also known to be religious, it is difficult to see how religious people can seek to differentiate themselves in the way suggested by this hypothesis.

Research Questions
1. Will Competitive Drive have any significant relationship with the immorality of Church Planting Ministers in Ejigbo Lagos?
2. Will male church planting ministers have significantly higher immorality than female Church Planting Ministers?
3. Will female church planting ministers have significantly lower Competitive Drive than male Church Planting Ministers?

Research Hypotheses
1. Competitive drive will have a significant positive relationship with immorality among church planting ministers in Ejigbo Lagos.
2. Male church planting ministers will have significantly higher immorality than female church planting ministers in Ejigbo Lagos.
3. Female church planting ministers will have significantly lower Competitive Drive than male church planting ministers in Ejigbo Lagos.

Operational definition of variables
- **Immorality:** The state of not following the biblical teaching and not following the scriptural commandments such as not committing adultery or sexually related wrong behaviours, and other practices that are not in line with societal norms.
- **Competitive Drive:** this is the internal motivation to set a goal for church planting and device every possible means to achieve it either moral or immoral.

METHOD
Survey method was used. It is a correlational research design in which the researcher assessed the relationship and possible correlation between the Competitive drive and immorality.

Sampling technique
Purposive sampling technique was used in selecting Church Planting Ministers within Ejigbo Lagos state because of the characteristics peculiar to them as ministers of the Gospel and Church Planters.

Settings
A total of 177 participants were used for the research. The participants comprises of male and female Church Planters who are in Ejigbo Lagos state Nigeria. They are members of Ministers of Virgin prayer fellowship international and Ministerial associations Ejigbo Lagos. The fellowship is used for the research being the largest gathering of Gospel Ministers and Church Planters in Ejigbo. Out of the total number of 177 questionnaire distributed and collected, all the 177 were useable for the analysis. Among the 177 participants, 133 are males while 44 are females.

Research design
In this research, the researcher used Correlation research design.

Research instruments
The following instrument was used for the research; Norms and Religious settings inventory. Cronbach's Alpha was found to be .862. Competitive drive scale was also used.

Research procedure
A pilot test was carried out to revalidate the various instruments used, establish their psychometric properties, and to test the workability of the procedure. The pilot test was carried out using selected members of Ministers of Virgin prayer fellowship international and Ministerial associations Ejigbo Lagos. The main study was then carried out by administering the questionnaire on the entire Population sample in Ejigbo Lagos.

Data analysis techniques
The mean and standard deviation was obtained. The variance was calculated by using SPSS 20 software. The various hypotheses were tested and analysis of variance were calculated to measure the effect of the variables on job commitment. The results are shown below.

RESULTS
The result presented in this section is the summaries of data analyses carried out with the statistical package for social sciences (SPSS). The summaries of the analyses are presented in tables below:

Table 1: Summary of mean, standard deviation and the t-test score of the participant's on the components of norms and religious setting inventory based on their gender.

Variables		Male (n=135)	Female (n=44)	t-cal	DF	Crit-t	P
Comp Drive	Mean	10.15	10.80	1.191	177	1.645	0.05
	ST. DEV	3.175	2.993				
Immorality	Mean	13.99	13.41	0.889	177	1.645	0.05
	ST. DEV	3.793	3.533				

Table 1. Shows that the male ministers had a higher mean and standard deviation scores compared to the female participants. Besides this, on competitive drive, the female participants had higher mean scores of 10.80 and lower standard deviation of 2.993 than their male counterparts whose mean scores were 10.15 with lower standard deviation of 3.175.

In order to establish if there exists a significant difference in the mean scores of male and female participants on the measured variables, the t independent statistics was computed and the summary is shown in table 1 above.

The table (1) shows that there exists a significant difference in the mean score of male and female participants on competitive drive (t = p > 0.05, DF 177). The result indicates that female participants significantly scored higher on competitive drive than her male counterparts.

In order to establish the relationship between the investigated variables, the Pearson product moment correlation was computed. The summary is presented below.

Table 2: Pearson's Correlation showing the relationship between competitive drive and immorality

VARIABLES	Com Drive	Immorality
Comp Drive	'	
Immorality	0.058*	

Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

According to the above table, a correlational analysis was carried out to ascertain whether there is a significant relationship between the participant's competitive drive and immorality.

The table 2 above shows that a significant positive relationship was established between competitive drive and immorality.

Testing of hypotheses

Hypothesis 1: *Competitive drive will have a significant positive relationship with immorality among church planting ministers in Ejigbo Lagos.*

The findings established the links between Competitive Drive and immorality. Table 2 above shows the summary of Pearson Correlation analysis of the two variables measured in this study. Results above show that Competitive drive has a significant positive correlation with Immorality (r = .058, at p<0.05). The result indicate support for hypothesis one. Therefore, hypothesis one is accepted.

Hypothesis 2: *Male church planting ministers will have significantly higher immorality than female church planting ministers in Ejigbo Lagos.*
Table 1 above shows the mean and standard deviation of Competitive Drive and Immorality based on gender. The result shows that male (M=13.99; SD=3.793) reported higher score on immortality compared to female (M=13.41; SD=3.533). The result indicate support for hypothesis two. Hence, hypothesis two is accepted.

Hypothesis 3: *Female church planting ministers will have significantly lower Competitive Drive than male church planting ministers in Ejigbo Lagos.*
Table 1 above shows that male (M=10.15; SD=3.175) reported a lower mean score but higher standard deviation in Competitive Drive compared to female (M=10.80; SD=2.993). It implies that female participants have lesser competitive Drive than male participants. The result indicate support for hypothesis three. Hence, hypothesis three is accepted.

DISCUSSION
The finding shows that on Immorality, male participants also had a higher mean and standard deviation compared to the female counterparts. Also, the finding indicates that female workers significantly scored lower on competitive drive than male ministers. This finding is consistent with a closely related study conducted by Zuckerman, (2008) who examined the influence of passion for Christ on spiritual reform. He concluded in his findings that passionate religious people had higher scores when it came to seeing how much compassion motivated participants to be charitable in other ways, such as in giving money or food to a homeless person and to non-believers. His participants for the study were Church workers of global heritage, Bombay, India which was composed of 128 males and 189 females. Analyzing the data with the t independent statistics shows that: gender and self-esteem did not influence the church planting of ministers. Passion and competitive drive are variables that have been shown overtime to be positively related; as such one expects to obtain the same result given the same predictive variable.
The context of the study may be implicated in the inconsistence in findings. The current study was carried out in a private own ministry with excess demands place on them in terms of faithfulness, and reform, unlike other studies which took place in a nongovernmental or governmental establishment where their job responsibilities are targets and deadlines driven.
In a relatively similar study, Algore, (2003) later acknowledges an inverse relationship between religion and crime, with some studies establishing this connection. A meta-analysis of 60 studies on religion and crime concluded, "Religious behaviors and beliefs exert a moderate deterrent effect on individuals' criminal behavior". However, in his books about the materialism in Americas Evangelical Churches, Seder (2004) accuses fellow Christians of failing to do better than their secular counterparts in the percentage adhering to widely held moral standards (e.g., lying, theft and sexual infidelity). In the same vein, Christian theologian Rhodes (2000) has remarked that it is impossible to distinguish evil from good unless one has an infinite reference point which is absolutely good. That people shelves their immorality under the skirt of loyalty. Stack (1996) concluded that the idea behind religion is the ability to produce conformity to the norms only as it is sustained through interaction and is accepted by the majority as a valid basis

for action. But this current research revealed no significant interaction effect of loyalty and gender (male: female) on competitive drive of the ministers This implies that irrespective of gender, a loyal ministers are expected to be committed to his job giving their unique attributes of passion and dedication to tasks.

Conclusion

On daily basis, the rate in which church is being planted has become enormous; almost every street in the rural and the urban cities are being flourished every day with the establishment of new churches. There is nothing abnormal in establishing and commissioning new church, the church is expected to reform an erring individual(s) and reposition them to a normal and more standardized lifestyle, and to minimize corruption and immorality in the societies. On the contrary, reverse has been the case. Often, low or no correlation has been found between high rates of church establishment and moral standard of living. Questions have been asked whether these new interdenominational established churches actually portray what they should represent. This paper evaluated the link between high rates of protestants/orthodox church planting and immorality. Moreover, this work believes that a combination of biological, psychological and social factors contributes to the etiology of addictions church planting services. The phenomenon appears worthy of individual consideration, particularly when considering the potentially detrimental effects of social, psychological and behavioral addictions on individuals who experience a variety of negative consequences because of their addiction.

Though, there are outstanding, distinguished and reserved individuals that have uniquely and sincerely performed great in the establishments of church and have contributed tremendously to the societies at large. Such ministers are being appreciated in the societies. Notwithstanding, also exists are the bad elements in the ministry (like Judas Iscariot in the bible history) which their intention is to put their selfish interest ahead the congregation they belong to.

Esteemed ministers are characteristically recognizing their own strengths and status, highly self-evaluation. It is thought that personality of individuals manifest in all that they do and the ministerial work attitude should not be an exception. It is expected that the possession or the lack of self-esteem characteristics might have a link with ministerial commitment. In line with the undoubted importance of the research work, this study sought to establish the role of loyalty, self-esteem, passion and social reform on the church planting.

Recommendations

A study of this nature will be incomplete if recommendations are not offered. As such the following are recommended:

1. Societies as whole demands explanation from the church ministers, the reasons for the outburst of immoralities within and outside the church in spite of the rates in church planting.
2. There should be an independent body that will screen individual thoroughly to know the motive of establishing a new church, if it is for personal gains or for reform and social commitment sake.
3. There should be a policy and requirement from the independent body that will serve as the check and balance for any individuals or group that has the intention of planting a new denominational church.
4. This body should be empowered to discipline an erring ministers for bridging any rules that could lead to a total chaotic diffusion.

5.   The body should also implement a unified institution in with individuals will have to register and well equipped psychologically, morally and socially with a prefixed stipulated period of learning before such individual will be licensed under such institutional body.

6.   Such bodies should make use of batteries of personality test so that they can have detailed information on minister's traits and attributes that will enhance social reforms.

7.   The body should also enforce and ensure that individual church planters be registered under the body.

8.   There should also be an intensive monitoring of the church by the organized body's task force, to ensure the member did not deviate from the stipulated norms.

9.   The rates of raising money in the church by any how ministers should be checked and control by this body also.

It should be concluded that the information that emanated from this study had demonstrated the various perspectives between church planting and immorality. Ministries, church leaders and those that are concerned should take advantage of the benefits inherent in this study.

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