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Abstract

The purpose of the study was to identify the required transformational pastoral leadership practices and skills in the SCCs for integral evangelization of community in Meru Catholic Diocese. The study was guided by the following specific objectives; to analyze pastoral leadership practices and skills in the SCCs for integral evangelization in Meru Diocese. The study was informed by Freire's social transformational, transformational leadership, transactional leadership and servant leadership theory. In the problem statement the support and satisfaction of parishioners in dioceses is important, however, it relies on strategic leadership championed by the bishops. Consequently, when leadership, social and emotional competencies of the leaders, especially where the concept of SCCs is not efficiently implemented, the effects is evidenced in the strategy of the church. It was found that studies have shown that where inspirational leadership, transparency, and self-confidence competencies are not exceptionally implemented, the effect is detrimental to parishioner satisfaction. As regards research methodology, the study used a combination of qualitative and quantitative research designs. The target population consisted of leaders in SCCs in Meru Diocese. The Diocese has nine Deaneries and the study was conducted in the four selected parishes through sampling five SCC in four of the selected parish in the Deanery. The target population consisted of five SCCs in each parish with approximate of five members in each SCC and 50 members were sampled in the whole Diocese. The findings of the study revealed that there was a significant relationship between leadership and transformation which is in consistent with the findings that pastoral leadership as influence in the integral evangelization of the Christians in the grassroots SCCs. The study concludes that training of leaders provides them with skills that enable to be effective leaders in transformation of the SCCs. The study recommended that leaders need to be trained, motivated and powered for transformation, each according to his/her specific role in the Church.

Keywords: *Leadership, leadership skills, leadership styles, transformation, Participative leadership and Small Christian Community*

1.0 Introduction

Bush and Glover (2014) observes that leadership is a concept which is frequently discussed in organizations and institutions Church not being exceptional. Leadership determines the effective running of the organizations especially the transformation in the Church. Leaders have the obligation of managing the affairs of the organization by dealing with the follower in the learning of any activity. According to Kumar, Sharma and Shilpa (2013), leadership is a process through

which one influences others to make certain effects and accomplish organizational objectives. Leaders are entrusted with obligation of communicating visions, organization goals and objectives to the followers. The Church leadership structure aim at making the Church achieve its organizational goals, objective, vision and mission in transforming the Christians.

In the whole world Catholic Church leadership today, change is resisted especially by leaders who hold on to the traditional models of management rather than current styles of leadership that require clear roles of leadership at the SCCs, that is grassroots level and organization for development and transforming the society (Ganz, 2010). The contemporary Churches need to increase the effectiveness of their pastoral ministry and experience enduring success through collaboration and transforming themselves and their followers, community and the society. According to Wagner, (2010) the single most effective method of transformation in the community is the establishment of new Christian communities. There is the necessity of leadership skills during moments where the Church is undergoing transition to SCCs. This concept is present in the community whereby it has been taken up by various communities including the Catholic Church, where SCCs expose the responsibility of laity as leaders in undertaking the work of evangelization and transformation.

2.0 Statement of the Problem

Pastoral leaders of Catholic parishes have a tough work of leading hundreds and in most cases even thousands of parishioners. Oswald (2017) notes that clergy are set up for a hard task when their Churches are grown or when they are moved from small congregations to bigger congregations. In the Catholic Church, participation is important, and the sense of community inclusion is critical, but parish leaders may not be able to minister to all members as adequately as it may be required. Further, improvement in the support and satisfaction of parishioners in dioceses is important, but it relies on strategic leadership championed by the bishops. However, when leadership, social, and emotional competencies of the leaders, especially where the concept of Small Christian Communities, also referred to as Jumuiya, is not efficiently implemented, the effects is evidenced in the strategy of the church. Galbraith and Kazanjian (2007) study have shown that where inspirational leadership and transparency versus self-confidence competencies are not exceptionally implemented the effect is to the satisfaction of the parishioner.

Furthermore, the vibrancy and resilience bulwarks of the Church are functions of good leadership. Leadership in the parish or the Small Christian Communities within the parish can also influence the evangelization and mission activities hence related to the growth of the parish. In addition to that, in St. Massimo parish the SCC played a major role in assisting postelection violence victims who had come home after the violence. The same was the case with some parishes where Small Christian Community where one of the parishioners stated that the SCC assisted him to forgive. As such, the strategy of the Church ought to reflect positive engagements at the family levels in the SCC, but that cannot be done effectively without clear demonstration on the difference that leadership at the SCC can have on the strategy of the Church as a whole. The review of literature on leadership and small groups and their influence in strategy of church organs in general is limited. Therefore, this study assessed the influence of the transformational pastoral leadership in the SCC in for integral evangelization in Meru Catholic Diocese.

3.0 Literature Review

As regard Freire's social transformational theory, there are some concepts of education concerning training leadership in Freire's social transformational theory. The fact is Freire's concept that

people can be liberated from oppression through transformation leadership. The power of training leadership that liberates the poor people from oppression is in agreement with the understanding that Christians are liberated by the truth (John 8:32, 36), that sets them free to live the eternal and abundant life (John 6:5) in the kingdom of God. Freire's recognition of the ability of humans to act appropriately to take control of the changing world is consistent with leadership empowerment that we are interested in development of the people (Gill & Burris, 2005). This is consistent with the Biblical teaching of God creating humans with ability and power to rule world (Genesis 1:27-28).

Finally, the appreciation of Freire regarding leadership by both individuals and through the corporate setting also is in line with the Biblical concept of nature carried out in the individual and community settings. People are called to learn on their own and as a community to transform themselves and the world to usher in the kingdom of God as a responsive leadership. While Freire's analyzes and reasoning for the unjust world and understanding of the heart of Jesus to attend to the poor and oppressed has its Biblical basis, his approach to solving the problem through educating the oppressed for social transformation is very fundamental. In his largely humanistic approach to education Freire has an overly optimistic view of the capability of humans to solve the world problem which is equal to capability building for better society (Gill & Burris, 2003).

Freire's view on the partnership in the learners' teacher relationship is another area that is related to the study. He expounds that Jesus himself has been seen as a teacher to his disciples and has given due recognition as a teacher by those who received his teachings. The key to interacting with other leaders is to find the best people you can, then develop them into the best leaders they can be. Great leaders produce other leaders, no matter what field an organization may be a part of whether public or private, secular or religious. Here are practical reasons why leaders need to be trained; leaders attract potential leaders who mentor future leaders to multiply their effectiveness. Greenleaf, (2001)) asserts that development expands and enhance the future of the community.

There is always hope at the end of every human challenge hence great leaders like Jesus are the encouragement to today's crop of leaders. The community is aware of the human right abuses, the role of the leaders in transformation of the society and how quality leadership can touch the heart of the society. The members who have gone through the program of leadership Freire adds, have a much lower view of what they have suffered from and the kind of life they think they should have. What does God expect of them as they practice their truth? A strict follower of Jesus must hold values dear to his heart and seek to liberate his hand using all aspects of social transformation. The leaders have realized solidarity and unity is strength for any community's growth and development. The voice of the suffering should be heard loud and clear by every focused transformer (Hybels, 2004). The leaders who are simple of heart give free services and are focused to uplift the life of the poor, and will automatically succeed. As a social minister who is listened in community values and quality leadership has to devise methods of empowering the community which is explained by the researcher.

As per the participative leadership is a style of leadership that takes into consideration involving others in the leadership decision making process. According to Gronn, (2000) participative leader has pioneering, imaginative and adventure mindset in order to empower and influence follower in the grassroots SCCs especially in making decisions. Participative leadership empower their followers by listening, visiting, trusting and involving them in decision making. According to Heck

and Mason (1990) empowerment is the awareness of one's potential talents, gifts, power and the ability to contribute to the organization's objectives. Through participative leadership, followers share in decision making for accomplishing organization or institution's mission. According to Heck and Mason (1990) leaders who allow grassroots people to participate in decision making shows improvement in leadership relations encouraged by the people commitment enhanced community service and improved follower participation.

Through participative leadership, there is increased occupational contentment, organizational allegiance and organization ownership behavior, collaboration and leadership performance. Gail and Burnes (2003) state that grassroots SCCs members have been left out of the decision making process by not being allowed to participate in giving suggestions at all levels. Pastoral leaders encourage participation and contributions from group members and help SCCs to feel more relevant and committed to the decision making process which is ideal for evangelizing and transforming the Christians. However, Freire points out that the ability of the people consciously and collectively shape one's community in social relations and as a way for humanity to liberate self (Harris & Chapman, 2003). Every person has a vocation to become more fully human in participative leadership for they have opportunity to exercise their gifts and talents. Any oppression dehumanizes both the oppressor and the one oppressed otherwise it is the oppressed that must engage in the revolution of the necessary social transformation idea that have to return the humanity to freedom of participative leadership. Freire pointed out the lack of confidence in people's ability to think and reason is incompatible with mutually achieving liberation. Harris and Chapman (2002) observes that ideological engagement which is aimed at achieving the goal to liberation is important distinction for how the contract, adopt radical theoretical work and transformation.

Transformational leadership is clear and compels vision of what pastoral leaders want to achieve and this is evident within the SCCs leadership. According to Bass and Jung (1999), transformational leader is concerned with offering effective revolutionary change in organizations by giving services and not interested with maintaining the status quo. Leader has the ability to motivate the grassroots follower to overcome their own personal ambitions for the good of the institution (Burnes, B 1982). They are responsible leaders who focuses on developing the moral maturity, values and standards of its members by strengthening their devotion to serve others, and their organization and the society beyond their personal interest. According to Bass and Jung (1999), transformational leaders are pioneering and not likely to support the current situation. They seek opportunities and take risk by attempting to transform the followers, community and society and bring change rather than maintaining the status quo (Bass & Jung 1999). They convey vision to inspire others with long term goals and emphasize social and interpersonal skills that can help transform the community.

The leader motives the people and seeks to satisfy their needs by engaging the full person of the follower. According to Bass and Jung (1999), transformational leadership involves oneself as a role model by gaining trust, confidence and grassroots support from the followers. They develop their stuff by directing and guiding them to excel beyond obligations of the organization. Bass & Jung (1999) observes that a transformational leader is categorized as visionary, futurist and as a mechanism for change and ability to transform. Bass and Jung (1999) observes that leadership builds a shared vision, sees the big picture and deals with the complicated issues, test thinking, analytically and encourage involvement and motivation by sharing information to enable trust

through them. Transformational leadership is based on four primary dynamics to influence the behaviour and attitudes of others; Idealized influence, Inspirational motivation, Intellectual stimulation, and individualized consideration (Bass & Jung, 1999). Idealized influence implies that the grassroots imitate the leader's behaviour and values are committed to and make sacrifices for the leader's vision.

Witchat (2006) observes that transformational leaders have a capacity of infusing a higher degree of passion into leadership by engaging the people and making them feel appreciated. He further pointed out that transformational leaders could achieve this passion by motivating and energizing grassroots people to pursue goals, visions and empowering their culture. If transformational leaders are passionate about appreciating their communities, this will provide them with opportunities to grow and develop. Witchat, (2006) asserts that if a leader effectively empowers the grassroots people, it develops an atmosphere of joint trust, increases Job contentment and promotes dedication to the institutional goals which culminates in the delivery of quality service. Transformational leaders motivate the grassroots leaders to perform past their expectation. They insisted that since the institutional culture is ranked oriented it presents significant limitations for grassroots people wishing to implement alternative, transformative ways of working that require more open and participatory forms of engagement and interaction with the people.

The ability of the institutional approach takes too long and is therefore alleged to be unsuccessful. Vroom and Yetton (1973) asserts this as the advantages of the transformational leadership style because it tends to interrupt a balanced and organized method of doing work. Writ and Taylor (2007) assert that transformational leaders can institute a vision that will move the institutions toward the future and an authentic caring environment and procure grassroots support through idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. The use of transformational leadership is gaining momentum because it is directly in contention with the outdated autocratic unilateral style of leadership that has been forced on communities for many years. Witchat (2006) stated that the transformational leader does not simply strike a fair bargain with people, he adds something more by calling them to a higher value, which in turn, increases their self-worth as they learn to value their own contributions to the accomplishment of a mission.

According to Bass and Jung (1999), followers are motivated through a system of reward and punishment and view of leaders' follower relationship are one condition that followers do something good then there is reward. Transactional leaders are good in establishing performance specifications that enable them to accomplish their given responsibilities which limit the satisfaction of workers hence create a less interested and committed people. Transactional leadership is divided into three distinct processes that influence the people: active and passive management by exception and contingent reward (Bass & Jung, 1999). However, in active management, the leader looks for mistakes inclinations, exceptions and diverge from standards. Northhouse, (2013) states a leader who does not listen and does nothing to prevent any error or problem is considered to be leading by massive management exception. Leaders identify the outcomes reward or punishment that is basically bestowed and based upon the follower's performance. Harris and Chapman, (2002) states that people receive rewards for accomplishments proposals to argument pay and promotion or praise from superior hard work. Transactional leaders recognize the attributes of their follower, by assigning tasks that will allow the workers to accomplish the mission hence obtain their just reward which in turn will motivate them to a

comprise more task. According to Burke, (2004) there is an optimistic association between contingent reward and organizational results. The leaders need to possess the ability to supervise and also the ability to organize the followers for better performance.

Rude, (2003) defines servant leadership as the ability to retrain oneself from using power influence and position to serve self rather using it to serve others. The servant leader uses the position to empower and encourage those who are within one's circle of influence. Stone, Russell and Patterson (2004) observes that Servant leaders trust their followers and act in the best interest of the institution. Leaders focus on the followers rather than the organizational objectives hence helping the organization or institution to grow. Russel and Stone (2002) observes that Servant leaders are influenced by current situation that allow more freedom for followers to exercise their own potential and abilities.

Hollander, (1992) points out that follower's accord or withdraw support to leaders hence contributing to leaders' success or failure. Nwogu, (2004) states that leaders play a significance role in defining and supporting the leader's actions through their perceptions about leader performance. Paroshi, (2005) observes that when employees realize that their leaders serve in power and have vision for them, they will be more likely to experience the organization or institution as one of servant leadership. According to Laub, (1999) servant leaders focus on the interest of followers and the organization rather than personal interest by facilitating a mutual sharing responsibility and power with followers. This enables followers give feedback in developing the vision of the organization. There is likelihood that followers will perceive the leader as having a culture of servant leader orientation. According to Palorin, (2009) servant leaders have the ability of valuing people and building relations between people. They also value authentic community by providing and sharing leadership in the community. Greenleaf, (1977) observes that the ability to develop a servant leader culture occurs when followers are the recipient of servant leadership behaviors. In essence the leader focuses on building the leadership potentials of the followers

Nwogu (2004) and Russel and Stone, (2002) both defined servant leadership proposing a nine-characteristic model with attributes of being visionary, honesty, integrity, trustworthy, service oriented, modesty, pioneering, appreciation of followers, empowerment and delegation. They also add other characteristics which are as follows: communion, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement and teaching. Ray, (2018) state that a true leader within an organization is one who extends his or her power beyond the person of the self and collaboratively bridges the gap between themselves and others through teamwork. Greenleaf, (1977) observes that servant leaders are driven by the ability to serve first rather than to lead first. They always strive to meet the needs of others as the first priority. He identified leadership as having the desire to lead followers to achieve organizational goals or objectives by serving them. Leaders aim at leading others to the point of self-actualization and determination. Servant leaders influence and develop followers. The concept of servant leadership and its origin can be traced from the bible on the stories of Jesus Christ service to followers which is demonstrated by the days of Jesus especially by the washing of His disciple feet. Greenleaf, (1977) asserted that servant leaders put the needs and interest of followers first. Servant leader seeks to make other people achieve greatest priority needs of those being served. According to Greenleaf, (1977) Servant leadership seek to transform organization and their followers to be wealthy, wise, free, and autonomous in becoming servants.

4.0 Empirical Review

Leadership geared towards development includes new methods and skills of empowering the SCCs. Freire (2005) confirms that new methods of making leaders and serving the people better must be obtained through training. In the leadership training the inclusion of community engagement and advocacy geared to improving leadership is encouraged. The SCCs shall open network, links, partnership and coordination that enable effective evangelization and transformation among leaders in the community. The findings established that, having trained leader's increases effectiveness and efficiency in the apostolate in transforming the community. Leadership for effective transformation in the SCCs encompasses various leadership skills and style of leadership (Boutros 2004). Leaders aspire to change the people living condition's (Bass & Mitchel 2003) states that leadership involves the ability not only to influence institutions and organizations, but also aim at accomplishing the goals of any organization through change of leadership style. Leadership is important element in the success of any institution and organization and hence effective leadership can be defined, taught, practiced and evaluated. Three major styles of leadership have been identified in traditional leadership theory as transformational, transactional and servant leaders respectively. Servant leader, leads through service and the idea of the servant leadership is based on empathy, empowerment, service, healing, stewardship, persuasion, conceptualization, listening and building the community to have enhanced effective leadership for transformation in the Church especially in the SCCs (Nitin & Rakesh, 2010). In today's society servant leadership is needed in carrying out various responsibilities effectively

The researcher suggests that the leadership system of the hierarchical Church encourage leaders to participate at different levels within the institution. The SCC members who have been left out in the process of making decision need to be trained and be involved in leadership (Gill, & Burris, 2003). Leadership should encourage participation and contributions from SCCs and help them feel relevant and committed to decision making process which is ideal for the training the leaders in the Church. Every person has a vocation to become more fully human in participative leadership because they have opportunity to exercise their gift and talents through SCCs leadership. Leadership is important element in the success of any institution and organization and hence effective leadership can be defined, taught, practiced and evaluated. Three major styles of leadership have been identified in traditional leadership theory as transformational, transactional and servant leaders respectively. Servant leader, leads through service and the idea of the servant leadership is based on empathy, empowerment, service, healing, stewardship, persuasion, conceptualization, listening and building the community to have enhanced effective leadership for transformation in the Church especially in the SCCs (Nitin & Rakesh, 2010). In today's society servant leadership is needed in carrying out various responsibilities effectively.

Lumko courses have been conducted in Eastern Africa countries annually from 1992 to the present. A challenge to the dioceses in AMECEA region came from the Bloemfontein Archdiocese in South Africa that went a step further in the pastoral planning and coordination that emphasizes SCCs by establishing guidelines that state if the pastor in a parish with active SCCs is transferred, there is an archdiocese policy that his successor should also be committed to SCCs. SCCs are an effective and efficient way of developing the mission of the church at the grassroot (Healey, 2012). Healey (2012) observes some of the challenges affecting SCCs especially pastoral agents who are involved in evangelization in SCCs include: lay people who are leaders of SCCs who are called by different names such as animator, facilitator, coordinator, catechist or promotor who are not

leaders of SCCs, but rather the animators including religious men and women, priests, seminarians and youth. The SCCs have a special call and challenge to translate the main pastoral goals of the Apostolic Exhortation Africa's Commitment into concrete actions in daily life on the local, grassroots level. There is a call for transforming theology into pastoral care, namely a very concrete pastoral ministry.

When the bishops of AMECEA met they decided to make evangelization in the SCCs a priority. Healey, (2005) states that pastoral leadership in Eastern Africa chose to build local churches to be self, ministering, supporting, relevant and sustainable. The key priority of SCC in evangelization is shown by the involvement of both the clergy, religious and the laity as members by providing pastoral leadership. Witnessing has to be conducted in a spirit of understanding our priorities and how to go about shaping the entire community within the context of a particular social cultural political economic and environment which greatly depend on pastoral leadership. We refer to parish community where all pastoral activities ought to be actualized in harmony through leadership of the priest in charge. The priest is spiritual leader of the parish community and he is responsible for the daily administration of the parish, including oversight of clergy, employees and volunteers and stewardship of all the financial matters of the parish. Pastoral leadership is key to success in the ministry of evangelization of the SCC.

Healey, (2012) observes that in the parish based SCCs, the SCCs officially participate in the parish leadership structures. Each SCC has a representative on the prayer house, Centre or parish pastoral council. Elections start at the level of SCCs and move upwards. This ensures that the parish council leaders are chosen from those lay people who are already leaders in their SCCs thus true representation from below. SCCs in Eastern Africa are often referred to as a "New way of being the church". This is an invitation for a new way of thinking, acting, being, and new type of leadership, new style of pastoral ministry and a new language and terminology. The Catholic Church as a hierarchical pastoral leadership throughout with several sub committees at each level. According to Magesa, (2003), the existence preaching and teaching of Jesus was aimed at bringing down the pyramidal social structure of the Church. He further argues that the power and exercise of authority are important in any organization and that Jesus dealt with leadership directly while showing that He was a radical democrat who rejected victimization and coercion. The document Evangelii Nutiandi of Pope Paul VI addressed two things; evangelization and the role of SCCs.

Healey and Hinton (2005) observes that in Cuban churches the pastoral leadership must continue fostering communion on every level of church life by expanding both the quantity and quality of opportunities for lay participation by encouraging more and better evangelization initiative's and by expanding the role of small communities in ecumenism, social justice campaigns and in building solidarity within the church by promoting interpersonal bonds of mutual support. The increasingly centralized tendency of the Vatican and the failure to continue with serious dialogue with Latin America authority, there had been a greater stress on hierarchy, an increase in clericalism, an undermining of the authority, lack of respect to the authority of the church, the promotion of ecclesial movements rather than the strengthening of diocese and parish and SCCs a reversal of the principal of subsidiarity given other churches and religion. In many countries the coordination between the SCCs at local, regional and national levels continues to be a challenge.

There is also a big challenge with the relationship between the SCCs and the authority in the Church. The SCCs should maintain a good link between bishops and priests. In Europe the

Christians challenge the authoritarian and hierarchical structures of the Church with its abuses of power, position and privilege. They also seek to define and express the church as the people of God and to become a prophetic community of faith through the SCCs (Healey, & Hinton, 2005) Orobator, (2011) on the pastoral relevance and social effectiveness of SCCs in Eastern Africa, observes that SCCs help the African Church to become real, relevant and local in the lives of ordinary Christians. Another challenge that can be applied effectively is that many SCC members do not know how to listen to God in the silent period after the reading of the gospel. Through SCCs on the grassroots level lay people are taking more initiative and financial responsibility for their church and their involvement in the wider society.

A study by Ngara (2004) on Christian leadership observes that leadership training is not synonymous with professional training for people to function as priests, pastors or religious men and women, just as training people to become teachers is not synonymous with training head teachers. Among things leadership training involves the growth of character and vision. The fostering and nurturing of the full potential of each individual person so that the individual can perform with a great sense of purpose and able to influence people more convincingly and to create positive impact in the SCCS and society. Therefore, leadership training Centre and program is necessary for the church's sustainability so as to empower leaders on how to manage the economic resources available in the parish. Leadership involves the ability to influence others.

Daft, (2008) States that leadership occurs among people, who intentionally desire significant changes that reflect purposes shared by leaders and followers. For Christian leadership you can recognize opportunities for leadership and act to influence others and training about changes for a better future. The training should lead to tangible personal and community thus including parishes, dioceses and learning institutions, practices aimed at revitalizing deliberate pastoral actions to strengthen and grow SCCs on the parishes and dioceses, national and international levels. It inspires the trainees to become agents of change and commit to promoting SCCs as a new way of being the church, (Chimombo & Healey, 2017). The SCCs leaders have special names in the spirit of servant leadership. Various SCCs in Eastern Africa used "coordinator". Healey, (2012) points out that during the establishment of SCCs in Tanzania in the 1970s, Mwoleka refuted the use of government related and church related hierarchical names connected with power, rank and prestige such as "chairperson". Some SCCs in Kenya prefer one who serves or one who ministers to others. An expression of this new type of leadership is how decisions are made from below through the SCCs rather than from the top through the priest and parish structure. The SCC are places for evangelization and transformation of the communities. According to Healey, (2012) SCCs are one of the most successful pastoral approaches in involving the Christians in evangelization. The Christians evangelize others by sharing their lives in the spirit of charity with the word of God, which is at the Centre of their activity.

Healey, (2012) observes that in the SCCS, lay people serve others in different matters, not necessarily depending on the presence of the priest. The laity prepares for the sacraments. In the apostolate of the laity they are able to visit the sick, bury the dead and comfort each other. However, appropriate material and training is needed. The SCCs are involved in proclaiming the gospel, promoting reconciliation, peace and justice and forgiveness among members. Baawobr, R.(2013) States that challenges in the SCCs is that not all members are necessarily naturally gifted leaders or facilitators of meetings hence poor leadership can end up driving some people away from the SCCs instead of helping them bond more deeply and attract others. Formation of leaders

is a challenge that parishes and SCCs have to face. Healey and Hinton (2005) states that one of the regrets of pastoral leaders through the years has been their inability to infuse the hearts of the Christians and the decision-making structures with the proclamation of the good news, even though catholic Christians are the majority the majority in Bolivia. Pastoral leaders recognize that the evangelization in Meru is not effective. The leaders recognize that Catholics have not assumed the form or manner of being church as proposed by Vatican II, church as people of God and as a community. The leaders of SCCs in Meru are aware that they must respond to the call for renewed evangelization and that the good news of life and hope should be embraced by all humankind through SCCs in the grassroot. The Pastoral leadership recognized the immediate need of restructuring the Church in order to effectively evangelize the SCCs.

In the Catholic Church, a parish includes a community of faithful and established SCCs as particular Church whose leadership is under the authority of the local ordinary in the Diocese who is the bishop. Each parish consists of the PPC who together with priests, presides over and serves the Christian faithful with those who share in the pastoral care of the parish in virtue of their office to give their support in evangelizing and in the transformation of the Christians. The PPC has consultative role which is governed by the norms of the Canon Law. The PPC in collaboration with the CEO of parish who is the parish priest are able to govern the parish. The election of Parish leaders starts from the SCCs and those elected serve as representatives of the SCCs in the parish council Healey, (2012). The members from SCC that are included in PPC leadership are as follows: the chairperson, vice chairperson, secretary, vice secretary and treasurer.

Ryan, (2002) indicates that in the Catholic leadership structure, power-based relationship have been reshaped. Authority structures have become flatter, and more a circle than a pyramid. Automatic deference is out and up-ward appraisal and scrutiny from the grassroots SCC has been embraced. All Christians in the Church take more participative role in leadership and ministry than before. The influence of the social-political culture has affected ecclesiastical institutions and how they operate in transformation leadership of the community and society. Consequently, the shape and functioning of authority have changed fundamentally. An inclusive meritocratic culture has widened the opportunities for many formally excluded groups in the leadership. Parish based SCCs are integrated in the leadership structures that include various activities of the Church. SCCs are pastoral model that helps to build the parish structures through servant leadership. Leadership structure, from the SCCs are directly represented on the outstation, sub parish and parish councils. This participation and representation is from the grassroots SCCs. Leadership is bottom to the top and vice versa. Healey, (2012) observes that the SCCs officially participate in the parish leadership structures. The parish council leaders are chosen from those lay people who are already leaders in their SCCs thus true representation from below.

5.0 Research Methodology

The study employed both qualitative and quantitate research methods. The researcher used mixed method design, qualitative design that enabled to analyze the data using frequencies table, and in-depth interviews. Quantitative design we use the questionnaire to help the researcher get statistical data analysis. The researcher used purposive and random sampling methods of qualitative research. Simple random and purposive sampling procedures were used during data collection. That enables research to take place in the communities. The structure of investigation conceived helped in obtaining answers to questions. Data analysis was done using SPSS that used descriptive

statistics. This study used a combination of qualitative and quantitative research design. The target population for the study involved 50 leaders which included 5 leaders per SCCs in five SCCs in a parish and five parishes in Meru Diocese. The population consists of leaders in SCCs in nine Deaneries in Meru Diocese. The Diocese has nine parishes and the study was conducted in the four selected parishes through sampling five SCC in each parish in the Deanery.

The target population consists of five SCCs in each parish with approximate of five members in each SCC and 50 members were sampled in the whole Diocese. Since research design used the mixed method, the researcher applied purposive and random sampling technique. The sampling procedure of this study adopted purposive sampling technique to select members of communities who are leaders and members of SCC with similar characteristics to help focus on the question of significance to the study and general findings. The data was analyzed using SSPS. The analysis involved the use of descriptive statistics and inferential statistics. The data collected from the questionnaires and focused group discussions was analyzed using narratives analysis and frequency table. The findings on effective pastoral leadership for evangelizations expressed, lacks skills and competencies. The findings confirmed that pastoral leaders in Meru diocese lacks leadership skills for evangelizing effectively in the SCCs. The findings could draw conclusion that it is important for pastoral leaders to undergo training programs because most of them have been chosen yet they absolutely lack leadership skills. More comprehensive studies should be undertaken to include a larger population in order to ascertain whether effective pastoral leadership in the SCCs in the Diocese is apostolate oriented.

6.0 Results and Discussions

6.1 The Church consider Reaching to its members as part of its Integral Evangelization

The study identified that there was is significant relationship between leadership skills and academic qualifications. These findings concur with (D' Souza 2003) who noted that skills are an important part of the leadership programs. The study identified that there was a significant relationship between pastoral leadership and evangelization it is in consistent with the findings that pastoral leadership as influence towards integral evangelization of the Christians in the SCCs. This begins with claiming one's core values, findings, a personal voice, developing a vision and conscious analyzing of one's attitude and believes with action and solution.

6.2 Leadership challenges experienced in the Small Christian communities

Participants were asked to identify the obstacles of their leaders in the SCCs. The respondents from Meru diocese gave their opinion in regard to obstacles or challenges of leadership in the SCCs. There are similar points that were presented by the interview done by the researcher. The respondents emphasized the following: Among the challenges cited were poor attendance by the members and leaders. SCCs members cited the absence of their leaders in the meetings and functions held in the SCCs. Leaders attend SCCs meetings late. Lack of interest from the clergy and other Church leaders. Lack of interest from leaders discourages members from being active members of SCCs. frequent fundraising through the SCCs discourages leaders who are not well up financially. Disagreement and quarrels among the leaders was another challenge. Final lack of leadership training on Church affairs.

6.3 Attitude of the faithful towards supporting leadership in the parish

Participants were asked to explain the attitude of the faithful towards supporting leadership in the parish. From the findings the researcher observed that most of the respondents 60 out of 90 demonstrated a positive attitude in supporting leadership in the church. However they emphasized that there should be leadership training to empower leader in knowing their role in the Church. On the contrary very few had different opinion. Twenty out of ninety felt that the attitude of the faithful in supporting leadership in the parish was negative and this was due to lack of preparation in the selection of the leaders in the parish.

6.4 Towards the Attainment of Good services/Apostolate in the Parish

Participants were asked to give suggestions towards the attainment of good services/apostolate. This was meant to get views and opinions of SCCs leaders on what should be done to improve services or apostolate in the parish. Most respondents came with many similar suggestions and are as follows: Provision of frequent training and seminars for all the Church leaders on pastoral leadership for evangelization in the SCCs. Good leadership to be demonstrated by lay leaders and the clergy especially priest in charge. Integral evangelization is needed with reference to SCCs. Frequent seminars and workshop on SCCs and leadership. Frequent seminars and training is necessary for the transformation of the community and Church as whole. Training and seminars help to refresh leadership skills. It also gives confidence to leaders who have not attended any leadership training. In interview with the leaders and Christians they both accepted that SCCs have no proper trainings. For example the one participant said they don't have good programme so far, but they have a plan to begin training leaders. What they have is that after every three years before election they give seminars to the new leaders before they start working so as to empower them with leadership skills though not enough.

6.5 Necessity for leadership training programs for pastoral leaders in the SCCs

From the findings, the researcher observed the following: what came out very clear is that leadership training is an urgent need in order for pastoral leaders to have effective evangelization. Training is needed for lay leaders as well as the clergy. From the findings, 24% of the respondents never attended leadership training. A respondent commented that lack of seminars created some problems in the SCCs, such as poor leadership. There is confusion of roles and responsibilities. There is lack of understanding of leadership roles among the leaders and their responsibilities. This was noted as one of the major challenges of working with the leaders without training. The Christians should be reminded that each Church is a family whereby it is the responsibility of each baptized person to contribute in building the church. This may be actualized in the SCCs vote. The findings could draw conclusion that it is important for pastoral leaders to undergo training programs because most of them have been chosen yet they absolutely lack leadership skills. This study concurs with research that was conducted by the Catholic Peace and Commission on the importance of training programs for the leaders. It further suggested that majority of the leaders who have not undergone leadership training have proved to be abusing leadership powers in one way or the other. A leader is supposed to undergo different training programs in order to be equipped with additional leadership skills essential for leading the people. The importance of leadership skills is crucial. The current leaders were not elected because of their leadership skills; they might have been elected because of their faith. Most of the respondents suggested that evangelization ministry should introduce leadership training programs for pastoral leaders.

6.6 Advocacy for effective leadership in the Small Christian communities

Advocacy in its basic meaning is the representation and defense of another party. Advocacy for social transformation implies that there is failure in the society to achieve contributive and distributive justice; hence advocacy aims at bringing about a just order. Advocacy for social transformation always implies that those with a concentration of power control for common good and for their own interests and do not want to distribute the common good equitably. Therefore, concerned parties attempt to mobilize power resources to face powerful to recognize the dignity and the need of all persons involved in the society and bring about just order. In bringing trained leadership in the diocese the action plan as several suggestions. During the interviews with Christians and questionnaires, the respondents were asked suggestions that would give way towards the attainment of good services and apostolate in the parish. Majority of them mentioned the need to have seminars, workshops and trainings frequently. Pope John Paul II in Ecclesia in Africa, no 3, asserts that in all areas of Church life, formation is of primary importance. For this reason, the leadership needs to be trained, motivated and powered for transformation, each according to his/her specific role in the Church. Therefore frequent seminars and training is necessary for the development of the parish and Church as a whole. Training and seminars help to refresh leadership skills. It also gives confidence to leaders who have not attended any leadership training.

7.0 Conclusion and Recommendations

During the interviews with Christians and questionnaires, the respondents were asked suggestions that would give way towards the attainment of good services and apostolate in the parish. Majority of them mentioned the need to have seminars, workshops and trainings frequently. Pope John Paul II in Ecclesia in Africa, No 3, asserts that in all areas of Church life, formation is of primary importance. For this reason, the leadership needs to be trained, motivated and powered for evangelization, each according to his/her specific role in the Church. Therefore, frequent seminars and training is necessary for the development of the parish and Church as a whole. Training and seminars help to refresh leadership skills. It also gives confidence to leaders who have not attended any leadership training. The study findings of the data were collected from leaders in Meru catholic Diocese. The study revealed there was a need for more training of leaders and priests so as to provide them with skills that will enable them to be effective in evangelizing the SCCs. The findings formed a basis for planned action for social. Most of the findings were in conformity with the findings in literature review. Ministerial orientations and strategies will be developed in a way that could be practical in order to create effective pastoral leaders in Meru Diocese. This research is a search of new knowledge, what has been dealt with is not exhaustive due to challenges in the Church today in relation to the present demands of effective pastoral leadership needed to evangelize in the church. More comprehensive studies should be undertaken to include a larger population in order to ascertain whether effective pastoral leadership in other Church groups and associations in the Diocese is apostolate oriented.

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