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## ABSTRACT

### Leadership and Leadership Development in the Evangelical Lutheran Church of Tanzania: An Investigation into Patterns and Processes in the Meru Diocese

This study investigates African leadership and leadership development in the Evangelical Lutheran Church of Tanzania - Meru Diocese (ELCT-DME). Leadership research is dominated by Western studies without due consideration of African paradigms and constructs. Over three hundred church leaders participated in a self-assessment survey conducted in the summer of 2008. The survey contextualized and incorporated the Bernard Bass and Bruce Avolio Multifactor Leadership Questionnaire (MLQ) to measure degrees of transformational leadership and incorporated principles of leadership development processes based on theories from the Center for Creative Leadership. Insight into the processes and practice of Christian leadership were evaluated, intimating specific and broad missional applications.

Findings discovered high degrees of self-assessed transformational traits in leaders. There were, however, inconsistencies between the ideals of transformational orientation and actual practices. Inconsistencies also existed between biblical ideals and pragmatic actualities. Highly directive, authoritarian leadership styles were prominent. Leadership development processes were found to be lacking and insufficient to sustain church growth.

Conclusions suggested steps to promote more intensive, purposeful, and contextualized transformational leadership development. The study contributed to specific understanding of leadership and leadership development in the ELCT-DME. The Christian church and Africa will profit from continued research comparing the value of Western leadership and leadership development constructs with local contextualization.

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An Investigation into Practices and Processes in the Meru Diocese

Written by

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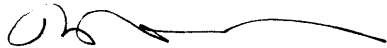
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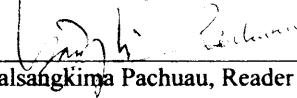
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LEADERSHIP AND LEADERSHIP DEVELOPMENT IN THE  
EVANGELICAL LUTHERAN CHURCH OF TANZANIA, AFRICA

AN INVESTIGATION INTO PRACTICES AND PROCESSES  
IN THE MERU DIOCESE

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CONTENTS

## CONTENTS

LIST OF FIGURES.....	vii
LIST OF TABLES.....	viii
ACKNOWLEDGEMENTS.....	ix
1. INTRODUCTION TO THE STUDY.....	1
Overview of the Chapter.....	1
Introduction.....	1
Historical Background.....	2
The Problem.....	23
Research Questions.....	25
Research Objectives.....	26
Delimitations.....	27
Definition of Key Terms.....	28
Significance of the Study .....	31
Ethical Considerations.....	32
Language Proficiency.....	33
Summary of the Chapter.....	34
2. A LITERATURE REVIEW FOR THE STUDY.....	35
Overview of the Chapter.....	35
Leader and Leadership Development.....	35

Leadership Theorists.....	37
<i>Ujamaa and Ubuntu</i> .....	45
Summary of the Chapter.....	52
<b>3. THE THEORETICAL FRAMEWORK OF THE STUDY.....</b>	<b>53</b>
Overview of the Chapter.....	53
A Relational Center.....	53
A Trinitarian Theological Framework.....	55
Disciple-Making as Mission in the Gospel of Matthew.....	58
<i>Ujamaa and Ubuntu</i> .....	63
Five Relevant Relational Axioms.....	70
Summary of the Chapter.....	71
<b>4. METHODOLOGY AND FINDINGS OF THE STUDY.....</b>	<b>72</b>
Overview of the Chapter.....	72
Research Design.....	72
Grounded Theory.....	72
Questionnaires.....	75
Focus Groups.....	83
Interviews.....	84
Data Processing.....	84
Data Interpretation.....	85
Descriptions of and Modification to Field Research.....	86
Findings from the Research.....	96
Demographic Data.....	96

The Multifactor Leadership Questionnaire Data.....	99
General Observations of the MLQ Results.....	104
Leadership Development Data.....	105
Interview Data.....	116
Summary of the Chapter.....	136
5. EXAMINATIONS AND CONCLUSIONS OF THE STUDY.....	137
Overview of the Chapter.....	137
Synopsis of Leadership and Leadership Development.....	137
Review of Research Questions.....	139
Review of Research Objectives.....	161
Paradoxical Discoveries.....	164
Implications of the Study.....	166
Missional Implications.....	166
Implications for the ELCT-DME.....	174
Broader Implications for the Church.....	180
Specific Applications for the ELCT-DME.....	184
Evaluations of the Research Processes.....	192
Future Study and Research.....	197
Summary of the Chapter.....	200
Final General Statements.....	201
APPENDIX A - Survey in English.....	204
APPENDIX B - Survey in Swahili.....	212
APPENDIX C - MLQ International Comparisons.....	219



APPENDIX D - Interviewees List.....	220
APPENDIX E - Interview Questions.....	221
APPENDIX F - Wesley Questions.....	222
APPENDIX G - Organizational Linkage of Participants.....	223
APPENDIX H - Historic Time Line.....	224
APPENDIX I - A Sample of the Writings of President Julius Nyerere.....	225
APPENDIX J - Map of Convocation Sites.....	229
APPENDIX K - American Council for the Teaching of Foreign Language.....	230
REFERENCES CITED.....	231

## LIST OF FIGURES

### Figure

1: Relational Connections.....	55
2: MLQ Transformational Traits.....	100
3: MLQ Transactional Traits.....	102
4: MLQ – Findings.....	103
5: Christian Mission Processes and Progression.....	170

## LIST OF TABLES

### Table

1. Age Groups, Gender, Marital Status.....	97
2. Education Levels.....	97
3. Years as a Christian, ELCT Member, ELCT Leader.....	98
4. Primary Ministry Responsibility.....	99
5. Data on Evaluations.....	106
6. Developmental Training and Seminars.....	107
7. Additional Developmental Responsibilities.....	108
8. Mentoring / Discipleship.....	109
9. Closest Partners in Ministry.....	109
10. Correlations Between Leadership and a Trinity.....	110
11. <i>Ujamaa</i> , Leadership Development and the Meru Diocese.....	111
12. <i>Ubuntu</i> , Leadership Development and the Meru Diocese.....	112
13. Mistakes and Failures.....	113
14. ELCT-DME Investment in Leadership Development.....	113
15. Greatest needs as a Leader in the ELCT-DME.....	114
16. Effective Leadership Development Methods.....	115

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## CHAPTER ONE: INTRODUCTION TO THE STUDY

### Overview of the Chapter

This chapter introduces the study's topic and research rationale. Next, the historical and cultural context, leadership issues, research reasoning, and design frameworks are explained. Clarifications of delimitation and definition of key terms follow. The final section proposes the significance of the study and ethical principles guiding the process.

### Introduction

Leadership in the church is critical for its mission. If, like Paul Chilcote, we ascribe to the theology that “the church *is* mission” (author's emphasis), then leadership is critical to the church itself (2004, 94). This study's objective is to gather further knowledge in the field of African leadership for integration into current and future leadership theory and practice. The project offers an Africa centered consideration of leadership and leadership development processes in the Meru context and creates dynamics for discussion of leadership development processes in fresh paradigms.

Initially I examined leadership characteristics and leadership development models in the Meru diocese of the Evangelical Lutheran Church of Tanzania (ELCT-DME) using a grounded-theory research design by incorporating surveys, dialogue, and conversations

in Christian community.<sup>1</sup> Using qualitative and quantitative research methods, I engaged in cultural investigations to categorize and identify characteristics of leaders and processes of leadership development as described and defined by leaders in the Evangelical Lutheran Church of Tanzania - Meru Diocese. A written summary of findings and recommendations on leadership development training processes completed the current project and was submitted to Meru leaders to help them determine paths to continue to cultivate the spiritual leadership necessary for mission in the Meru Church.

Historical Background of the Evangelical Lutheran Church in Tanzania<sup>2</sup>

Rev. Justin Mungure, of the Nkoaranga parish in the Evangelical Lutheran Church of Tanzania, writes:

The Lutheran church in Meru, like many other African churches, was not in isolation from the rest of the society to which it belonged. This church related itself to the larger Meru community through its principle of faith and service. Gradually, it became an important part of the larger Meru community and, consequently, it found itself at the centre of the Meru social solidarity. (2004, 62)

With an understanding that the church has had an important role in Meru culture, we begin with the exploration of the storied history of the church among the Meru people, specifically the Evangelical Lutheran Church of Tanzania.

Beginning roughly in 1775 a new period of missions to Africa developed. In earlier, pre-Reformation times, Africa missions were almost exclusively the work of the Roman Catholic Church. Theologian John Mbiti credits the Roman Catholic Church with “planting churches in the 15<sup>th</sup> and 16<sup>th</sup> centuries from Senegal to Portuguese East Africa”

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<sup>1</sup> Stanton describes community in the context of Matthew’s Gospel (not a letter to a church) as a cluster of communities rather than one specific group of believers (Stanton 1993, 50-51). This understanding, that of community being a cluster of peoples, will continue throughout this paper.

<sup>2</sup> For a time line mirroring this summary see Appendix H.



(1986, 176). Supposedly, the first permanent Catholic mission station in Tanzania was established in the 1860's (Hildebrandt 2001, 181). While acknowledging the Catholics' faithful pioneering of taking the Gospel to many foreign lands, evangelization efforts reached new fervor as a result of "the spiritual awakening within Protestant movements in England, continental Europe and America" (Sindima 1994, 58). Stephen Bevans and Roger Schroeder agree, crediting protestant Christians as "the initiators and primary agents" of what they label the missionary 'Age of Progress' (1792-1914) (2004, 206).

Catholic Cardinal Renato Martino says, Africa "constitutes one of the major priorities of the church. Its destiny has been shaped in one way or another by a long history of evangelization" (2004, 16). Some of the earliest movements of the faith in sub-Saharan Africa took place when European states partitioned Africa while "sitting on comfortable conference chairs in Berlin" (Otieno and McCullum 2006, 6).

In the rush to make claims to land and resources, the missionary in Eastern Africa was characterized as a 'Visionary Explorer' (Paas 2006, 99). Two such famous men were Ludwig Krapf and David Livingstone, who arrived in 1844 and 1841 respectively (Sundkler and Steed 2000, 510). Livingstone would become an international missionary figure. He was famous for exploration, belief in the transformation Christianity brings African societies, and commitment to placing the responsibility for Christian evangelization squarely on the shoulders of Africans (Bevans and Schroeder 2004, 214).

As noted above, the first German missionaries arrived in East Africa, and subsequently parts of Tanzania, in 1844 (Kijanga 1976, 63). Krapf and his wife, Rosina, German Lutheran missionaries in service to the British Church Mission Society (CMS), settled in Kenya (Smedjebacka 1973, 34). Unfortunately, very soon after arriving, Rosina

Krapf died (Paas 2006, 99).<sup>3</sup> From 1847-52 Krapf spearheaded eight journeys into interior lands. Bengt Sundkler and Christopher Steed list four major mission contributions of this early Christian pioneer: (1) contacts with African leaders, (2) language translation and development, (3) geographical exploration and (4) mission expansion strategies, including “a chain of mission stations across Africa” (2000, 513, 510).

Steven Paas claims the missionary’s anthropological toil “helped African culture. Nor did convictions of Christianity prevent missionaries from studying the traditional worldview of African traditional religion” (2006, 133). In reality, “both anthropologists and missionaries often play the role of advocates for African interests” (Schumaker 2001, 59).

For example, it was Bishop Edward Steere, from the Anglo-Catholic mission in Zanzibar, who finished translating the Swahili New Testament in 1880 with an entire revision completed in 1882. The following year 5050 copies of the New Testament were shipped to Zanzibar (Sundkler and Steed 2000, 525). Due to Swahili’s importance as the common language of business and trading among hundreds of tribal languages, this translation was an important milestone in missions (Diagram 1997, 29).

Catherine Baroin explains Swahili’s importance in terms of unification when she writes, “Swahili unquestionably constitutes an important uniting factor in this country of more than one hundred and twenty different ethnic groups” (1995, 2). There were,

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<sup>3</sup> Extensive research was necessary to discover Rosina’s name. Few mission publications even bother to give her an identity. For example, Paas mentioned her death but not her name. The information was finally discovered at the Henry Martyn Mission Center for the Study of Mission and World Christianity at Westminster College in Cambridge, England. Even here her name was unceremoniously sandwiched in a sentence describing the places Krapf worked! See: <http://www.martynmission.com.ac.uk/CKrapf.htm>.

however, some missions, like the German Leipzig Mission, that targeted smaller social communities emphasizing *ethnic* dialects and *ethnic* communities (Ludwig 1999, 20).

Another prominent figure in the early mission period was Johannes Rebmann, a German Lutheran who, in 1846, joined Krapf working under the auspices of the CMS (Welbourn 1965, 65). On May 11, 1848, Rebmann gazed on the snow-capped summit of Kilimanjaro and stunned the world with the implausible discovery, a report which was labeled a falsehood by some in Europe (Sundkler and Steed 2000, 517).

In 1852 missionaries made the first visit to call on Chagga Chief Mamkinga of Machame. Chief Mamkinga welcomed Rebmann, which encouraged future contacts. The reception on the second visit, however, was not as cordial and Rebmann returned to the mission base utterly discouraged. It would be almost 35 years later, under a different Chagga leader, Chief Rindi, that CMS would be unreservedly welcomed to the Chagga center of Moshi to teach and help further educate the Chagga people (Sundkler and Steed 2000, 518, 547). It is interesting to note that Krapf and Rebmann, both Germans, found opportunities to serve under an English mission board of a different denomination (Welbourn 1965, 65).

Bruno Gutmann worked with the Chagga people under the Leipzig Mission from 1902-38, “interrupted only by five years of exclusion (1920-1925),” a period of time with which we will soon deal (Paas 2006, 101). Gutmann was noted for his unique philosophy that African tribal culture, customs and society furnished forms and structure for the Good News.<sup>4</sup> Gutmann’s theories were the initial concept of ‘inculturation’ which,

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<sup>4</sup> Ernst Jaeschke (Jaeschke 1985) presents a balanced view of the current criticisms of Gutmann’s fervent guarding of Chagga traditions and ‘inalienable heritage’ against a tide of cultural change versus the understanding that God works through new forms even as old cultural patterns are terminated. Yet, when interviewing modern era Chagga students at Makumira Theological Seminary, Usa River, Jaeschke

according to Paul Fleisch, became widely discussed as an accepted theological construct among some circles of missionaries (1998, 6). He pressed to integrate the Bible into traditional cultures via persuasion. He also vexed colonial leaders, claiming the formation of the State and organized associations developed by the State caused “complete despiritualization” of people groups living together in community (Gutmann 1935, 2-5).

Gutmann also confounded many missionaries when he claimed it was not the Chagga culture that was “sinful and frivolous, but the European judgment of the African culture as inferior ...forcing conformity to the European way of life” that displeased God (Ludwig 1999, 25). Consequently, Gutmann felt imposing European church structures was not necessary or desirable. Therefore, rather than destroying traditional religion, it “could be used as a meaningful and effective basis for preaching Christianity” (Lema 1999, 55). The foundation of Gutmann’s thoughts rested on the belief that “membership in an organic and tribal order of society” is the starting point of spirituality (Gutmann 1935, 2). It follows that doing away with the *ubuntu*-ness (personhood) of the organic tribal order spells death of a spiritual foundation, the very ingredient missionaries came to give.<sup>5</sup>

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discovered and verified the continued existence of strong family ties which still “determined a major portion of their lives.” (Family ties were one of the three cultural pillars Gutmann identified in the Chagga culture, the other two being the *neighborhood* and the *age group*.) Jaeschke humbly concludes, “Perhaps this is a sign that these ties are rooted more deeply in the people’s life than we secularized Europeans would like to admit” (Jaeschke 1985, 308-9).

<sup>5</sup> For a fuller understanding of the concept of *ubuntu*, see: Broodryk, Johann. 1999. *Ubuntu: life lessons from Africa*. Pretoria: Ubuntu School of Philosophy; Clemons, Charlie. 2001. *Ubuntu: seeing oneself through the eyes of others. a novel*. Atlanta, GA: Protea Publishing; Mbigi, Lovemore. 1997. *Ubuntu: the African dream in management*. Randburg [South Africa]: Knowledge Resources. Tutu, Desmond. 1999. *No future without forgiveness*. 1st ed. New York: Doubleday.

Long before colonization by the West, political as well as social units in Africa were formed and indigenously created (Smedjebacka 1973, 12, 24). Most missionaries, however, failed to comprehend the inner capacity of the nationals to Africanize their new faith (Oladipo 2006, 12). This process continues into the twenty-first century “as Africans themselves want to determine what (African theology) should look like” (Jaeschke 1985, 299). As a theorist ahead of his time, Gutmann “pointed out that mission work and evangelization must be in line with socio-economic conditions in a foreign country” (Jaeschke 1985, 403). He chided missionaries for woefully judging and even neglecting “constructive forces of African morality in a way that is really monstrous” (Gutmann 1935, 12). Gutmann, despite rubbing some the wrong way, was “honored in the academic world for his contributions” to the field of Christianity as well as anthropology (Ludwig 1999, 26).

Still another colonial adventurer, Karl Peters, founder of the German East Africa Company, extensively explored this territory. From 1884 until the end of the First World War it was called German East Africa (Smedjebacka 1973, 29). In May 1887 Germans occupied the coastal city of Dar es Salaam (Sundkler and Steed 2000, 527). This occupation incited German missionaries to arrive in force and build on the initial work of the Roman Catholics and the CMS. The new German mission societies included the Berlin Missionary Society (BMS), the Moravian Mission, the Bethel Mission, and the Leipzig Missionary Society, which ministered in Chagga-land (Paas 2006, 124; Munga 1998, 55). Some of the work in Tanzania was an outgrowth of the BMS mission in South Africa. By 1914 the Berlin Missionary Society alone “had 22 stations, 57 missionaries and 2308 communicants” in Tanzania (Hildebrandt 2001, 181).

In the latter half of the 19<sup>th</sup> century, the Church Mission Society (CMS) had established itself as a major player in spreading Christianity throughout northern Tanzania, but with international hostilities growing, it was clear the CMS would not be able to continue working in the Kilimanjaro region. In September 1892 the German government forced CMS teams to leave and the Leipzig Mission took over CMS mission efforts, establishing their headquarters in Machame (Smedjebacka 1973, 37).

Even though the Leipzig Mission was an independent organization, it functioned as the official Lutheran Church (Smedjebacka 1973, 38). It was during the period of German occupation that a plethora of Lutheran mission projects flourished. The mission created many school systems and health services. “An obvious contribution of the churches in the field of social development has been the provision of medical services” (Welbourn 1965, 92). The Chagga tribe was one of the first indigenous groups to embrace the mission’s health efforts, utilizing Western-modeled medical services. Not all of the mission efforts, however, were success stories.

One of the disastrous expansion plans of the Leipzig Mission ended in heartbreaking sadness. In the year 1896, Edward Ovir and his companions began to explore the Meru tribe, people living to the west of Chaggaland. In their enthusiasm, they failed to heed rumors of discontent among the more aggressive Arusha and Maasai peoples, who shared land with the Meru. There were fears among the Arusha tribal leaders that the missionaries represented German government attempts to oppress and subordinate their people. On the very first morning of inhabiting a new mission station at Akeri two Westerners and four local assistants were speared.<sup>6</sup>

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<sup>6</sup> In 1986 and several times later including July 2008 I stood at the memorial of these missionaries on the grounds of the Akeri Lutheran Church. As a personal reflection, it was a sobering and confusing

Thus, on October 20, 1896, six lives were lost for the sake of the gospel. Thomas Spears notes that the action of the Arusha and Maasai probably resulted from the provocation of German military forces. Under the direction of Johannes, the military set up a large fortified camp near the mission station. He also notes that the Arusha people had witnessed raids on Kibosho, Moshi, and Arusha and were weary of what a strong German military contingent meant in their lands (Spear 1997, 70). M. Victor Hugo, in 1879, encouraged European nations to occupy Africa as an offering to them from God (Blyden 1994, 166). With recent history in their minds, the Arusha and Maasai people would likely be fearful of hostile takeover of their lands.

It was in 1902, six years after the killings, however, that a church and school were built near Akeri, specifically at Nkoaranga on the slopes of Mount Meru (Baroin 1995, 3). Spears makes the point that the Meru chief insisted the new mission station be built at Nkoaranga since, out of fear of the spirits of the murdered missionaries and further attacks from the Arusha, Akeri had been abandoned (Spear 1997, 91). This was the second and more successful foray into Meru lands (Sundkler and Steed 2000, 551). By 1910, the average church attendance at Nkoaranga (plus the neighboring villages of Akeri and Ngyani) was 750 with 774 students attending church schools. In 1923, the Nkoaranga parish alone had 664 members (Fleisch 1998, 74.120).

Tanzania was one of Germany's most economically important colonies. The Germans "made a great effort to keep (it) as long as possible" (Hildebrandt 2001, 226). As an arbitrary act distributing the spoils of World War I, German East Africa was "given to Great Britain as a mandated territory" (Hildebrandt 2001, 227). The British civil

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experience: sobering to consider the sacrifices made for the sake of Christ, confusing because only the names of the western missionaries are noted. This begs the question, "Where are the four nationals buried or remembered?" (1986, Williams, Personal Journal).

administration took over German East Africa, which was renamed The Mandated Territory of Tanganyika. Before the British takeover, the Leipzig Mission had developed six mission stations, 20 schools, and 23 houses of worship in Meru. Their involvement, however, was to quickly come to an end when, in May 1920 all Germans were ordered to leave the territory (Smedjebacka 1973, 30, 39, 40). “Over 100 German Protestant missionaries failed to accept the parole offered by the British” to remain in country and were repatriated or imprisoned (Sundkler and Steed 2000, 618). By August 1920, the entire German missionary force had vanished from Tanzania.

This exodus brought a dramatic shift as mission stations were emptied and young church communities were left on their own. “The burden of leadership now fell on the shoulders of African congregations” and assume leadership they did (Sundkler and Steed 2000, 879). “Arusha and Meru Christians were freer to pursue their own polices after the Germans were evicted” (Spear 1997, 162). Lazaros Laiser, the distinguished leader and successor of missionaries in both Meru and Arusha, became a well-known lay leader. In the town of Moshi, Stefano Moshi and Solomon Eliufoo assumed leadership. Doing much more than taking a maintaining attitude, “Chagga leaders in Moshi took the initiative in arranging evangelist campaigns” (Sundkler and Steed 2000, 880). On Meru “converts more than tripled and the number of out-stations doubled” (Spear 1997, 162).

It was in this period, void of Western leadership, that Africans caught a small vision of what independence and freedom could mean to their church and nation. The courage and spirit to take the gospel to neighboring tribes and villages is noteworthy. This period also demonstrated African Christians’ understanding that “mission is a consequence of church life....the church cannot exist except to be missionary in the



world” (Mbiti 1986, 223). The mission that planted the church became a church of mission.

After two short years without foreign leadership, Richard Gustavovich Reusch, a Russian of German descent who migrated to the United States, and a team of Augustana Lutheran missionaries from America arrived (Johnson 2007, 5). Unfortunately, supervision quickly reverted to the Westerners (Smedjebacka 1973, 44). Jonathan Hildebrandt believes that the “prolonged absence of German missionaries severely affected a young church which was not yet strong enough to stand on its own” (Hildebrandt 2001, 227). Henrik Smedjebacka, however, counters:

The new missionaries realized that the changing situation imposed new demands upon the direction of the works. Young congregations had become more independent, and African leaders had demonstrated themselves to be mature enough to take over those tasks of leadership in the local level that had to be heeded with a thought to the future of the work. (1973, 44)

William Anderson concurs, adding that “the Kilimanjaro Christians did very well on their own” (1977, 77). Several corollary new mission efforts by the African church to Kilimanjaro, Meru, Pare, and Usambara districts showed this to be true. Increasingly, missionaries began to view the self-confident Africans as being better able to “represent the interest of Christians in the African states than the European missionaries” (Ludwig 1999, 43).

The Augustana missionaries from America were inexperienced in the area, but industriously committed to the work. More American Lutheran missionaries arrived in Kilimanjaro in 1922. In 1926, German missionaries trickled back into Tanzania. The first team included “highly gifted men representing continuity with the past: Bruno Gutmann, Johannes Raum and Paul Rother” (Sundkler and Steed 2000, 880).

While connected to the past, the Lutheran Church was thinking futuristically. Gutmann, sensing this more than most, emphasized a self-reliance movement of the indigenous church as the aim of missions. He was clearly an innovative thinker towards the idea of local indigenization in church leadership and Christian theology.<sup>7</sup>

In 1930 the Evangelical Lutheran Church was officially constituted, although some would say the church only paid lip service to autonomy since the General Assembly vowed subordination to the Leipzig missionaries (Sundkler and Steed 2000, 880). With a new constitution it was easier to press forward towards accomplishing the “three selves”: self-government, self-support, and self-propagation. It also made it possible to commission African Lutheran pastors to lead congregations. These new African pastors had the same authority as ordained missionaries (Smedjebacka 1973,13, 49).

With the outbreak of World War II in 1939, the Lutheran Church experienced another exodus since German missionaries were considered *personae non gratae* by the British authorities. “By the end of September 1940 not a single German remained at his mission station in northern Tanzania” (Smedjebacka 1973, 57). Unlike the period 1920-1922, the church was more prepared for the leadership upheaval. Seven national church leaders and Rev. Paul Rother, expecting expulsion within days, convened a meeting at Marangu on September 1-4, 1940. Rev. Solomon Nyka from Chaggaland was appointed the first vice leader of the church and Rev. Lazaros Laiser from Arusha, the second vice

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<sup>7</sup> Eugene Nida makes an excellent point that the longevity of the East African revival is partially accounted for by the presence of indigenous leadership. (Nida 1990, 260) With little western influence and historic church growth, is it possible that seeds of African leadership for this revival, when it mightily moved through Tanzania, were planted in the E1 CT as early as the 1920's?

leader. Stefano R. Moshi was to supervise Christian education. These mature Christians were spiritually equipped for the event (Smedjebacka 1973, 57, 58, 80-89).<sup>8</sup>

While international war raged, the Lutheran Church in northern Tanzania grew. Large baptismal classes, containing several hundred members, were normative. Sensing the church was experiencing indigenization, more Tanzanians took up leadership roles and more people were attracted to the Christian community. “A deep sense of earnestness took hold of the people....they were more enthusiastic about attending church” (Fleisch 1998, 105).

The church constitution of 1942 still invested power in the expatriate missionaries, one of whom served as superintendent. Nevertheless, 70 delegates of the '42 Machame General Assembly acknowledged the emergence of an African Church which was replacing the Mission Church (Smedjebacka 1973, 63-67). This cause was assisted by Superintendent Elmer R. Danielson who, at the end of the WWII, was “wholly dedicated to the goal of African leadership,” even taking up problematic issues negatively affecting the national church with the entrenched and repressive colonial government (Sundkler and Steed 2000, 882).

Locally manned and directed missions to the Sonjo peoples indicated indigenous Christian growth and maturity. Elia Mori from Mwika and Kalebi Mungure from Nkoaranga served as the first missionaries to this unreached people group. The outreach effort gave new inspiration towards the goal of autonomy. Likewise, the Lutheran World Federation provided scholarship opportunities to study in the United States. A Lutheran

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<sup>8</sup> A contrasting view shared privately with me in a personal conversation in Tanzania is that these men, and other early church leaders, were selected based on their English proficiency and cultural habitus, which had become closer to western forms after long-term association with German missionaries. This thought, however, cannot explain the early evangelistic zeal by the same leaders.

conference for all of Africa was held in Marangu where Chief Thomas Marealle II declared the intent of changing the title of superintendent to that of Bishop, giving the church more international clout (Sundkler and Steed 2000, 882). All of these developments “implied a new step in the direction of Africanization and more complete autonomy” (Smedjebacka 1973, 161).

The culmination of heart, soul, mind, and sweat toward fully invested African leadership for the Lutheran Church arrived on February 1, 1958. Close to 3,500 attended the celebration when Stefano R. Moshi was installed as president of the fully autonomous Lutheran Church of Northern Tanzania, a watershed event which occurred *before* the country of Tanzania was granted independence. President Moshi’s assistant, Horst Becker, delighted to make the point that the Lutheran church in northern Tanzania was “ahead of the political movement” in turning over power and control (Fihavango 2007, 226).

In December of 1960 the General Assembly changed Moshi’s title to bishop (Smedjebacka 1973, 218-263). This was accomplished without “deep theological discussion” as was the case in other areas of the country (Ludwig 1999, 50). Interestingly, Bishop Moshi obtained the title of bishop in 1960, but was *consecrated* as a bishop on May 17, 1964, by Bishop Hanns Lilje and Bishop Heinrich Meyer. both of the Evangelical Lutheran Church in Germany (Mkumbo 2006, 30). Alex Mkumbo notes that African Christians “demanded the bishop be consecrated” as a culturally appropriate ritual or rite of passage (2006, 39).

The final step of Lutheran Church unity came in 1964 when the northern church gave up its independent status to become part of a larger whole. The General Assembly

of the Lutheran Church of Northern Tanzania self dissolved and immediately re-birthed to become the Northern Diocese of the Evangelical Lutheran Church of Tanzania (ELCT-ND), one of seven dioceses that made up the Tanzania Lutheran Church at that time.

In 1977, after several splits and administrative reorganizations, the number of Evangelical Lutheran Church of Tanzania dioceses and synods stood at eleven. By 1990 this increased to 20 with more than one million total congregants (Ludwig 1999, 169). In 2006, estimated membership of the Evangelical Lutheran Church in Tanzania was approximately 2.5 million, making it one of the largest Lutheran churches in the world.<sup>9</sup>

Part of the church's expansion was the result of concentrating on unified linguistic communities. Larger dioceses of the ELCT were split into smaller, more manageable and homogeneous administrative groups.<sup>10</sup> Some leaders were critical of this partitioning along ethnic lines. Bishop E. Kweka of the Northern Diocese labeled the move a throwback to tribalism<sup>11</sup> (Ludwig 1999, 170). Out of this policy, vision, and ecclesiastical restructuring the Mount Meru Diocese was created, but not without extreme hardships and heartaches.

Mr. C. K. Omari and Ms. Catherine Baroin have written extensively on the process and events which preceded the creation of the Evangelical Lutheran Church of Tanzania – Diocese of Meru (Omari 1999, 196 - 212; Spear and Kimambo 1999, 196-

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<sup>9</sup> <http://trinitylutheranmoline.org/Tanzania2.htm>

<sup>10</sup> For a historic discussion of church growth along homogeneous units, see: McGavran, Donald Anderson. 1959. *How churches grow: the new frontiers of mission*. London: World Dominion Press. (McGavran 1959)

<sup>11</sup> In his chapter on Ecclesiastical Restructuring, Frieder Ludwig is coy to note that Bishop Kweka's massive diocese split three times, creating the Arusha, Pare, and Meru Dioceses and, as some have suggested, greatly reducing the size, power, influence, and esteem of the Northern Diocese. He wryly concludes, "Power is apparently distributed in the Evangelical Lutheran Church in Tanzania not by involving laypeople but by a process of the splitting of dioceses" (1999, 170).

212; Baroin 1995). From a historic, fifteen year perspective it is difficult to understand or make sense of the calamity leading up to the split with the Northern Diocese and the creation of the Meru Diocese as well as the spin off of a new independent African church denomination, the African Missionary Evangelical Church (AMEC). A summary of the events from different narratives follows. Most of the material is taken from Omari's account with other material interspersed.<sup>12</sup> Other authors are referenced where they add details and content to Omari's narrative.<sup>13</sup>

The Meru people, also called the Rwa, are farmers by trade with historical roots to Bantu speakers. Related to the Chagga, they claim to be descendants of a 16<sup>th</sup> century migration of people from the Usambara Mountains, located 250 kms to the southeast of Mount Meru (Baroin 1995, 5).

The idea of a separate Meru diocese was first contemplated in the early 1960's. "The advancement of the Meru Lutherans from being a church district to become a separate diocese was a significant step towards the growth of their church" (Mungure 2004, 70). The Arusha and Pare regions had already separated from the Northern Diocese, but the area around Mount Meru remained under the Northern, and heavily

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<sup>12</sup> C. K. Omari writes a comprehensive narrative of the creation of the Meru Diocese that split from the Northern Diocese. See The Making of an Independent Church – The Case of the African Missionary Evangelical Church among the Meru of Tanzania in *East Africa Expressions of Christianity* (Spear and Kimambo 1999). Because of limited primary sources covering this event, my summary draws heavily from Omari's ethnographical case study. I am indebted to Mr. Omari for his work. However, the title of his article, The Making of an Independent Church, is a bit deceptive. The Evangelical Lutheran Church of Tanzania (ELCT), as we have seen, gained independence many years prior to the creation of the Meru Diocese. The 'independent church,' the African Missionary Evangelical Church (AMEC), was birthed from an African controlled Lutheran denominational church headquartered in Moshi, Tanzania. The independence of the AMEC was from the ELCT; both are autonomous Africanized church institutions. Considering colonial implications, the title of the article, therefore, can, unfortunately, be misinterpreted.

<sup>13</sup> I was also privy to a personal copy of *The Relationship Between Church Growth and the Quest for Lutheran Church Autonomy in Meru*, a Master of Theology thesis by Justin Mungure of Tumaini University, Makumira University College (May 2004.) Rev. Mungure served as a research assistant in this project and graciously provided an electronic copy of his thesis.

Chagga populated, Diocese. The reason for this decision still fuels debate today. Many lay people sought an independent Meru Diocese while ordained pastors resisted the move, possibly out of fear of negative reprisal by the Lutheran church similar to the reprisals felt by Arusha pastors after their separation.<sup>14</sup> Baroin notes that, in an administrative misstep reoccurring with the Meru diocese, the Arusha diocese separated before being officially ratified by the national Lutheran Church (1995, 4). History once again repeats itself.

For those parishes that desired to break away from the Northern Diocese, the most serious charge coming from the people of the Meru area was discriminatory practices of the Chagga church leaders in Moshi.<sup>15</sup> These leaders were accused of funneling more foreign aid and church resources to their tribal areas to build up church infrastructure and thus neglecting the Meru people, especially in the arena of secondary school education (Ludwig 1999, 211). Tribalism only serves to increase divisiveness and imperil unity (Waruta 2003, 128).

Baroin delineates causes of the chasm: unequal treatment of the Chagga church leaders toward the minority Meru, the lack of educational infrastructure in the Meru district while secondary schools were built and run by the church in Chagga areas, control and abuse of material wealth and foreign assistance, and personality differences between the Bishop and Meru leaders. Each of these foundational issues falls under the larger theme of injustice to which the Meru people were subjected (Baroin 1995, 7-9).

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<sup>14</sup> For the privacy of individuals, specific names of pastors will not appear in this paper.

<sup>15</sup> Some suggest that other areas of the Lutheran church felt dominated by the Northern Diocese. This, in some ways, is logical since the Lutherans in the north were the first area to become independent from Europe, yet continued to receive large amounts of aid from overseas. It is also a more prosperous area of the nation with more resources to support pastors and administrative staff (Fihavango, 2007, 233).

In the late 1980's discussions about creating a Meru Diocese were cumbersome, protracted, and dawdling. This only fueled discontent towards Chagga leadership and the few influential Meru leaders who felt that separation from the Northern Diocese would not be beneficial for the Meru people.<sup>16</sup> In September 1990, and again in October of the same year, an official council of Meru lay Christians met to discuss dwindling church membership in Meru.<sup>17</sup> The feeling was that other denominations were pulling members away from the Lutheran Church because of the Church leadership's insensitivity to grant local control. A goal was to have a newly formed Meru Diocese in place by January 1991. When ELCT leaders discovered the intent of this meeting, they instructed pastors not to participate in the initiative. Thus, the separatist movement remained lay driven.

Through the diligence of key and powerful lay leaders, a new Mount Meru Diocese was registered as a Lutheran diocese by the government on December 15, 1990, and inaugurated at a gathering in Usa River on January 1, 1991. All churches in Tanzania are non-governmental organizations (NGOs) and must be registered with the government in the former capital city of Dar es Salaam.<sup>18</sup> Because this registration was made without the National Lutheran Church's authority and without following church regulations and guidelines (which were detailed and cumbersome), the ELCT-Northern Diocese petitioned the government to revoke the registration. Concluding the new diocese was

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<sup>16</sup> My years of service as a staff member with Campus Crusade for Christ (CCC) coincided with this period. The three locations I served as a missionary were as follows: The Anglican Church of Tanzania: Dodoma 1983; ELCT-Northern Diocese: Meru 1984-89 and 1991-92, Karatu 1989-90. CCC typically seconded staff to serve the local church.

<sup>17</sup> One of the Meru leaders was a cultural and national hero who was instrumental in what is widely called the Meru Land Case. The case centered on land taken from the Meru people by the British protectorate administration. Legal appeals reached all the way to the United Nations and created movement and momentum toward independence in 1961 (Moore and Puritt 1977, 96).

<sup>18</sup> Dodoma is the official capital of the country, but many of the administrative functions of government remain in Dar es Salaam, a coastal city and the original capital set up by colonial governments.



illegal, the national government revoked the registration in February 1991. Volatility increased, throwing the process into an unfavorable national and international limelight.

The significance of the conflict should not be underrated. For the first time in the history of Tanzania “an open conflict arose between church and state” (Ludwig 1999, 212). It was a wake-up call to church leadership of all denominations. In the Meru conflict, “the government’s efforts (*or failed efforts, ed.*) to maintain order made it more and more unpopular” with the church (Baroin 1995, 15). Now and in the future, government actions would not always be supportive of the Christian church. Old forms of crisis resolution, quietly brokered “behind closed doors,” could not always be counted on (Ludwig 1999, 212). This was a paradigm shift in church-state relations in Tanzania.

An ELCT-appointed committee of Protestant church leaders toured Meru and researched the registration matter. They concluded the new Mount Meru Diocese was illegal and functioning outside of established Lutheran church structures. For detractors, this was a frustrating and forgone conclusion because this committee was chosen by national ELCT leadership. Officially, the Mount Meru Diocese no longer existed.

Tragically, after governmental revoking of the Meru registration, a move seen to serve the Moshi [Chagga] leadership, violence erupted in Meru. There were reports that up to twenty people were killed in the clashes and property valued in the millions of shillings, destroyed. These unique and calamitous clashes were intra-tribal, Meru people hostile to Meru people. Because of the death and destruction, the Tanzanian government intervened to maintain peace and order. As the government further investigated the causes of the violence, a mixed message emerged. In some instances government officials seemed to support the Northern Diocese’ contention that the new Mount Meru Diocese

was an illegal entity. In other cases investigative reports sided with the complaints of the breakaway Meru church. Frieder Ludwig calls the chaos a “scurrilous situation” caused by the government (1999, 211).

Running concurrently in the midst of the confusion, political moves, and violence was a petition from the official ELCT-Meru District (a district of the Northern Diocese) executive committee to allow the Meru district to become a separate diocese.<sup>19</sup> On May 2, 1991, the Northern Diocese approved the change and sent the official request to ELCT headquarters in Dar es Salaam. On August 28, 1991, the ELCT recognized a new Meru Diocese. After years of skirting the issue, it was violent and political turmoil that propelled the process to completion. The ELCT-Diocese of Meru (DME) claimed 80,000 members, forty pastors, ten deacons and one hundred plus evangelists. Unfortunately, the action of the ELCT national leaders was too little too late for many Meru Christians (Baroin 1995, 10).

The original rogue Meru church refused to acknowledge the new Evangelical Lutheran Church of Tanzania – Diocese of Meru leadership, claiming they were still beholden to Chagga leadership. Riots disrupted the March 18, 1992, meeting to ratify a new constitution creating the ELCT-DME.<sup>20</sup> Government security forces were required to break up the chaos, but the police did not succeed in bringing order before more death and destruction had taken place. At what should have been a celebratory convention, one dissident was killed, one bishop was injured and fourteen cars were damaged or

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<sup>19</sup> The Meru *Diocese* was the Meru *District* in the Northern Diocese before becoming a separate diocese.

<sup>20</sup> At this time our family was still living in the Meru district but in the process of moving to Nairobi, Kenya. The most violent riots occurred at a school not more than a few miles from our temporary house on the Makumira Theological College compound. Because of the unsettled situation, I put my family on a bus to Nairobi in the latter days of March and followed them myself in April. In all of my 10 plus years of living in Tanzania, I had never sensed such a dangerous and tense environment.

destroyed (Baroin 1995, 10). For the next two months clashes continued between Meru people loyal to the ELCT and the new independent Meru Lutheran Church (which did not have a name or official recognition from the government or the national ELCT). Inexplicably, still more people were killed and more property vandalized.

On June 1, 1992 the new Evangelical Lutheran Church of Tanzania - Diocese of Meru (ELCT-DME) was officially inaugurated and Rev. Paul Akyoo, a Meru Christian and principal of Mwika Bible School, was installed as bishop. Government security forces and police had a high profile to discourage and prevent any attempt to disrupt the proceedings. Distinguished government and church officials attended the celebration, but even their support could not turn the tide of opposition that mounted toward Bishop Akyoo and the new Diocese. Other strong and influential voices still claimed the Bishop failed to represent the vast numbers of Meru Christians. For many, Bishop Akyoo's ordination did nothing to bring healing and unity, but served as an example of the Lutheran Church's "intransigence" and "challenge to reconciliation" (Baroin 1995, 11).

It was under the sorrowful cloud of chaos, wounds, shame, death, and destruction that the ELCT-DME was born. After years of continued power struggles and failed political initiative for unity, on June 6, 1995, the splinter group re-registered with the government as the African Missionary Evangelical Church (AMEC), claiming thirty-three churches with 70,000 members. The ELCT-DME continued to function within the Lutheran Church structure and organization, but with much less influence, fewer members, and serious social wounds.

Historically, Meru culture has experienced chaotic issues, persistently threatening social order. As Sally Falk Moore and Paul Puritt generalize and claim "implicit

recognition of the inevitability of conflict in society” is exemplified with this issue (1977. 116). There was a continuous series of tribal elder courts working daily to restore social order when village conflict erupted. This helps to explain Baroin’s tribute to the Meru. In the midst of firebrand passion for their people and the church, individual villagers cut short the turmoil and physical hostilities, a position reflecting their Christian beliefs.

The issues of this sad history of the church “ostensibly revolved around local control of the church, its budget and its personnel” (Omari 1999, 206). The church on Meru plays a crucial role in social, economic, and political concerns (Baroin 1995, 4). The request for more Meru-infused leadership was actually a longing for “ethnic independence and freedom” (Omari 1999, 207). The issues were more social than theological. Omari logically concludes:

There was little difference between the making of an independent church during the colonial period and the present. Power, authority and dominance all played important roles. As churches grow and expand, local identities based on ethnic loyalties can be used to rally people behind the issue of establishing separate dioceses or church groups. (1999, 208)

It was in this mode that the Meru Diocese of the Evangelical Lutheran Church was established. For the purpose of a research and historic perspective, it serves our objective to review and emphasize the following facts:

(1) The Meru Diocese of the ELCT was originally part of the Northern Diocese of the same denomination. The Northern Diocese has a long and storied history of leadership, mission, and independence.<sup>21</sup>

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<sup>21</sup> Considering the history of the Northern Diocese, it is difficult to comprehend the whole situation of impediment and delay to bless the Meru people with more independence. Any casual observer must conclude there was a plethora of hidden cultural issues and undercurrents that confounded even the shrewdest of leadership pundits, whether in the church, government or political party. If this were not so, it seems full autonomy would have been granted to the Meru people decades earlier. Further study into detailed anthropological and historic factors warrants consideration, but is outside of the scope of this project.

(2) In May 1991, the Northern Diocese approved elevating the Meru District to the status of diocese. In June of the same year the national Lutheran governing board approved the request.

(3) On June 1, 1992, the Meru Diocese was officially inaugurated. Bishop Paul Akyoo was elected to serve the people.

### The Problem

The chaos on Meru and in the Lutheran Church spawned enormous social disruption (Baroin 1995, 1). People died in the conflict; others brushed close to deadly violence, including me. Returning to Meru from a church meeting in Moshi, a Lutheran pastor and I found his family in a frenzied state. Church splinter groups, who were roaming the area wielding clubs and other weapons, had threatened their lives. Packing their whole family in my Toyota truck and employing stealth movements, we narrowly avoided a violent confrontation while racing towards a safe haven in the city of Arusha. Omari comments, “The vehemence of the advocates of a separate diocese and the violence their demands provoked was unprecedented in Tanzania” (1999, 205). My African friends and I experienced this reality firsthand.

While a plethora of Western literature on Africa and Africans exists, “very little has been written by the African himself of his country and people – very little, that is, which has attracted the attention of the higher class of readers in Europe and America” (Blyden 1994, viii). Likewise, most leadership studies are Western-dominated, that is, conducted in the West or other global locations by Western-trained researchers (House and Global Leadership and Organizational Behavior Effectiveness Research Program. 2004, 56). Edwin S. Munger contends that, historically, only Western missionary voices

speaking on African culture were considered valid. Conclusions about African cultures were “at the worst distorted, and at the best sympathetic but lacking in facts” (Munger and Institute of Race Relations. 1965, 4). In 1988, Indian literary theorist Gayatri Chakravorty Spivak penned "Can the Subaltern Speak?" (1988). Her question begs a response to listen to a subaltern people in a post-colonialism period.

In a post-modern world, how do the leaders in the ELCT-DME lead? How are they trained and developed? What are the styles, forms, and methods of leadership? How would the Meru define Christian leadership in the 21<sup>st</sup> century when leadership theory and practice emphasize movements from transactional to transformational leadership styles? These are the unknowns and form the basis for discovery and research.

From an academic perspective, African leadership and leadership development is a poorly understood discipline. In an emerging field of Christian leadership, scant literature or field research exist. Reference points to better comprehend leaders' actions in chaos and conflict are atypical. Research and study can begin to fill the problematic void of pertinent literature, especially as it relates to degrees of transformational leadership and leadership development in Africa, a great unknown in current literature.

By listening to the Meru, a people group rarely heard from, we can learn about leadership in the diocese from leaders in the diocese. We can decipher current methods of leadership development. We can begin to gain cultural insights and understanding into leadership styles, values and norms in the Meru diocese. Tanzanians and non-Tanzanians can rise to a better understanding of distinct indigenous leadership theories and practices currently and problematically unidentified and misunderstood. Examination and insight can guide promotion and facilitation of culturally appropriate and effective leadership

and leadership development processes (Stogdill and Bass 1981, 611). Local discussion and dialogue aids this process.

It was never the intent to research leadership issues specifically related to the above-mentioned church conflict. The project takes a present-day digital photo of leadership in the Meru diocese as it currently exists. The following research questions examined wider issues of African leadership and leadership development in the Evangelical Lutheran Church of Tanzania - Meru Diocese and help address the conundrum of insufficient knowledge on the topic.

### Research Questions

(RQ1) How do Meru leaders in the Evangelical Lutheran Church of Tanzania-Meru Diocese (ELCT-DME) assess themselves as transformational leaders? What degrees of transformational leadership exist if any?

(RQ2) According to local Christian leaders, what describes and defines a Christian leader and Christian leadership in the ELCT-DME? What leadership characteristics and behaviors are discovered in leaders of the Meru Diocese today? Is leadership in the diocese congruent to a Triune God relational model or servant-leader model?

(RQ3) What are the current processes of leadership development in the Meru Diocese? How do church leaders describe these processes?

(RQ4) How or do local ELCT-DME leaders see the African philosophies of *ubuntu* and *ujamaa* applying to leadership and leadership development processes? Where do their characteristics appear, if at all?

(RQ5) What contextualized understandings of leadership and leadership development can be drawn from practices and processes in the ELCT-DME?

(RQ6) According to Meru church leaders, what type of program and processes would enhance leadership development? How might this be accomplished in the diocese?

### Research Objectives

(RO1) To evaluate degrees of transformational leadership in ELCT-DME leadership through self-assessment.

(RO2) To identify important leadership components and leader behaviors from the indigenous culture within the ELCT-DME as described and defined by church leaders.

(RO3) To discover the ELCT-DME understanding of leadership with respect to Trinitarian or servant-leadership models from the scriptures and the African philosophies of *ubuntu* and *ujamaa*.

(RO4) To map current leadership development processes in the Meru diocese as defined and described by ELCT-DME leaders.

(RO5) To discover attitudes towards proficiency in the tasks and functions of leadership and leadership development within current ELCT-DME models and processes. Concurrently, to explore and develop, in dialogue, possible enhancements, revisions, reconstructions, etc. of future development programs as deemed profitable by church leaders.

(RO6) To concisely summarize the research findings in culturally appropriate prose and forward recommendations to the ELCT-DME leadership to **enhance leadership development models and programs of the diocese.**



### Delimitations

This study was cross-cultural by nature and within a specific people group. It was restricted to the Meru Diocese of the Evangelical Lutheran Church of Tanzania, Africa.

Swahili is the primary oral and written vehicle of communication in Tanzania and, thus, the research language. Vernacular language use was not addressed or nuanced.

The biblical study into leadership and leadership development models and theories, while lending specificity for research, was not, by the pure scope of the biblical text and discipline, exhaustive.

Research observations and conclusions were shared and discussed with diocesan leadership. While it is the desire of the researcher to provide meaningful, contextualized insight into leadership development processes and possible enhancement of developmental tracks, the determinations of application rest solely with local leaders.

Future study may include: (1) researching a socio-historical construct of leadership development, (2) designing a culturally relevant research model to assist organizations to define, describe, and evaluate their leadership and leadership development processes, (3) devising a foundational Christian transformational leadership development scheme with nuances for cross-cultural and contextualized applications, (5) exploring the current debates of the premise that cultural dimensions play larger roles in leadership models than do leadership theoretical constructs and how this applies in an African context, and (+) returning to this diocese to observe and evaluate outcomes of any implemented leadership development strategies resulting from this study. Each of these elicits keen interest, but is outside the scope of this undertaking.

## Definition of Key Terms

Degrees of contextualized applications temper useful definitions. Even with Western origins of our definitions, there can be relevant applications in other cultures. Definitions are starting points. Historically, Western models or eras of leadership have favored individual leaders (e.g., strong man, visionary hero, etc.) over leaders who function in community, cooperative or consensus modes of leading, though there are exceptions to this generalization. In this study, church leaders provided deconstruction, reconstruction, and analysis, emphasizing culturally relevant insights to leadership while preserving the goals and objectives of the project. With this understanding, key definitions follow.

*1. Leadership:* In a most generic sense, leadership is a process involving influence, occurring in a group for goal attainment (Northhouse 2004, 3).

From a Christian perspective, Robert J. Clinton writes, “Leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s people toward His purposes for the group” (1988, 14).

*2. Leader:* Leaders are members of a community who influence others, seeing the whole more than the particular, organizing groups, offering vision, and training others to become future leaders (Follett, Fox, and Urwick 1973, 304). Robert Quinn writes that leaders integrate and perform “the roles of vision setter, motivator, analyzer and taskmaster” within a community of people (2000, 151). Robert K. Greenleaf characterizes a great leader as one who is “seen as a servant first, and that simple fact is the key to his greatness” (Greenleaf and Spears 2002, 21).

*3. Leadership development:* The Center for Creative Leadership describes leadership development as “the quality of leadership emerging in a person(s) in a certain context, developing the general human capacity to act as leaders when needed” (Drath 1998, 405). James M. Kouzes and Barry Z. Posner state, “Leadership development is self-development and the mastery of the self.” This type of development is a “liberation of self to freedom of expression” (Kouzes and Posner 2002, 390-1).

Clinton believes leadership development is “a measure of a leader’s changing capacity to influence, in terms of various factors, over time or the actual patterns, processes, and principles that summarize development” (1988, 245).

Cynthia D. McCauley and Ellen VanVelsor list three necessary parts of a leadership development process: (1) creating a variety of rich developmental experiences that provide assessment, challenge, and support, (2) enhancing people’s ability to learn from experience, and (3) using an approach that integrates the various developmental experiences (2004, 16).

*4. Transformational Leaders and Leadership:* This study specifies leadership in terms of transformational leadership which, according to James M. Burns, is “leaders inducing followers to act for certain goals that represent the values and the motivations – the wants and needs, the aspirations and expectations – of both leaders and followers” (1978, 19).

Transformational leaders transcend transactional, bartering interaction styles and forms of leadership. “Authentic transformational leaders transcend their own self-interest” (Bass and Riggio 2006, 14). They empower followers and nurture them, centered on their needs, values, and morals (Northhouse 2004, 184-5). Transformational

leadership implies a moral aspect of leadership, an assumption that sets this model apart from all other leadership models, and bodes well for the church.

Transforming leadership is “meaning-making in a community or practice” (Palu and Drath, 1995, 1). It brings together a community where people clarify goals and objectives of the group. It assists in understanding not only communal tasks but communal interaction towards both individual and group goals and objectives. This provides some measure of meaning to the social setting.

This model of leadership occurs when “one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (Burns 1978, 20). As stated above, transformational leadership are “leaders inducing followers to act for certain goals that represent the values and the motivations – the wants and needs, the aspirations and expectations – of both leaders and followers” (Burns 1978:19). Transformational leadership helps a group to see past isolated individuality to a larger community.

Transformational leaders “have developed the awareness, knowledge, skills, and care to exercise a significant impact on the development of individuals, teams, and organizations to accomplish a premeditated purpose” (Anderson, Ford, and Hamilton 1998, 165). Collective thinking helps members of groups to endorse goals, values, and common interest.

Transformational leaders “broaden and elevate the interests of followers, generating awareness and acceptance among the followers of the purposes and mission of the group, and motivating followers to go beyond their self-interest for the good of the group and/or the organization” (Den Hartog et al. 1999, 1).

5. *The Meru People*: Meru, also called Varwa (or Rwa) in their own vernacular, are traditional, subsistence farmers with historical roots to Bantu speakers (Puritt 1970, 21). Related to the Chagga tribe, they claim to be descendants of a 16<sup>th</sup> century migration of people from the Usambara Mountains, located 250 kms to the southeast of Mount Meru. The Meru cultivate the southeastern slopes of Mount Meru to the west of Mt. Kilimanjaro in Tanzania (Baroin 1995, 5-7). They are not directly related to the Meru society of Kenya (Moore and Puritt 1977, 91).

### Significance of the Study

Africa is a sphere often overlooked by Western leadership research projects, which are usually conducted in countries north of the equator. The study sought to further the knowledge in the field of African leadership that has been constructed through African Christian community conversations and integration of research findings. Materials will be integrated into current and future leadership theory and practice. Local church leaders defined leadership and explained local leadership development processes. It was a unique opportunity to listen, observe, and document how Meru Christians in the ELCT live leadership while attempting to minimize preconceived, Western bias.

The study incorporated theological frameworks of missional leadership development processes in the context of a Triune God model of relationships and the relational nature of making disciples as presented in the Gospel of Matthew. Incorporated into a Meru context, these created dynamics for discussions of leadership development processes in the church.

The study also incorporated philosophies of *ubuntu*, *ujamaa*, and **transformational leadership** as lenses to examine leadership. Further research might confirm applications

across borders of countries and cultures throughout Africa, thereby expanding knowledge and understanding.

The project shared results and conclusions with the community of the Meru Diocese of the Evangelical Lutheran Church of Tanzania. Local leaders determined optimum utilization of the findings.

The method of study is reproducible, transferable, and applicable in other locations, organizations and with other people groups. Using the same model, similar research can add to the pool of leadership understanding in a local context.

#### Ethical Considerations

The project researcher respected the well-being of persons, community, country, and environment. The nature, duration, and boundaries of relationships were unambiguous. Communication with church leaders was elevated as critical to the project. There was respectful cooperation with government officials.

All participants heard clearly outlined confidentiality and privacy policies. Before beginning the process, they understood the intent of the study (Diener and Crandall 1978, 215). Responses remain anonymous and confidential (Scott 1997, 163). Private and secure living quarters housed hard copies of surveys. Passwords, known only to the researcher and one research assistant, protected computer files.

Gracious and generous Tanzanian hospitality of food and lodging received financial remuneration in a culturally sensitive manner. Project assistants (research, administrative, and catering) were accorded public acknowledgment and thanks. Assistants received financial compensation for their substantial contributions to the study.

Regular communications occurred between family and friends to insure unbroken goodwill and relationships. The correspondences included areas of accountability with pre-determined individuals in Tanzania and the United States.

Research data traveled securely back to the United States as accompanied excess baggage on the airplane. It is available for accountability, posterity, and to disseminate in responsible manners as needs arise.

The local community benefited from the findings, which was one goal of the research, as reports and conclusions were shared (Diener and Crandall 1978, 114.5; Moore and Puritt 1977). I also trust the information will be profitable for the Christian community at large, as well as in the discipline of church and missional leadership.

#### Language Proficiency

The American Council for the Teaching of Foreign Languages (ACTFL) develops language proficiency guidelines, identifying stages of proficiency for global assessment. The guidelines represent a hierarchy of characterizations of integrated proficiency in speaking, listening, reading, and writing and are not based on a particular linguistic theory or pedagogical method (Byrnes, Canale, and American Council on the Teaching of Foreign Languages. 1987, 15). That is to say, the guidelines are “descriptive rather than prescriptive, based on experience rather than theory” (Liskin-Gasparro 1984, 37). Proficiency is defined as “the global rating of general language ability over a wide range of functions and topics at any given level” (James, Lowe, and American Council on the Teaching of Foreign Languages. 1985, 17).

The researcher in this study lived in Tanzania for ten years and for two additional years in the neighboring country of Kenya. Swahili is the dominant, national language in

Tanzania and a secondary language in Kenya, though still used extensively in Kenyan cultures. Cultural emersion created fertile grounds for language acquisition. Linda M. Crawford-Lange and Dale L. Lange suggest the integration of language and culture is a powerful format for foreign-language education and language proficiency because it “is prerequisite to true language competence” (1984, 172).

On the ACTFL scale, the researcher measures a distinguished rating.<sup>22</sup> He is able to speak, write, and read with a great deal of fluency, grammatical accuracy, precision of vocabulary, and idiomatic forms of the language pertinent to academic and professional needs.

### Summary of the Chapter

In this chapter, I identified the research topic as leadership and leadership development, critical areas for the well-being of the African church. The emphasis was to grant the Meru people voice on leadership in their own context. models, designs and experiences. A detailed historic context of the Meru Church provided a background to the study. In this context, the research design, rationale, and framework were presented as research objectives remained narrowly focused. Key terms of this study were defined and boundaries surrounding research and ethical considerations set. Language proficiency of the researcher was noted. Following the framework of chapter one, we now embark on further reflections in applicable leadership literature, the topic of chapter two.

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<sup>22</sup> For a complete description of the guidelines, see appendix K.



## CHAPTER TWO: A LITERATURE REVIEW FOR THE STUDY

### Overview of the Chapter

Chapter two concentrates on literature that is pertinent to the study. First, a brief discussion of the field of leadership and leadership development is presented, including distinguishing individual nuances. Second, respected authors and their leadership theories are introduced. A review of literature on the African concepts of *ubuntu* and *ujamaa* concludes the chapter.

### Leader and Leadership Development

Initially, *leader* development must be nuanced from *leadership* development. As we shall see, the differences are subtle, yet significant. The Center for Creative Leadership (CCL) believes, “Leader development is one aspect of a broader concept of leadership development” (McCauley, Moxley, and Van Velsor 1998, 18). Leader development is the learning of specific skills or skill sets while leadership development considers aspects and applications of skills into the broader range of life-management and leaderfulness (Ohlott 1998, 127-159; Stogdill and Bass 1981, 553). In terms of institutions, leadership development is “the expansion of the organization’s capacity to enact the basic leadership tasks needed for collective work” (McCauley and Van Velsor 2004, 22).

There is a difference between learning and development: the latter deals more often with a change in thinking patterns by processing events into wider awareness of life

applications. In the processing the association of varied meanings in events challenge thought processes in new, leaderful ways (Bennis 2003, 239). Thus, “learning and development are not interchangeable terms” but both parts of the larger unfolding canvas of internal leadershipness (McCauley and Van Velsor 2004, 396). Ellen Van Velsor and Cynthia McCauley recapitulate:

Everything learned will cohere within (a leadership) developmental framework. A change in the very way of making a leader’s life events meaningful may be required. This is qualitatively different from the ability to learn. We see development as the forming of a whole new way of understanding oneself and one’s life. We recognize that development is not simply the acquisition of a new way of thinking but also the loss of an old and comparable way of understanding. As such, it elicits both elation and grief. (2004, 396)

This synopsis touches on the essence of transformational leadership development. The qualitative difference is an internal restructuring of the mind, heart, and possibly even the soul towards leading. It is “personal growth and *transformation* (my emphasis)” (Greenleaf et al. 2003, 24).

Bruce J. Avolio and Barnard M. Bass pinpoint leadership development in character rebirth (2004, 27). Any transformational leadership is “an expansion of transactional leadership” (Bass and Avolio 1994, 1). In a separate text Avolio adds, “Transactional leadership (is) the basis for developing transformational leadership” (Avolio 1999, 14). Both transactional and transformational experiences shape leaders’ consequent accomplishments (Avolio and Bass 2002, 70). Evidence, then, links transactional and transformational processes.

One might argue that leader and leadership development are so closely related it is impossible, as well as impractical, to separate the two. Assisting in leadership development schemes, some organizations utilize everyday work situations to debrief

leadership experiences (Stogdill and Bass 1981, 554). Cynthia D. McCauley, Patricia J. Ohlott and Marian N. Ruderman suggest, "Most jobs with leadership requirements can be shaped to increase their developmental potential so more people encounter developmental aspects of their work" (1999, 181). Joseph A. Raelin also sees tremendous "relevance of leaderful practice in day-to-day management" (2003, 44). Bob Buford believes you can find significant leaderful potential in everyday work places (2004, 65). There are indications that transformational leadership development can be conducted utilizing transactional processes.

Warren Bennis believes developing leaders requires the ability to create environments of trust and support with those they lead (2003, 41). "Trust is the foundation upon which relationships in every setting are built" (Wilkes 1998, 69). Contrary to 19<sup>th</sup> century strong man era models, transformational leaders do not control, direct or issue commands since "gone are the bosses of the industrial era" (Ciulla 1998, 63). Transformed leaders generate commitment, allowing others to grow in skills and capacities. There is an "others" focus in their leadership (Greenleaf 1977, 14).

Thus, leader development, once an entrenched training emphasis of the business world, has quietly shifted to leadership development, excavating a subtle yet significant alternative level of leadership. Sustained expansion of theoretical leadership development continues to thrust the disciple into the sphere of transformational forms.

### Leadership Theorists

We now turn to selected writers in the field of leading, leadership, and leadership development. Moving from the early to later material, exploration includes thoughts of theorists James MacGregor Burns, Bernard M. Bass, Robert J. Clinton, Robert K.

Greenleaf, Cynthia D. McCauley, Russ Moxley and Ellen VanVelsor, Charles J. Palus, Wilfred H. Drath, David J. Giber, Louis Carter, and Marshall Goldsmith.

James MacGregor Burns was one of the earliest writers on transformational leadership (Chemers and Ayman 1993, xvii, 41). His time-tested book, *Leadership*, began conversations on the moral and ethical aspects of leading, those traits provided by transformational leadership carried out in relationships (Burns 1978, 30). Burns theorized that transformational leaders are moral agents who focus others on achieving higher ethical levels of mission and purpose. Higher levels of identification result in higher levels of commitment, trust, loyalty, and performance so that the morality of both leaders and followers communally reach their highest potential and bring greater good to society (Burns 1978, 20).

Because transformational leaders and transformed followers are tightly “entwined and fluid,” it is hard to conceptually distinguish between the two (Burns 2003, 171). In this symbiotic relationship, leaders must be keenly aware of the “moral and ethical implications” of living leadership (Burns 2003, 231).

Bernard Bass allied himself with Burn’s theories, but Bass’ pathway to transformational leadership traverses many years of studying transactional leadership and group dynamics. The term “transformational leadership” is glaringly absent in his earliest writing. In 1994, however, Bass and Bruce J. Avolio served as editors of the book *Improving Organizational Effectiveness Through Transformational Leadership*, which included their own articles on relationally-centered transformational theories of leadership. They began to emphasize a “full-range of leadership” model, combining both transactional and transformational applications (Bass and Avolio 1994, 1-9, 202-17).

Bass and Avolio place both transactional and transformational leadership on a continuum rather than as conflicting opposites (Banks and Ledbetter 2004, 52).

Later in his career at Binghamton University, Bass' burgeoning thought processes led to co-authoring a text simply titled *Transformational Leadership* (Bass and Riggio 2006).<sup>23</sup> This work introduces the Multifactor Leadership Questionnaire (MLQ), a transformational leadership assessment instrument employed in the Meru leadership research project (Bass and Riggio 2006, 20-31). The MLQ is a groundbreaking research tool testifying to his belief that "our understanding of leadership will depend on how we measure and evaluate it" (Bass 1960, 449). Ronald E. Riggio and Bernard M. Bass write:

To truly understand how individuals become transformational leaders we need to start with early life experiences, continue with examination of how early leadership experiences and life experiences may affect later leadership development, and look at how managers and leaders are trained and developed in organizations. (2006, 142)

The MLQ measures five factors of transformational leadership (idealized influence active, idealized influence passive, inspirational motivation, individualized consideration, and intellectual stimulation) and three factors of transactional leadership (contingent rewards, management-by-exception, and laissez-faire) (Avolio and Bass 2004, 21). Based on individual results, mapping of personal transformational leadership traits occurs.

Gary Yukl suggests more research is required to assess what conditions of transformational leadership are most relevant (2005, 287). Bass and Riggio also concede the need for creation of more research and developmental tools, especially for early

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<sup>23</sup> For a survey of the writings of Bernard M. Bass, see pages 239 – 241 in *Transformational Leadership*, 2<sup>nd</sup> edition. The growth and formulation of his thought processes can be detected by the evolution of his titles that span almost fifty years.

training, interventions, and continuous program development. “This (need) is indeed a critical leadership challenge” (Bass and Riggio 2006, 234).

J. M. Burns attests to Bass’ impact, writing, “His legacy is an international tidal wave of researchers and scholars exploring transformational leadership” (Bass and Riggio 2006, viii). In some fashion, this project is part of that research wave.

Working concurrently with Bass’ evolutionary discoveries were two additional leadership theorists and practitioners: Robert J. Clinton and Robert K. Greenleaf. We review the former first.

Robert J. Clinton has a long and distinguished career as Professor of Leadership in the School of World Missions at Fuller Theological Seminary. Leadership Emergence Theory (LEM), set forth in the text *The Making of a Leader*, frames transformational leadership development as a lifetime process which is a function of events and people God uses to form leaders (Clinton 1988, 152). Foundationally, it is “a lifetime of God’s lessons” (Clinton 1988, 27). To understand this process Clinton suggests assembling a linear time-line. Patterns, processes, and principles, called “process items,” emerge as a leader examines and evaluates life-events (Clinton 1988, 253). LEM strikingly resembles Bass’ hypothesis. It leans heavily, however, on the sovereignty of God more than participative initiative-taking in training processes and programs (Clinton 2001, 15). God’s sovereignty over events and experiences in everyday life contributes to Christian leadership emergence in individuals and communities.

Robert K. Greenleaf is another well known theorist of transformational leadership. Greenleaf believed the “forces of good or evil in the world operate through the thoughts, attitudes, and actions of individual beings” (1996, 329). It was Greenleaf

who coined the term servant-leader (Frick 2004, 15.16). What makes leaders successful is the freedom followers find in responding to their leadership because, as the name implies, they “are proven and trusted as servants” (Greenleaf 1977, 10).

Peter G. Northouse brands Greenleaf’s theory in terms of ethical development, focusing on the needs and development of followers. He writes, a servant-leader “uses less institutional power and less control, while shifting authority to those who are being led....(it) values everyone’s involvement in community for it is within community that one fully experiences respect, trust and individual strength” (Northhouse 2004. 309).

Greenleaf delves into spiritual and mystical components of leadership. “The leader needs to have a sense for the unknowable and be able to foresee the unforeseeable” (Greenleaf 1977, 35) Warren Bennis equates this as listening to and acting on the divine inner voice of guidance, though Bennis does not specify the ultimate source of the voice (2003, 97). Such leadership skills are hardly mastered by attending weekend seminars but are sharpened and synthesized over time (Cartwright 2007, 8).

Within developmental processes are a “search for wholeness” shared by both the servant-leaders and those they lead (Greenleaf 1977, 50). Wholeness and inner healing occur in establishing and maintaining relational living with others (Greenleaf et al. 2003, 60). This makes servant leadership an “active, powerful, and dynamic form of leadership” (Nelson and Quick 1994, 278).

Greenleaf’s theories place leadership development in an arena of human existence focusing externally and centering on others. He himself summarizes servant-leadership as “a state of mind, a philosophy of life, a way of being. It is at once an art and a calling. Servant-leadership is transformative because it reorders the manner in which people view

themselves in relation to the world” (Greenleaf et al. 2003, 10). Greenleaf, a complex philosopher, challenges our concept of mature servant-leaders. They are as one who drinks from a spring of “primal religious awe and the mystery of spirit” (Frick 2004, 348).

Cynthia D. McCauley, Russ Moxley and Ellen Van Velsor serve as editors of the Center for Creative Leadership’s (CCL) text *Handbook of Leadership Development*. They present transformational leadership development in terms of “improvement of leadership skill, behaviors, competencies, or practices that requires personal development” (McCauley and Van Velsor 2004, 16). Additionally, transformational leadership development creates a rich variety of experiences that affords assessment, challenge, and support. Development should enhance people’s ability to experientially learn and use approaches that integrate various experiences (McCauley, Moxley, and Van Velsor 1998, xiv).

CCL’s two part developmental model includes 1) prescribing leadership building experiences and 2) processing these experiences within theoretical constructs. In this model, the interrelated foundational principles are usually sequentia. CCL principles include the following ideas:

- (1) Leadership is the development of capacities within an individual.
- (2) Challenging experiences are developmental.
- (3) You must have the ability to learn from challenging experiences.
- (4) You must avail yourself of learning from challenging experiences.



(5) Single events are rarely developmental; development happens over time as part of a complete system of processes. (McCauley, Moxley, and Van Velsor 1998, 1- 4)

Research findings at the CCL include seven primary developmental experiences: (1) the 360-degree feedback, (2) feedback-intensive programs, (3) skills-based training, (4) job assignment, (5) developmental relationships, (6) coaching, and (7) hardships (McCauley et al. 1998, Part 1). Hardship events are unique because they are typically unplanned (Moxley 1998, 195). Examples of hardships include personal trauma, career setback, and changing jobs (McCall, Lombardo, and Morrison 1988, 88).

According to these models, feedback and evaluation are critical components in developmental purposes (Guthrie and Kelly-Radford 1998, 68). Skill-based training processes, especially those of a leadership nature, become more relevant by incorporating assessment in the process (Guthrie and Kelly-Radford 1998, 105).

Establishing both formal and informal mentoring relationships is another essential strategy in a developmental process (McCauley and Douglas 1998, 161). Mentoring relationships can provide assessment opportunities, support the process of development, interpret developmental process events, and model developmental practices (McCauley and Douglas 1998, 192).

According to the CCL, transformational leadership development places processes within the context of life experiences. It is “practicing development as a process over time” rather than a single event or individual episode (Moxley and Wilson 1998, 217). Specific skill-set training is undoubtedly one component of any development process, but

it is not the only component (McDonald-Mann 1998, 106). Effective training combines assessment, challenge, and support (Van Velsor 1998, 287).

In summary, enhancing learning through experiential opportunities or systematic approaches establishes an environment for effective transformational leadership development. Maximum impact includes comprehensive evaluations taking into account the effects on organizations, individuals, and communities.

The Center for Creative Leadership's leadership development tool is comprehensive in nature. The model's strength is the holistic and systematic application of developmental tools that form a comprehensive continuum of developmental design.

Two more leadership theorists, Charles J. Palus and Wilfred H. Drath, write a brief but compelling five-step theory of personal developmental processes. They theorize:

Leadership development is whole life and that is vitally connected to family, personal and community life, as well as work life. It is about the way a person broadly constructs his or her values, relationships, memberships, and responsibilities. It is best considered over a span of years rather than weeks and months. It is much larger than any single program or intervention. (1995, 26)

Developmental goals should "provide an engaging experience, which produces disequilibrium in how the participants make meaning, which creates the potential for eventual reequilibration into a more encompassing and adaptive stage of being and behaving" (Palus and Drath 1995, 25). Five sequential steps make up the theory:

- (1) Experience - Utilizing and challenging abilities to construe the past, present and future.
- (2) Disequilibrium - Breaking any routine of assimilation and accommodation with unexpected disorder (turbulence.)

(3) Equilibrium - Providing timely and appropriate support and balance within the turbulence to affirm the new and more adaptive modes of being.

(4) Construction - Focusing on applications of experience, disequilibrium, and equilibrium and thus making sense and meaning of the process.

(5) Potentiation - Actualizing the potential of a program of transformational processes created over time.

Finally, a recent text, *Best Practices in Leadership Development* (editors David Giber, Louis Carter and Marshall Goldsmith of Linkage Inc.), amalgamates various development models. The text is “a world-class cookbook of the best ingredients that go into successful leadership development programs” (Giber, Carter, and Goldsmith 2000, ix). Fifteen case studies provide a surplus of models contributing to a better understanding of transformative leadership development. Five developmental processes, from the most important to the least important, include (1) action learning, (2) cross functional rotations, (3) 360-degree feedback, (4) exposure to senior executives, and (5) external coaching (Bennis 2000, xiv).

### *Ujamaa and Ubuntu*

When considering an African context of leadership and leadership development, it is prudent to consider African social lenses to view specific cultural contexts. For example, *ubuntu* is the latest philosophy used by management theorists to describe what they say is a uniquely South African fusion of tribal tradition and modern management techniques (Economist 1995). *Ujamaa* and *ubuntu* offer contextualized lenses for this study. These assimilated philosophies assist in understanding the interconnectedness between cultural values and leadership constructs.

Material on *ubuntu* and *ujamaa* are cited in a wealth of literature and publications across various fields of social science. However, some material, especially writings on *ubuntu*, seems less scholarly in nature, lacking rigorous analysis. Some writings, like those of Bishop Tutu, are of a populist nature. Other texts discuss contemporary or practical management theory and practices based on *ubuntu* or *ujamaa*. While a more detailed discourse on the essence of *ujamaa* and *ubuntu* is presented in chapter three, we will, at this juncture, touch on authors and issues of these two African philosophies, based on influence in society rather than academic theory.

The literature of *ujamaa* is anchored by writings of the first President of Tanzania, Julius K. Nyerere.<sup>24</sup> Ahmed Mohiddin describes Nyerere as “one of the most reflective and articulate African socialist thinkers” (1968, 1). Three primary works enlighten his depiction of *ujamaa*: *Freedom and Socialism – A Selection from Writings & Speeches, 1965-1967*, *Freedom & Development*, and *Ujamaa - Essays on Socialism*. Additionally, numerous articles and political pieces on *ujamaa* were published in his lifetime.<sup>25</sup> Most of the philosophical and practical material on *ujamaa* was penned by Nyerere, while most of the support, critique, and criticism flows from other writers. That is to say, few writers have attempted to write on *ujamaa* without beginning with Nyerere’s assertions. Scholars still debate the social, economic, and cultural merits of *ujamaa* as universally African. We will return to this point at the end of this chapter.

It was early in the political stages of President Nyerere’s rise to power that *ujamaa* took root in public proclamations. The ideology was already part of integrated

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<sup>24</sup> President from October 29, 1964 – November 5, 1985. He died on October 14, 1999, at the age of 77.

<sup>25</sup> For a list of many of President Nyerere’s published works, see Appendix I.

African cultures in Tanzania, but a specific name and powerful voice was publicly given to the philosophy by the new president. The policy was enacted in response to former colonial policies that, according to Nyerere, were unafican and destructive to Tanzanian social structures.

President Nyerere's beliefs and principles of *ujamaa* are summarized here.

Nyerere believed capitalist attitudes to be a foreign concept to African thought. They lead to domination and repression. People who work together in community towards the common good of society develop a country. Communities, therefore, must control the tools of production because their lives and survival depend on them. Consequentially, members of the community unit control and share all basic goods. The organization of the community must be sensible, benefiting all members. *Ujamaa* begins on the local level in small *ujamaa* villages and communities. In order to ensure economic justice, however, the state should control all principal production means. Land, too, is held in joint ownership by communities with communal rights and is never owned by individuals because permanent occupancy is a not a traditional African concept (Nyerere 1971, 1,6,28,52,79,124,159,178). These statements summarize Tanzanian *ujamaa* as expounded by Nyerere.

Some Western authors have written on the political or administrative aspects of *ujamaa*, like University of Florida professor Göran Hydén, who prolifically researches and writes on African social topics (Hydén 2006, 1980, 1983; Hydén and Venter 2001).<sup>26</sup>

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<sup>26</sup> The Center of African Studies at the University of Florida is an internationally recognized center. See: Hydén, Göran. 1980. *Beyond ujamaa in Tanzania: underdevelopment and an uncaptured peasantry*. Berkeley: University of California Press. 1983. *No shortcuts to progress: African development management in perspective*. London: Heinemann. 2006. *African politics in comparative perspective*. Cambridge; New York: Cambridge University Press.

Most literature by African writers reflects what is exemplified by the article *Why did the Ujamaa village policy fail? – Towards a global analysis* by Research Fellow Zaki Ergas, published in the Journal of Modern African Studies at the Hebrew University, Jerusalem (1980). He concludes the lack of sufficient funds and commitment to building and sustaining *ujamaa* villages for subsistence peasants doomed the policy to failure. As with many articles, the analysis is noteworthy but not exhaustive.

In the context of Christianity, African theologians also weigh in on Nyerere's *ujamaa* theories. John Mbiti rejects the philosophy as a politically cloned Christianity since, according to Nyerere, there is no spiritual component. Mbiti insists *ujamaa* is not Biblically grounded (1986, 59). Deceased Catholic Bishop Christopher Mwoleka supported *ujamaa* as an example of shared life within the Trinity – an ardent spiritual correlation. This analogy is combined with Mwoleka's witness in *Trinity and Community*, that "Tanzanians are not Marxists, nor do they deny God" (2007, 206). Nyerere was a member of the Catholic church and Mwoleka's statement brings in a spiritual component that Nyerere, as president of people with various religion backgrounds, could not politically espouse. The Bishop's pronouncements also blunt the criticism that *ujamaa* was too socialist in nature. Whether *ujamaa* has a spiritual component or not, the church functions within the influence it has on culture, society, and communities. We now turn to examine *ubuntu*.

Literature on *ubuntu* is culturally rich and diversified. The influence of *ubuntu* is found in wide-ranging sectors of society, including businesses, government ministries, social solidarity movements, and spiritual communities, to name a few. Most of the

writing centers on the worldview of *ubuntu* and the effects of that view in society. The social construct determines the application. The following survey of literature touches on *ubuntu* in various sectors of society.

We have already mentioned the interjection of *ubuntu* into management theory and techniques. Lovemore Mbigi and Jenny Maree lead efforts to apply *ubuntu* in the South African business community. They exhort others to “build on the collective spirit of *ubuntu* and harness it for productivity and competitive purposes” (1995, 8). *Ubuntu* forms “creative and competitive dialogue aimed at finding joint solutions” within an enterprise and thus increases overall internal harmony (Mbigi and Maree 1995, 15). Whether for profit or for social harmony, companies continue to adopt *ubuntu*-guiding values, which originated in African village communities: morality, interdependence, spirit of man, and totality (Mbigi 1997, 88).

Not all subscribe to the profitability of cohabitation between *ubuntu* and business. C. W. Du Toit explains, “The traditional African world-view is not geared to economic progress, competition, and individual achievement, but to subsistence agriculture, social harmony and communal dependence” (2000, 28). Nkonko Kamwangamalu also harbors difficulties with direct application of *ubuntu* in business:

With the walls that divide South Africa still standing tall, one wonders whether efforts to revive *ubuntu* shouldn't focus on bringing cultural dividing walls down first rather than on teaching companies how to use *ubuntu* to remain competitive. (1999, 8)

*Ubuntu* is also found as one of the various guiding policies of the South African government. For example, the minister of education lays out the posture of *ubuntu* in an encompassing discourse, *Manifesto on Values, Education and Democracy* (Asmal 2001).

Glenda Wildschut notes, “*Ubuntu* and human dignity seem to be the strong thrust of Kader Asmal’s tenure as Minister of Education” (2007, 2).

The solidarity component of *ubuntu* helped maintain unity during challenging and troublesome times in colonialism and apartheid. It fueled the fires of liberation freedom fighters as well as the common peasant from deep within the souls of black Africans (Mbigi and Maree 1995, 8). Lente-Louise Louw, co-author of *Valuing Diversity*, writes that the solidarity of *ubuntu* is felt in “family, community, and nature” (1995, 160). Archbishop Desmond Tutu and Douglas Abrams are emphatic about the *ubuntu* belief that we each belong to and need each other, reinforcing a solidarity theme (2004, 27).

Tutu has written extensively on the topic, especially the spiritual aspects of *ubuntu*.<sup>27</sup> Shirley Du Boulay believes the “quality of *ubuntu* is the springboard of Tutu’s thinking. He is filled with that mysterious quality known as *ubuntu*” (1988, 114). Tutu, more than any other modern day figure, introduced *ubuntu* to the world in his work as chair of the Truth and Reconciliation Committee, a task force addressing human rights, social restoration, and criminal amnesty post-apartheid. For many, Tutu models the ‘Christian side’ of *ubuntu* to the world. Yet even this paradigm is controversial because some writers connect *ubuntu* with Christianity while others reject the premise of a Christological stranglehold on the philosophy.

Johann Broodryk, who earned a PhD researching *ubuntu* from the University of South Africa, believes, “*Ubuntu* is acceptable by all religious beliefs due to its universal

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<sup>27</sup> Four of his more familiar works dealing with the topic of *ubuntu* include: Tutu, Desmond. 1999. *No future without forgiveness*. 1st ed. New York: Doubleday. Tutu, Desmond, and Douglas Abrams. 2004. *God has a dream: a vision of hope for our time*. 1st ed. New York: Doubleday. Tutu, Desmond, and Mthobisi Mutlootse. 1983. *Hope and suffering: sermons and speeches, Black theology series: no. 1*. Johannesburg: Skotaville Publishers. Tutu, Desmond, and Naomi Tutu. 1989. *The words of Desmond Tutu*. 1st ed. New York: Newmarket Press.



character of humanity and associated values” (1999, 107). While *ubuntu* respects religiousness of the other, it, however, transcends all religions as tenaciously more than religious (Louw 2000).

Broodryk was the first to write a detailed academic dissertation specifically on *ubuntu*. Others have marginally addressed the topic from different angles, but the list of scholars who study and research *ubuntu* continues to grow. Michael Battle is Assistant Professor of Spirituality and Black Church Studies at Duke University. His PhD research explores the *ubuntu* theology of Desmond Tutu with a focus on reconciliation. The thesis centers on a human model of identity of a Trinitarian image of God (Battle 1996). As a Duke scholar, Battle continues to publish on the topic. Most other scholarly writing on *ubuntu* originates in South Africa. Of note is Tobias Nhlanhla Mccunu’s work on relating a theology of *ubuntu* to a theological anthropology ( Dec 2007). Mccunu contends *ubuntu*, through the means of culture, helps to build a humane country, humane continent, and humane orientation.<sup>28</sup>

The ever widening expanse of *ubuntu* literature can create controversies. Penny Enslin and Kai Horsthemke dispute the breadth of application of *ubuntu* in society. They question the effectiveness of universal *ubuntu* application to actions and policies (2004, 1-3).

For example, some, like Munyaradzi Murove, apply *ubuntu* to all ethical questions, including issues of environmental degradation (Murove 2004). Enslin and Horsthemke rather bluntly counter, “Some of the values and principles claimed to be emphasized by *ubuntu* are dubious. For example, the assertion that it fosters ‘respect for

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<sup>28</sup> The idea of humane orientation will appear later in the text in connection with research by GLOBE and transformational leadership.

the environment' is questionable. The attempt to parade it as distinct, unique and as 'curative' as opposed to merely palliative is regressive and pernicious" (Enslin and Horsthemke 2004, 2).

Finally, if you internet search "*ubuntu*," you will discover massive amounts of information on the computer operating system of its namesake.<sup>29</sup> Canonical Ltd., a United Kingdom registered corporation, has connections to South Africa.<sup>30</sup> Massive amounts of worldwide exposure, as the name of a computer operating system, does not equate to massive amounts of academic literature or understanding of the philosophy.

Nevertheless, within the context of Tanzania and the ELCT, *ubuntu* takes on meaning and significance within relationality of people in communities. Specific treatment of *ubuntu* is addressed further in chapter three.

### Summary of the Chapter

In this literature review, we discussed the nuances of leader and leadership development and introduced various leadership development theories offering an evolving range in theoretical thinking. While acknowledging limitations in exporting theories across cultural boundaries, generalized universal applications can be cross-culturally informative. The chapter also surveyed some of the literature on *ubuntu* and *ujamaa*. We now turn to chapter three, the theoretical framework of the study.

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<sup>29</sup> On March 9, 2009 a web search of "*ubuntu*" yielded 301,000 results, mostly referencing computer systems.

<sup>30</sup> The official web site states, "Ubuntu is composed of free and open source software distributed under various licenses, especially the GNU General Public License (GPL) which means that users are free to run, copy, distribute, study, change and improve the software. Ubuntu is sponsored by the UK based company Canonical Ltd., owned by South African entrepreneur Mark Shuttleworth." For more information of the history and philosophy of Canonical Ltd., see <http://www.ubuntu.com>.

## CHAPTER THREE: THE THEORETICAL FRAMEWORK OF THE STUDY

### Overview of the Chapter

Chapter three sets forth a theoretical framework for the study based on a foundation of relational considerations in leadership and leadership development as applicable in the study. There are three factors that will be considered. The first factor is a Trinitarian model of relational living. The second is a relational model of disciple-making mission recorded in the Gospel of Matthew. The third is the African cultural philosophies and models of *ujamaa* and *ubuntu* which deal with aspects of community relationships. The chapter closes making mention of five sub-set axioms flowing from the framework and pertinent to the study.

### A Relational Center

From the moment of conception, life can be described in terms of relationships. For an embryo the normative question directs attention to the identities of the father and mother. Descriptive nouns such as mother, father, aunt, friend, comrade, soul mate, sister, partner, cousin, etc. provide references for understanding positions within interpersonal relationships. These relationships form some bases of significant interaction in communities when deliberating leadership and leadership development.

Outside of relationships, there is no community, no developmental components transferring between generations, no group accomplishments, no leadership emergence. Joseph C. Rost postulates leadership as an influencing based in relationships between a leader and follower (1991, 107). Remove the relational component and leadership or

leadership development becomes non-sensible. In this study we, therefore, approach the topic of leadership and leadership development from one narrow premise, specifically that models of Christian leadership development are found within the constructs of relationships. Walter C. Wright supports this Christian leadership “relational approach to leadership because of its recognizable grounding in biblical values” (2000, 29).

A study in leadership and leadership development could stand on a variety of disciplines and constructs (e.g., leadership styles, learning styles, cultural trends, theoretical versus practical). Because of the critical component of relationships, this study will concentrate on three frameworks centered in relational realms. These frameworks serve as filters for interpreting data and reaching conclusions. They are as three legs of a stool, supporting this particular research project.

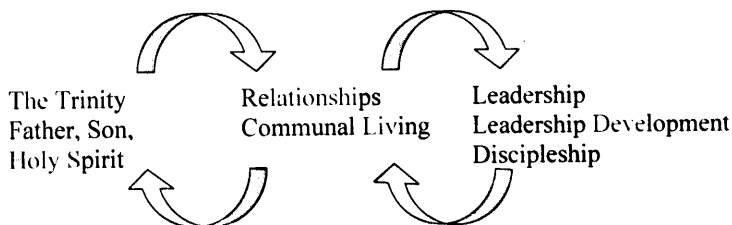
The first construct is an understanding of the relational nature in the triune Godhead. God exists in relationship – Father, Son, and Holy Spirit. He has created a relational universe. To explore Christian leadership and leadership development with some aspects of a relational framework is, therefore, imperative. The second leg of the study’s framework is the relational nature of making disciples of Christ as presented in the first gospel. One intent of Christ, to be with His followers, is clearly thematic and closely aligned with leadership development in Matthew’s biblical account. The African philosophies of *ubuntu* and *ujamaa* form the third framework of the study. These two life-views penetrate and, to some degree, influence life in Tanzania. It is then prudent to consider Meru Christian leadership and leadership development within these two paradigms of thought, both of which are relationally oriented. We will now look at the three frameworks in greater detail.

## A Trinitarian Theological Framework

Building a theology of leadership development in mission might include both a comprehensive deductive and inductive study of the whole canon of Scripture. That is, however, beyond the scope of this study. There is a broader definition of mission than the attenuation definition found in some Christian communities. Mission should have “all the dimensions and scope of Jesus’ own ministry and may never be reduced to church planting and the saving of souls” (Bosch 1992, 189).

In our context, an ontology-grounded theology encompasses mission and the role of transformational leadership development. Seamands supports this assertion by writing, “The triune relations are the essential paradigm, our basic model for human relationships and relationships in the church,” which include leaders and followers (2005, 29). The Trinity “is not a doctrinal abstraction but a divine paradigm of what leadership involves. Trinitarian dynamics have practical implications for how leadership functions” (Banks and Ledbetter 2004, 86). A simplistic representation is depicted in figure 1. The interconnectedness between God and humanity as it relates to communities, leadership, leadership development and discipleship flows organically and bi-directionally.

Figure 1. Relational Connections



Grounded in the Trinity, Christian community lives, grows, develops, and exists in communion (Grenz 2001, 51). “A Christology rooted in a Trinitarian understanding of God could certainly avoid the temptation of a focus on Christ that is too narrow” (Bevans and Schroeder 2004, 297). Missiologically, “the Triune God – Father, Son, and Holy Spirit – is the center point of reference that makes things knowable for all people in all places and times” (Dunahoo 2005, 151).

Though the word “Trinity” does not appear in the Scriptures, a doctrine of the Christian Trinity is an essential dogma of the faith. Two ways of exploring the nature of God are through the Economic and Ontological understandings of the Trinity.

Trinitarian theology germinates from attempting to comprehend the relationship between Father, Son, and Holy Spirit. Nicholas Lash points out, “We *have* relationships; God *is* the relations that he has” (author’s emphasis) (1993, 32). “Relationality is to be derived from the one place where they (relationships) can satisfactorily be based, a conception of God who is both one and three, whose being consists in a relationality that derives from the otherness-in-relation of the Father, Son and Spirit” (Gunton 1993, 6-7). Grenz expands the understanding of ontological communal life by writing:

The image of God does not lie in the individual per se but in the relationality of persons in community. The relational life of the God who is triune comes to representation in the communal fellowship of the participants in the new humanity. The conceptual context for such engagement is the philosophical idea of the social self, which, in turn, can be understood theologically as the ecclesial self. (2001, 305)

The Economic Trinity considers the interactions and experiences of humanity with God, e.g., creation, salvation, sanctification, etc. Allan Coppedge illuminates further, explaining that the Economic Trinity (how God relates to his created world) sheds light on the Ontological Trinity (who he is in himself): “the *opera ad extra* assists

us in understanding the *opera ad intra*” (2005, 98). Despite these perspectives, Dennis Kinlaw reminds us, “The Economic Trinity (who God has revealed himself to be in history) and the Immanent (or Ontological) Trinity (who God is in himself) are one” (2005, 40). This oneness reflects the Godhead and, in turn, the purest form of the sanctified body of Christ.

If God *is* relational, then so is all of meaningful life. In his classic work *The Training of the Twelve*, Bruce concludes the gist of the resume given to the disciples “consisted in the simple fact of being for years with such an one as Jesus” (1971, 544). It was Christ who chose his disciples to “be with him” (Eims 1978, 30). (See Mark 3:14.) Disciples absorbed and applied life lessons in ministry, but the relationship with Christ, in deputation, disposition, and demeanor, set them apart from empty religious piety.

Through Christ, God the Father was and is revealed and God the Holy Spirit was and is introduced. (See John 14-17.) Accordingly, the beginning, middle and end of life for a Christian is relational living with God the Father, Son, and Holy Spirit and with humanity. This premise reflects both Ontological and Economic Trinitarian composites.

Our understanding of the position of theology and the position of transformational leadership development, therefore, rests in the Ontological Trinity as understood through the Economic Trinity. Stacy Rinehart believes leadership, especially spiritual leadership, like the Trinity should be relational in nature (1998, 104, 5). Catherine Mowry LaCugna is even more specific. Her thesis in *God for Us: The Trinity and Christian Life* is that the interrelationality in the Trinity enlightens the ethics of relationship between leaders and followers (1991). Drafting participation in mission for the Kingdom of God includes

transformational leadership development. This is accomplished relationally as grasped in the Trinity, an integral model empowering Christian interfacing (Valerio 2003, 29).

### Disciple-Making as Mission in the Gospel of Matthew

The Gospel of Matthew cultivates the second construct of our relational framework. Discipleship and disciple-making ministries, like leadership and leadership development, occur in relationships. As we shall see, there is a strong correlation and link between the two.

The Gospel of Matthew is a discipleship-designed missionary manuscript. David Bosch claims, “The theme of discipleship is central to Matthew’s gospel and to Matthew’s understanding of the church and mission” (2005, 73). “The Gospel of Matthew provides a crucial contribution to a biblical theology of mission” (Kostenberger and O’Brien 2001, 87).

The pinnacle passage on mission is found in Matthew 28:18-20:

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. (Matt 28:18-20 NKJ)

“Virtually every word of this commission reaches back to the story of Jesus as told in earlier passages of the gospel” (Bosch 2005, 80). David Bauer believes Matthew 28:16-20 functions as the climax to the Gospel, summarizing several major themes of the book (1985, 267).



One might ask, “How do I make disciples?” A careful study of the preceding twenty seven chapters gives answers. “The final verses of Matthew’s Gospel cannot be interpreted in isolation. It is the Gospel in its entirety that gives context and depth to the words of the Risen Christ” (Balabanski 2008, 161). Additionally, Vicky Balabanski suggests the commission strongly dialogues with other eschatological texts, mainly Matthew 10 and 24 (2008, 162-3). Graham Stanton agrees, saying, while the Great Commission is a type of grand finale, it is also “in a sense an anti-climax since so many of its themes have been anticipated earlier” in the text (1993, 230). Climax or anti-climax, the verses are central to the gospel and its consideration of discipleship and leadership development.

Bosch admits challenges in constructing a *comprehensive* mission paradigm from Matthew’s Gospel, but it does “describe the missionary practice of Jesus and the disciples and, by implication, of the community of his own time and of later times” (Bosch 2005, 83). Balabanski concludes, “Matthew’s eschatological discourse offers a vital inter-textual horizon for the interpretation of the ‘great commission’, and for understanding Matthew’s missional perspective as a whole” (2008, 175). This charge cuts across all ethnic lines, even if inclusion of the Gentiles was controversial for the Jewish peoples. The comprehensive nature of the command is “an outworking of God’s mission, not the sum total of it” (Balabanski 2008, 172).

Bosch also calls attention to the fact that the phrase ‘to make disciples’ occurs only three times in this Gospel (See Matt 13:52, 27:57, 28:19), while the noun “disciple” appears seventy three times, more so than in the other synoptic gospels. While an

interesting observation, the making of disciples occurs throughout the Gospel. even if the specific and exact phrase “to make disciples” does not.

The “teaching” to which Matthew refers is not an intellectual enterprise but an appeal to submit to the will of God in community. Making disciples via teaching is an instilling of Christ-likeness into a life, into the habitus of relational living in, but not of, the world.

This disciple-to-disciple relational connectedness in the church should be powerfully passionate. Presently, each disciple is connected to one another as well as linked to all others who have come before. He is never alone and in fellowship with the universal body of Christ (Bosch 2005, 74). As we shall see, this thought reflects principles of *ubuntu* and the building of ‘*utu*’ or personhood.

As a unified multidisciplinary field, missiology has a vast array of spheres (Van Engen 1996, 10). Van Engen includes leadership as one discipline in his theory of missions (1996, 22). Leadership is never a skill or goal unto itself. yet “in order to reproduce a disciple-making ministry, a person who has become a disciple and has been trained to be a worker must become a leader” (Eims 1978, 125). There can, however, be difficulties with Eims’ conclusion.

At some debatable point, making disciples and leadership development intersect; they metamorphose into one. Making disciples *is* developing leaders. The art and methods of discipleship in the Kingdom of God equates to the art and methods of leadership development. The unity and oneness is based on the understanding that Christ calls his disciples to influence cultures and societies. God calls believers in Christ to be salt and light, metaphors for preserving goodness, holiness, and God-reflecting life styles.

(See Matthew 5-7.<sup>31</sup>) In long-term and short-term spectrums, leaders influence and empower others to bring about change. Therefore, while Eims says a worker becomes a leader, there are aspects that, by the very nature of being a disciple of Christ, each Christian is a leader - a person called to influence others and societies. While responsibilities might differ, that “does not alter the fact that we (Christians) are all called to be leaders” (Williams and McKibben 1994, 24).

In the New Testament, it was a “fellowship of kindred spirits which became the primary means by which disciples were trained” (Coleman 1998, 49). This tradition continued in movements like Methodism, where Holy Clubs centered on Christian leadership transformation via “prayer, bible reading, sharing the experiences of the day, and encouraging one another” (Hull 2006, 103). It was Wesley who created a structure of societies, class meetings, and band meetings, each designed for growth in “different dimensions of grace: prevenient, converting and sanctifying” (Harper 1995, 131).

Wesley’s religious organization served to train and equip others. Snyder comments, “The extensive system of bands, classes, societies and preachers, together with other offices and function, opened the doors wide for leadership and discipleship in early Methodism” (1980, 63). Through this process, more and more leaders were trained. John and Charles Wesley demonstrated that disciples exist in a communal, Christian family where Christ is Lord, and members seek the will of the Father together in the power of the Holy Spirit.

The Wesley developmental strategy utilized discipleship training with a mentoring component. Howard and William Hendricks note subtle differences between

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<sup>31</sup> In a personal conversation, Rev. Harold S. Martin, editor of BRF Witness, outlined the emphasis of these chapters as Ch 5 – true righteousness, Ch 6 – true worship, and Ch 7 – true discernment. Taken as a whole they give meaning to being salt and light in the world as a Christian.

discipleship training and mentoring, yet believe each is a practical learning mode in relational experiences, especially in small groups like the Wesleyan holy clubs. While discipleship and mentoring both involve instruction, discipleship is a calling or invitation to be a learner; Christian mentoring involves bringing a believer into maturity via initiation (Hendricks and Hendricks 1995, 182-3).

Training and leadership development occurs in an environment of a teacher and learner relationship. "It is the teacher's mission to stand at the spiritual gateways of people's minds, to summon the minds to their work, to place before them the facts to be observed and studied, and to guide them into the right paths to be followed" (Gregory 1955, 88). Again, the relational aspect can not be denied. In a missional context, discipleship should always be "asking the question, how do they (discipleship and developmental areas) relate to Christ?" (Hendricks and Hendricks 1995, 183). Furthermore, Paul's exhortation to Timothy promotes spiritual multiplying movements through discipleship and leadership development, conducted relationally. (See 2 Tim 2:2.)

Van Kaam emphasizes a spiritual element of disciple-making and transformational leadership. The "absolute formation mystery disclosing itself continually, both in the faith community and its adherents, is the deepest source of their actual formation, reformation and transformation" (Van Kaam 1986, 272). Leadership and discipleship training are greater than a skill-set learning template. In a Christian context, there are moral and ethical considerations as well as growing Christian spiritual character in the processes. It is a transformative process first in the life of the leader or disciple which is then entrusted and instilled in the lives of others.

Hence, discipleship methods and models of leadership development are the second mode of our theoretical framework, based at each point of relational living in purposeful paths seeking God's kingdom. This is overtly observed in Matthew's Gospel. Clearly there is significance conceptualizing missions as transformational beginnings with individuals or communities who experience leadership development and, in turn, "build communities of change" (Samuel 1999, 231). Mission is, therefore, more than a narrow activity of evangelism for eternal salvation; it is something infinitely greater. Bosch succinctly summarizes:

To become a disciple means a decisive and irrevocable turning to both God and neighbor. What follows from there is a journey that, in fact, never ends... continually discovering new dimensions of loving God and neighbor. (2005, 82)

### *Ujamaa and Ubuntu*

In a post-colonial Africa, black, indigenous voices of beliefs and culture have flowered in some parts of the continent. Two philosophies gravitating towards center stage in eastern and southern Africa are *ujamaa* and *ubuntu*. Within these regions, minor nuances of meaning are inconsequential as the richness of the concepts expand over several countries, all of which have people of Bantu ancestry. These two interconnected belief and life systems form deep cultural conduits converging as the third framework for this research. They add a contextualized tenor to the study but still lay within the parameters of a construct of relational living. We will first review the concept of *ujamaa*, followed by *ubuntu*. The section will close with a brief explanation of why *ubuntu* might trump *ujamaa* in broader cultural applications.

In 1968 with the rise of an indigenous and independent government. President Julius Nyerere introduced a new economic and political direction for the United Republic of Tanzania based on the historic and traditional African philosophy of *ujamaa* (Diagram Group. 1997, 21). The success or failure of an *ujamaa* government policy is still debated and far afield from the scope of this project. The underlying belief and philosophy, however, deserve consideration in the Meru context.

*Ujamaa* is a modern Swahili noun, a language possibly dating back to before the tenth century (Whiteley 1969, 31). While the noun is newly coined, the concept is deeply rooted in traditions and cultures of the region. From a political and social perspective, *ujamaa* means “familyhood and self-reliance” (Karl 1976, v).

Familyhood and self-reliance are two fundamental principles of African socialism, “with the emphasis on the word African” (Markovitz 1970, 214). The philosophies “underscore the extent to which communal life is esteemed in Africa” (Wiredu et al. 2004, 337). This is not communal life as defined in Western terms, but “an African conception of communalism” which Nyerere characterizes as African indigenous socialism (Ikuenobe 2006, 66). Nyerere’s ideals were based on his personal understanding of African history (Shaw 1996, 273). Besides economic benefits. Jacques Van Nieuwenhove believes the *ujamaa* philosophy creates a “more community conscious society” and engenders a mentally healthier nation (1976. 69).

Nyerere himself established *ujamaa* as an entirely secular philosophy, writing, “It has nothing to say about whether there is a God” (1976, 61). He touted the policy as a civil religion. A devout Catholic, Nyerere’s uncharacteristic stance to remove any spiritual component from the equation seems unusual. Because of this, African

theologian John Mbiti rejects Christian theological debates over Tanzania's *ujamaa* socialism. He believes the policy has been "propagated without full or clear biblical grounding" (Mbiti 1986, 59). Conversely, Catholic Bishop Christopher Mwoleka summarizes *ujamaa* as aiming to share life in "as many aspects as possible" which "imitates the life of the Trinity" (2007, 203). Diverging views cast a long and questionable spiritual shadow on the philosophy since, officially, *ujamaa* policy lacks a spiritual component.

While not claiming a society can be leaderless, Nyerere, nevertheless, claims there "must be no masters and servants but just people working together for the good of all" (1971, 119).<sup>32</sup> Ikuenobe echoes this ethic, stating that leadership is measured "not by physical abilities and material wealth, but by what one does with such abilities and wealth, in terms of caring for others" (2006, 66). Both of these positions align with Robert Greenleaf's servant-leadership model as set forth in the book *The Power of Servant Leadership* (Greenleaf and Spears 1998). Greenleaf's model, as noted above, suggests a leader working in a servant's role values everyone's involvement. There is an "others" orientation, a reorientation to a position of leading out of a communal reference. Greenleaf might be at odds with Nyerere's claims that there are always leaders, while agreeing with Nyerere that there should be no "masters."

Additionally, Ikuenobe stresses the importance of African community in an *ujamaa* context. He outlines three critical points:

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<sup>32</sup> Nyerere, in some instances, equates leaders as "masters." It is easy to conclude a possible reference to colonialism and its repressive leadership styles. The use of the words "masters" and "servants" starkly contrasts to the spirit of *ujamaa*.

(1) The needs, reality and existence of the community are logically prior to those of the individual. (2) The moral person is defined by the moral principles and expectations of the community. (3) The African communalistic ethos is the basis on which personhood is conceived normatively. (2006, 54)

The significance and utilization of *ujamaa* in terms of this study are threefold.

First, a research project in Africa should have a localized context, intertwined and integrated with social constructs. While Nyerere claims *ujamaa* is secular, it remains a force in society and can influence the thinking and actions of Tanzanian leaders within the church.

Second, the communal spirit of *ujamaa* is congruent with the premise that leadership and leadership development transpires in community and within relationships. In other words, within *ujamaa*. One genre of Tanzanian community revolves around an *ujamaa* center, a factor that can influence leadership and leadership development in the church.

And third, the self-help, others orientation of *ujamaa* aligns the philosophy with the goal of furthering developmental processes in others as opposed to selfish ambition and personal gain. This is a major counter-culture reorientation of transformational Christian leadership. Thus, *ujamaa*, in our context, denotes the relationality within Christian communities in a context of transformational growth and development of the Christian community and of individuals within it for the Kingdom of God. We now segue to review *ubuntu*.

Broodryk concludes that “*ubuntu* extended family system is closely related to the *ujamaa* system in Tanzania” (1999, 95). It is logical, therefore, to consider them in tandem.



Those who have studied *ubuntu* suggest it “is a way of life” among Bantu people (Barben 2006, 4). “The concept is tied to one’s personal identity and is intrinsic to his (or her - *ed.*) community-oriented outlook” (Bell 2002, 89). I. Williams Zartman believes it expresses a “collective personhood” (2000, 170).

Laurenti Magesa expands its influence, claiming, *ubuntu* plays a role in determining life for an African (2004, 193). It gives a conscious and significant sense of being and living in community (Hallen 2002, 74). As a Bantu philosophy, “persons or humans are defined and individuated communally” in *ubuntu* (Wiredu et al. 2004, 337).

Since the Meru are of the Bantu people group, it is appropriate to integrate *ubuntu* into this study. The question of greater application beyond Bantu origins is not critically analyzed in this study. Thus, equal consideration is given to scholars who ascribe to a narrow scope of applications and others who bestow *ubuntu* with universal applications.

The writings of some Western Christian theologians reflect *ubuntu* while not naming it. Dennis Kinlaw, writing from a Wesleyan perspective, gives the aroma of *ubuntu* when he writes, “Persons are always found in webs of relationships. The relationships are reciprocal, a matter of giving and receiving” (2005, 83). Steve Seamands notes, “You are only truly you in relationship to others,” an unambiguous description of *ubuntu* (2005, 40). “The fact is that we can understand ourselves by starting from the other, or from others, and only by starting from them” also reflects the fore of *ubuntu* (Marcel 1981, 8). It is in the spirit of *ubuntu* that “we find our true selves not as autonomous individuals but through our relationship with one another” (Valerio 2003, 29). It is evident the principle of *ubuntu* is far reaching, its bounds across cultures having yet to be collectively agreed upon.

Personhood derived from living in a community comes in the form of identity that is reflected in and off others, but *ubuntu* goes profoundly deeper than any narrow hypothesis of communal living. Kwasi Wiredu et al. stress the extent to which “communal life is esteemed in Africa” (Wiredu et al. 2004, 337). Peter Kijanga also expresses the importance of community in Africa. Philosophically, “cutting oneself from one’s community is in fact declaring one’s non-existence” (1976, 63). Manifestly, *ubuntu* not only exists in community, it *is* community. Magesa professes, “Apart from their community, African people are not fully persons” (2004, 193). These African scholars express the essence of *ubuntu* as seen and experienced relationally.

*Ubuntu* “seeks unity and reconciliation rather than revenge and punishment” (Bell 2002, 89). Not to forgive infers not having *ubuntu* and therefore, not really being human. According to Zartman, it “invokes images of group support, acceptance, cooperation, care and solidarity” (2000, 170). Bishop Tutu’s work in post-apartheid commissions included a strong application of this aspect of *ubuntu*.

Thus, *ubuntu*, as an ancient Bantu social framework, affects all of a person’s life, allowing personhood, birthed out of community, to serve and create a peaceful culture of caring, sharing, respect, and compassion. Interdependence is not just the reality of a family blood line but embraced through expansive and extended *ubuntu* communal living “in a spirit of family” (Broodryk 1999, 26).

Critics of *ubuntu*’s influence in organizations point to nepotism or kinship structures as one negative result of the philosophy.<sup>33</sup> Kente R. Cleophas contends there is

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<sup>33</sup> For critical discussions on aspects of *ubuntu* and society see: Enslin, Penny, and Kai Horsthemke. 2004. Can Ubuntu provide a model for citizenship education in African democracies? *Comparative Education* Vol. 40 (No. 4):Pg 545 - 588. Swanson, D. M. 2007 *Ubuntu: An African contribution to (re)search for with a 'humble togetherness'*. *Journal of contemporary issues in education* 2 (2):p. 53-67. Metz.

a Western bias against African kinship systems of leadership. While he acknowledges kinship systems are open to gross abuse and corruption, they lay near the heart of leadership development in the *ubuntu* context. If Western research views communal-kinship systems as “contravening the growth and acceleration of democratic government and modernization of organizations in Africa,” there is little hope of unreserved support for an integrated, *ubuntu* approach to leadership development (Cleophas 2004. 95).<sup>34</sup>

*Ubuntuization* is a cultural factor that helps shape leaders, leadership, and leadership development. In the context of this study, *ubuntu* frames the “*utu*” that exists between leaders and followers. It infects relationships within the church, mirroring biblical principles for communal life. Christian developmental modus operandi jointly enhances the spiritual, physical, and emotional lives of persons involved in the processes of leadership and leadership development. The specific influence of *ubuntu* in leadership and leadership development within the ELCT-DME is the focus within the scope of this study. Thus, *ubuntuization* is a cultural filter that shapes leaders, leadership, and leadership development; it was a critical construct to consider in this research.

It is important to note there are differences between *ujamaa* and *ubuntu*. *Ujamaa* is considered more of a politically imposed construct than *ubuntu*. In its highest and purest form, *ujamaa* can still be exclusive of others. For example, some Tanzanians refused to embrace the *ujamaa* political policies of the Nyerere government. Elected

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Thaddeus. 2007. Towards an African moral theory. *South African Journal of Philosophy* 26 (4) p. 369-387.  
Metz, Thaddeus. 2007. Ubuntu as a moral theory: Reply to four critics. *South African Journal of Philosophy* 26 (4):Pg 370-387. Wood, Allen. 2007. Cross-cultural moral philosophy: Reflections on Thaddeus Metz: "Towards an African moral theory". *South African Journal of Philosophy* 26 (4):p. 336-346.

<sup>34</sup> There might be a bit of hypocritical irony in western condemnation of African communal-kinship organizations or organizational structures. Casual research of family names like Graham, Robertson, Schuller, Roberts, and Blackaby expose major family dynasties in the West. When is nepotism nepotism?

leaders immediately described them as rebellious enemies of social progress. Some “enemies,” therefore, became political outcasts, a direct affront and contradiction to the principles of *ujamaa*. Furthermore, *ujamaa* has typically been associated with Tanzania rather than other nations. Rightly or wrongly, the philosophy carries political overtones.

Conversely, *ubuntu* seems to be a more long term, traditional, and indigenous social construct, historically spanning the centuries. It crosses cultural borders of African nations.<sup>35</sup> In the highest forms of *ubuntu*, no one is omitted or excluded from community or living in *ubuntu*, whether they acknowledge and embrace the philosophy or not. *Ubuntu* exists regardless of socially engineered programs, political philosophies or economic status. In defense of President Nyerere, he claimed the core values of *ujamaa* are deeply imbedded in the personhood of Africans, as deeply imbedded as *ubuntu* is purposed to be. He based his writings on equality between the two philosophies. Nevertheless, a testy debate as to the equality of the theories is beyond this project’s scope.

Because the ELCT-DME is located in Tanzania, inclusion of *ujamaa* in the framework of the study as a cultural influence was prudent, logical, and necessary for cultural contextualization. Considering the history and philosophy behind the literature on *ubuntu* and *ujamaa*, however, we choose to place *ubuntu* on a higher sociological platform, generally taking precedence over the influence and importance of *ujamaa*.

### Five Relevant Relational Axioms

We have seen that three frameworks served to help interpret this research project. The first is a Trinitarian model of relational living. The second is disciple-making

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<sup>35</sup> This would be logical because non-Africans arbitrarily set international borders.

mission. The third is *ujamaa* and *ubuntu*. From these frameworks, five applicable axioms emerge and can be cited.

First, the relational nature of a Trinitarian Creator God is one of Christianity's foundational conceptions. Second, life in humanity is relational in nature. People groups and cultures live relationally. Third, learning, training, and development assume there is some type of necessary relational component in developmental processes. Fourth, relationships and relational life are modes to accomplish the task of making disciples of all nations. Fifth, the practice of leadership and leadership development is accomplished through relationships and communal life and is intimately parallel to leadership and leadership development. Each of these axioms flows out of reflection from the three frameworks of this study. The relational nature of the Trinity, the relational features in the Gospel of Matthew, and the relational cultural values of *ubuntu* and *ujamaa* support these axioms contemplated herein.

#### Summary of the Chapter

This chapter lists and describes three research frameworks: a divine Trinitarian relational model, a disciple-making missional form from the Gospel of Matthew and the African models of *ujamaa* and *ubuntu*. Each offers a pronounced look at leadership and leadership development from important perspectives of relationality. Chapter four, to which we now turn, describes the methodology of the study and the steps of the research project connecting the theoretical and practical.

## CHAPTER FOUR: METHODOLOGY AND FINDINGS OF THE STUDY

### Overview of the Chapter

Between June 12 and August 28, 2008, approximately 320 leaders in the Evangelical Lutheran Church of Tanzania-Meru diocese (ELCT-DME) participated in self-assessments focusing on leadership and leadership development.<sup>36</sup> This chapter divides the methodology of the project into two sections. It begins with a summary of the research design and methodology conducted in Tanzania. This is followed by a review of the research outcomes and findings.

### Research Design

Analytic framework guides methodology. The processes in this study included grounded theory utilizing questionnaires, focus groups, interviews, data processing, and data interpretation. Chapter five contains evaluations and conclusions of the processes described in chapter four.

### Grounded Theory

Grounded theory was first explored and developed by Barney G. Glaser and Anselm L. Strauss in *The Discovery of Grounded Theory* (Glaser and Strauss 1967). It is "a way of thinking about and conceptualizing data" (Strauss and Corbin 1994, 275). Actual research data is "likely to offer insight, enhance understanding and provide a meaningful guide to action" (Strauss and Corbin 1998, 12). Grounded theory assists

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<sup>36</sup> This figure does not include the informal participation of an estimated twenty to forty Meru Christians.

researchers in taking “a progressively analytic, methodical stance toward their work” (Charmaz 2004, 442). Theories “are ‘grounded’ in data in the field, especially in the actions, interactions and social process of people” (Creswell 1994, 56).

In advancing qualitative research, grounded theory “provides methods to explicate an empirical process in ways that prompt seeing beyond it” (Charmaz 2004, 529). It moves from broad theories to ever-narrowing ideas, constantly comparing the interplay between data collection tools (Gay and Airasian 2003, 168, 221).

Conflicts and controversies between Barney Glaser and Anselm Strauss over the evolution, theory and practice of grounded theory are well documented (Bartlett and Payne 1997; Holstein and Gubrium 2003). These concerns aside, the theoretical constructs as set forth in two works, *Grounded Theory in Practice* (Strauss and Corbin 1997) and *Basics of Qualitative Research* (Strauss and Corbin 1998), served as methodological guidelines for this study.

Grounded theory provided an attractive methodology for this project. Colin Robson lists two positive and applicable elements: flexibility within a systematic form and theory generating possibilities within a research context (2002, 192). Susan R. Jones makes a point that grounded theory “assures close proximity between theory and the experiences of those involved” while providing a “storytelling” platform for participants (2002, 175-6). Grounded theory, therefore, boded well in the oral and experiential context found in Tanzania. The method allowed for flexibility in gathering data from leaders in the ELCT-DME. Through surveys and conversation, they themselves narrowed and contextualized leadership theory and gave it definition in the context of this diocese.

While the Multifactor Leadership Questionnaire is a tool that measures a full range of leadership, including degrees of transformational and transactional leadership, it did not prejudice the grounded theory discovery method of understanding local leadership paradigms. Predetermined degrees of transformational or transactional forms of leadership were never presumed. What was assumed is that research tools could show degrees of these forms of leadership, if they existed at all.

Within a grounded theory framework, qualitative and quantitative methods were blended in data collection processes. When qualitative and quantitative data are collected and converge in analysis, “each form of data is useful for both verification and generation of theory, whatever the primacy of emphasis” (Glaser and Strauss 1967, 17). Creswell concurs, believing mutual strengthening occurs when both qualitative and quantitative research methods are blended to assist in data collaboration (2003, 15). Colin Robson contends interconnecting qualitative and quantitative data enlighten their counterpart, pointing out diverse facets and adding scope and breadth to the research (2002, 174, 371). Adding scope, depth, breadth, and diversity to the understanding of leadership and leadership development in the Meru diocese was one of the goals set forth in the research questions. Using both qualitative and quantitative methodology, therefore, supported research objectives.

ELCT-DME leadership characteristics and leadership development methods were documented and contextualized into a dialogue with pertinent academic literature. Processes, assisted by research questions and concepts, continually defined and redefined leadership and leadership development within the ELCT-DME (Schutt 2006, 348). As



Meru leaders provided input, a clearer picture of leadership and leadership development came into focus.

This picture proved helpful both for a better understanding of Meru leadership for the discipline of Christian leaders and for the leaders themselves. Assessment, reflection, conversations, and discussion each broadened critical thinking on the topic for both internationally and local consideration.

Widely recognized academic literature drew heavily from Western sources. Limitations of the literature were somewhat mitigated first, by a sincerely acknowledging awareness of this fact and second, by intentional contextualization through continuing consultation and interaction with Meru leaders.

### Questionnaires

This study used a single questionnaire with three parts: quantitative demographic data, the Multifactor Leadership Questionnaire data, and specific leadership development data. Each part added to a greater understanding of leadership and leadership development in the diocese.

Part one, the demographic information, served to lay a foundation for comparative purposes. Included in this section was the following information: age, gender, occupation, nationality, education level, physical location of ministry, number of years a Christian, years of service in the ELCT-DME, primary area of service, and years of service in current positions. The demographic information helped define and illuminate data on survey participants, giving greater ethnographic knowledge.

The Multifactor Leadership Questionnaire (MLQ) constituted section two of the survey. The MLQ measures a full range of leadership characteristics and is the "most

widely accepted instrument to measure transformational leadership” (Bass and Riggio 2006, 19). Nine components comprise the instrument. The first five measure transformational traits. The next four focus on transactional leadership modes of leading, both constructive and corrective. Three additional outcomes measuring effort, effectiveness, and satisfaction of leadership complete the components. The MLQ is published by Mind Garden, Inc., which provided epigrammatic descriptions outlined below (Avolio and Bass 2004).<sup>37</sup>

(1) Idealized Influence – Attributes (IIA): Leaders are trusted, respected and admired by followers who seek to emulate their words and deeds. Needs of the group trump self-interests. Ethical integrity is consistent and contributes to power and self-confidence in the leader and followers.

(2) Idealized Influence - Behavior (IIB): Building on idealized attributes, leaders speak freely of goals, objectives, values and beliefs. They emphasize a collective purpose and mission for the group. Leaders are principled when considering consequences of decisions.

(3) Inspirational Motivation (IM): By behavior that inspires, leaders motivate followers to reach beyond themselves towards future greatness for both individuals and groups. Zeal, zest, chutzpah and hopefulness characterize this leader.

(4) Intellectual Stimulation (IS): Leaders creatively challenge assumptions, question methods, examine tasks and review operations of the organization, encouraging innovation and diversity. Operational enigmas are intellectually encouraged and

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<sup>37</sup> With only minor changes to the text, this material is taken directly from Appendix A: Full Range Leadership (pages 96-98) of the Mind Garden - MLQ manual.

embraced. Followers are not criticized or condemned for mistakes when attempting improvements and originality.

(5) Individual Consideration (IC): Leaders give attention, coach, mentor, and interact with followers individually rather than collectively. Followers develop to the fullness of their potential according to individual needs and abilities. The tree is not missed for the forest.

(6) Contingent Reward (CR): Rewards and recognition provide motivation to achieve goals and objectives. Encouragement and compensation are the impetus for performance. The leader communicates clear goals and straightforwardly delegates responsibilities, helping followers to embrace this mode of leadership.

(7) Management-by-Exception - Active (MBEA): Leaders take an active role in monitoring mistakes, ineffectiveness, inefficiencies, and non-compliance with policies and procedures. Corrective action addresses failures and sub-standard practices while some type of punishment might be given.

(8) Management-by-Exception - Passive (MBEP): Reactive, rather than proactive, leadership fails to respond to problems or mistakes until they are chronic. Leaders neglect articulating goals and objectives, expectations and standards. There is a negative effect on group outcomes because of the avoidance style of the leader.

(9) Laissez-Faire (LF): Followers actually face a situation similar to not having a leader. Absent leaders avoid making decisions, delay addressing problems, and maintain an arm's distance from the group.

These nine functions made up the range of leadership in the MLQ design. The questionnaire also included three outcomes of transformational and transactional leadership. We assigned these outcomes identification letters.

(A) Extra Effort (EE): Followers work and heartily strive because of the leader.

(B) Effectiveness (EFF): Leaders are perceived as being effective within all tiers of the organization and according to assigned responsibilities. There is general effectiveness in leading groups.

(C) Satisfaction with the Leadership (SAT): Satisfaction in working with others and utilizing methods that satisfy followers typically represents this trait.

While the MLQ is a tool developed in the West, it served two purposes in the survey of African church leadership. First, working from an English text, a focus group constructed a dynamic MLQ equivalent version for Swahili speakers and helped to contextualize it for the purposes of this project.<sup>38</sup> This focus group was chosen in consultation with local Meru church leaders. They represented a cross section of leaders who have held different positions in the church. Consideration was given to language skills, leadership experiences in the church, cultural understanding, and availability. The completion of this task resulted in a Swahili version of the Multifactor Leadership Questionnaire, which was one requirement for the study.

Second, as noted, the Meru people participated in the creation of the contextualized Swahili vetted MLQ used as a tool to measure transformational and

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<sup>38</sup> It is the policy of The Mind Garden, Inc. to permit translations of the instrument. They do, however, require that any translations remain under their proprietary rights. The Mind Garden organization received the fully vetted Swahili translation which will be added to their list of available translations for future research. In this sense, the effort of the focus group's creation of a cultural equivalent MLQ document has positive repercussions beyond this project.

transactional leadership traits. This methodology was more appropriate than simply contracting a language translation service. By the very act of meeting to jointly translate the document, the focus group engaged in conversations over the full range of leadership the MLQ covers. From this session, dialogue on MLQ concepts emerged. Members commented positively on the face validity of the document and the appropriateness of its use for self-assessment in the Meru church.

Despite Meru input into the MLQ, there were limitations with the instrument. As in all cultures, there is a specific cultural profile that exists in the Meru tribe of Tanzania. This should “lead one to expect the expression of cultural and institutional differences which give rise to forms of leadership that do not conform neatly to models now popular in the West” (Blunt and Jones 1996, 20.).

Generalized leadership traits usually have less influence than specific localized social and cultural values, which emerge as stronger pressures in leadership practices (Dickson, Hartog, and Mitchelson 2003, 759). These factors make leadership research “a tricky endeavor,” a factor not lost in the Tanzania study (Dickson, Hartog, and Mitchelson 2003, 731). Normally, local culture, more than the MLQ tool, is the primary mode in making determinations about leadership and leadership development in any context. However, usefulness of tools, like the MLQ, that broaden understanding within certain boundaries is not negated by the primacy of local social and cultural values. These facts were given due consideration in this study.

Even though leadership theory is sometimes presented as universal, there are infinite international cultural storylines playing into theoretical applications. This is no doubt true with the concept of transformational leadership and the MLQ, which measures

degrees of **these traits**.<sup>39</sup> Within acknowledged limitations, however, the MLQ was a useful tool for this study. There are several reasons for this confidence.

First, the MLQ has evolved over a period of almost 30 years of scholarly research. It captures a broad range of leadership behavior rather than narrow bands of single leadership traits. While “universals” are rarely universal, Bernard Bass and Bruce Avolio, the developers of the tool, contend that “considerable evidence has been accumulated indicating that the MLQ factors can be applied across cultures” (Avolio and Bass 2004, 4). Research by Cristina Gibson and George Marcoulides agree, indicating leadership styles and theories can cross cultures to varying degrees (Gibson and Marcoulides 1995, 176-193).

Second, Jeff Hale amalgamates information from several research projects to conclude that “findings provide a sufficient incentive to include aspects of transformational leadership theory in the development of a contextualized model of cross-culture leadership for West Africa” (2004, 12). West Africa is not East Africa, but the context is somewhat similar and closer than a non-African context.<sup>40</sup> Hale’s thesis has merit.

Third, as part of the Global Leadership and Organizational Behavior Effectiveness (GLOBE) project, distinguished researchers conducted a comprehensive study in sixty two (62) cultures. This exhaustive research confirms a wide range of transformational leadership applications that are “strongly evident across cultures and

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<sup>39</sup> For an excellent paper that explores current tensions in the field of African leadership and academic research exploring African management and organizations, see: Nkomo, Stella M. 2006. *Images of African Leadership and Management in Organization Studies: Tensions, Contradictions and Re-visions*. Pretoria, 07 Mar 2006. (Nkomo 2006)

<sup>40</sup> This is partly based on the researcher’s experiences of living twenty eight months in West Africa and twelve years in East Africa.

contribute to outstanding leadership” (Hartog et al. 1999, 219-256). Scholarly research of transformational leadership and the MLQ evaluative tool buttress the standing of the research instrument, not in unqualified application for Tanzania, but with a solid point of entry for discovery.

The third section of the survey integrated investigations into components of leadership development such as job assignments, evaluations, developmental relationships, in service trainings, etc. The questions in this section aligned and conformed to studies in leadership development conducted by the Center for Creative Leadership (CCL).

The CCL, founded in 1970 as a non-profit organization, advances the understanding, practice, and development of leadership for the benefit of society worldwide. The Center has nearly 600 employees working in five educational institutions in Asia, Europe, and North America and a network of more than 500 leadership coaches and adjunct faculty serving global. The international scope and scholarly experience support the multicultural understanding of broad leadership development processes.<sup>41</sup>

The questions in section three of the survey, based on CCL research, focused on specific leadership development processes and ideology of the Meru diocese. Conversations and discussion between the researcher, research assistants, and individual ELCT-DME leaders accomplished appropriate formation of the questions. Field-testing strengthened the focus and contextualization of the questions.

Discussions on section three of the survey began with the conceptual base of the questions. Consensus determined whether the questions effectively addressed the specific

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<sup>41</sup> For more information on the international scope of the Center for Creative Leadership, see: <http://www.ccl.org>.

Meru leadership issues upon which the questions focused and, if needed, modifications to the questions were made. As with the MLQ focus group, these conversations gave insight to indigenous leadership concepts and their interaction with leadership theory and design of this study. Constructing questions in a local context, maintaining a narrow focus, and pinpointing germane issues as defined by local leaders enhanced the profitability of this section and cultural integration of CCL theories.<sup>42</sup>

Meru nationals served as research assistants, providing facilitation in administering the project. Their fluency in English and Swahili, positions of leadership in the diocese, and experiences in research in higher education strengthened effective administration of the survey in district convocations.<sup>43</sup>

During research implementation, the assistants helped to enrich and establish community relationships by “means of identifying connectedness and an unspoken, but implicit, commitment to other people” (Bishop 1996, 118). Local assistants, recognized as leaders in the diocese, led the convocations and survey administration.

Working in cooperation with and by permission of ELCT-DME officers, five district pastors scheduled specific dates for research convocations.<sup>44</sup> Separate from district convocations, leaders from the women’s and youth departments of the diocese formed unique affinity assemblies for the purpose of widening participation in the study. The convocations spanned a three week period.

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<sup>42</sup>At this point it should be acknowledged that the research project and design was determined prior to arriving in Tanzania. The research proposal’s topic was vetted through a western academic process. ELCT-DME leaders were not consulted over what specific aspect of leadership in the diocese they might choose to research. As noted in chapter five, future projects should consider consulting local leaders to determine the focus and direction of additional research. Hindsight has great clarity.

<sup>43</sup> Swahili is the official national language of Tanzania and served as the research language.

<sup>44</sup> Officers of the diocese include the Bishop, Assistant Bishop, General Secretary, and Treasurer.



## Focus Groups

In hermeneutical conversations and dialogue, focus groups provided profitable dynamics to create equivalent translations of English material. Focus groups aided “questionnaire design in the context of cross-cultural research” (Fuller et al. 1993, 90). Local focus groups also made an “indispensable contribution to the precision of the questionnaire” (Fuller et al. 1993, 100). For example, the MLQ translation focus group was composed of readily recognized Meru ELCT leaders. Each had served the church for over 10 years and had competencies in both English and Swahili. They were all leaders with both practical and theoretical experience in leadership within the church. The members of the group came from a pool of participants recommended by the research assistants.

Group conversations allowed multi-layered probing into experiential and emotional ambiance of leadership developmental processes and organizational behaviors. According to Anselm Strauss and Juliet Corbin, these aspects are difficult to capture in surveys alone (1997, 205). With the complexities of the discipline, Bernard Bass and Ronald Riggio believe there are advantages of using multiple methods (in this case, questionnaires, focus groups and interviews) for assessing the construct of leadership (2006, 31). In research conducted by Theodore Fuller, John Edwards, Sairudee Vorakitphokatorn, and Santhat Sermisri, data shows, “Focus groups enable (the researcher) to measure the theoretically important variables with greater validity and reliability” (1993, 104).

For this study, focus groups played two roles: (1) assistance in creation of dynamic equivalent translations of the research survey and (2) forums for conversations

as follow-up to survey results. These groups allowed for open discussion and dialogue concerning leadership and leadership development. The groups contributed to building understanding of models and practices in the diocese. Focus groups also provided information that influenced the design of questions used in the survey and interviews.

### Interviews

Because conversations “do not replace surveys, but rather complement them.” open-ended interviews effectively provided further details and nuances of leadership functions and leadership development processes in the diocese (Bernard 2000, 207). Floyd Fowler believes short answers contained in questionnaires create ambiguity and fail to provide systematic information about a complicated topic. This necessitates narrative exchanges with open-ended discussions (Fowler 1995, 177-8). Strauss and Corbin stress that narrative interview notes afford a richness in systematic data for coding and analysis (1998, Chs 8-10).

Individual and group interviews provided post-survey data. These interviews complemented information gleaned from the data collected in the convocations. They bestowed an added richness through dialogue.

### Data Processing

Preliminary analysis of the data began in Tanzania. This consisted of keying in data into computer-generated spreadsheets. Compiled results were immediately available for initial review. They contributed to the content of further conversations.

Once back in the United States, hand written, narrative research notes, from focus groups and interviews, were reviewed and transcribed into computer documents. Once

transcribed, narrative notes were systematically entered into Atlas/TI, a computer-assisted qualitative data analysis program (CAQDAS) (Lewins and Silver 2007, 6). Clive Seale writes, “CAQDAS is clearly something that can assist the craft of social research.” which was the case in data processing for this project (2003, 395).

CAQDAS programs are not designed to “think” or perform analytical functions for the researcher (Bloomberg and Volpe 2008; Silverman 2005; Strauss and Corbin 1998; Schutt 2006, etc.). Ann Lewins and Christina Silver agree, stating, “CAQDAS packages are not methods of analysis but provide a range of tools which can be used to facilitate various analytic processes” (2007, 83). Interview transcripts and field notes easily downloaded into Atlas/TI. Analytical processes charted the frequency of words and phrases in interview narratives. Key words and phrases and their frequency were noted.

Graphics, tables and charts aid visualizing patterns and observations and were included in reporting documents. Tables and charts assisted the researcher to analyze data and helped the casual reader understand the survey’s results (Bernard 2000, 423). For example, answers were calculated using percentage ratios and compared between districts.

### Data Interpretation

Observations, interpretation, and conclusions facilitated answering research questions. The final stage of interpretation consisted of a written dissertation providing insight into leadership and leadership development processes in the ELCT-DME. In addition to the final document, an executive summary was delivered to the ELCT-DME. Hopefully this endeavor will produce what Kathy Charmaz describes as “fresh theoretical

understanding” of leadership and leadership development processes in the Meru Diocese and, possibly, organizations and structures further afield (2004, 440).

### Descriptions of and Modifications to Field Research

As designed, fieldwork collected data through focus groups, questionnaires, interviews, data processing, and data interpretation to answer research questions on leadership and leadership development in the ELCT-DME. We now come to review research design as it unfolded in the field. Five sequential phases dictated the in-country research scheme.

(1) Document Preparation - Focus groups prepared a Swahili version of the three part survey: demographic information, the Multifactor Leadership Questionnaire (MLQ), and leadership development questions. Swahili, the *lingua franca* of East Africa, was the research language.<sup>45</sup> The project front-loaded designing Swahili documents, which provided seminal beginnings to understanding leadership and leadership development in a Meru context.

First, a small focus group, led by a research assistant, created a Swahili dynamic equivalent of basic demographic questions for section one of the survey. At the outset of this process, one research assistant with English and Swahili skills composed an initial Swahili draft. The researcher reviewed the draft, noting details to discuss with the research team. The research team then convened a meeting to discuss the Swahili document. Modification remedied points of possible confusion. This section of the survey seemed straightforward and relatively simple to translate, yet, in painstaking efforts, the questions evolved in more culturally appropriate construction. For example, rather than

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<sup>45</sup> For examples of the survey, see Appendix A (English) and Appendix B (Swahili.)

asking, “When were you born?” ranges of age groups were designed for participants to check generational groupings. Knowledge of an exact birth date (e.g., month/day/year) is not normative, especially in older generations.

Further discussions on demographic questions considered the content of the information. It was determined that nothing in the questions was culturally inappropriate. Discussions included the necessity of differentiating positions held in the diocese and the years of serving in different positions. Longevity of service included service in both the Meru *diocese* and the Meru *district* under the Northern Diocese. The seamless change from a district to a diocese was inconsequential in the context of longevity of service. This decision was pragmatic since the Meru diocese as well as the Northern diocese are both chartered under the ELCT.

Second, part two of the survey was addressed when a focus group of six leaders constructed the Multifactor Leadership Questionnaire into a Swahili equivalent form.<sup>46</sup> Six is a “popular size” for focus groups and worked well in Tanzania. (Plaut, Landis, and Trevor 1993, 210). The hermeneutical conversations and dialogue provided dynamic discussions on local leadership theory and principles centered around concepts of the MLQ.

The committee took four hours to accomplish the task, inclusive of a working lunch. The researcher helped to facilitate the process, but the group functioned by consensus. Besides facilitating, the researcher also kept brief field notes of interactions and discussions.

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<sup>46</sup> The members of this team included two current pastors who are also secondary school chaplains, a development project director, a professor of leadership at Tumaini University, a former corporate secretary of the diocese, a retired district pastor, and the researcher.

Initially, group members tended to answer the MLQ questions in modes of self-assessment rather than focus on translation of the document. For example, statement three of the questionnaire reads, "Fails to interfere until problems become serious." One group member replied with the questions, "What if the problem hasn't reached my desk? How can I interfere if I don't know of the problem?" It was not the intention of the focus group to conduct personal self-assessments, but the individual mental processing, which seemed to be happening internally as members applied concepts to their lives, helped to contextualize the final MLQ form.

The group understood the goal was to design a contextualized equivalent MLQ document for the project. At no time was the discussion irreverent or heated, but there were times when a Swahili statement was approved by consensus, only at the last minute to be revisited on the concern of one group member. There was freedom and cooperation in the process with no one individual dominating the discussion.

There were also comments from the group that the MLQ concepts were rich in meaning. This was demonstrated when a statement to be translated was read in English and followed by several moments of mindful silence. It was as if the group was allowing the meaning to sink into their minds and hearts before jumping to a quick translation. The committee dealt with each MLQ statement: no statement was rejected as inapplicable. When asked directly, the focus group rejected the hypothesis that the instrument was too Western to have meaning in the Meru culture. One mentioned that it provided evaluative challenges that were worthwhile for church leaders to contemplate.

The MLQ response key also elicited extended discussion. It was important to the committee members and to the study for the answer key to be as clear and concise as

possible. The focus group settled on Swahili equivalent phrases of the MLQ answer key, incorporating subtle but unambiguous differences in the five possible responses.

The work of this focus group was an important step in the process of the study. According to participants, the time allotted for the task seemed to be sufficient. The group was satisfied with the final product and felt as if no follow-up meeting of this specific group was necessary. Focus group members gave generously of their limited time and contributed to the quality of section two of the survey.

The intention of the study was to replicate this translation process in each of the five districts of the diocese; however, several factors necessitated immediate utilization and field-testing of the survey document. Replication of the focus group translation process, therefore, did not occur for the MLQ because of constraints in time, expertise, cost, and local availability of leaders, to name four factors.

Another factor was that local church officers decisively approved the work of the focus group and suggested immediate field-testing. The Bishop of the Meru diocese politely rebuffed as redundant the suggestion that officers of the diocese should create a dynamic equivalent translation for comparison purposes. He conveyed confidence in the original focus group's ability and in the contextualized quality of the Swahili version of the MLQ section of the survey.

Third, in another focus group, research assistants and the researcher collectively created the Swahili equivalent of the leadership development questions in part three of the survey. Small modifications to the original English document shaped a more effective survey. The changes narrowed the scope of exploring leadership development

specifically applicable in the diocese without adulterating the theoretical concepts or constructs of the original English version.

It was in these focus group sessions with research assistants, occurring several hours over several days, that the need for an alternative answering method surfaced. For example, omitting the requirement of written short answers, the modified design took the form of checked (✓) answers. The ease of responding as well as sensitivity to literacy and educational levels, therefore, determined a culturally appropriate format.

A group of ten church Meru leaders participated in a field test once development of the Swahili survey was completed. This group represented a blend of age and gender. A private home provided a suitable venue with a large enough room for comfortable seating and writing. There was agreement that communally going question by question, rather than participants working at their own speed, was helpful.

The first convocation, of diocesan wide youth leaders, resulted in a second field test practicum. Attendance at this convocation was extremely low.<sup>47</sup> The leader of the youth department requested a re-scheduling of youth leadership participation in conjunction with a previously planned leadership meeting occurring later in the month. This first convocation, therefore, was utilized as a second field test of the survey. Those few who attended took the survey as in a field test situation. The published results of the survey represent the second meeting of youth department leaders.

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<sup>47</sup> This was the first convocation held in the diocese. Participants who were to come from the far reaches of the diocese might not have received the announcement of the convocation in a timely manner. The issue of low attendance was efficiently resolved and the youth department had one of the highest percentages of participation rates of all convocations when another was held later in the month.



(2) Administration of the Survey - Administration of the survey was **step two** of the process. Each district pastor hosted a convocation in his district.<sup>48</sup> The youth department and women's division of the diocese also hosted convocations specifically for leaders in their respective departments. Pastors, evangelists, parish workers, and headquarter directors received invitations to participate.<sup>49</sup> Likewise, parish pastors and evangelists served as informants, identifying and inviting parish elders who, in their opinion, should participate in the study (Robson 2002, 265).<sup>50</sup> This "snowballing" of the pool of participants, those participating taking the initiative to ask others to join based on pre-determined criteria (in this case serving as a church elder), is an accepted and purposeful sampling formula (Gay and Airasian 2000, 139).<sup>51</sup>

At individual convocations, a research assistant guided the group to sequentially and uniformly complete the survey instrument as a communal exercise. The process required between 90 - 120 minutes. Prior to the beginning of the convocation, participants enjoyed a continental breakfast. After completion of the survey, everyone joined in fellowship around a complimentary catered lunch. The project reimbursed transportation costs of all participants. Survey results provided data for further quantitative and qualitative observations as well as information used in follow-up interviews.

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<sup>48</sup> There are five districts in the diocese: Northern, Eastern, Southern, Western, and Central.

<sup>49</sup> As of February 2008 the Meru Diocese included 73 pastors, 127 evangelists, 30 parish workers and 11 officers or department heads at the ELCT – Meru headquarters in Usa River. This represents 46 parishes and 130 congregations. (2008 statistics were provided by church headquarters.)

<sup>50</sup> Diocesan leadership recommended inclusion of church elders in the process. Church elders provide significant leadership in individual churches and serve on key district and diocesan committees.

<sup>51</sup> For a diagram of the linkage between participants, see Appendix G.

(3) Post-survey Meetings - Step three was to organize hermeneutical community conversations and dialogues in each district to discuss survey results. The strategy to host dialogue and discussions in each district spawned problematic obstacles. After deliberating, discussing, and consulting with church leaders and research assistants, it was jointly resolved to eliminate step three from the process.

From the church's standpoint, gathering members of each district created possible hardships and difficulties for leaders. A large percentage of Meru leaders had already made and honored a commitment to attend the survey convocations. Church leaders carry many responsibilities in their churches, communities, and families. Scheduled meetings need long term planning to fit into fully booked calendars and should have been booked weeks in advance. Understandably, there was a reluctance to call further meetings on district levels, even if on a smaller scale. Cumbersome bureaucratic procedures and institutional cultural customs compounded the difficulties.<sup>52</sup>

From the project side, time emerged as a mitigating factor because of the longer than anticipated initial in-country start up procedures. Additionally, while every effort was made to prepare a realistic budget, unexpected cost for transportation and meals strained the resources available for a second round of meetings in each district.<sup>53</sup>

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<sup>52</sup> This observation is not scientifically approached, but reflects years of living and working with the Meru people. There are times when, no matter how versed in the culture, understanding eludes even a knowledgeable outsider.

<sup>53</sup> The financial responsibility for the project rested with the researcher. Except for token assistance with air travel, there was no funding from the academic institution to support fieldwork. Unforeseen cost left unchecked could have easily derailed the entire study.

Requesting and repeating district convocations on a smaller scale, therefore, presented insurmountable difficulties.<sup>54</sup> Despite these setbacks, the data collected remained valuable and sufficient to move on to the next step in the research. Post-survey interviews, therefore, immediately followed district convocations.

(4) Post-survey Interviews - In step four, formal interviews were conducted with twenty-seven leaders.<sup>55</sup> The interview contributors represented a mix of genders, clergy, lay people, ministry responsibilities, age, etc. One formal interview took the form of a focus group. Non-formal interviews with individuals and small groups, beyond the twenty-seven leaders, provided additional material in research field notes. Formal interviews lasted from thirty to ninety minutes, while group interviews lasted up to two hours.<sup>56</sup> Interviews focused on results from the survey and other topics that sprouted and developed from the on-going conversations.

Private but communal locations provided appropriate settings for interviews. The clearly communicated, confidential nature of the interviews afforded a safe milieu for transparent conversations and frank assessments of leadership in the diocese.

Floyd Fowler and Thomas Mangione believe audio recording helps avoid inadequate knowledge of what exactly to document in field research (1990, 46). Research

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<sup>54</sup> Chapter five, "Implications of the Study," addresses and evaluates implications of these changes to the study.

<sup>55</sup> Twenty-seven individuals were interviewed. Twenty-three interviewees participated in convocations while four interviewees engaged in leadership and leadership discussion as non-convocation participants. These four are, however, highly respected leaders in the Meru church and were appropriately included in the interview portion of the project. Their insight and analysis of survey results and to individual questions were no less valid than that of interviewees who participated in the convocations.

<sup>56</sup> Fortunately, I set up a group interview with the Bishop, Assistant Bishop and General (Corporate) Secretary of the Diocese five weeks in advance. Without forethought and planning, it would have been difficult, if not impossible, to meet with these three extremely busy church leaders. Their willing participation was a positive signal of cooperation to other diocesan leaders and an encouragement to the researcher.

assistants and other church leaders, however, staunchly and ardently advised against the use of an audio recorder. There was consensus that using a voice recorder would yield less than candid answers and reduced validity of the responses. Yielding to such a strong cultural construct was not only prudent, but demonstrated a spirit of partnership in the research project by respecting the advise and counsel of local leaders.

A series of set questions was prepared for each interview.<sup>57</sup> When necessary the interview utilized follow-up questions seeking clarification. After receiving permission, the researcher transcribed interview narratives into field notebooks throughout the conversation.

(5) Results and Conclusions - In step five, research data shaped observations and conclusions to provide cultural insight and local answers to research questions. This step began on the field with data processing and hermeneutical discussions. It continued after returning to the United States in post-field analysis. Recommendations to the FLCT-DME emerged. The use of Atlas/TI was not as profitable as expected.<sup>58</sup> Nevertheless, the limited use of Atlas/TI combined with spreadsheet analysis provided means to reach supportable conclusions.<sup>59</sup>

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<sup>57</sup> See Appendix E.

<sup>58</sup> There were three primary reasons. First, the design of Atlas/TI is for massive projects with thousands of documents and multiple layers of data. The volume of material from interviews and field notes proved manageable in Microsoft Word. Second, as suggested by the Mind Garden organization, spreadsheet formats of quantitative data were simple to construct and extremely enlightening. Finally, short answers, which would have generated a greater volume of narrative notes from 320 participants, were replaced by objective type questions. The revised checking (x) format of the survey increased objective style results and reduced narrative data, which reduced the need for the critically constructed axle coding processes of Atlas TI.

<sup>59</sup> Internet sites offer free ethnographic software programs. The researcher purchased Atlas TI under a reasonable "student pricing" scheme. A free program might have been just as effective given the amount of narrative data. Atlas TI can process voluminous amounts of narrative data, far beyond the scope of this project.

(6) Practical Administration - Throughout the summer I lived with the family of Rev. Kleopa and Anna Akyoo in the village of Ndatu in the Central District of the diocese. Working and living on Mount Meru gave innumerable opportunities for observations and conversations on leadership and leadership development in the church. Visitors seeking a personal audience with me were a daily occurrence.

Midway into August, I took four days away from Mount Meru to process data and to plan and prepare for the final research days in Tanzania. Planning included prioritizing research tasks for the limited time remaining in country and consideration of culturally appropriate and complex departure rituals with individuals, churches, and diocesan leaders.

Research assistants Justin Mungure and Kleopa Akyoo were extremely qualified and helpful throughout the process. Both are experienced in public speaking and leading large gatherings of church leaders. Justin had worked extensively with Catherine Baroin (a scholar referenced in this project) in her research among the Meru. Kleopa, a long time friend from my earliest days in Tanzania, fills several leadership positions in the diocese and is a gifted administrator. Both men have graduate degrees.

As part of the project, informal training for assistants included personal evaluations and collaborative assessments after each convocation. Research assistants were given feedback on leading styles and methods of administering the survey after each convocation. The team jointly agreed upon improvements for subsequent convocations, incorporating necessary changes into the meeting's structures. Administrative

methodology of later convocations built on the strength and lessons learned from the previous, though only minor changes in format and procedures were required.<sup>60</sup>

### Findings from the Research

Findings of the research data is divided into four sections: the demographic data, the MLQ results, the leadership development results, and the follow-up interview narratives. Three hundred and seventeen (317) leaders formally participated in the survey. Several more participants, who could not take part in the convocations, were added in formal and informal interviews. This number exceeded the original goal of enlisting 250 participants from the ELCT-DME. Approximately 70% of all pastors, 99% of all evangelists, 70% of all parish workers and a good representation of church elders in the diocese contributed to the research.<sup>61</sup> We will now briefly review findings from the four sections of data. Consideration and conclusions are addressed in chapter five.

#### Demographic Data

Demographic data informed the make-up of participants. Larger pools of leadership came from the eastern and southern districts. These two districts represent expansive geographical areas and, logically, have more congregations and thus, church leaders.

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<sup>60</sup> For example, devotions were added to the beginning of the convocation, serving the continental breakfast began even if all participants had not arrived, directions for lunch procedures were better defined, and the issue of sitting fees was addressed in greater detail.

<sup>61</sup> Considering the various responsibilities of these leaders, the high level of participation was extraordinary. There cannot be enough grateful recognition of the generosity of the participants.

**Table 1.<sup>62</sup> Age Groups, Marital Status, Gender**

District	N	E	S	W	C	Y	M	A	total	
<b>Age</b>	n=22	n=75	n=93	N=34	n=39	n=23	n=23	n=7	n=314	%
< 20	0	0	0	0	0	1	0	0	1	0
20-29	3	6	4	2	1	13	1	0	30	9
30-39	6	20	26	4	5	9	8	1	79	25
40-49	6	31	39	16	19	0	6	1	118	38
50-59	4	16	18	9	6	0	8	4	65	21
60-69	3	2	6	3	4	0	0	1	19	6
70-79	0	0	0	0	1	0	0	0	1	0
≥80	0	0	0	0	1	0	0	0	1	0

Marital Status	n=314	
Single	26	8%
Married	281	89%
Widower	4	1%
Divorced	3	1%

Gender	n=314	
Men	233	74%
Women	81	26%

Age variations show younger and older generations are both represented. There is a high percentage of married participants (89%) and a high percentage of males (74%).<sup>63</sup>

**Table 2. Education Levels**

[n=314]

Doctorate	0	0%
Masters	4	1%
Bachelors	13	4%
Bible School	140	45%
Secondary	39	12%
Primary	81	26%
Vocational	16	5%
Seminars, etc.	21	7%

<sup>62</sup> The following key applies throughout the paper for districts and divisions. N - Northern, E - Eastern, S - Southern, W - Western, C - Central, Y - Youth Division, M - Women's Division (The 'M' represents 'Wakinamama,' a culturally appropriate Swahili title.), A - Administration Division.

<sup>63</sup> The research questions of this project did not explore issues of marital status or gender as it relates to leadership in the diocese. While one might be tempted to draw conclusions as to the implications of these percentages, they would be superficial at best and unsubstantiated at worst.

Fifty percent (50%) of the survey population have post-secondary school education with almost half (45%) having some level of Bible school training. Only five percent (5%), however, have a bachelor degree or post-graduate degree. No one in the diocese holds a doctorate. Seven percent (7%) checked seminars and trainings as the major path of educational experiences.

**Table 3. Years as a Christian, ELCT Member, ELCT Leader<sup>64</sup>**

[n=314]

Years	Christian	%	ELCT Member	%	ELCT Leader	%
< 1	0	0	2	1	10	3
1 – 5	2	1	4	1	52	17
6 – 10	8	3	8	3	70	22
11 - 15	6	2	7	2	49	16
16 - 20	22	7	28	9	58	19
21 - 30	65	21	62	20	46	15
31 - 40	76	24	65	21	16	5
> 40	135	43	138	44	12	4

The vast majority of leaders in the diocese have been Christians for more than twenty years (88%). Many participants have been members of the ELCT for more than twenty years (85%), with 44% having been members for over forty years. Only 24% have held leadership positions in the ELCT for more than twenty years.

<sup>64</sup> Some participants raised the question, “When does someone become a Christian, when they are born into a Christian home or when they are ‘born again’?” The research assistant explained that each participant should make that determination, offering no other guidelines. Because of the self-assessment nature of the survey, individual consideration was appropriate. Variations do not negatively influence results



**Table 4. Primary Ministry Responsibility<sup>65</sup>**

[n=318]<sup>66</sup>

Pastor	34	11%
Evangelist	137	43%
Parish Worker	20	6%
Church Elder	64	20%
Ladies Union	16	5%
Youth	25	8%
Music/Worship	1	0%
Administration	9	3%
Other	12	4%

A bit more than half (60%) identified their primary responsibility in the highly visible positions of pastor, evangelist or parish worker. Each of these is a paid position in the diocese.

#### The Multifactor Leadership Questionnaire Data

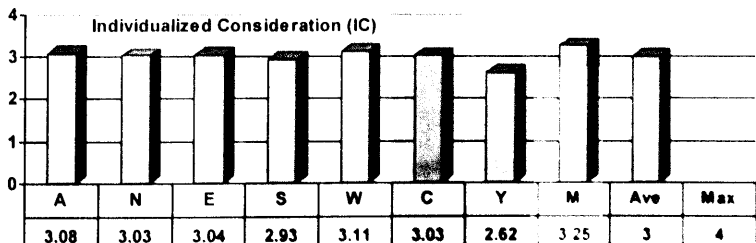
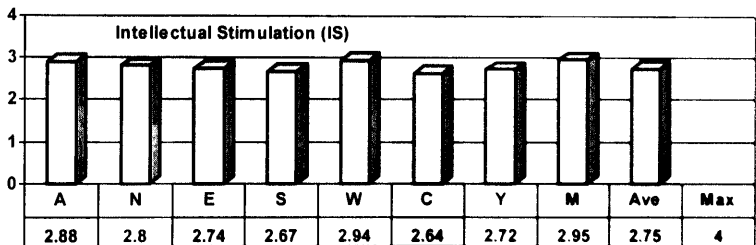
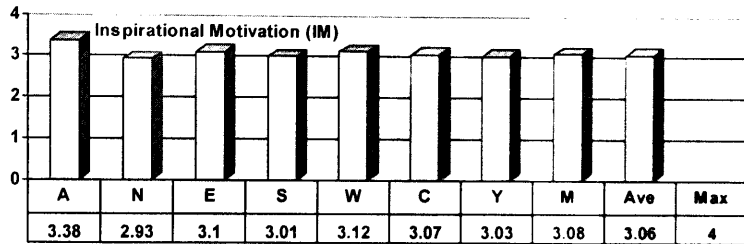
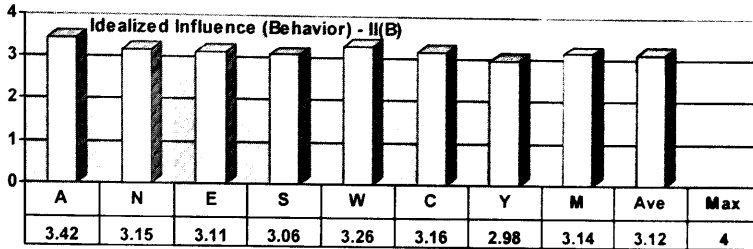
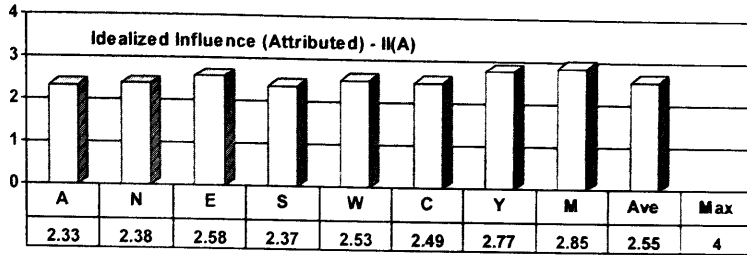
In district convocations, participants performed self-assessments of their own leadership in the diocese as described and nuanced in the MLQ and leadership development sections of the survey. Results painted a broad but consistent picture of leadership traits in the diocese. The figures on the following pages plot MLQ scores for specific traits across the diocese. Brief observations follow graphical representations.

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<sup>65</sup> In hindsight, this question should have limited the selection to four categories of leaders invited to take part in the study: pastors, evangelists, parish workers, and church elders. For example, "other" is nebulous and did not add to greater understanding of the participants' makeup. Some who checked 'administration' are also pastors. 'Primary' is the key word, but that determination was made by each individual.

<sup>66</sup> It is possible that participants checked more than one answer, thus n=318 rather than n=314. This does not significantly affect the results

**Figure 2. MLQ - Transformational Traits**



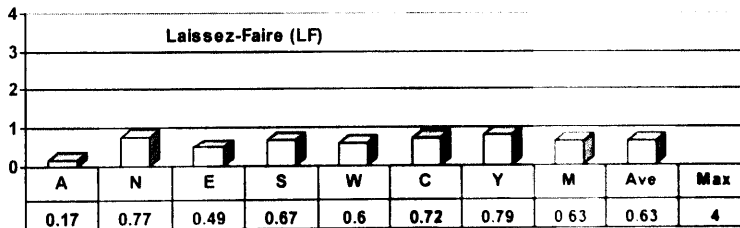
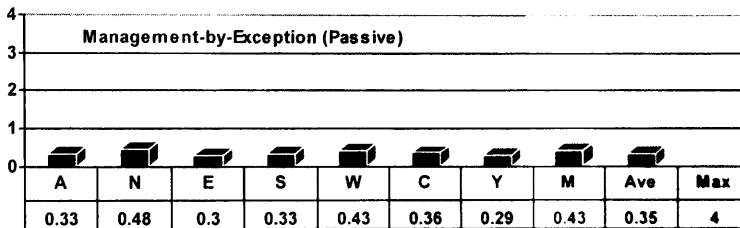
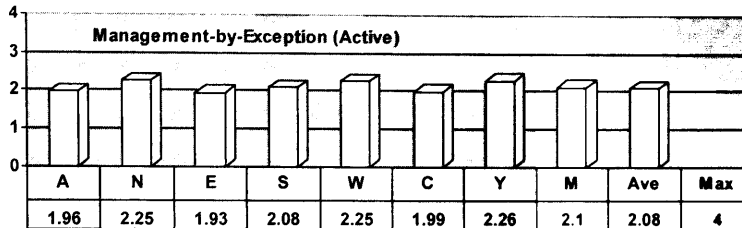
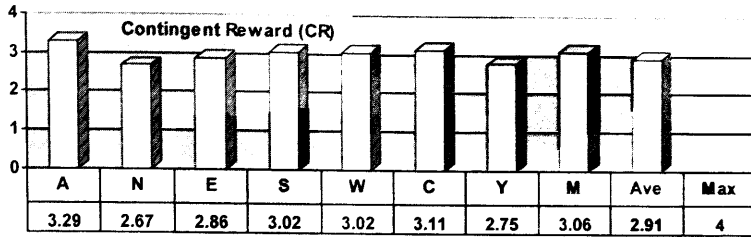
Leaders in the women's division consistently scored high in transformational leadership traits, surpassing most all districts in every characteristic. The Western District also showed strong transformational traits across the spectrum. Leaders in the Southern District consistently showed the lowest scores in transformational tendencies. Administrative leadership rated higher than average on four of the five traits. For most traits, inverse scoring set the Youth Division apart from districts. There was a consistent pattern in their scores placing the youth department low when other districts scored high and high where others scored low.

Behavior [II(B)] more than attributed [II(A)] character defined the trait of idealized influence [II]. Inspirational motivation (IM) is a recognized trait in diocesan leaders across the board. With the exception of the youth department, leaders tend to give high degrees of individual consideration to those they lead.<sup>67</sup>

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<sup>67</sup> According to data in Table I, most of the leaders in the Youth Division are younger. This might explain the paradox. Age considerations, unfortunately, were not factored into research questions and is beyond the scope of the analysis. Consideration of this phenomenon would make an excellent follow-up project and could lead to wider understandings and implications for leaders, leadership development, and youth in Africa

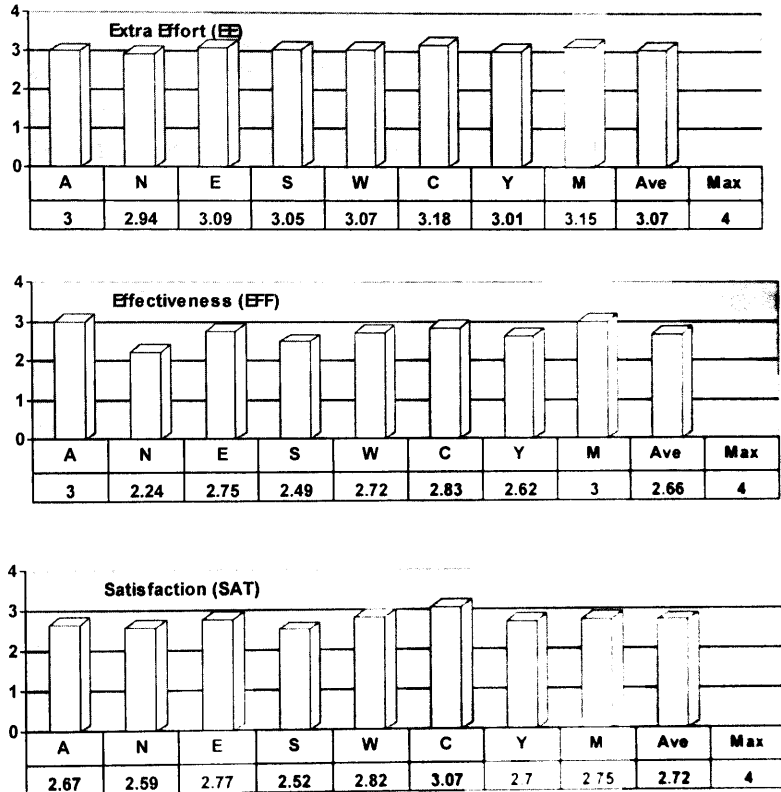
**Figure 3. MLQ – Transactional Traits**



While administrative staff rated high in attributes of transformational leadership, they likewise consistently and significantly scored lower in transactional traits. Conversely, the Eastern District also rated low scores in all transactional traits, yet these leaders did not rate extraordinarily in transformational traits. Northern District leaders

rated higher than other leaders in three of the four categories as transactional leaders, the exception being the contingent reward (CR) trait. The whole diocese reflects contingent reward (CR) styles of leadership traits. There were exceptionally low marks for management-by-exception (passive) (MBEP) and laissez-faire (LF) leadership styles.

**Figure 4. MLQ - Findings**



The Northern and Southern Districts scored lowest in all three categories of outcomes while the Central and Western Districts scored highest.

## General Observations of the MLQ Results

Viewing the data in broader strokes, each of the eight groups of participants consistently scored moderate to high levels of transformational leadership traits and lower transactional traits. The lowest marks were in the passive-avoidant leadership traits, management-by exception passive (MBEP), and laissez-faire (LF). The constructive and corrective style of transactional behavior (CR and MBEA) also rated towards the lower end of the scale but not as extreme as the MBEP and LF scores. In the leadership outcomes, while extra effort rated high, effectiveness and satisfaction rated low.

The designers of the MLQ have conducted extensive global applications of this tool. Comparative analysis provides insights between cultures and continents. Appendix C details comparisons between the ELCT-DME and international scores.<sup>68</sup>

The ELCT-DME shows distinct characteristics of transformational qualities compared with international data. In the diocese, influence is more of a product of concrete action and behavior than ascribed influential attributes. The Meru IIB score of 3.12 was the highest of any international group. Inspirational motivation (IM) also scored highest with the Meru people. Intellectual stimulation (IS) scored lower than all other regions. Along with South Africa, individualized consideration (IC) rated high. Contingent reward (CR) for the Meru scored a whole point higher than other regions. Meru leaders scored the lowest for passive transactional models while deviation was greatest in the MBEP scale. Leaders in the diocese believe they give extra effort (EE), but

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<sup>68</sup> Comparative data, supplied by Mind Garden, exists for the United States, Europe, Oceania, Singapore, and South Africa. See Appendix C.

show weaker marks in self-assessment of their effectiveness (EFF) and personal satisfaction (SAT).

### Leadership Development Data

In this section, questions pinpointed aspects of training and development paralleling research and theories of the Center for Creative Leadership (CCL). Questions, modified and contextualized for Meru, Tanzania, focused on evaluations, developmental training, diverse and atypical job assignments, mentoring experiences, and development through mistakes. The segment also explored the relationship between leadership and the relational model found in the Christian, Triune God. Questions exploring the African philosophies of *ujamaa* and *ubuntu* addressed theoretical frameworks. Finally, questions ascertained leaders' concerns with serving in the diocese as well as the commitment of the diocese towards personal development.

**Table 5. Data on Evaluations<sup>69</sup>**

<b>Times Evaluated / yr</b>	<b>N</b> n=22	<b>E</b> n=75	<b>S</b> n=92	<b>W</b> n=32	<b>C</b> n=37	<b>Y</b> n=24	<b>M</b> n=23	<b>A</b> n=5	<b>Total</b> n=311	<b>%</b>
1	2	5	10	8	8	8	6	2	49	15.81
2	0	2	3	2	4	3	1	1	16	5.16
More than 2	15	65	70	17	21	11	15	0	214	69.03
Never	5	3	9	5	4	2	1	2	31	10.00

<b>Person Evaluating</b>	<b>N</b> n=17	<b>E</b> n=70	<b>S</b> n=80	<b>W</b> N=27	<b>C</b> n=35	<b>Y</b> n=22	<b>M</b> n=22	<b>A</b> N=3	<b>Total</b> n=276	<b>%</b>
Supervisor	13	24	45	13	27	14	14	2	152	55.07
Co-worker	0	6	1	2	0	2	0	0	11	3.99
Friend	0	0	0	1	0	0	0	0	1	0.36
Family member	0	0	0	0	0	0	0	0	0	0.00
Those I serve	4	40	31	10	8	6	7	1	107	38.77
Others	0	0	3	1	0	0	1	0	5	1.81
<b>Who Initiated</b>	<b>N</b> n=17	<b>E</b> n=71	<b>S</b> n=79	<b>W</b> n=27	<b>C</b> n=33	<b>Y</b> n=21	<b>M</b> n=22	<b>A</b> N=3	<b>Total</b> n=273	<b>%</b>
Me	9	28	42	5	17	8	16	1	126	46.15
Someone else	8	43	37	22	16	13	6	2	147	53.85

<b>Giver of most feedback</b>	<b>N</b> n=21	<b>E</b> n=73	<b>S</b> n=87	<b>W</b> n=30	<b>C</b> n=36	<b>Y</b> n=23	<b>M</b> n=23	<b>A</b> N=5	<b>Total</b> n=298	<b>%</b>
Supervisor	12	39	43	11	10	15	10	1	141	47.32
Co-worker	1	3	1	1	1	0	0	0	7	2.35
Friend	1	0	2	2	0	0	1	0	6	2.01
Family member	0	0	0	0	0	0	0	0	0	0.00
Those I serve	7	28	37	14	24	8	12	4	134	44.97
Others	0	3	4	2	1	0	0	0	10	3.36

<sup>69</sup> While participants were asked to answer all questions, they were also given the freedom to skip any question they did not want to answer. Different values for "n" suggest a small portion of participants skipped some questions.



Results show nine out of ten leaders participated in formal evaluations in the past year. Supervisors conducted most of the evaluations and generally provided the most feedback for leaders. By a small margin, others usually initiated conducting evaluations rather than it being a self-initiated process. While supervisors provided the most feedback (47.32%), those served by leaders provided almost as much (44.97%).

**Table 6. Leadership Developmental Trainings and Seminar Attendance**

Trainings / year	N n=21	E n=75	S n=76	W n=33	C n=37	Y n=24	M n=23	A n=5	Total n=294	%
0	2	3	17	4	8	2	1	1	38	12.93
1	5	8	20	9	9	5	5	1	62	21.09
2	6	28	23	7	9	6	7	2	88	29.93
3	4	21	6	8	7	5	4	0	55	18.71
4	3	3	10	2	3	2	2	1	26	8.84
More than 4	1	12	0	3	1	4	4	0	25	8.50

Beneficial / Helpful	N n=18	E n=71	S n=73	W N=28	C n=29	Y n=22	M n=23	A N=4	Total n=268	%
Extremely helpful	1	17	35	11	18	12	18	2	114	42.54
Very helpful	15	47	28	14	10	10	2	1	127	47.39
Helpful	2	7	9	2	1	0	2	1	24	8.96
Not very helpful	0	0	1	1	0	0	0	0	2	0.75
Not helpful	0	0	0	0	0	0	1	0	1	0.37

Eighty two percent (82%) of participants attended one or more developmental trainings or seminars in the past year. Twenty five percent (25%) of those attended three or more trainings. Almost eighty-nine percent (88.93%) of leaders who participated in development trainings and seminars rated them as extremely helpful or very helpful. Only one percent (1%) rated these trainings as not very helpful or not helpful at all.

**Table 7. Additional Developmental Responsibilities**

<b>Other responsibilities</b>	N n=23	E n=75	S n=89	W n=33	C n=36	Y n=24	M n=23	A N=5	Total n=307	%
0	7	28	41	10	16	2	3	1	108	35.18
1	5	18	25	4	7	6	6	0	71	23.13
2	6	14	11	7	5	8	3	0	54	17.59
3	1	4	5	5	4	1	5	0	25	8.14
4	0	5	3	4	1	0	0	0	13	4.23
More than 4	3	6	4	3	3	7	6	4	36	11.73

<b>Profitability</b>	N n=17	E n=50	S n=51	W n=23	C n=22	Y N=24	M n=21	A N=4	Total n=212	%
Positive, developmentally helpful	12	43	42	16	13	19	17	4	166	78.30
Ok, not something special	2	3	6	4	7	3	3	0	28	13.21
Just more work, no development	0	1	0	1	0	1	0	0	3	1.42
Only served in one capacity	3	3	3	2	2	1	1	0	15	7.08

Sixty three percent (63%) of leaders received additional, mainly temporary, responsibilities contributing to their personal development.<sup>70</sup> Almost eighty percent (80%) rated these experiences as positive and helpful.

<sup>70</sup> Not reflected in the table. Section 3, Part 3 - Question 2: Temporary Assignments (68%) and Long Term Assignments (32%).

**Table 8. Mentoring / Discipleship**

<b>Currently mentored</b>	<b>N</b> N=22	<b>S</b> n=74	<b>E</b> n=93	<b>W</b> N=33	<b>C</b> n=38	<b>Y</b> n=24	<b>M</b> n=23	<b>A</b> n=5	<b>Total</b>	<b>%</b>
Yes	21	73	90	33	37	24	22	4	304	97.44
No	1	1	3	0	1	0	1	1	8	2.56
<b>Meetings / month</b>										
0	0	0	1	0	1	0	0	1	3	0.98
1	2	6	11	9	9	9	6	1	53	17.32
2	6	9	12	7	4	8	5	0	51	16.67
3	4	10	9	1	5	3	2	1	35	11.44
4	4	19	23	6	4	3	2	2	63	20.59
More than 4	5	28	34	10	15	2	7	0	101	33.01
<b>Mentoring others</b>										
Yes	21	75	88	34	35	24	22	5	304	97.44
No	1	0	3	0	3	0	1	0	8	2.56
<b>Meetings / month</b>										
0	1	1	1	0	0	1	0	1	5	1.64
1	4	7	13	6	6	10	8	2	56	18.42
2	5	18	16	8	5	5	5	1	63	20.72
3	3	8	6	3	5	3	4	0	32	10.53
4	5	18	12	6	10	1	0	1	53	17.43
More than 4	4	23	40	11	9	3	5	0	95	31.25

The vast majority of leaders in each district mentor others (97.44%). The same percentage are being mentored. Almost half meet at least weekly in mentoring or discipleship processes.

**Table 9. Closest Partners in Ministry**

<b>Closest ministry partners</b>	<b>N</b> n=22	<b>E</b> N=74	<b>S</b> n=93	<b>W</b> N=32	<b>C</b> n=36	<b>Y</b> n=24	<b>M</b> n=23	<b>A</b> N=5	<b>Total</b>	<b>%</b>
Don't have	0	0	1	0	0	0	0	0	1	0.32
Diocese staff	14	46	61	24	25	14	8	4	196	62.82
Family member	1	0	1	0	0	0	0	0	2	0.64
Christian friend	0	0	0	0	0	0	0	0	0	0.00
Mentor(s)	6	26	26	8	11	9	14	1	101	32.37
Others	1	2	4	2	1	1	1	0	12	3.85

Thirty-two percent (32%) identified a mentor as their closest ministry partner

Twice that amount (62.82%) identified a fellow staff member as their closest partner in ministry.

**Table 10. Correlation Between Leadership and a Triune God<sup>71</sup>**

<b>Triune God and Leadership</b>	N n=22	E n=75	S n=93	W n=34	C n=36	Y n=24	M n=23	A n=5	Total	%
Strongly agree	18	68	79	29	33	22	18	4	271	86.86
Agree	4	6	14	4	2	2	5	1	38	12.18
Disagree	0	1	0	1	0	0	0	0	2	0.64
Strongly disagree	0	0	0	0	1	0	0	0	1	0.32
<b>Relationality as in a Triune God practically practiced</b>	N n=21	E n=75	S n=94	W n=34	C n=36	Y n=24	M n=22	A n=5	Total	%
Fully operational	20	74	87	33	35	24	21	5	299	96.14
Little or no evidence	1	1	3	0	1	0	1	0	7	2.25
Not sure	0	0	4	1	0	0	0	0	5	1.61

Three hundred and nine participants agreed or strongly agreed that the model of a relational Trinity provides a relationally based example or model for leaders and leadership. Less than one percent (1%) disagreed. Furthermore, ninety six percent (96%), or 299 participants, felt like a relational-Trinitarian model was practiced and operational in diocesan leadership.

<sup>71</sup> The meaning of a relational Trinity is spelled out in Part F, Q-1 (See Appendix A for English and Appendix B for Swahili.) The focus is on living life relationally with others, especially in the context of leadership development. The Trinity, as such, is not quantifiable. A Triune God model of understanding God the Father, Son, and Holy Spirit can serve as a model and as inspirational motivation for living in community, but "The Trinity" per se can not be repeated or measured.

**Table 11. *Ujamaa*, Leadership Development and the Meru Diocese**

<b><i>Ujamaa</i> and LD</b>	N n=22	E n=75	S n=92	W n=33	C n=38	Y n=24	M n=23	A n=5	Total	%
Closely related	18	64	72	25	30	21	17	3	250	80.13
Somewhat related	4	8	16	6	7	3	5	2	51	16.35
Political, does not apply	0	3	4	2	1	0	1	0	11	3.53

<b><i>Ujamaa</i> influence of LD in ELCT-Meru</b>										
	N n=22	E n=76	S n=92	W n=33	C n=38	Y n=24	M n=23	A n=5	Total	%
Great	6	39	36	11	17	15	10	2	136	43.45
Some	6	22	23	11	14	6	5	1	88	28.12
Little	1	4	15	4	2	1	2	2	31	9.90
No	1	3	6	1	1	0	3	0	15	4.79
I am not sure	8	8	12	6	4	2	3	0	43	13.74

The survey examined the essence and applications of *ujamaa* and *ubuntu* in leadership. Working together, community living, and equality scored the top three spots respectively as expressing the essence of *ujamaa*. Only three percent (3%) of participants disregarded *ujamaa* as a political policy, lacking Christian leadership applications. Eighty percent (80%) agreed *ujamaa* was closely related to leadership development. Another sixteen percent (16%) believed *ujamaa* was somewhat related. *Ujamaa*'s influence on leadership development was considered great by forty three percent (43%). Another twenty eight percent (28%) felt there was some influence. Fifteen percent (15%) saw little or no influence and fourteen percent (14%) were not sure.

**Table 12. *Ubuntu*, Leadership Development and the Meru Diocese**

<b><i>Ubuntu</i> and LD</b>	N n=21	E n=69	S n=86	W n=30	C n=36	Y n=22	M n=23	A n=5	Total n=292	%
Closely related	3	11	14	3	3	6	3	1	44	15.07
Somewhat related	1	7	13	0	2	3	7	2	35	11.99
Does not apply	2	3	2	0	0	0	1	1	9	3.08
Not sure	15	48	57	27	31	13	12	1	204	69.86
<b><i>Ubuntu</i> and LD in ELCT-Meru</b>										
Great Evidence	2	6	10	0	2	6	3	0	29	9.80
Evidence	0	9	8	3	3	3	3	2	31	10.47
Little evidence	3	2	6	0	0	0	3	0	14	4.73
No evidence	1	1	3	0	0	0	0	2	7	2.36
I am not sure	15	56	57	27	31	14	14	1	215	72.64

A small amount of uncertainty surfaced when addressing *ubuntu* and its relationship to leadership and leadership development. Invariably, when participants heard the question on *ubuntu*, someone would suggest a spelling mistake, assuming the word was Bantu (the people group,) not *ubuntu*. When the facilitator confirmed the word was *ubuntu*, not Bantu, a murmur would immediately spread among the participants. According to the research assistants, they felt uneasy at not knowing, or even having an idea, what *ubuntu* meant. Nevertheless, almost seventy percent (70%) had the freedom and self-assurance to check (✓) that they were not sure of the relationship between *ubuntu* and leadership development.

Close to half of the participants were not sure of the essence or definition of *ubuntu*. Two thirds (33) were not sure if *ubuntu* related to leadership development. Seventy three percent (73%) of the participants were unsure if *ubuntu* could be identified in diocesan leaders or developmental processes.

Participants who did recognize *ubuntu* identified its primary essence as working together, solidarity, and reconciliation. For a majority of these respondents, *ubuntu* is

closely or somewhat closely related to leadership and leadership development and is evidenced in the diocese.

**Table 13. Mistakes and Failures**

<b>Mistakes and failures</b>	<b>N</b> n=21	<b>E</b> n=75	<b>S</b> n=94	<b>W</b> n=34	<b>C</b> n=38	<b>Y</b> n=24	<b>M</b> n=23	<b>A</b> n=5	<b>Total</b> n=314	<b>%</b>
Teach greatly, more than successes	5	28	25	14	12	7	8	2	101	32.17
One way I learn	14	44	65	17	23	16	15	3	197	62.74
Forgotten, teach me little	1	0	3	1	0	0	0	0	5	1.59
Teach me nothing	1	3	1	2	3	1	0	0	11	3.50

Ninety five percent (95%) of the participants identified mistakes or failures as profitable means for learning. Half of those rated lessons from mistakes as superior to lessons from successes. A small minority (3.5%) said failures and mistakes have no developmental value.

**Table 14. ELCT-DME investment in leadership development**

<b>Institutional investment</b>	<b>N</b> n=22	<b>S</b> n=77	<b>E</b> n=95	<b>W</b> n=34	<b>C</b> n=38	<b>Y</b> n=24	<b>M</b> n=23	<b>A</b> n=5	<b>Total</b> n=318	<b>%</b>
Yes, definitively	4	15	18	10	12	13	4	1	77	24.21
Yes, generally that is true	10	55	59	17	19	6	18	2	186	58.49
Yes, but not very strongly	8	6	16	6	6	5	1	2	50	15.72
No, but it tries	0	1	2	1	1	0	0	0	5	1.57
No, I do not feel it has	0	0	0	0	0	0	0	0	0	0.00
No, church invests nothing	0	0	0	0	0	0	0	0	0	0.00

Leaders were almost unanimous in their belief that the diocese is, in some measure, committed to their personal leadership development skills (98.5%). Twenty-

five percent (25%) affirmed a strong institutional commitment while sixteen percent (16%) rated the commitment as weak.

**Table 15. Greatest needs as a leader in the ELCT-DME**

Three greatest needs I face as a leader in the ELCT-DME	Each participant could chose up to 3 answers.									
	N	E	S	W	C	Y	M	A	Total	%
Proper training	9	28	35	12	19	14	9	4	130	21.3
Victory over sin, not falling into temptation	9	25	21	10	0	11	0	2	78	12.8
General resources for ministry	4	14	23	6	4	3	4	2	60	9.85
Willing followers to lead	7	12	10	5	14	9	0	0	57	9.36
Accountability from others	4	11	10	7	4	9	8	2	55	9.03
Personal financial support	2	3	8	2	2	4	8	0	29	4.76
Good staff to help me	7	9	8	1	0	4	0	0	29	4.76
Motivation in my call to serve others	4	6	11	2	0	3	0	2	28	4.60
Personal spiritual development	1	8	5	3	2	2	5	0	26	4.27
Encouragement from others	1	5	5	2	3	4	1	1	22	3.61
Being mentored by another	1	3	1	4	8	1	2	1	21	3.45
Other people for me to mentor and train	0	6	3	2	2	5	2	0	20	3.28
Receiving real authority to act	0	0	1	0	10	1	3	1	16	2.63
Support from others	0	6	4	2	0	0	4	0	16	2.63
Evaluation of my leadership by others	0	4	3	0	4	2	2	0	15	2.46
Something else not listed	0	0	1	0	0	0	3	0	4	0.66
A spouse as a ministry partner	0	1	0	0	2	0	0	0	3	0.49

Twenty one percent (21%) of participants said proper training and development is their primary need as a leader in the church. Following a distant second, participants confessed resisting sin and temptation is another great need of leaders in the diocese (12.81%). Three other noteworthy needs are the lack of general resources for ministry,



retaining willing followers, and the lack of accountability from others. Each of those scored slightly above nine percent (9%) of the total responses.

**Table 16. Effective Leadership Development Methods**

Most effective methods of Leadership Development	Each participant could chose up to 3 answers.									
	N	E	S	W	C	M	Y	A	Totals	%
In-service training	23	65	94	56	46	29	38	6	357	20.38
Bible school education	36	94	67	30	36	18	27	3	311	17.75
Sunday services: teaching and preaching	5	54	70	7	25	25	12	0	198	11.30
Revival meetings	12	41	51	13	21	9	13	0	160	9.13
Given various jobs / experience building	13	30	36	10	18	14	9	2	132	7.53
Using consultants	7	24	37	9	19	10	8	5	119	6.79
Small group Bible studies/fellowships	15	23	35	10	10	4	6	1	104	5.94
Training manuals and materials for staff	8	7	23	20	11	12	9	3	93	5.31
Seminary training	3	30	4	12	13	2	8	3	75	4.28
Technical training schools and courses	0	15	13	13	7	15	3	0	66	3.77
On-the-job training, learning by doing	0	13	24	8	3	3	0	0	51	2.91
One on one training in mentoring relationships	0	10	17	1	8	4	1	0	41	2.34
Regular conferences w/in Diocese	2	7	6	4	0	3	0	0	22	1.26
Mentoring in small groups	2	11	7	3	8	0	0	3	34	1.94
Overseas study	0	1	0	1	0	3	3	0	8	0.46
Regular conferences outside Diocese	0	5	2	0	0	0	0	0	7	0.40

Finally, diocesan leaders identified the five most effective methods of Christian leadership development (in order of importance) as seminars (in-service trainings), Bible school education, teaching and preaching on Sundays, revival or spiritual meetings, and

experience-building job assignments. External conferences and study abroad programs each rated less than one percent (1%) of the total marks.

### Interview Data

Formal interviews followed convocations.<sup>72</sup> Discussions centered on results of the survey.<sup>73</sup> Twenty-seven formal interviews occurred between August 5 and August 27, 2008. These confidential conversations allowed clergy and lay Christians to express personal and institutionalized attitudes on leadership. The following is a composite summary of interview comments categorized by topic. Objectively portrayed, the conversations were either translated word for word into English or summarized, conveying an English equivalent.<sup>74</sup> There were times of intense humor, reflection, sorrow and other emotions in participants' answers that were challenging to convey in this written summary. Leading and leadership development are not mundane topics; the interviews reflected the importance and passion the Meru people place on the topics.

*Characteristics of a Christian Leader.* Meru leaders offered long litanies when defining a Christian leader. Most interviewees dwelled on this question at some length. Christian characteristics reflected in the Scriptures figured prominently in their lists. Each specific characteristic falls into one of three clusters: spirituality, abilities, and general character.

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<sup>72</sup> Because of living with a Meru family in the village of Ndatu on the slopes of Mount Meru, there were regular opportunities to have informal conversations on the research proceedings, outcomes, and findings. The researcher took advantage of these conversations, at times taking the initiative to purposefully direct conversations towards discussions on leadership and leadership development in the Meru context. Personal field notes supplemented interview notes and became part of the larger database.

<sup>73</sup> For interview questions, see Appendix E.

<sup>74</sup> The interviews were conducted in Swahili, though at times English was also used, depending on the comfort level of language fluency of the participants. Consideration was given to the interviewees and their preferences.

Meru leaders felt **Christian leaders must sacrifice for the sake of others, which** requires a servant's heart and humble spirit (PI Nos. 9, 11, 14, 18).<sup>75</sup> The fruit of the Spirit was listed as spiritual characteristics required and desired in a leader (PI Nos. 8, 14, 17).<sup>76</sup> Additionally, a leader must be versed in the Scriptures and full of faith in God and the Scriptures (PI Nos. 12, 13). When asked, "Do you feel like you measure up to these standards?" a type response would be, "By God's grace I do" or "I sincerely try to."

One evangelist related the following story. "I wanted to add a second service at our church beginning at 8 a.m. This would allow members to come to church and then move on to other responsibilities. The traditional 10:45 a.m. service cut into their busy day. My supervising pastor overruled this suggestion. Later in the year, the pastor traveled out of the country and I began the extra service myself. Attendance at our parish doubled. It took more effort to conduct two service, but we must be servants and shepherds, not considering the cost to ourselves" (PI No.14).

A leader's life, while not sinless, should be characterized by holiness. Holiness equates to being Christ-like in character and nature (PI Nos.18, 20). He or she needs to be filled with the Spirit of God, a way to produce Christ-likeness (PI No.14). Pastors especially expressed that a leader is the life of Christ living **spiritually, seriously, and sincerely as a manifested presence in community**. Some talked of **the struggles to defeat worldly temptations**. It was clear many **thought that leaders should be examples to others**.

Leaders must be people of much prayer and fasting (PI Nos. 12, 14, 17, 18, 22). Fasting and prayer helps in spiritual discernment: **part of a discerning spirit is to know**

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<sup>75</sup> "PI" stands for "Personal Interview" throughout the text. The PI numbers indicate a participant(s) who expressed this thought, feeling, sentiment, idea or conclusion.

<sup>76</sup> Love, joy, peace, patience, kindness, goodness, **faithfulness, gentleness, self-control**. See Galatians 5:18.

God's call on their lives (PI Nos. 8, 17). Each participant who mentioned the importance of fasting also confessed to fasting as a regular spiritual discipline. One church elder shared, "Fasting is part of my life in Christ. It is the way to overcome spiritual strongholds. Fasting is especially important when faced with a major decision" (PI No. 7).

Several participants articulated that a leader must have acquired certain skills and abilities. They mentioned administration, communication, and organizational skills as critical. Specific skills in these areas are important because, when combined with experience, they increase the effectiveness of leaders (PI Nos. 3, 5, 25).

Christian leaders need sufficient education; education is critical (PI Nos. 16, 18). A leader needs to be a good communicator to others and facilitator to help others succeed in their life's calling (PI Nos. 2, 17, 25). Education assists with these tasks.

Two interviewees specifically mentioned a requirement of exercising spiritual gifts as part of the skills and abilities a Christian leader must possess. One pastor suggested, "It is important to place people in positions of their spiritual gifting and strengths. Once they find this niche (of their spiritual gifting and strengths,) they will be at peace and flourish in the ministry" (PI No. 25). When leaders were asked what spiritual gifts they had, most all never hesitated to tell how they believed God had equipped them for service. Their answers varied, but frequently referred to biblical passages and examples of spiritual giftings.

Finances are an imperative part of leaders' lives, according to some respondents. Leaders must have some amount of financial means so as not to be too dependent on

others (PI No. 10). Leaders must properly school the family's children, which is an indication of financial means (PI No. 17).

Another characteristic of a Christian leader is living relationally deep with others (PI Nos. 3, 6, 9, 9, 15, 21, 22). Leaders need to know people (be in relationship with others) to be among them in community (PI Nos. 18, 20). Several interviewees used the phrase "a people person" when describing the nature of a Christian leader (PI Nos. 11, 14, 18). Relational living "is where the incarnational and the relational come together" (PI No. 18). A church elder mentioned the fractured community relationship from intra-tribal conflict. "The fight of years ago deeply hurt how we relate to each other. Recently a friend who treated me very badly came to ask for forgiveness. Of course I had forgiven him. We are coming back together in our villages, but some still hold on to the past in bitterness. This does not help the church" (PI No. 14).

Leaders are examples, whether wishing to occupy that role or not (PI No. 14). As a rule, a hard working leader must be above reproach and a person of integrity in the community (PI Nos. 14, 20, 25). Those who mentioned these qualities also expressed awareness of the example they feel they must be in Tanzanian culture. Leaders connect to the culture, magnifying the need for Christian examples in the culture.

The characteristics of spiritual maturity, skills and abilities, and relational living reflect values of the people in the Meru Lutheran church community. Most interviewees expressed leadership characteristics in ideals. They find these characteristics in the ELCT-DME leadership in varying degrees. Some expressed frustration and disappointment that leaders in the diocese reflect so little of the ideal Christian leader they envisioned. A sense of hopelessness to facilitate change accompanied the frustration.

Other interviewees spoke highly of leadership in the church, feeling leaders do reflect characteristics they consider critical to leading.

The same survey question about the role the Trinity modeled as an example of relational living was asked of interview participants. Most expressed the importance and emphasis on relational living, as per a Triune God model of life in community (PI Nos. 18, 20). “The Trinity is a strong model for community and leadership” (PI No. 25). Discussion on the Trinity frequently related back to the concept of living in and among a local community and the importance of an intimate, insider’s knowledge of those you serve. “You must know your people as a shepherd knows his sheep” summarizes several comments. Consistently, a strong relational center emerged when discussing this model of living and leading.

Some suggested a servant-leader model is a proper biblical model for leaders to adhere to (PI Nos. 8, 18).<sup>77</sup> Qualifying statements, noting the atypical cultural understanding of this concept, always followed these suggestions. Meru people generally do not associate leading with servanthood and living or leading as a “servant” (PI Nos. 2, 3, 4, 18, 21). Interviewees expressed negative connotations when discussing or describing servanthood as a concept when it is associated with slavery. There were references to serving as Christ served in the New Testament narrative, but not in a slave-master relationship as experienced in modern history. “I want to serve others, but many leaders want to be served” was the conclusion of some (PI Nos. 5, 8, 18).

*Evaluations.* Interviewees voiced a cultural bias against personal assessments and evaluations, constructive or otherwise (PI Nos. 4, 10). Fault-finding frameworks evoked negative feelings towards evaluation processes in the diocese (PI No. 3). Many leaders

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<sup>77</sup> Ordained pastors mentioned the servant-leadership model more than other leaders.

shared experiences of destructive evaluations, void of constructive conclusions and positive measures for personal growth and development (PI Nos. 3, 4, 9, 12, 13, 20, 22, 25).

In the church, leaders traditionally conduct evaluations when problems or crises surface within the institution (PI Nos. 6, 21). In these times, however, evaluations are more investigative in scope and purpose (PI Nos. 1, 6, 22). One story told of problems when a church administrator attempted to cover up wrongdoing. The situation called for an evaluation of certain staff conducted by a high official from diocesan headquarters. At this point in the narrative, the participant changed from using the term evaluation to using a stronger Swahili word meaning investigation. Evaluations have served to address serious problems or deal with conflicts, but usually only after the problem has surfaced publicly. More often than not, investigations are shrouded in secrecy.

Despite the points above, interviewees consistently voiced frustration with the lack of constructive evaluations, providing both positive and corrective feedback (PI Nos. 12, 18, 22). The horizontal and vertical paths of the organizational structure lacked personal evaluation components (PI Nos. 3, 22). "I want to be evaluated!" was the cry of one interviewee (PI No. 22). Others mirrored this sentiment (PI Nos. 20, 26).

Many leaders see the profitability of evaluation processes and lament the lack of such processes in the diocese (PI Nos. 14, 16, 26). The present reality, according to one leader, is, if you ask a church leader "What do you do well?" the answer will be "I don't know!" (PI No. 25). Some believe evaluations facilitate a greater self-understanding as expressed when one participant said, "Evaluations help us see things in our lives we can't see otherwise" (PI No. 3). One interviewee summed up the use of evaluations saying,

“They (evaluations) are just not part of our (Meru) makeup, but we need to think about incorporating them into our leadership practices and churches” (PI No. 25).

Pastors mentioned that parish evaluations submitted to the head office of the diocese primarily serves to account for the remitting of financial offerings to the diocese treasury (PI Nos. 3, 8, 17, 22). “The only time I have been called into the head office of the diocese was to discuss the decrease in tithes coming into the main office. I realize the church must have money to operate, but I hate being called to the office” summed up several similar comments. At the end of one of the convocations, one pastor told me he appreciated the fact that the district pastor did not mention financial matters as part of the research convocation agenda. “What a pleasant surprise!” he chuckled.

One project manager sends comprehensive quarterly reports to the head office but never receives feedback. “Reports are placed in a file and never read,” the manager believes (PI No.12). Even though this clearly pained the manager, there was a quick turn to mentioning other leaders who “visit the project and offer great encouragement to what is happening here.” This manager emphasized that face-to-face meetings are meaningful and are weightier than written reports and communications.

The Meru people do not like to hear of personal mistakes, short fallings or failures (PI Nos. 6, 7, 24). To tell friends their faults “is the quickest way to destroy a friendship” (PI No. 25). Cultural patterns in the Swahili language humorously reinforce this behavior. When asked “How are you doing?” or “How are things?” you *always* say “good,” even in the midst of extreme hardships or emotional heartaches (PI Nos. 2, 3, 25). When asked if it was a problem when an evaluation showed shortcomings, most said no, mentioning it would be a way to improve and develop leadership skills. The importance would be that



the evaluations were for personal growth and development, rather than destructive purposes. Leaders uniformly would welcome an evaluation for positive personal development.

At one point in the summer I had the opportunity to talk to a leader about his highly directive leadership style and to test the “quickest was to destroy a friendship” theory. I approached the conversation as a leadership development discussion between friends. Great care was taken not to be critical or find fault in this leader’s directive style of leading. Nevertheless, the conversation was strained. The leader commented, “I can see how directing others does not give them the freedom to develop, but sometimes I know the best way to get things done. That is why I give people specific direction.” Our friendship was not “destroyed” but, indeed, was tested.

Some leaders conduct evaluations at parish or district levels (PI Nos. 8, 17). This type of evaluation is usually in the context of institutional goals and objectives. Joint meetings with church staff or church elders, who serve as advisors, are commonplace, but the topics are usually planning of church programs or Sunday services (PI Nos. 8, 22). Individual accountability (in all facets of serving as a leader in the church) via evaluations is not common (PI Nos. 3, 8, 9, 15, 21, 22, 25). Some interviewees have never been evaluated for the sake of personal growth and development. Participants expressed this fact with exasperation.

*Training and Development.* Interviewees agreed with the survey’s result that seminars, conferences, and in-service trainings provided the best strategy and venue for growth and development (PI Nos. 8, 10, 26). Leaders lamented the lack of consistently planned developmental programs of this type (PI Nos. 9, 17). At the same time, they

could not tell or explain a planned program or strategy for systematic leadership development in the diocese or districts. None of significance existed.

There are more seminars at district levels than diocesan levels (PI Nos. 2, 3, 25). The youth and women's departments collaborate to provide some training in individual parishes or at a district level (PI Nos. 12, 17).<sup>78</sup> "We must take the classroom to the people, but we do not," shared one leader (PI No. 18). Another leader bluntly confessed the feeling of most concerning leadership development saying, "Nothing is happening" (PI No. 9).

There was a feeling that training needs to be practical, contextualized, and modernized for the twenty-first century. This includes all areas of the church, from best management practices to spiritual formation (PI Nos. 1, 3, 16, 22). By their comments and conversations, some leaders reflected visioning tendencies, but experienced difficulties with practical applications.

For example, at one point in a discussion, a leader listed problems with traditional methods of evangelism. He eloquently spoke of how globalization and modernity are negatively affecting the church. Specifically, he mentioned ungodly material available on the internet as a growing nemesis.<sup>79</sup> This leader evidenced serious, visionary reflections on current events and the implications for the church.

As to why more district or headquarter leaders are not reaching into the parish level for teaching and training, one staff member said, "The leaders in the diocese do not

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<sup>78</sup> The Women's Department is concerned with evangelism as well. In his dissertation, Justin Mungure mentions that the "Women's Department goes for mission tour every year to those areas which seem to be in need of mission work. Each year this department hosts mission to needy areas that have not been fully reached with the Gospel" (2004, 81). At a service in August, Kleopa Akyoo announced the 2008 tour would assist construction of a new church building at Makumira Lutheran Estate, the parish associated with the farm.

<sup>79</sup> Internet cafes are abundant, even in small towns across Tanzania.

have time to go into the parishes to teach and train.” The same interviewee asked, “How can we grow spiritually without teaching?” (PI No. 9). Some recalled that the last seminar for church evangelists was held in 2004 and the last conference for pastors, for the express purpose of training and development, was in 2006 (PI Nos. 9, 12, 20, 21).

Financial constraints are one possible reason for a lack of more village-based seminars and leadership training events (PI No. 17). Top leaders in the diocese frequently say, “I (*meaning the diocese*, ed.) don’t have money!” (PI No. 25).<sup>80</sup> Participants consistently expressed the value and importance of education in their communities (PI Nos. 6, 10, 16, 17, 19, 22, 25). When I asked one evangelist, “Aren’t seminars costly for a poor church?” he replied, “Stupidity is more expensive” (PI No. 9).

The issue of “sitting fees” intersects with financial considerations.<sup>81</sup> One area in a church district refused to attend diocesan directed health trainings without some financial compensation. This was vexing for leaders in the church since, by policy, sitting fees are not paid for church functions. A leader told me, “The training was to help the community! We just left them and have not returned to that area for more health training. It is their decision.” The implications of the whole issue of sitting fees have yet to be resolved in the diocese.

*Mentoring.* Swahili has no specific word for the English word “mentor.” The closest parallel is *mshauri*, which is an advisor, consultant or counselor. In the political sense, an *mshauri* can be a delegate, representative or deputy. In the ELCT-DME, the

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<sup>80</sup> It is accurate to generalize that the Meru diocese is not a wealthy diocese compared to some ELCT areas. At the same time, however, other dioceses would look at Meru and see wealth and prosperity.

<sup>81</sup> A “sitting fee” is payment made to participants who attend seminars, conferences, meetings, etc. Some larger NGO and government agencies have begun a practice of paying sitting fees to encourage attendance. The ELCT-DME, by policy, does not remit sitting fees for simply attending a church sponsored meeting.

common Swahili equivalent used by leaders was “*mshauri kwa kumbi*,” or a close/intimate advisor. Mentoring can encompass a wide range of tasks shared in relationship. Michael G. Zey describes a mentor as an overseer, teacher, counselor, intervener or sponsor, all focused on benefiting a protégé in growth and development (1991, 7-10). Laurent A. Daloz describes mentors in a broad “metaphorical context as guides, leading us along the journey of our lives” (1986, 17). In a Christian context, mentoring takes on these roles, under a vortex of spiritual growth and development.

Historically, mentoring came naturally in extended African families (PI No. 25). With the Meru, uncles and aunts usually played this role (PI No. 2). Tribal elders were also advisors and mentors (PI No. 3). Young people were given a “teacher” for training and development (PI No. 25). The church interjected the rite of Christian confirmation for young people and, in some measure, disrupted this process, but “the system (confirmation) does not work like the old ways” of mentoring (PI No. 18). Confirmation classes and programs have failed most miserably compared with traditional ways of helping young people mature (PI Nos. 18, 21, 22).

By their own account, extended family members, Christian friends of the same generation, and spouses are the best and most effective mentors to ELCT-DMF leaders. They provide accountability and advice in an environment of trust (PI Nos. 3, 6, 9, 14, 17, 25, 26). One respondent, however, made the point, “You cannot evaluate or mentor without trust. We don’t have much trust (between people) in the diocese” (PI No.9).

A well-known leader in the church has informally encouraged and trained young Christian men and women for ministry. This process included having mid-week fellowship meetings at his home. “I have only played a small part in the lives of others.

God gets all the glory for any good that has come from it" (PI No. 14). When you ask members of the church in this area who has been their mentor, this leader's name invariably appears on the list. He is known for a sincere and mature faith in Christ, perhaps the main reason for his expansive relational ties.

One leader mentioned receiving Bible study and taped materials from overseas as an effective tool for mentoring and personal growth (PI No. 9). The organization had a weekly radio program that was the point of contact with this church leader.<sup>82</sup>

Discussions on mentoring individually or in small groups, especially for means of accountability, raised issues of a possible Western model not normally used in the Meru culture. One pastor labeled mentoring in close relational terms as "a white man thing," yet acknowledged the examples in the Scriptures as noteworthy for consideration (PI No. 21). At times, Meru Christian leaders find it difficult and uncomfortable to share "heart to heart," in spiritual intimacy or transparent accountability (PI Nos. 1, 4, 10, 12). In the context of how Meru define mentoring (e.g., giving and sharing informal advice), few could deny participating in the discipline, which was confirmed in survey results (PI Nos. 3, 6, 12, 18, 20, 21). But when asked, "Do you have a soul-mate, other than your spouse, whom you can share the deepest secrets of your spiritual life with?" the answer was either an unqualified "No" or a blank stare.

In the late sixties Mwika Bible School was an exception. The community at Mwika developed small groups for accountability and mentoring as the great East African Revival swept through Northern Tanzania.<sup>83</sup> A member of the staff who served at

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<sup>82</sup> Unfortunately, the organization was not mentioned or recorded in field notes.

<sup>83</sup> There is a plethora of material documenting the East African Revival. For one respected source see Kivengere, Festo, and Dorothy Smoker. 1981. *Revolutionary love*. Nairobi, Kenya: African Evangelistic

Mwika during that time explained and described the environment of the Bible school.

“There was a lot of accountability at Mwika. Informal evaluations were common, but it happened in close knit groups” (PI No. 13). Of course, Mwika was not a homogeneous Meru community.

Traditionally, Meru leaders have advisors; they are not referred to as mentors, but rather as advisors. They are friends a leader can turn to when seeking wisdom or implications of a leadership decision. Most of the examples given were situations where wider political or social consequences for the community were imminent. Participants described this as a historic Meru construct (PI Nos. 8, 13, 21).

Within the church, most of the advice shared between leaders is ministry-related rather than in areas of personal matters or personal spiritual and leadership development (PI No. 21). One leader mentioned the best advisor as the Holy Spirit (PI No. 1). Several smiled when they answered, “My wife is my advisor” (PI Nos. 3, 5, 17, 25). One interviewee added, “She (my wife) is not afraid to tell me what other people will not!” (PI No. 25). When it came to advising and working together in leadership team models, one person suggested this insightful comment: “Leadership should be conducted around a table, but if the table is round, it is hard to know who the leader is” (PI No. 25).

*Trine God Modeled Relationships.* Interviewees believed in a connectedness of a Trinitarian understanding of God in the relationship between the Father, Son and Holy Spirit, and Christian leadership. One respondent, reflecting Trinitarian thought, stated, “Life is built on relationships” (PI No. 18). Leaders must be “close” to those they lead, a

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Enterprise, MacMaster, Richard K., and Donald R. Jacobs. 2006. *A gentle wind of God: the influence of the East Africa revival*. Scottsdale, Pa.: Herald Press. Smoker, Dorothy. 1994. *Ambushed by Love: God's triumph in Kenya's terror*. 1st ed. Fort Washington, Pa.: Christian Literature Crusade.

closeness defined as understanding family situations and personal conditions (PI Nos. 9, 13, 18). There was concern expressed at other cultures infiltrating to negatively affect and alter traditional Meru culture (PI Nos. 2, 3, 14). Communities suffer because the importance and esteem of Trinitarian modeled relationships are diminishing (PI No. 18). Few interviewees were convinced that the Meru diocese truly modeled a Triune God model in practice, though all agreed with the theoretical construct.

*Ubuntu and Ujamaa.* Discussions on *ubuntu* and *ujamaa* usually began by asking about the reaction of convocation participants to the question on *ubuntu*, the question that caused a murmur in the meetings. One highly educated leader was not surprised at the lack of general knowledge of the word *ubuntu*. “We live in *ubuntu*, but don’t think about it” (PI No. 18). There was a strong suggestion that, though people did not recognize the word, they lived the concept. “*Ubuntu* is where living incarnational and relational come together” (PI No. 18). One of the forces pressing into the Tanzanian culture is individualism, the antithesis of *ubuntu* living (PI Nos. 3, 25). Several stated that because of *ujamaa* and *ubuntu* individualism has no historic or modern place in African cultures, yet outside social factors are eroding this traditional construct (PI Nos. 14, 18, 21, 25).

One participant shared an example showing the effects of change creeping into Meru culture. He complained that construction of walls, fences, and gates around homes is a modern phenomenon. Historically, physical fences did not exist in a village. If a family had some type of celebration, meat from a roasted goat was shared with neighbors. Once having smelled the aroma of roasted goat floating over the community, people gravitated to the compound to celebrate and feast together. These days when someone

roasts a goat, “all you share is the smell.” After narrating this insight, the interviewee leaned back and burst into laughter while repeating, “Bad, bad, bad” (PI No. 25).<sup>84</sup>

When asked more about the practice of leadership and leadership development with the context of *ubuntu* and *ujamaa*, many shared that much improvement could be made in word and deed (PI Nos. 4, 8, 12, 17, 20, 24). Examples of some needs were expressed as: a greater, sincere caring for others, less lusting after leadership positions and wealth, looking out for the needs of others, and helping others to grow and develop holistically. One interviewee calmly stated, “We (leaders) fail to love each other as we should” (PI No. 9). There was no excess emotion in the voice, only frustration. When asked to explain further, the participant declined.

*Ministry and Personal Challenges.* Almost all female participants brought up the issue of gender and expressed challenges of balancing ministry and home responsibilities.<sup>85</sup> “My husband and I both work, but, as a woman, the cooking, cleaning, and caring for the children still mainly fall to me.” The role of women in leadership positions remains in flux.

Women *are* ordained in the E.L.C.T. The German Evangelical Lutheran church, through government taxes and church offerings, has provided significant financial support to the E.L.C.T. Historically, the Northern Diocese, the diocese that birthed the Meru diocese, has been one of the greatest benefactors. It was suggested that the pressure to please major donors encouraged and advanced the processes of ordination for women

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<sup>84</sup> Three times over the summer I traveled with my Tanzanian family to slaughter and roast a goat in honor of our father. He lives in a rural and less populated area at the foot of Mount Meru where there are no fences around family compounds. Before the meat reached a golden brown, several neighbors had very naturally joined us in the celebration.

<sup>85</sup> Omitted PI numbers shield the identities of female interviewees.



in traditional patriarchal cultures.<sup>86</sup> Areas with less foreign aid (or in places where aid has decreased in the past ten years) do not feel as compelled to dramatically increase female participation in significant leadership roles.<sup>87</sup> Few women have been ordained in the past ten years in the ELCT-DME, but they continue to fill the role of parish worker.

Several pastors from different districts expressed the frustration and challenge of seeing lasting change in people and society. “I try hard to keep people looking to Christ, but the world is a strong pull, especially in the midst of difficult economic times. At times I am frustrated and discouraged when I see people falling back into ways of the world” (PI No. 17).

One pastor expressed the problem in terms of globalization and the injecting of values not historically known in African cultures. Because of globalization, “smaller cultures are being absorbed by larger ones. Less significant cultures (at least less significant in the eyes of some) don’t have a chance to influence the larger ones” (PI No. 18). This summation reflects struggles with leading congregations into engagement with the world without being molded into forms and systems of the world. Many felt the church was losing this struggle.

Excessive responsibility for a pastor trying to lead several churches was another ministry challenge (PI Nos. 1, 2, 22). Pastors are spread too thin to be able to effectively carry out pastoral responsibilities. At the same time, there are current conversations of assigning pastors to more than one parish for economic purposes. Many smaller parishes cannot financially support a full-time pastor, whereas leading more than one congregation

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<sup>86</sup> Bishops would vigorously deny this assertion as an affront to their independence.

<sup>87</sup> Further consideration of this factor is beyond the scope of this project. A study of this hypothesis, however, would provide insight to this phenomena.

provides greater resources for the paying of established salaries. This is a dilemma still being debated among church leaders.

One leader shared a concern about the lack of small Bible study groups outside of the Sunday morning structure (PI No. 8). Sunday school programs are geared toward children. A few parishes also provide Bible instruction for adults on Sunday mornings. The East African Revival birthed a tradition of mid-week Bible study in homes. Today these meetings are less prevalent in homes and churches and leaders continue to consider the implications for the church, yet few conclusions have been reached or actions taken.

Still another leader showed insight of the need for continual contextualization of the gospel for Tanzanians (PI No. 3). His concern reflected a commonly held belief that the post-modern world is changing faster than the church. If the church fails to contextually reshape and repackage the gospel modernity, then the church will become more and more irrelevant.

Yet another personal challenge concerns the policies and procedures of the diocese that are ambiguous, arbitrarily applied, and can be, depending on the situation, inappropriately manipulative (PI Nos. 11, 19, 22). Leaders are sometimes afraid to take initiative, not understanding boundaries of authority (PI No. 9). Instead of leading to dialogue, leaders withdraw and shrink back from leader-needy situations (PI Nos. 6, 9, 20, 21). This type of confusion destroys unity in the church and among church leaders.

In an informal conversation with three leaders, one person asked, "Why do people fear bishops?" The other replied, "He can appoint you to a rural, hardship parish where you and your family will waste away" (PI Nos. 9, 16). With the lack of engagement,

accountability fails and everyday administrative tasks get bogged down in quagmires of fear (PI Nos. 21, 22).

Staff authority created difficulties for some church leaders (PI Nos. 2, 3, 25). The point was that “the constitution of the diocese lays out boundaries of authority” (PI No. 25). Others suggested it would be profitable to remind staff of responsibilities and authority of the offices they hold, as per the constitution. A few leaders scoffed at the dichotomy between the theory and practice of applying rules and regulations. It was inferred that policies and procedures did not apply equally to all people at all times.

Low levels of education caused concern and consternation with several leaders. Some believed the lack of quality education aggravates poverty. Those who are educated, especially young people, migrate away from the diocese in search of jobs or further education, leaving the less educated behind. It creates a vicious cycle, producing poverty in the diocese (PI No. 3). This cycle was described thus: (1) youth are educated but leave the diocese in search of jobs in urban centers, (2) the diocese, while working hard at providing education, remains with less educated people, (3) a downward educational spiral continues, compounding poverty.

Leaders also mentioned time management, the lack of encouragement, the lack of continuing educational possibilities, limited finances, and the spastic pace of living in a post-modern world as cyclical challenges in ministry and life (PI Nos. 3, 6, 12, 17, 19, 22, 25).

*Reactions to MIQ Results.* Generally, interviewees did not refute most of the survey data from the MIQ database. Some results, however, could not be supported. Responses painted a picture of a highly hands-on participative approach to leadership (PI

Nos. 2, 11, 21). Leaders also consistently described directive type actions as a delegating style of leading (PI No. 21). These delegating styles, however, seem to leave little room for individual leadership developmental experiences (PI No. 9). Responsibility is rarely assigned with the necessary authority to properly carry out the assigned tasks. Leaders are fearful of giving others too much authority (PI Nos. 21, 22).

Dictatorship was *the* noun of choice when describing leadership in the church (PI Nos. 4, 6, 8, 9, 21, 22, 23).<sup>88</sup> The theme surfaced often. It was not just one individual with a personal complaint towards one specific leader but a wide-ranging frustration common to many. Leaders agreed low scores on laissez-faire and management by passive exception on the MLQ reflect true propensity for dictatorial leadership styles in the diocese.<sup>89</sup> Interviewees spoke of the tendencies towards dictatorial styles in all levels of the diocese – head office, district offices, parish offices, and project offices. Attributed idealized influence [II(A)] did not rate as high with leaders in discussions over MLQ traits.

Each interviewee was given the opportunity to discuss topics not covered by the prepared questions. Some raised the following issues of their own volition.

*Delegation.* Some leaders are afraid to allow others to lead (PI Nos. 9, 14, 22). They want to protect their perk-filled positions (PI Nos. 13,14). Allowing others

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<sup>88</sup> Some English words, like “dictator,” cross-over in a transliterated form into modern Swahili. The noun “Dictator,” therefore, has become “*Dikteta*” in Swahili. This was the word used exclusively by Meru leaders in conversations. *Kibeberu* is a Swahili adjective describing dictatorial or imperialistic powers. Snoxall translates the English noun dictator as “mtawala wa peke yake” which is a descriptive phrase literally meaning “a ruler (ruling) only by himself” (researchers’ translation) (Snoxall 1958)

<sup>89</sup> In August 2008 a representative of the US embassy in Dar es Salaam attended a diocesan celebration to open a new church kindergarten in Usa River. In a brief but profitable private conversation, he acknowledged that strong, traditional hierarchical leadership patterns permeate Tanzanian institutions. The church is not immune to this historic and cultural influence

leadership opportunities might make leaders look bad or incompetent, exposing weak management and leadership skills (PI Nos. 16, 22).

Interviewees complained of missed ministry opportunities to exercise **spiritual gifts because** leaders lacked self-esteem and self-confidence to delegate major responsibilities and thus help others succeed in ministry. Some thought supervisory leaders would probably loathe the success of others (PI Nos. 8, 9).

Leaders like to give direction to others (PI No. 21). Some believe a tough, directive style in a leader attempts to cover up incompetence of that leader (PI No. 14). According to some, a directive leadership philosophy also leads to dictatorial-type leading in the diocese. "There is no leadership in our church, only rulers" was the opinion of one interviewee (PI No. 11).

*Transitions.* A few leaders thought term limits for leaders in supervisory positions should be diocesan policy. This allows leaders to step down without experiencing a loss of reputation (PI Nos. 5, 10).<sup>90</sup> I asked if it was shameful for leaders to step down. It was explained that most leaders did not have the self-esteem to handle forced removal from a position. Term limits, so the argument went, would provide a grace-filled, culturally sensitive transition.

Term limits play out in the larger scale of the national FLCT. One leader explained that, if a bishop is removed from his office (there are currently no female bishops in Tanzania), he is usually given a different but high profile or high status position, like the principal of a Bible college. Besides possible cultural factors, there are

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<sup>90</sup> Alex Mkumbo makes an excellent point that consecration of a bishop is accomplished through three other bishops from outside of the local diocese, which "signifies that his office is of universal character" Pg. 27. (Mkumbo 2006) The concept of "term limits" has broad theological implications in the church that have not been addressed by those suggesting the policy.

some aspects of leaders (“big men”) helping other leaders (“big men”) that factored into discussions.

*Conflict and Servant-Leadership.* An evangelist shared, “We are filled with envy. There is little love between leaders. Money is always an issue – the issue!” (PI No. 9). The evangelist was not the only participant to express thoughts on the lack of Christian love between leaders. One evangelist told of an attempt to remove her by another evangelist who wanted her position, an assignment at a large parish with financial means. Envy was given as the root cause of the conflict. “God stood up to defeat the plans and I was victorious” was the summary provided at the end of this story. Consistent expressions and desires to model servant leadership also surfaced (PI Nos. 8, 9, 14, 17, 18, 22, 25, 26). This was the desire of many of these Christians leaders. They suggested servant leadership models flow out of historical and traditional patterns of living in community, patterns reflecting the relational values of *ubuntu* and *ujamaa*. “We must be totally dependent on the Holy Spirit as we lead as servants” was the summation of many comments (PI Nos. 2, 5, 10, 13, 22).

#### Summary of the Chapter

Chapter four spelled out the methodology of the project from the theoretical and practical perspectives. Findings close the chapter and provide a seamless segue to chapter five, the research outcomes and conclusions of the study.

## CHAPTER FIVE: EXAMINATIONS AND CONCLUSIONS OF THE STUDY

### Overview of the Chapter

The study now comes to a critical juncture, stating observations, evaluations, conclusions, and applications. Chapter five begins with a brief synopsis of leadership and leadership development in the ELCT-DME. Original research questions and objectives, including possible implications, are reviewed including paradoxical discoveries. Consideration of wider implications of the results address issues within the global and local church. Recommendations for the diocese are considered. A brief evaluation of the study and future research projects are tendered. Concluding personal thoughts complete the chapter.

### Synopsis of Leadership and Leadership Development

Meru Christians in the ELCT-DME value and revere the concept of servant-leadership. They appreciate active engagement by a leader, engagement in the life and community of the church and decisions they are called to make as leaders. They respect hands-on involvement in leadership situations and follow-up to see that decisions are carried out according to directives. Meru leaders are community oriented. The lives of church members, whom they shepherd, matter. Leaders struggle to delegate authority to others and keep intense scrutiny and supervision over areas for which they are responsible.

Leadership development in the diocese is generally a formal process following Western models of educational progressions, e.g., primary school, secondary school, Bible school, and seminary. Local leadership development usually occurs via in-diocese seminars and conferences. Skills for specific positions or responsibilities utilize specialty schools for training employees.<sup>91</sup> There is an emphasis on secondary school education and further studies for anyone desiring to enter service with the diocese.<sup>92</sup> Some level of on-the-job training occurs, but is rarely systematically approached or applied.

Christian *leadership development* in the ELCT-DME is bifurcated from *discipleship*, one sector centering on developing management and administrative skills and another on spiritual enrichment. Theoretically, leaders speak of holistic, unified approaches to maturation processes, but in reality, integration is rare.

Once formal education is completed, the onus of Christian leadership development in a context of further theological growth, development, and knowledge is squarely on the shoulders of individuals. Individuals depend on local, parish-based leadership and discipleship programs and strategies, which vary widely between districts.

In summary, Christian leaders are recognized as strong willed, forceful, and decisive. They are commissioned to shepherd the church in a context of *ubuntu* and community. Ideally they are servant-leaders and Christian models for others. The growth of Christian leaders is mostly self-determined.

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<sup>91</sup> For example, a project director might study community development, an administrator, a short course in management, and a financial assistant, a bookkeeping class.

<sup>92</sup> The ELCT of Tanzania also emphasizes pastors and church workers having higher education levels for various positions of ministry in the church.



## Review of Research Questions

Initial discussion in chapter one posed six research questions. The questions are reiterated below. Brief observations and discussions of the issues follow each question.

**(RQ1) How do Meru leaders gauge themselves as transformational leaders?**

*What degrees of transformational leadership, if any exist?*

Self-assessment using the MLQ provides the clearest indication for answers to this question. The results, which were fairly uniform across the diocese, indicated transformational leadership tendencies throughout the diocese.

With the exception of attributed idealized influence [II(A)], Meru leaders generally scored strong in traits of transformational leadership. The lower levels of IIA are offset by the high levels of behavior defined idealized influence [II(B)]. The probability is that, in the Meru culture, influence from idealization comes through demonstrated behavior and concrete deeds rather than ascribed attributes. Negativity and expressions of low levels of trust among leaders are reflected in lower II(A) scores.

Meru leaders motivate others by inspiration, looking to model an outward focused life that is always striving to better themselves and the communities in which they live. Sincere and strong hope in Christ births a hopefulness expressed by ELCT-DME leaders. Most Christian leaders agree that, at least ideally and in principle, they serve as behavioral models to others. Christian leaders in the diocese uniformly expressed the need to be role models, providing inspiration and motivation through their leadership. The degrees of success in this self-acknowledged requirement are dubious.

Positive correlations exist between contingent reward (CR) and transactional traits. This correlation exists in the Meru scores, suggesting mixed forms of

transformational and transactional leadership tendencies. Based solely on CR, the survey fails to clarify which tendency is stronger, thus the need exist to consider of correlations between scores.

Contingent reward can influence the process and patterns of delegation. The key to understanding these patterns is a clear definition of delegation. In the ELCT-DME, delegation is understood as telling someone what to do, or giving someone a specific task to accomplish. There are, however, limitations to granted authority, even if the authority is needed for successful completion of the task. At times church employees are reluctant to make a decision or take concrete action without expressed consent from their supervisor, even if the supervisor has “delegated” a task.

More often delegation is directing, ordering or commanding someone to complete an assignment, considered delegating because someone else is carrying out the task. These actions tend to reflect transactional styles of leadership based on strict authoritative chains of command in the church, which explains higher scores for CR. This sheds light on one of the dichotomies of the data, the incongruence between idealized transformational leadership traits and practiced transactional styles.

Inverse correlation between scores of transformational traits and transactional traits are expected in groups who rate high in transformational tendencies. Accordingly, ELCT-DME leaders self-scored extremely low on both the passive form of Management-by-Exception (MBEP) and Laissez-Faire (LF). Scores on the active form of Management-by-Exception (MBEA) were higher than the MBEP.<sup>93</sup> MBEA suggests transactional traits in aggressive hands-on management styles. Active leaders work in the day-to-day operations of church functions for effectiveness, efficiency, and compliance

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<sup>93</sup> These scores, however, were generally lower when compared with MBEA scores from other cultures.

with church policies. These traits can make it more difficult to delegate responsibilities and authority. MBEA scores are not extremely high, but they ellipse MBEP marks.

The second highest transformational score was inspirational motivation (IM). This is a reflection on Meru cultural values of spirituality and charisma as discovered through interviews. As church leaders in the Meru culture, most women and men would naturally define themselves as spiritual in nature and charismatic in action, providing inspirational motivation to others. Leaders esteem charismatic styles of leadership. There is belief among the Meru that God is the provider of inspiration and charismatic characteristics. Meru leaders rate themselves as motivating others through inspiration, inferring relational linkage between God, leaders, and others.

Meru leaders scored a 2.75 in intellectual stimulation (IS), not an overtly high assessment and slightly below the average score for transformational leaders worldwide. A correlation exists between education levels and this trait. With generally lower levels of education, IS would naturally score lower by leaders. Leaders, who have not had the educational opportunities, yet hold positions of leadership, do not hold intellectual stimulation as a critical leadership component and would not treat a low score as negative. With these leaders, there is naturally less a propensity for innovation, diversity, and challenging of methods or assumptions.

Within the diocese the scores for IS were lowest in the Southern district, a poorer, less educated area of the diocese. As educational levels rise, we might expect the score of this trait to increase, as they did in the more prosperous and educated sections of the diocese.<sup>94</sup> Lower scores might also reflect a lack of evaluative processes in the diocese.

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<sup>94</sup> There is, however, an exception to this thesis as the Central district, a district with many primary schools and several secondary schools, also scored low in IS. The Western district, led by one of the highest

Evaluative processes can heighten awareness of issues and intellectually challenge leaders to creatively address them, individually and in community.

Individual Consideration (IC) also rates as a value of transformational leaders and was scored thus by Meru leaders. That this factor explains the importance of protecting members from shame as when consideration is given to others in the spirit of *ubuntu*. The district leader who was not “demoted” to a parish pastor or the project manager who was not fired for breaking policies are examples when consideration is given, not only in the community-at-large, but with individuals.

The majority of ELCT-DME leaders are in mentoring relationship. This also reflects IC traits, which includes interactions with individuals even while living inside a communal social structure. There is latitude and freedom to minister to the masses while giving attention to individuals.

The final three measurements of the MLQ assess a leader’s own sense of extra effort, effectiveness, and satisfaction. Leaders in the ELCT-DME feel like they largely give extra effort in their appointed leadership positions in the diocese. While generating extra effort, however, leaders generally do not feel effective as leaders or sense their efforts produce adequate results. Even with a sense of ineffectiveness, leaders in most districts express small measures of satisfaction in serving as leaders.

A feeling of effectiveness and satisfaction can result from positive encouragement or increasingly meeting goals and objectives. Without positive feedback or constructive

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educated pastors in the diocese, scored 2.94 in the IS category, the highest in the diocese. District level leadership, placing emphasis on intellectual stimulation and development, might play a role in higher scores for this trait.

evaluations, however, these factors remain veiled behind the unknown and basically unexplored. Ascertaining progress is problematic.<sup>95</sup>

Leaders in more economically prosperous districts (Eastern, Western, and Central) consistently scored above average in each of these three measurements. There seems to be some correlation between higher economic standards and each of the MLQ outcomes scales. Greater availability of resources to carry out the goals and objectives of districts or departments could account for these higher marks.

As a whole, leaders in the diocese scored higher than any other region of the world in the extra effort category. Conversely, the scores for effectiveness and satisfaction were the lowest marks in comparisons to other regions of the world. Leaders in the ELCT-DME feel that they put forth much effort, beyond what is expected of them by others, yet do not feel that their efforts are very effective, thus feeling less satisfaction in their service as leaders than they might.

There is one final observation of the transformational and transactional traits worth noting. Across the board, leaders in the diocese score low in transactional traits. Given the ascribed leadership styles, this is not surprising. Lower scores in transactional traits (especially LF and MBEP) point to a resolute, hands-on approach to leadership. When major problems and issues develop, leaders vigorously deal with them. Leaders are

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<sup>95</sup> Self-assessment in the areas of satisfaction and effectiveness are naturally low when there is a lack of appreciation for extra effort. As a missionary, I sat in a meeting of the entire Northern Diocese's staff, whom I knew to be hard-working, faithful, and diligent servants of the church. The Bishop (*not* Bishop Akyoo) proceeded to sternly lecture about the requirement of extra effort on the part of his extremely stretched staff. I was shocked and distressed at the lack of encouragement or positive exhortations of thanksgiving from this Bishop. It was then that I made a name for myself by publicly taking issue with the Bishop and challenging him to balance harshness with humility and thanksgiving. One long-term staff member told me he had never heard of a missionary take issue with the Bishop on behalf of the staff. With tears in his eyes he said, "Thank you." This same staff member, now retired and living in Meru, reminded me of this story after one of the district convocations. It had been twenty years since "The Meeting," as he called it.

involved and, at times, over-controlling of situations and areas of their responsibilities, even when some of their responsibilities have been assigned or delegated to others. The art of delegating can be problematic.

Interviews consistently mentioned and confirmed a pattern of aggressive and controlling leadership behavior. “Dictatorship” repeatedly surfaced as *the* noun describing leadership. Ironically, this research focused on leadership and leadership development in a Christian institution. If substantiated, the dictatorship theme is more tragic and troubling than ironic. More will be made of this point later.

Transformational leaders are to help followers transcend individualism and self-interest and to emerge as members of a larger group, with community interests at heart. They model community commitment to goals, values, and interests. Close reflection of this theory shows an undeniable correlation between patterns of transformational leadership and cultural values and norms of the Meru people. Therefore, living in *ubuntu* and *ujamaa* is, in some measure, living out traits defining transformational leadership. “When followers see themselves as members of a collective, they tend to endorse group values and goals, and this enhances their motivation to contribute to the greater good” (Kaiser, Hogan, and Craig 2008, 104). Endorsing a group’s values and goals mirrors *ubuntu*, *ujamaa*, and transformational leadership. Leaders in the diocese hold to these values, but struggle to live accordingly.

It is important to note that the MLQ tool served in *self-assessment*. Extensive self-reflection and self-interpretation in multiple meetings of focus groups did not occur. Therefore, care must be taken in making dogmatic statements concerning the results. Strong transformational leadership *orientation* (as shown in the data) does not necessarily

mean **strong transformational leadership application**. There must be, however, some faith in the process of truthful responses. Participants received assurances of confidentiality, the survey was administered in natural and familiar environments, and the tone of convocations reflected serious engagement with the survey in a safe setting. Nevertheless, conclusions, at this point, should remain provisional.

Summarizing, survey data from convocations and in each of the nine measurements of the MLQ show Meru leaders rate themselves as more stylistically transformational than transactional. There were no unexplained contradictions, variations or abnormalities in the scores of different districts or divisions across the diocese. In a homogeneous tribal group with values defined by such norms as *ujamaa* and *ubuntu* the results could be assumed normative, but geographical, educational, and economic diversity in the diocese suspends unequivocal support of any generalizations. There is interesting cross-pollination of the MLQ results and other research questions to which we now turn.

**(RQ2)** *According to local Christian leaders, what describes and defines a Christian leader and Christian leadership in the Evangelical Lutheran Church of Tanzania - Meru Diocese? What leadership characteristics and behaviors are discovered in leaders of the Meru diocese today? Do leaders consider developmental programs of the diocese congruent to relational-trinity or servant-leader models?*

Data in chapter four helped describe and characterize a Christian leader according to Meru leaders in the ELC-T-DME. Three categories, spirituality, ability, and general character, helped logically organize the characteristics. Each characteristic reflects

correlations between values of the Meru church community and leadership characteristics they esteem.

As related by the Meru, ideal leaders reflect the attributes of *ubuntu* and *ujamaa* and live in close community with others.<sup>96</sup> They demonstrate spiritual traits as interpreted from the Christian Scriptures, believing leaders must possess a certain level of skills and abilities, both practical and spiritual in nature. There is also a positive correlation between community living and a Triune God relational style of leading in Christian leaders.

A Christian leader does not just influence others, but lives, works, serves, and exists in and among the very people served. There are interwoven connections between family, ministry, and community. The relationship between leaders and those they lead cannot be divorced from the relationship they have in community. Stated in another way, the very existence of God is understood relationally with the model of the Trinity, while the existence of leaders is understood relationally in the community in which they serve. Three general observations come to light.

First, Meru leaders placed great emphasis on leading relationally in community. Strong cultural values of *ubuntu* and *ujamaa*, as well as the Christian concept of the Trinity, are noted in church leadership styles, or at least these *idealistic* styles were lifted up as models for Christian leadership.

Second, effective leaders possess proper education, experience, skills, and abilities that supplement spiritual maturity. This correlates to high self-assessments on behavior traits in idealized influence of the MLQ survey.

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<sup>96</sup> This factor made village imbedded researches a valuable scheme



Third, with diocesan developmental programs and processes dormant and dysfunctional (as per RQ3 below), it is not possible to determine if present development programs are congruent in training Trinitarian or servant-leadership models.<sup>97</sup> What can be readily observed are the present modes and models of leadership, which, according to Meru Christian leaders, consistently, problematically, and paradoxically fall short of these ideals. Data from the MLQ demands consideration within the incongruencies.

There might be tendencies when conducting self-evaluation to assess one's self more highly than what others might assess. Additionally, as with transformational trait orientation, it is possible the *idealized* Christian leader is just that - idealized in the theoretical constructs of Meru leaders. Responses in the MLQ seem to reflect how leaders desire to lead, rather than how they actually lead.<sup>98</sup>

*(RQ3) What are the current processes of leadership development in the Meru diocese? How do church leaders describe these processes?*

To fully understand the church, it is important to understand leadership development processes (Gailey and Culbertson 2007, 59). There are two basic streams of leadership development in the diocese. They each outlined current developmental processes, but also reflected historic methods of leadership development in the church.

First, there is a long-term ELCT educational path to become a pastor, evangelist or parish worker. According to the ELCT-DME constitution, certain educational

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<sup>97</sup> One piece of the long-term training model outside of the geographical confines of the diocese occurs at Mwika Bible School and to a lesser extent at Morogoro Bible School in central Tanzania. Mwika is a ELCT Bible school in Northern Tanzania. It is located in the Northern Diocese. The first Tanzanian principal of Mwika, now retired, was an interviewee. His years of service coincided with the great East African revival. Bishop Paul Akyoo was principal of Mwika Bible School before becoming bishop of the diocese.

<sup>98</sup> Participants were encouraged to answer as truthfully as possible, emphasizing honest, actual assessments of their leadership.

standards are required.<sup>99</sup> All parish workers must complete primary school (through class seven), attend a Bible school, and complete a general or specific course at a recognized Bible school. Evangelists must complete primary school (through class seven). They also must attend Bible school for at least two years and complete a training course for evangelists. Pastors must have a secondary school degree. They then attend seminary (programs at approved institutions determine the length of study), obtaining a bachelors degree in theology. During their seminary studies, financial support comes from their home parish and supplemental funds from the diocese.

In the case of evangelists and pastors, local church councils nominate candidates. The entire parish membership votes to approve the selection and forward names to the theological committee of the diocese. This committee approves admission of the candidate into a Bible school or school of theology. With the help of the local parish, the diocese pays for schooling. The Meru diocese currently supports one Mwiki Bible School student and three Makumira Theological Seminary students (Master of Divinity studies).

In educational tracks, there are spiritual and character standards for all candidates. For example, before becoming fully ordained, a pastor goes through an assessment period when leaders in the diocese judge his or her abilities, both administratively and spiritually. This process is the antithesis of cultural norms where evaluative processes are usually shunned.<sup>100</sup>

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<sup>99</sup> The information that follows comes from an internal publication of the Diocese: *Katiba La Kiinjili La Kilutheri Tanzania, Dayasisi Ya Meru, (KKKI-DME), KAFIBA, Kanuni, Sheria na Maongozi ya Sharika*, pgs. 41-43.

<sup>100</sup> The origin of this requirement was unclear, but probably dates back to the time of early missionaries.

A second leadership-training path comes through trainings conducted in the diocese at the parish or district levels. At this point the leadership development system becomes less defined and functional. Two district pastors told me that the research convocation in their district was the first time in many months that the entire district leadership (pastors, evangelist, parish workers and church elders) had met together. The high expense of transportation makes regular, district wide meetings prohibitive. The director of the women's ministry mentioned the unique opportunity to meet with a full contingent of women leaders from all over the diocese when they gathered. It was a special occurrence.

Historically, there have been gatherings of pastors, and on other occasions, evangelists, for the intention of retreat and development, but, for all practical purposes, they seemed to be suspended. The exact reason for this suspension could not be determined. An exception is a partnership between the youth and women's division that hold joint meetings in selected parishes. The youth division director explained that by holding joint meetings with two departments, they can reduce conference expenses. In the combined meetings, the women's division takes half of the seminar time and the youth division, the other. These two departments focus on lay leader development rather than further training for pastors and evangelists, though all who attend profit from the teaching.

A third consideration of leadership development programs merits reflection. The concept of *ujamaa* centers on community and self-reliance where the whole of society is an extension of the basic family unit and all individuals relate as brothers and sisters. Because it is "the nature of human beings to lead a communal life of one form or

another,” leadership development must be considered in a communal setting (Wiredu et al. 2004, 337). Models that remove individuals from their community or fail to consider community involvement and participation might produce well-educated individuals, but few effective leaders.

The implications for leadership development are that, whether in training or as a practitioner, African leaders should have communal and relational connectedness and this connectedness should be part of developmental programs. While parish-centered training programs retain local connections, traditional trainings at Bible schools or seminary do not. For students studying away from home, a community associated with the school emerges while village connections become somewhat distant. That fact that only one percent of all participants felt overseas theological education was effective implies reservations of being alienated from their culture.

A deep desire for training and leadership development exists in leaders of the ELCCT-DME. “Proper training and development” was the top need listed by participants in the survey. Interviews suggested that one characteristic of a Christian leader is having skill set competencies. Given this value, it is logical for leaders to continue to crave further training and development. Participants suggested that the diocese was committed to their training, but in conversations, many had reservations and misgivings because of the lack of systematic training programs geared towards this objective.

A consistent, effective program of training and development that reaches leaders throughout the diocese was absent. Programs of leadership development in the diocese lay smothered under layers of financial limitations, lack of clear direction, lack of accountability, confusion of responsibilities, and the tyranny of the urgent rather than the

carrying out of well formulated plans. Keeping people untrained and lacking in skills insures those who are well trained of continued dominance in positional leadership. Intentional repression was not outwardly suggested by leaders but could be inferred from informal remarks and evidences as a possible attitude of some African leaders.

Serious leadership development in the ELCT-DME is piecemeal and occurs only when an individual or local parish community implements the process. As mentioned, two diocesan divisions plan a few seminars but fail to reach all sectors of the vast diocese. The felt need, as expressed in the data, of training and development of leaders remains unfulfilled.

Correlation between the lack of leadership development and the need of leaders to overcome pressures and temptations of the world is logical. Christian seminars have traditionally had spiritual components. The lack of systematic seminars or training programs equates to less spiritual input in the lives of leaders. The unintended outcomes of ineffective programs multiply limitations in both practical life skills and spiritual growth.

**(RQ4)** *How do local Meru church leaders see the African philosophies of ubuntu and ujamaa applying to leadership and leadership development processes? Where do their characteristics appear, if at all?*

Leadership development is "everyone's business" (Kouzes and Posner 2002, 383). It is a critical need in organizations and institutions, including the church. Discussing leadership in Tanzania, however, outside of a cultural context of *ujamaa* and *ubuntu* is ill advised. The implications of *ubuntu* and *ujamaa* are significant in this study.

They are cultural constructs influencing attitudes, values, norms, and ideals in society and the church.

*Ujamaa* is socio-economic in nature while the church is religious in nature, but clear partitioning of the two is culturally untenable. In the context of the dialogue, participants were able to separate *ujamaa* and *ubuntu* from purely political and socio-economic realms and place them into greater socio-religious realms.

Leaders in the ELCT–DME see compelling correlations between leadership, leadership development, and the philosophies of *ubuntu* and *ujamaa*. Culturally, the context of both leaders and leadership development seems to be always in the milieu of community. Leadership development in a church community is the growing of a Christian. Discipleship is mature Christians in the making within *ubuntu* and *ujamaa*.

Surveys and interviews confirmed belief that leaders should lead within the cultural boundaries of *ubuntu* and *ujamaa*. Servant style leadership, individual consideration, and close contact with those one leads exemplify these values. Many in the church expressed an earnest desire to lead in this manner.

There are, however, feelings that some leaders retain power and authority through dictatorial means. Furthermore, some suggested that church leaders actually incorporate a heavy-handed style of leading. No one appreciated or supported this style of leadership because, according to the Meru, it is not beneficial to a community, productive for church growth or biblical in nature. A heavy-handed style does not support or reflect the spirit or character of *ubuntu* or *ujamaa*.

Paradoxically, while the church community lives in the “utu” (personhood) of *ujamaa* and *ubuntu*, leadership in the church struggles to lead in paradigms other than

that of highly directive or dictatorial style leading. Whether these methods of leading are traditional Meru forms, modeled after colonial examples or reflections of a contextualized understanding of a strong and powerful God is unclear.<sup>101</sup> This strong-man style of leading does not seem to be confined to diocesan leaders in any given office, district or project. The point is to state that it exists in the diocese; it exists inter-twined with a very community-oriented culture.

Theories from one culture cannot be routinely contextualized to another without considering practical cultural concerns. Thus, any leadership theory extrapolated from outside of the Meru context and injected into the culture needs an intensive indigenous vetting. Contextualization of Robert Greenleaf's servant-leadership model, a model esteemed by some leaders, might not occur without considerable modification.

There are "pragmatic concerns" that only the Meru can address. The nature and character of relational living in *ubuntu* and *ujamaa* do seem to more closely align with servant-leadership and transformational style leading than what is observed in a dictatorial or strong-man style. Serving in a community-oriented society evidentially does not automatically mean a servant-leadership style of leading that, presumably, flows out of *ujamaa* and *ubuntu*. This raises a question.

If GLOBE research is accurate and "humane orientation" is a widely held value, and if transformational leadership is characterized, to some degree, by humane orientation, then would not servant-leadership be a model to actualize the value in

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<sup>101</sup> One leader shared insight into historical Meru leadership practices. The word and decrees of the head-man, or chief was law and carried absolute authority. Any decree, however, had previously been formulated and vetted, sometimes through great debates and rancor, within a group of village elders who served as an advisory council to the chief. A chief made all proclamations, but he had the full support and backing of tribal elders who jointly crafted social policies.

practice? This question eludes judicious answering merely based on data from this project, but is intriguing.

Finally, differentiation of leadership styles (autocratic, democratic, dictatorial, servant) and systems or structures (hierarchical, episcopacy, diffused) should be noted. As observed in the historical development of the Meru church, the structure of the Evangelical Lutheran Church of Tanzania passed down from European models through missionary efforts. That traditional episcopacy structure remains a system that can easily foster autocratic or dictatorial styles. To cast blame on prior German, British or American mission efforts might seem harsh or even irrational. The ELCT-DME, nevertheless, is shackled with forms and functions of imported Christianity which are not indigenous.

This does not mean, however, that a servant-leadership style cannot function within a hierarchical structure. What is needed is for the systems and styles to be analyzed within the local context, relying heavily on local leaders for cultural guidance. Modification of structures might create an environment for servant-leadership to flourish, but it is an understanding of and commitment to servant-leadership that is foundational to functionality. Leaders must commit to concrete applications of the principles within present structures as well as guidance from the Scriptures.

Summarizing, there is an idealized leadership style mirroring the character and nature of *ujamaa* and *ubuntu*. Practically, leaders see models of “heavy-handed” leadership in other leaders in the diocese. The *ubuntu* and *ujamaa* orientation is strong even while practical applications in leader-needed moments are inconsistent.

**(RQ5)** *What contextualized understandings of leadership and leadership development can be drawn from practices and processes in the ELCT-DME?*



Contextualized understanding of leadership and leadership development in the Meru church falls within changing social constructs and emerging life-situations. Several leaders lamented the “moving factor” of the world, the quickness in which society is changing, as the world becomes a village. At issue, however, are large villages overrunning small ones. There are great concerns of the collapse of traditional morals among church leaders. Realistically, Emmanuel Ngara reminds us, the problems of the church cannot be addressed in isolation from the international community (2004. 78). This is true for the Meru church.

It seems as if *ubuntu* and *ujamaa* simply do not have the same historical and cultural sway. If culture is not genetically passed from generation to generation, it must be continually relearned. It is possible that the values and norms of *ubuntu* and *ujamaa* are not as intensely passing to new generations.

In an ever-changing culture, leaders might not be responsible for the fencing of family compounds, but they do have to work within a new construct of simply smelling the meat rather than eating it. Meru leaders sense this is a role of the church, a guardian of what is right and good according to God. To enact this role is more difficult and problematic. One issue preventing change is the confines of organizational structures carried over from the early European mission.

Juxtaposed with the question above is the statement, “I just do not know if this servant-leadership thing works in our culture.” Historic Meru cultural understanding of leadership seems to remain detached from the modern day theory and emphasis on servant-leadership and, in some measure, transformational leadership. It also remains distant from a consistent application of a biblical model of serving.

While those in the diocese acknowledge that leadership and leadership development occur within community, there is little reconciliation with the concept of leading the community in a servant-leadership role. This creates incongruence between theory and practice. The inconsistencies should be a cause for concern within the ELCT-DME.

Africa seems flooded with Western values of materialism and individuality in post-modernity and globalization. Bujo stresses, "True leaders must not think of their own interests, but must be dedicated to increasing life throughout the community" (1992, 194). Historically, and according to Meru leaders, this has been the case with their people. A post-modern worldview and accompanying values, however, have collided with historic values so that, while Tanzanian culture stresses community and the interest of others, the temptation to lead in other paradigms is not easily resisted. Changing contexts are decisive and continue to challenge leaders.

Change comes with difficulty in Tanzania. This is true for the church in Tanzania as well. There were some leaders demonstrating visioning traits, but most struggle to keep up with changing patterns and social orders in their communities, much less thinking in meta-narrative, futuristic terms.<sup>102</sup>

Another changing context is the issue of removing leaders. Historically, ineffective leaders, those who failed to put the needs of the community first, were

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<sup>102</sup> A local Meru carpenter began to pre-build coffins in a village, a practice culturally unheard of just a few years ago. This was scandalous to some, including a pastor, who railed on the young businessman for bringing bad luck to the community. When asked why he began this practice, the carpenter had three simple answers. (1) He could not keep up with the requirement if coffins were made as needed. (2) He required time to work his farm and attend to other projects and could not be at his woodwork shop all day every day. (3) People appreciated being able to buy a coffin quickly and with no lag time between ordering and delivery. After the public condemnation by a pastor, this young man said he would never enter a church again. This simple story illuminates changing values in small communities that can leave deep rifts and broken relationships.

removed (Bujo 1992, 104). Putting the needs of an organization or community first is a strong transformational leadership trait. Across modern-day Africa, removal of failed leaders is hardly the case. That is not to say or judge that leaders in the Meru diocese should be replaced or do not have the community's interests at heart. There is a sense, though, that a call for term limits reflects the frustration at continued perseverance of people in leadership positions who are deemed ineffective by those being led.<sup>103</sup> How this plays out in the theological arena of the episcopacy or with those who are "called" by God is a thorny question beyond the scope of this study.<sup>104</sup>

What is clear is cacophony among Christian leaders. There is a murky model of Christian leader and leadership development in the ELCT-DME. Leaders struggle, however, to merge historic patterns, values, and norms of leading with modern and post-modern forms. What results is leadership and leadership development that is neither completely Western nor completely Meru. Efforts to contextualize Western models or blend African models and styles with Western models and styles miserable fail.

*(RQ6) According to Meru church leaders, what type of program and processes would enhance leadership development? How might this be accomplished in the diocese?*

The practices of leadership development in the diocese move forward on one hand (the diocese continues to send candidates to seminary) and regressively struggle on the other (the lack of parish-level leadership development process). The old system of

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<sup>103</sup> It is a common sentiment that the government of Tanzania *moves rather than removes* ineffective leaders. Inept government leaders are simply moved to a different office or different location rather than being dismissed.

<sup>104</sup> One story was related to me of the reelection of a district pastor. The district lead pastor did not receive a majority of endorsements from the district staff whom he supervised, but was retained in his post for the "sake of unity in the community." After that decision, was there more unity or less? Could this possibly be an example where African leaders "want to surround themselves with people who are ardent supporters but not necessarily good managers" (Ngara 2004, 45)?

moving candidates through years of education – Bible school, seminary, higher education – presents major difficulties. Few youth are willing to commit to such a career path.

Those who enter the path struggle with poor financial support from the local church while, at the same time, the local church sees external financial support decrease.<sup>105</sup>

The church's quest for well-trained, well-qualified, and well-educated staff is noble, but the colonial trappings of a Western educational system are deadly. The requirement to enter Tumaini University in the ordination track is successful completion of 'O' level exams. This high standard decreases the pool of qualified candidates, especially in a rural diocese like ELCT-DME. One leader said, "The church will always pick up a student or two from Leguruki (junior seminary and secondary school)" to go into the ministry. One or two, however, will not replace staff attrition nor meet future needs for staff as the church grows.

It is a precarious position with no easy answers. Funds and assistance to educate the next generation of Christian leaders will always make the list of "greatest financial needs" for the Meru church.<sup>106</sup> The methods and means of securing funds for the diocese are outside of the scope of this research. Furthermore, questions directed toward diocesan leaders along this line might have been culturally inappropriate in this research.<sup>107</sup>

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<sup>105</sup> A professor at Tumaini University [and Makumira Theological Seminary] says there are great class offerings at the institution, "but the church doesn't want to pay for them." I might suggest the church cannot afford to pay for them. The high cost of theological education perplexes and confounds the church and Christian workers throughout the world. The topic is frequently mentioned as a concern of governing and administrative leaders at Asbury Theological Seminary, yet many students still graduate heavily in debt as costs continue to rise. For a text that creatively addresses this issue see James T Flynn, Wie L. Tjong, and Russell W. West, 2002. *A Well-Furnished Heart*. Fairfax, VA: Xulon Press

<sup>106</sup> The world economic recession that began in 2008 and continued in 2009 will most likely exacerbate the difficulties of receiving foreign aid.

<sup>107</sup> Sometime questions, especially from a westerner, raise expectations. Questioning educational funding sources could have easily been interpreted as a possible desire to support theological education in the

There is a church strategy to conduct in-service trainings and seminars in local parishes. This fittingly takes the classroom to the people while creating an environment for contextualization in real-life situations. Current leaders consistently rank seminars as the best means for leadership development and training.<sup>108</sup> While the concept is good, a systematic program with consistent implementation is missing. Additionally, the current seminar offerings are lay-focused. Training targeting staff is wanting.

To address this need, the tendency might be to create a massive project or program beyond the ability of the church to administer without outside funding.<sup>109</sup> Keeping training venues in local community groupings help curb and manage expenses

While seminar strategies are historically normative, survey data showed there are other means of leadership development. Close to seventy percent (70%) of the participants viewed the opportunity to engage in a temporary assignment or responsibility as an effective method of skills development. This is a means of actively experiencing leadership development by rotating assignments and positions.

Temporary assignments may be a more modern form of leadership development; nevertheless, it merits exploration as a contextualized program within the church. To a certain degree this method has been informally incorporated into administration of the diocese, but with little intentionality in the processes.

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diocese. Meru leaders could, and rightfully so, ask, "Why ask about an issue if you are not interested in addressing it?"

<sup>108</sup> While eighty-seven percent (87%) of participants attended at least one training or seminar event in the past year, follow-up discussions revealed some of these events were para-church, NGO or government organized trainings or community info-seminars. This factor does not negate the data for the purposes of the study, but a narrower question delineating trainings conducted by the ELCI-DME and other organizations would have been fitting and more insightful

<sup>109</sup> There is currently a village-based health care program that grew from humble beginnings in a few parishes to a diocesan-wide project. Major funding for this program by an outside agency is one of the keys to its success. The church would be hard-pressed to find equal commitment of resources for a transformational leadership development program.

Leaders suggested accountability and trust-filled mentoring friendship are part of the heritage of the Meru people. Somehow, in the course of time, growing others via traditional mentoring modes has become a lost art. Evaluation processes, which are closely associated with accountability processes, are also missing. Leaders clearly express needs and desires for healthy accountability and constructive evaluations. The challenge is to integrate these relationships within the resistance of Meru cultural customs and patterns of behavior. It is always younger participants who spoke of the need for greater accountability and evaluations. This is a changing paradigm and the wave of the future being ushered in by the next generation.

Most effective methods of leadership development, as selected by the Meru leaders themselves, had spiritual components. They are Bible school training, Sunday services, and revival meetings. A common thread, the desire for spiritual maturity, surfaced in these responses. A leadership development program can help fulfill this desire while meeting what the survey revealed as the second largest need of leaders in the diocese, victory over sin and not falling into temptation.

One of the decisions of the ELCT-DME annual conference held in August of 2008 was a commitment to conduct a mass evangelistic convention in the year 2009. Pastors spoke of this decision as a very positive step in the process of Christian leadership development for the whole diocese. Their view confirmed a Meru understanding of connections between leadership development and making disciples of Jesus Christ.

## Review of Research Objectives

Project objectives, stated in chapter one, focused on giving Meru leaders in the ELCT-DMI a voice to express culturally-derived paradigms on leadership and leadership development. Meru leaders desire a voice at the table of leadership theory discussions and, even more importantly, participation at the practical level where leader and follower connect in community. The following observations construct an assessment of the success at achieving the project's objectives.

Degrees of transformational leadership were determined using the Multifactor Leadership Questionnaire (MLQ). This research tool has been widely used as a cross-cultural survey instrument. While vetted internationally, the instrument has limitations in a rural African environment. Meru leaders helped assure a comfortable degree of contextualization of the Swahili language MLQ; nevertheless, results were cross-referenced with other data in the study.

Nine traits measured transformational tendencies through self-assessments of over 300 Meru church leaders. Leadership in the church shows tendencies towards transformational traits of leadership styles. Additional research interviews assisted in ascertaining the degrees of transformational leadership *practiced*. In this self-assessment tool, however, the results are clearly indicative of these tendencies.<sup>110</sup> Verification of these results in greater detail was limited by the field-necessitated modifications to research processes.<sup>111</sup> The quantitative and qualitative self-assessment, however,

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<sup>110</sup> See MLQ results in chapter four.

<sup>111</sup> As discussed in chapter four, one modification involved moving directly into formal interviews after completing convocations.

accomplished objectives allowing Meru people to assess degrees of transformational traits in their personal leadership styles, habits, methods, means, etc.

Through surveys and interviews, a picture of current leadership practices and styles emerged. Meru leaders not only described and defined Christian leadership, but also shared areas where leadership could be strengthened in the diocese. They stated and explained the role of *ujamaa* and *ubuntu* as it interfaces with Christian leadership. They emphasized the concept of a relational-Trinitarian model and the importance of relationships as it pertains to leading. This accomplished the task of identifying indigenous components of leadership as described by local Meru church leaders, especially in relation to *ubuntu* and *ujamaa*.

Meru church leaders described and explained current leadership development processes. Surveys, conversations, evaluations, ELCT literature, and discussions achieved a measure of understanding of this process in the diocese. The contextualized findings, explored through developmental processes as researched by the Center for Creative Leadership (CCL), help give meaning to the data. The principles and beliefs of CCL leadership development theory reflect typical Western individual leadership models, with a strong focus on a leader and her or his context of a more individualist society. This fact, however, does not prevent ever broadening communal applications of the same.

Leadership in a more community-oriented culture takes on different forms and structures, yet even in a communal society, leadership development starts with individuals. The development of an individual is either brought back into community (as in the case of developing capacities at Bible school training) or accomplished with the community (as in the case of giving challenging experiences in varied job assignments).



There is an individual persona as a component within the processes. With this understanding, a certain amount of success was achieved in the task of mapping developmental processes in the Meru church.

Consideration was given to several paths of development, but no single imbedded method of developing leaders emerged. Comparisons of educational models and local methods gave rise to reconstruction of a possible new developmental program, emphasizing taking the classroom to the people. This concept, based on in-service trainings and seminars, is not new to the diocese but needs revitalization.

The project in and of itself raised awareness of how evaluations assist self-assessment and reflection of personal leadership traits. Self-assessment, then, presses leaders towards positive and concrete steps in further developmental processes. This accomplished the task of exploring leadership development processes in dialogue with Meru church leaders. While it did not lead to an immediate construction of a developmental program, it assisted thought processes towards future planning. The diocese received a written report of the project's findings. Data, results, conclusions, and recommendations shared with Meru leaders are further avenues for hermeneutical conversations exploring possible applications in the diocese.

Concrete and culturally sensitive recommendations will help Meru leaders address some of the needs of leadership development in the diocese. Leaders expressed great interest in the results of the research project and looked forward to the final report. Leadership development is not an end in itself. The concepts return full circle to the commission of Christ to make disciples of all nations. That commission cannot be at odds or separated from the processes of developing Christian leaders. These tasks, the final

ones completed in Tanzania, and the ones in process, fulfill the final objective of the project.

### Paradoxical Discoveries

Research data can explain certain phenomenon, but it can also lead to paradoxical discoveries that are not readily apparent or understood. Several inconsistencies emerge from the data, including conflicts between focus group notes, survey outcomes, and formal and informal interview responses. Though mentioned above, it helps to straightforwardly list the major antipodal findings here.<sup>112</sup>

(1) A community living in *ubuntu* suggests a high degree of trust between its members. Stories and narratives show a lacking of essential trust between leaders in the diocese. Cloaked in confidential concealment, some leadership problems and investigations into these problems in the diocese fuel skepticism and mistrust. Some leaders just ignore problems, frustrating other leaders who want them confronted.

(2) Leaders in the diocese bemoaned the lack of regular and structured personal evaluations. At the same time, Meru leaders are not culturally attuned, accustomed or, to some degree, willing to hear criticism, critique or animadversion of their work and leadership efforts. The response to sincere evaluations and critiques is difficult to foresee. A call for frank personal evaluative discussions must overcome aversion of cultural bias against the same.

(3) The vast majority of FLCT-DMF leaders are involved in mentoring relationships. As attested to by survey responses, these dual advisory relationships were not meeting the spiritual developmental needs of diocesan leaders, since living a

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<sup>112</sup> These are listed in no particular order.

victorious Christian life remains the second greatest need in their lives. Biblical models of discipleship and mentoring consistently address spiritual growth and development. While working and living relationally in *ubuntu* and *ujamaa*, intense Christian discipleship focusing on spiritual formation still is lacking. Issues of trust between leaders can compound this paradox. So, while mentoring in advising capacities is occurring, personal spiritual growth flounders.

(4) As per the survey, the considerable majority of leaders believe in a Trinitarian model of relational living and expressed belief that it exists in diocesan leadership. Interviewees, however, expressed a misgiving that the model was not wholeheartedly embraced or practiced in the diocese. Leaders tremendously affirm the model, but actual applications were absent.

(5) According to leaders, servant-leadership styles flow out of historical patterns in Meru community. This leadership style reflects the values of *ubuntu* and *ujamaa*. Nevertheless, most leaders acknowledge that there are fewer examples of servant-leaders in the ELCT-DME than of those who are not.

(6) The church still clings to imported educational models for training leaders, even though the model fails to meet the needs of the church. Growth has outstripped training capacity. Developmental processes past formal education are an expressed need, but there is no structure addressing this need.

In summary, there is a consistent theme of the ideals of leadership and leadership development contrasting actualization of the same. Self-assessment surveys can lead to responses that are more idyllic than genuine. Responses within the larger picture of practical realities of the diocese must be measured and evaluated. These anomalies are

informative and instructional for those inclined to address them. We now turn to implications of the study.

### Implications of the Study

The review of research questions and objectives segues to the implications of the study. Specific considerations of implications for leadership and leadership development in the ELCT-DME and the global church follows consideration of broad missional implications.

### Missional Implications

Implications on the mission of the church from research findings should be given due consideration. This study's three theoretical frameworks presented in chapter two provide specific boundaries when considering: (1) the missional leadership implications for relationality in Trinitarian living, (2) the missional leadership implications in disciple-making processes, and (3) the missional leadership implications related to traditional African concepts. In each of these areas, discrepancies between theory and practice were noted. These paradoxes, as listed above, could be considered one of the key findings of the study and certainly present the greatest challenge to the church when considering future directions in leadership paradigms. We now consider broad missional implications derived from the data in this project.

First, observations record what a Trinitarian model brings to bear on missions. Though humanity has relationship with God, "God is the relations that he has" (author's emphasis) (Lash 1993, 32). Leaders have relationships with others, but leadership is the relations they have. This is not too strong a statement. No understanding of leadership

can occur outside of relationships. If **relational paradigms** in a Triune God are the **models** for all human relationships, then relationships with Christian leaders and followers fall as a subset in this model.

Data from the study showed leaders in the ELCT-DME desire to live in community, as relational-Trinitarian people. The Trinity motivates them to live in community and relationship as they sense is the nature of their Triune God. They are almost all (97.44%) involved in mentoring processes. All but one of the participants identified a “close ministry partner” journeying with them. Two thirds of these partners were other staff members in Christian ministry with the ELCT-DME. The other third were identified as a mentor/advisor. Relationality is valued and distinctive.

MLQ data confirms strong tendencies towards transformational leadership traits, traits showing more relational interaction and intimacy than transactional styles. Four of the five MLQ transformational traits scored in upper ranges. Individual consideration (IC), though sometimes a transactional trait, can also be interpreted as a strong people-to-people connectional, transformational style of leading carried out relationally. Again, all of these factors point to motivation for living relationally, as understood by a Triune God.

The emphasis of Christ and his followers was togetherness, the “being” which occurs in community. It was one end to which the disciples were called. (See Mark 3:14.) A. B. Bruce says this résumé sets the followers of Christ apart. He writes of the disciples.

It is impossible to convey an adequate idea of the training for their future career which they had enjoyed, seeing that by far the most important part of that training consisted in the simple fact of being for years *with such an one as Jesus* (author’s emphasis). (1971, 544)

The challenge and implication for missions is to maintain that Trinitarian-type interaction in the processes of making disciples and training Christian leaders. The desire

to live in community and as relational-Trinitarian people is a strong theoretical construct in the church.

Conflicts between survey data and interviews show there is less closeness and relationality in the diocese than desired. Relational collapse adversely affects the mission of God's Kingdom and leaves the church wounded and impotent. Leaders must address the steady breakdown of the unified "being" together as modeled between Christ and the disciples. It is inconsequential whether internal or external forces exacerbate this breakdown. It simply must be challenged.

Second, missional implications in the context of disciple-making processes are also significant. The missionary routines of Christ always pointed disciples towards submission to God's will via teaching, growing, and formational practices. In various degrees, all Christians are on that mission journey. The Christian practices of leadership must create ministries replicating disciples, who are actually stepping into more varied leadership roles, whether in families, churches, communities or cultures.

It is possible to correlate disciple-making as analogous to Christian leadership development. *Disciple-making* and *leadership training* become one and the same. Disciples of Christ are, by that very designation, leaders (people called to influence others and thus the world).

The desire for more training in the diocese via seminars reflects a call to make disciples of Christ. Meru leaders listed spiritual conflicts and issues as areas of need in their lives. The call for seminars and training must include goals to master both life skills

and processes of the means of grace.<sup>113</sup> A spiritual component points out the close connection of the two processes in the minds of Meru leaders. This reflects the unity and non-compartmentalized nature of life for Tanzanians.

It would be a mistake to define disciple-making simply in terms of skills mastery. Discipleship is not simply learning to share a gospel presentation; rather it is living life as a fully-devoted, faithful follower of Jesus.<sup>114</sup> Developing a leader includes skill-set development. Developing leadership is broader, encompassing all of life. It is, theoretically, more holistic. Emmanuel Ngara emphasizes this point when he writes, "It should be understood that leadership training is not synonymous with professional training. Among other things, leadership training entails the development of character and vision, and fostering the nurturing of the full potential of each individual person" (2004, 27).

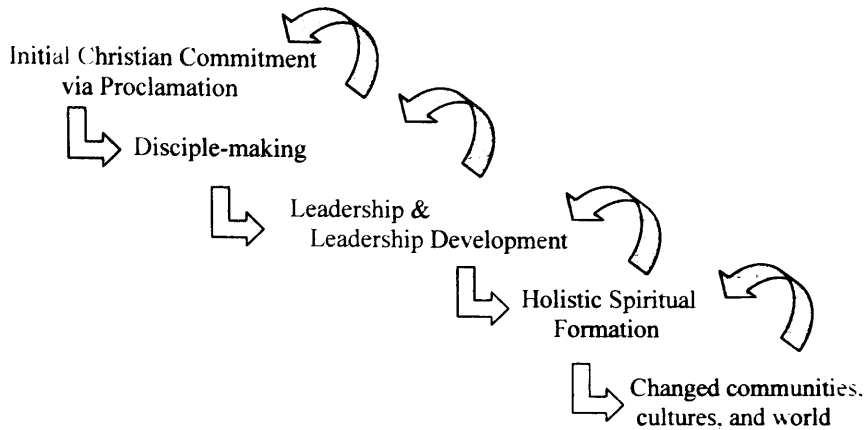
It is true that ELCT-DME leaders rated leadership training as the greatest need in their role as leaders; however, they also expressed desires for spiritual development and very practical spiritual sanctification. As stated above, creating division between the two, mastery of practical leadership skills and mastery over humanistic tendencies, is naive. The pattern below suggests a possible missional flow of Kingdom growth.

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<sup>113</sup> "Means of grace" is a term for various disciplines in the life of a Christian. For further understanding of this concept see: Mulholland, M. Robert Jr. 1993. *Invitation to a Journey*. Downers Grove, IL. InterVarsity Press, (Mulholland 1993).

<sup>114</sup> This is not disparaging the skill of sharing a clear gospel presentation. As a former staff member of Campus Crusade for Christ who has given hundreds of gospel presentations, I would know.

Figure 5: Christian Mission Processes and Progression<sup>115</sup>



The right angle arrows point to mission progressions: Christian mission to disciple-making to leadership development to holistic spiritual formation to a changed world. The curved arrows represent a boomerang effect where each step in the continuum also flows back, adding to prior formational processes. For example, leadership development, while instilling holistic spiritual formation, also leads to greater disciple-making, disciple-making to greater Christian mission, etc. The journey of discovering dimensions of loving God and loving others is endless and generates fluid processes. Dysfunction or the absence of a component at any point in the progression, not just at the point of disciple-making, negatively impacts the mission of the Kingdom of God.

The paradox of a church that contains the term “evangelical” in its names should not be lost. This term implies a reaching out to others through Christian proclamation that begins the progression of Christian mission diagrammed above. Most Meru leaders believe the diocese is committed to their training and development as leaders and

<sup>115</sup> There is a question if Leadership & Leadership Development should come before or after Holistic Spiritual Formation in this schematic. It is possible that the two are so inter-related and inter-connecting that making the distinction is, at best, difficult and, at worst, reckless



disciples of Christ. Nevertheless, diminutive efforts and few resources are committed to this task. Leaders bemoaned the changes in Tanzanian culture as contra-culture, negative influences that implode traditional culture. Changed communities, cultures, and worlds are the result of effective missions. Without a complete review and revamping of disciple-making processes and leadership development from the newest members of the church to the longest serving members, the church can become an immobilized, stagnant, and ineffective local institution.

A third implication for missional leadership fuses with the African philosophies of *ubuntu* and *ujamaa*. The study showed ideal beliefs in positive correlations between the cultural values and norms of *ujamaa* and *ubuntu* and leadership in the Meru church. Connectedness in local communities provides an appropriate context for developmental processes. It is in community, not isolationism, that Christian discipleship and development blooms. Hermeneutical communities help form Christian leaders. Outside of these boundaries, leadership and leadership development become ineffective and impotent. Christian leaders must identify with people of their community. *Ubuntu* in relationships and *ujamaa* in community warrant the continual emphasis on relational living in the context of developmental processes.

In Africa, to disassociate, ignore or, worse yet, eliminate African philosophies from strategies and processes of disciple-making (leadership development) are paths of obfuscation. The implication is that effective missions employ cultural principles that join with and enhance the processes of leadership development and making disciples of all nations. Awareness of cultural factors combined with purposeful missional direction maintains balanced processes.

There is a certain beauty that comes with cultural awareness. Awareness brings the knowledge that not all values and norms of people groups align with the Christian Scriptures. A first step in mission, however, is a willingness to listen, learn, and comprehend the deep cultural rivers flowing in the lives of others. Leaders within a culture should not assume complete knowledge of current cultural constructs. Leaders, including those in the ELCT-DME, are not exempt from the necessity of being attuned to ever changing cultural patterns. This awareness continues to challenge most Meru leaders.

It is an on-going process to understand culture. "Church leaders must exegete (sic) the culture with the same dogged determination they use to exegete and understand Holy Scriptures" (author's emphasis) (Gailey and Culbertson 2007, 175). Keen awareness of critical construction of and engagement with globalization and its impact and implications are weak in the ELCT.

This study confirms the important place the beliefs of *ubuntu* and *ujumaa* continue to hold in the Meru church. While the church upholds these ideals as important, they seem to have a declining influence on actual leadership practices. *Ubuntu* and *ujumaa* can pave a highway for Robert Greenleaf's servant-leaders context, which only happens in community. The implication for mission is the serious requirement for cultural relevancy of leadership development processes. These processes should have long-lasting spiritual and holistic developmental impact in the lives of God's people, rather than short-lived impressions and superficial influences of passing leadership fads.

Finally, frameworks of relationality as modeled between God the Father, Son, and Holy Spirit, in the missional message of the Gospel of Matthew, and in *ubuntu* and

*ujamaa* provide a framework for a mission of disciple-making. A summary of missional axioms, either recorded as ideals or actually observed, follows:

(1) Christian communities reflect the relational nature of God the Father, Son, and Holy Spirit as people live interdependently.

(2) Leadership development processes of the Meru church are conducted relationally.

(3) Christ's command to make disciples continues to unfold in the area of relationships, most clearly understood in Tanzania through *ubuntu* and *ujamaa*.

(4) The present and future practices and processes of making disciples will most likely be communal in nature.<sup>116</sup>

Within the fellowship of Christian congregations, Christianity is a social religion. This is especially true in Africa where unified communities live in a web of relationships between each other, God, and creation. The great challenge is to understand these tenets as globalization infiltrates traditional rural and urban life.<sup>117</sup> With bluntness, Hannah Kinoti states, "Contemporary African society is lamenting a moral world fallen apart" especially in their societies (2003, 75).

The challenge for the E.I.C.T-DME is the practical application of these axioms and resisting the "falling apart" Kinoti and others so lament. Currently, axioms are ideals that desperately need deeper incorporation into practical practices on all levels of leadership

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<sup>116</sup> While there is a strong and foundational communal orientation, training begins with individuals living communally and relationally. Neither component, the individual nor the community, can be removed from the equation.

<sup>117</sup> For an excellent text on the topic of globalization, see Euplady, Richard, 2003, *One world or many? The Impact of Globalization on Mission, Globalization of Mission Series*. Pasadena, Calif.: William Carey Library.

and leadership development. People in the diocese are living more *independently* rather than *interdependently*. Relationality within church leadership is experiencing systematic deterioration. *Ubuntu* and *ujamaa* are, in actuality, more aligned with Mbiti's conclusions. These philosophies are, as Mbiti claims, either inappropriate or, as in Meru, confounding to leaders with demanding applications for the church, even if church leaders deem them desirable.

If *ubuntu* and *ujamaa* are the African panacea or contextualized foundation for church communities, the foundation in the diocese seems to be quickly crumbling. These challenges of appropriate applications in the church seem insurmountable. They are not. Living in Trinitarian relationship, embracing Christian disciple-making as a life style, and exploring African philosophies in conjunction with Kingdom purposes are serious issues. Serious issues require serious reflection. At this juncture, we are ready to explore specific missional implications in a local context of the ELCT-DME and beyond. Applications are suggested.

### Implications for the ELCT-DME

The ELCT has had an important historical role in nation building and, even greater, in constructing the Kingdom of God in Tanzania. As the first converts embraced Christianity, many were shunned by others in their communities. Christianity was a great unknown and Europeans were not to be completely trusted. Yet, Meru Christians grew from social outcasts to "pillar of society by seizing new cultural values and economic opportunities" (Spear 1997, 159). The people of Meru have taken the Kingdom of God seriously, reflecting the importance of religion for the people of Africa (Nthamburi 1991).

31). The ELCT can continue to play a crucial function in both sectors, secular, and sacred far into the future.

Because of the position of the church in Tanzanian culture, the issues of leadership in the church are elevated in importance. Modeling Christian leadership and developing Christian leaders in all sectors of the diocese is a significant subject for on-going discussions. At least five primary implications for the ELCT-DME emerge from this study.

First, while Christ is the foundational cornerstone of the church, *ujamaa* and *ubuntu* provide a solid cultural foundation for leadership and leadership development. The communal, relational, and cultural DNA of these philosophies aligns with the relationship concept and model of the Triune God. Meru people did, to some degree, manifest characteristics of *ujamaa* and *ubuntu* as defined in the literature review. Having such a starting point is a positive facet for discussions and conversations. This relational foundation can be an example for others and even a vision of unity for Christians worldwide.

Second, self-assessment revealed the current prominence of transformational leadership traits in diocesan leaders. Transformational leaders “create greater alignment around strategic visions and missions,” a critical component for leaders in the church (Antonakis, Avolos, and Sivasubramaniam 2003, 165). As transformational leaders, pastors, evangelists, and parish workers living in the fast-paced 21st century must remain engaged with parishioners while proactively casting a vision for the future.

By self-assessment, transformational leadership traits surfaced, yet practical applications of the nature, character, and deeds of transformational leaders seemed to be

lacking in all sectors of the diocese. This was most clearly expressed in laments over highly directive and sometime destructive leadership styles.<sup>118</sup>

Leaders, once in office, can lead by authoritative or autocratic means. This can occur on all levels of leadership. “Excessive use of clerical power may stunt and inhibit the proper function of the church and growth both of the Christian and other institutions of society” (Kijanga 1978, 126). Leading by a servant-leadership example in the mold of Jesus Christ is desperately needed, not only in Tanzania, but in all of Africa. Entrenched leaders, using powers of their office, lead by command or orders rather than by humble examples of encouraging collaboration, thus, razing unity and love in the body of Christ.

This indicates a somber need for self-reflection in the area of practical applications of transformational style leading. The contrast of high marks in self-assessment and failing marks in application is problematic. Within the context of *ujamaa* and *ubuntu*, as well as transformational leadership characteristics. God has given the Meru church natural resources from which to draw. Positive aspects, however, are tempered with sober analysis of problems that require attention.

Data highlights areas of inconsistency within the diocese in leadership development, which is the third implication for the Meru church. Leadership development is lacking across the larger scope of the entire diocese. Training originating from only two departments, working in tandem and with limited resources, seems insufficient to meet the leadership needs of lay and staff alike. The lack of funds is only a symptom of deeper, core issues. If the diocese desires to develop leadership for the church and society, it must seriously intensify commitments to leadership development.

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<sup>118</sup> Of course, leaders accused others of using highly directive and destructive leading modes and practices. No leader saw that trait in their own styles of leading.

Higher levels of commitment require thoughtful processes for determining goals and objectives for any program. Theoretical constructs as well as practical guidelines should be determined. Goals and objectives should be measurable. Materials should be systematically designed and systematically taught in all districts of the diocese. This is not a challenge to be taken lightly.

Leaders who participate as teachers and facilitators in developmental processes will, by their very presence, encourage and strengthen the body of Christ and staff of the church. Topics meeting the felt needs of leaders will help ensure endorsement and participation. The positive impact of a simple and straightforward developmental program could be considerable.

Conversations in this study suggested leaders intellectually speak of servant-leadership principles and values, but practically and experientially, the principles are not owned or consistently experienced in the habitus of Christian living. Paul Chilcote states, "If Christian ministry derives its essential nature from the person and work of Christ, then there could be no more consistent theme than that of Servanthood" (2004, 91).

Consideration of others and demanding self-interest be subservient invigorates life into community and is the essential nature of servant-leadership in the church. This leadership follows the model of Christ and His teaching. In actuality and tragically, this is only a fanciful ideal in the ELCT-DME.

The experience of consistently living out servant-leadership in community is not as strong as the church desires. All leaders of the diocese, from those who serve in headquarters to those who serve at the parish level, should address this issue with serious reflections internally as individuals and externally with others in community.

Fourth, visionary leaders see the need to train younger leaders within the church for the sake of church, country, Africa, and the world. Demographic data of the study shows almost a quarter of the present leadership to be over the age of fifty. Considering the United Nations statistic that the average life expectancy in Tanzania is fifty-one (51) for men and forty-nine (49) for women, the age range of the majority of current leaders should give pause.<sup>119</sup> Only thirty four percent (34%) of church leaders are less than forty (40) years old. This stark fact implies the need for the church to strategically train and develop tomorrow's leaders, beginning now.

Growing others in Christian leadership is both noble in nature and notoriously difficult in practice. Discipleship is an exciting but exacting, tedious, and lengthy journey occurring over a lifetime. Gray picks up the Apostle Paul's theme when he writes, "Each of us would do well to count the cost of our professed walk with God" (2008, 75). Being a disciple of Christ is not a trouble-free, undemanding life. Salvation is simple; discipleship is difficult.

Counting the cost of a challenging way of living in the world as a Christian leader is part of the process in spiritual development, disciple-making, and leadership development. Commitment to a more systematic program of multi-generational leadership development in the church is necessary for the near and far future. How this integrates with the Great Commission found in Matthew 28 and the all encompassing Kingdom of God is a matter of prayer and deliberation for church leaders.

Point five, related to point four, is what church leaders see as a vexing problem of the preponderance of youth moving out of the diocese seeking better jobs, better

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<sup>119</sup>The United Nations. <http://data.un.org/Data> (accessed September 27, 2008.)



opportunities, and better lives. The church cannot be self-serving, equipping only those who commit to remain in the confines of church structures and systems. Through training and development of Christian youth who eventually move from the geophysical bounds of the diocese, Christian influence expands exponentially in the greater society. This can be a compelling vision.

Leadership development in younger generations has missional implications for Meru and distant communities. John Wesley chose “to select, train, and gather leaders around him who became extensions of his own personal vision” (Bevins 2004, 62). The training of youth creates a strengthening of the diocese within and an extension of the diocese beyond its physical boundaries. Training youth for the future is an element to tackle in the diocese. There are, however, beliefs to address as well, one of which is disconnection between leadership development and fulfilling the commissions of the Kingdom of God. Gospel proclamation, whether in large campaigns, weekly worship services or person to person conversations, creates both opportunities and challenges.

Follow-up of converts is part of the progression of Christian leadership development, opening opportunities for spiritual growth and life-skill training. Unless the church readdresses leadership development in terms of evangelism and discipleship, the significance of the church in community will wane, dwindling to religious triviality and picayunish works of piety.

Behind the call for more training via seminars is a call for strengthening programs of spiritual discipleship. Programs of Christian discipleship fortify relational living motivated by Triune God models, incorporate principles of discipleship as found in the

Gospel of Matthew, and contextually apply the paradigms of the principles of *ubuntu* and *ujamaa*.

In summary, five possible topics emerge for the Meru church to consider in conversations among diocesan leaders. They are:

- (1) Solid foundations of cultural factors exist for leadership development.
- (2) The prominence of transformational leadership traits.
- (3) Inconsistencies in leadership development programs.
- (4) The concern for training leaders for the future.
- (5) Tying leadership development with the commission to make disciples of all nations, to preach the gospel to all peoples, and to see the reality of the Kingdom of God on earth.

An overarching theme is the stark reality of incongruence between idealistic beliefs and attitudes and actual practices and experiences of leadership and leadership development. Ideals create laudable goals, but consistently failing to fulfill goals breeds discouragement, resentment, anger, bitterness, and hatefulness. Contemplative reassessment and evaluation of disconnect between ideals and reality, while painful, would serve the diocese well. Conversations can lead to corrective actions under the grace and mercy of God.

#### Broader Implications for the Church

Sweeping generalizations are fraught with jeopardy. Results of this study, with specific, local implications, do carry principles for careful consideration in any serious missional conversation. C. René Padilla reminds us that “a universal gospel calls for a universal church, in which all Christians are effectively involved in the world mission as

equal members in the body of Christ” (1985, 136). Three broad principles of this study can engage hermeneutical conversations when considering Christian mission in the world.

(1) The philosophies of *ujamaa* and *ubuntu*, citing relationships as defining life in community, bond to a foundational Triune God model of making disciples. The church should give space for Christians and pre-Christians to live in a social fabric of relationships.<sup>120</sup> Relational living transcends all people groups of the world. Christianity functions to make disciples of all nations in a tapestry of humanity living relationally. Outside of relational communities, the process becomes less functional or even futile.

Therefore, maintaining leadership development prototypes based on community relationships is important in any culture. Communities are the incubators for such Christian training and ministry preparation. The church universal must remain committed to relationality on all levels of community that are key in leadership and discipleship training.

(2) Church leaders must avoid pitfalls of framing leadership development in terms of professional skills development. Training for life skills in technology, finance, medicine, agriculture, education, management, etc. is developmentally profitable. Leaders in Meru expressed desires for training in spiritual development *and* training to become proficient in life skills.

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<sup>120</sup> George Hunter frequently uses the term “pre-Christian.” It expresses faith that people will at some time in the future believe in Christ as the Son of God. Two books by Dr. Hunter worthy of consideration are Hunter, George G. 1987. *To Spread the Power: Church Growth in the Wesleyan Spirit*. Nashville: Abingdon Press and Hunter, George G. 2003. *Radical Outreach: The Recovery of Apostolic Ministry and Evangelism*. Nashville, TN: Abingdon Press

Professional and personal development should integrate with, but never trump, spiritual development. Evaluations must first determine if programs of leadership development exist and second, determine the effectiveness of these discipleship programs. Important to the processes are both spiritual maturity and life skills. Each must exist in balance with the other.

This study simulated parts of the first step in this process, a contextualized review of current leadership and leadership development practices and processes. The church in all places would profit from similar assessments. The retirement of unproductive programs should be normative, while active programs should be holistic in nature.

(3) The church should consider impose a semi-moratorium on higher theological education and leadership training outside of indigenous cultures. For countries with long histories of Christianity and well-developed academic infrastructures, the effectiveness of sending women and men to far off cultures, vastly removed from local communities, is a questionable practice in a post-modern world. Educating leaders in the west should not be the goal of local developmental structures. Where more contextualized contexts are available, they should be utilized.<sup>121</sup> Through education, Western structures continue to maintain Western control and influence, which is not always in the best interest of the African church.

Naturally, theological institutions in the west, like Asbury Theological Seminary, have much to offer, but they can also wreak damage and destruction. Each institute of higher education, no doubt, claims uniqueness in their approach towards training foreign students. Few, however, are satisfactorily equipped to interface with extraordinary and

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<sup>121</sup> There are a number of institutions offering master's and doctoral level degrees in Africa.

distinct social constructs in various cultures of the world. Western agendas, whether acknowledged or not, are archetypal in Western institutions.

The reality is that many theological schools in the West remain in a time warp of paternalistic attitudes toward other parts of the world. They boast of the number of international students enrolled in their programs, yet the graduation output falls dismally short of leadership needs. The strategy of removing students for training who will return to train others in their home cultures has proven insufficient for the exponential growth of Christianity.

The church in Tanzania and Africa in general must sparingly utilize limited opportunities for theological education in the geographic West. The Western church must free up and release time, talents, and treasures for strengthening localized leadership development schemes, even if there is a demise of self-serving projects and programs.<sup>122</sup>

(4) Robert Clinton believes “the process of adapting ideas to fit the application culture reflects an important methodology of contextualization” (1989, 184). Values in people groups, especially outside of Africa, might not be named *ujamaa* or *ubuntu*; nevertheless, investigations of cultural concepts and how they apply to leadership development are critical. The church universal, or even small local communities of

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<sup>122</sup> The issues of on-site theological education is not an exclusive problem in the global south. Asbury Theological Seminary (ATS) recently announced a “NEW! Asbury Cluster education (ACE) program” describe as a cohort model of weekend study in Ohio. (See the ATS web site for more information.) Students can earn thirty hours towards a Master of Divinity or Master of arts degree. Students, however, must complete the remainder of their studies (30-60 hours) in Wilmore, Kentucky or Orlando, Florida. This requirement insures continued attendance at brick and mortar sites. While this is an accreditation requirement, part of the ATS rationale is that students coming to Wilmore experience the Asbury spirit and “community,” the *ujamaa* and *ubuntu* of the institution. In actuality, most ATS web-based, on-line students, who also face this imposed requirement, only come to Wilmore for intensive classes lasting one to four weeks. They choose to be in Wilmore for short periods because of other personal responsibilities in their homes and communities. The ACE program will probably follow the same pattern. This only highlights problematic issues that are normative in higher education. The academy struggles to keep a stranglehold on the educational systems of the world while structures of societies and culture rapidly change at speeds previously unimagined. If it is counter productive to remove Africans from local cultures for theological education, is it not the same for Westerners?

believers, must exploit social values and ideology when developing leaders. Leadership development communicated and integrated through cultural norms will serve the purpose of the church in much greater ways than if the church ignores cultural philosophies, values, norms, etc. Attention to cultural dimensions is vital.

(5) The Meru people do not stand alone when facing paradoxical truths between desired ideologies of Christian leadership and Christian leadership development and actual practice of the same within the church. The mission of the Kingdom of God is forever under intense scrutiny from the world, especially multigenerational seekers of biblical truth. If Christian values, routinely lauded and acclaimed, are not evident in Christian actions, mission is compromised. It is only through transparent discussions, conversations, and evaluative interactions that the church can confront disturbing paradoxes, seeking to uncover taproots of structures and systems that feed hypocrisies imbedded in her peoples.

#### Specific Applications for the ELCT-DME

Eugene Nida pointedly suggests that successful methods in the church are not derived “from theoretical formulations dreamed up in the isolation of one’s study but from on-the-spot dealing with the complex, living situation” (1954, 262). Clinton adds that specific applications of theoretical leadership development must be filtered through the people who are part of and understand the culture, thus making contextualization effective (1989, 196). In this spirit we will consider actions and suggestions for the ELCT-DME.

Implementation of six recommendations can help build stronger methods of leadership development and discipleship in the Meru church. The recommendations can

take the traditional top down directive route or the less traditional bottom up grass-roots movement path. Whether moving up or down, all ELCT-DME leaders must empower each other reciprocally.

While a certain amount of coordination from the diocesan headquarters is required, the responsibility of the process falls jointly on local leaders at the parish and district levels. If any indication of past performances are normative, waiting for someone else to take responsibility for leadership development will result in little action. If leaders are empowered, or simply seize the authority entrusted to them, pockets of serious and successful leadership development and discipleship will emerge to continue to transform the church and local communities.

(1) The ELCT-DME should create and implement a systematic contextualized leadership development program. The current strategy of piecemeal conferences and seminars is dysfunctional. The responsibility for leadership development is diffused and nebulous. District level leaders place responsibility on the diocese head office to plan, coordinate, and implement programs. Head office leaders expect the districts to have programs in place.

Training should focus on spiritual and professional development of pastors, evangelists, parish workers, and church elders.<sup>123</sup> Utilizing this training, they will be better equipped to develop multiplying ministries in local communities. Leadership development occurs over time as leaders respond to various processes. The program, therefore, should be long term and systematic in scope.

This plan is not new or radical. The Scriptures emphasize the training and equipping of others who would in turn do the same. (See Ephesians, 1 Corinthians, 1

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<sup>123</sup> The type of training offered should determine the extent of participation.

Peter, 1 & 2 Timothy.) **Clear focus must concentrate on enabling equippers of the church to fulfill their calling according to their spiritual gifts. Training of staff, therefore, is not an end unto itself nor merely for the individuals involved.**

The training should be theologically based, encompassing **holistic ministry in community. While primarily concerned with the area of spiritual development, leaders must be equipped to address holistic requirements for life. Too many churches indiscriminately adopt and adapt other training schemes and programs without proper contemplation and reflection on local situations.**<sup>124</sup>

(2) The ELCT-DME should facilitate **growth and development** for every staff member of the church, especially pastors, utilizing an appropriate concept of mentoring. This is different from an informal advisor. Diocesan leaders need a few trusted friends, a safe place to share burdens, a place for personal development, and a place of accountability. Individual friends, confidentially committed to each other, are the precise relational conduit for this type of community building and leadership development in the church.

Simple and common questions serve as benchmarks for the relationships and development processes in mentoring. Leaders in Meru are **best equipped for developing areas of accountability and culturally appropriate questions for such an exercise. They alone can construct mentoring questions that probe the deepest needs of Meru Christian leaders.**<sup>125</sup>

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<sup>124</sup> The phrase "indiscriminately adopt and adapt" was voiced by Jerry Goh, a fellow Asbury Theological Seminary student, while we were fishing together behind the creamery near Springfield, Kentucky. His insights into the church in Singapore were enlightening.

<sup>125</sup> See Appendix E for examples of questions used by John Wesley when training leaders. A profitable exercise might be for leaders to determine what questions should be asked of staff in mentoring relationships. "The Meru Questions" could become a contextualized model for the ELCT.



Processes should unfold naturally. While requiring every staff member to participate in personal accountability through mentoring, each staff member should have the freedom to choose a mentor for this type of relationship.<sup>126</sup> Freedom of choice ensures individual involvement within the larger community's commitment.<sup>127</sup> This process will increase accountability, nurture community, and stand as a bulwark against individualism that is foreign to *ubuntu* and *ujamaa*.

Historically, a Meru always had at least one, sometimes two, "friends." Returning to this tradition within a Christian context is a key component of leadership development and discipleship training currently missing in the ELCT-DME.

(3) The ELCT-DME should develop a Bible study on the concept and principles of servant-leadership geared for the Meru people. A prayerful writing of practical materials for use in local parishes would continue to expand knowledge and understanding of this biblical concept. The Diocese should commission a task force to write this study with balanced representatives from all parts of the diocese. The current wisdom and discernment of Meru Christians provides strong foundations of spiritual maturity, but the concept, understanding, and application of a "servant-leader" model is lacking.

The strong measure of self-assessed transformational traits provides an entry for this suggestion. The desire to practice transformational leadership is stifled and confounded by current practices ensconced in institutional structures. Practical biblical methods for applications of transformational traits lie in a servant-leadership model.

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<sup>126</sup> "Requiring" is not the spirit of the concept so much as "This is what we do in the Meru Diocese."

<sup>127</sup> Assigning mentors is not as effective as self-selection processes.

Hierarchical leadership styles, whether historically part of African leadership or vestiges of colonial rule, remain entrenched in many sectors of society in Tanzania. A locally designed study or short course on servant-leadership can be replicable and have wide-ranging influences towards a practical understanding and application of servant-leadership in Tanzania and beyond.

This clear, simple, and contextualized inductive Bible study would help both clergy and laity to see and embrace a scriptural, servant-leadership style of leading with humane orientation. Scripture candidly condemns utilizing inherent hierarchy to lead the church and inappropriately lording power and authority over others. Some Meru leaders speak of servant-leader/transformational theories. More would benefit from a study to understand the concept and ultimately create concrete leadership applications in the diocese.

True Christian mission radically transforms societies and individuals. For radical transformation to servant-leader models of this magnitude to occur, the church and society must change from within. One part of Charles Kraft's model for transformational culture change states:

Christian transformational changes are cultural changes from the inside out. Such changes start with worldview change initiated by those inside a society. They work like yeast (Matt 13:33) to transform the culture from within in such a way that first the meaning and then at least some of the structures of that culture (the forms) are altered to serve God's purposes better. (2005, 270)

The study of Christian Scripture is a major step towards the realization of Kraft's concept in the diocese. Not only are individuals transformed, but dismantling of repressive structures and systems will soon transpire. Allowing the Scriptures to internally form and mold ELCAD-DMF leaders serves God's purposes towards a greater

degree of understanding and application of servant-leadership through evaluation and interpretation. Habitus of Christian leadership in a servant-leadership model can take deeper root in the lives of Meru Christian leaders, reflecting Christian aspects of *ubuntu* and *ujamaa*.

(4) In his early days as a missionary Donald McGavran observed that measuring church growth and development is difficult and not automatically carried out by Christian leaders (McGavran 1959). Though complicated to conduct, measurement and evaluations are, nevertheless, valuable for growth and development. The ELCT-DME should consider utilizing a culturally appropriate model for regular, non-threatening assessments of leaders. An evaluation of factors deemed important to church leaders would be an excellent starting point. All evaluations should be confidential. Evaluations and assessments give leaders a chance to speak into the lives of those they lead. If properly designed, an evaluation also enables followers to speak into the lives of those who shepherd them.

It is helpful to develop follow-up processes that build on the results of assessments. Specific staff, usually the one who was initially involved with the assessment, can monitor and measure progress. The church can utilize district pastors or other respected pastors in each district to help coordinate this approach to leadership development.<sup>128</sup>

Periodic evaluations of every staff member will stimulate more growth and development than if no evaluative processes are in place. With the cultural bias of historic abuse of evaluations, it is important to emphasize the positive developmental nature and purposes of these exercises.

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<sup>128</sup> Mentors are another avenue to facilitate these processes

For some leaders a wide-ranging, all encompassing evaluation would be an effective developmental tool. Others need a narrow focus on a single issue. Overcoming cultural bias takes concerted action. Efforts must be made to conduct culturally appropriate evaluations that directly bear on leadership and leadership development on all levels in the diocese and in individual situations.

Evaluations also include the wider principle of general assessments conducted in a local context. Thus, ongoing evaluation processes allow the church to respond individually and corporately to social changes evolving in a post-modern world.

(5) The ELCT-DME needs to take training to the people, to community locations, both in a geographical and developmental sense. A critical analysis is necessary to determine the effectiveness of any scheme to train and educate leaders outside of a local environment. While exceptions exist, basic theological training must remain close to home cultures.

Leaders should consider assisting training programs by moving out from behind desks and into parishes, villages, and community venues. They must be advocates of workshops and relevant forums in local churches to address pressing physical and spiritual issues. This has been and can again be a significant method of leadership development.

Seminars and trainings in the districts and parishes within districts can begin once the design of a systematic and practical leadership development program is complete. Leaders need to become more visible than just leading a service on Sunday morning or briefly serving as an honored guest at a celebration such as a wedding.

(6) The survey showed positive attitudes toward providing on-the-job training in alternative ministry assignments. There are two important parts to this developmental scheme. First, ELCI-DME leaders must be willing to delegate responsibilities to others and then work with them (not for them) to help them succeed at assigned tasks.

Second, leaders must think creatively to determine who is qualified and prepared for what assignment. Assignments far beyond the ability of a leader only lead to frustration, stress, and possibly failure. Jobs that give a measure of challenge, building skills and confidence, should be standard practice in the diocese.

This developmental model challenges leaders who are wary of delegating authority. Tightly held power with little willingness to delegate serves as an obstacle, hampering and hindering this method of leadership development. Freely delegated responsibilities must equally carry willingly delegated authority.

The six suggestions above might sound like simplistic, unadorned theoretical concepts. They are not. Reformation comes at great effort. It is quite possible for other concepts and ideas to emerge as leaders sit over chai and chapati to ponder and discuss these ideas and others for reviving an effective leadership development program in the diocese. Whether integrating ideas stated above or setting them aside and using other strategies, the key is to begin!

Another critical element towards constructive reform is evaluation of the forms and methods of leadership. Presently, leadership and leadership development is a piecemeal and amalgamated mix of different leadership paradigms. Portions and pieces of historic, modern, colonial, post-colonial, non-African, and African models and styles of leadership chaotically collide, creating conflict and confusion. No primary or dominant

pattern emerges. Leaders must be free, they must set themselves free. from the trappings of the past to put aright what contextualized biblical leadership and leadership development should be in the ELCT-DME.

Even as a relatively young church, independence and maturity justify scrapping structures that shackle true Meruization of Christianity. Defining Christian leadership, and how it plays out in society, must be a continuous, locally vetted *modus operandi*. Ties to the Western church should remain mutually beneficial, but the ELCT-DME should never be beholden to forms, styles, and structures that constrict and bind authentic African leadership within the Meru culture. Its very name, the *Evangelical Lutheran Church of Tanzania*, suggests this.

These six recommendations do not emerge from a Western perspective, though Western research has played a role in maturation of the principles. The recommendations combine the wisdom of Meru leaders, scriptural truths, widely tested leadership models, and practical leadership methods to propose possible paths of future leadership development and Christian discipleship in the church.

#### Evaluation of the Research Processes

Evaluating any research project strengthens future projects. The following explanations and observations serve to evaluate the processes of this study.

The process of translating material was a profitable exercise conducted in focus groups and reviewed by individual Christian leaders. The expertise and language skills required for this exercise was initially underestimated. While many Meru leaders have a good grasp of English, fewer feel comfortable providing translation facilitation.

Nevertheless, more opportunities for additional groups to replicate the translations processes would have been advantageous.

Grounded theory research methodology, while effective, was stretched beyond how the theory proposes to operate. In actuality, the research methodology more resembled an ethnographic discovery and might have been formed and framed thus from the early stages of proposal writing.

There was insufficient opportunity for extensive and multiple field-testing of the survey. A focus group helped to refine the Swahili survey in one field test situation. A second field test was conducted at the first meeting of youth leaders. More testing would have detected the necessity of minor revisions discovered in the ensuing convocations.<sup>129</sup> Changes to the survey format did not affect the content or context of leadership theories and principles nor corrupt data results.

Primarily, budget and time constraints, as well as personnel availability, thwarted more self-interpretation focus group meetings as originally proposed. The project was ambitious for such a limited research timeframe. Extending the days in Tanzania necessitated a much larger research budget.<sup>130</sup>

Research assistants also argued for conducting interviews rather than organizing formal focus groups for self-interpretation. According to the Meru, focus

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<sup>129</sup> For example, blank spaces to check (✓) moved from the left margin of the page to directly after answers towards the right hand side of the page. (See appendix B.) Normally Tanzanians check *after* the correct answer in a survey, even though directions state "check in front of the best answer." Arabic reads from left to right. The phrase "in front of" reflects a right margin orientation in Arab writing, which historically has greatly influenced Tanzania. This might be an explanation of the need for this change.

<sup>130</sup> Primary costs would include transportation, hospitality expenses, and research assistant per diem. Secondary cost would include room and board for the researcher.

group data gathering conversations were not Meru in orientation.<sup>131</sup> In leaders' estimation, transparent and frank private interviews would yield higher quality and unfettered data. By contrast, focus groups constrained participants in the following ways: a lack of confidentiality, a format not conducive for frank discussions, a propensity and pressure to agree with other leaders in the group, and a cultural politeness to please a guest with answers they think he or she wants to hear.

Besides the twenty-seven individual interviews, there was intentional effort to engage in informal conversations and discussions, especially in an environment where queries about the research project were commonplace. There is a natural inquisitive disposition within the Meru people. Ironically, this rubs against the very private and almost secretive nature of life in Tanzania. Naturally, people questioned the progress of the project, opening opportunities for informal conversations about leadership and leadership development issues. While this did not replace the focus group component, it did, to some degree, mitigate the loss.

Positive changes to the process improved effectiveness of data gathering methods. The uniform check format, rather than short answers, increased the comfort of participants who had various levels of education and experience in filling out surveys.<sup>132</sup> This change removed the component of short answers in the survey. The negative aspect

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<sup>131</sup> In reflection, the concern directly related to the purpose of the groups - data gathering for *evaluative purposes*. The frank assessments shared in private interviews proved significant in exposing paradoxical results. It is doubtful the same frankness would have occurred in focus groups. Focus groups or communal conversations discussing more benign issues would probably be successfully conducted in such group settings.

<sup>132</sup> There was an initial tenseness at the convocations as the eight-page self-assessment survey was handed to participants. It probably seemed like a massive amount of paperwork to complete. After explaining the check format, you could sense an "I can do this" positive attitude spread through the participants.



of a check format was having less narrative material to appraise, but blank or incomplete short answers would have hampered the project with incomplete data.

Research assistants were extremely effective leading meetings and leading the participants through the survey. The entire group of participants uniformly filled out the survey instrument as a research assistant read questions one by one for the entire assembly. This proved to be a comfortable format.

Surveys, pre-coded with numbers and letters were randomly passed out at the appropriate time in the convocation.<sup>133</sup> After the survey, a research assistant collected the surveys and recorded names to corresponding numbers in a private key. Hardcopies of the survey did not contain names of participants. Participant keys remained confidential and secured with the researcher for the remainder of the project. After convocations, the research team (survey administration, transportation, and catering) evaluated the processes and planned improvements for the next convocation.

Several district pastors commented that the post-survey mealtime provided a medium for developing closer community ties and unity among all participants, who, in some cases, lived far distances from each other within the same district. Fellowship and reconnection between participants was a delightful and unexpected byproduct of the process.

The Multifactor Leadership Questionnaire (MLQ) and material from the Center for Creative Leadership (CCL) complimented each other. Dropping either would have weakened the study.

Communication as to the purpose of the study required strengthening between directors of the diocese and district level pastors and between district pastors and parish

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<sup>133</sup>The letter represented the district or division. The number corresponded to individual participants.

staff. A one-page executive summary outlining the project failed to filter down past district offices to participants. Distribution of formal letters of introductions should have begun earlier in the process.

A recent phenomenon in Tanzania is the payment of “sitting allowances” to participants attending seminars.<sup>134</sup> The church does not subscribe to this practice, but does reimburse staff for transportation expenses when attending church administrative functions. Officials of the diocese, including district pastors, agreed that brunch, lunch, and travel allowances was generous compensation for participants. Disbursement of sitting allowances would have undermined church policy. There were, however, a few unrealistic expectations on the parish levels that this study had financial resources for sitting allowances.

An extraordinarily high percentage of leaders in the diocese responded to the opportunity to participate in convocations. The level of participation was encouraging and certainly added to the strength of the data pool.

By their personal admission, leader self-assessment was an atypical exercise in ELCT-DME culture. Later, many participants told me they profited by the experience. It challenged and encouraged processing beliefs and practices as leaders and how the practice of leadership development intersected their lives.

Being imbedded with a national family on the lower slopes of Mount Meru provided a geophysical means of connectedness to the people of the diocese. The living

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<sup>134</sup> A sitting allowance is monetary payment for participants to sit through a training, conference or seminar. Paying sitting allowances is becoming common practice for many government and NGO programs.

arrangement was a natural decision because of historic ties with the diocese and a relationship with the Akyoo family.<sup>135</sup>

#### Future Study and Research

This narrowly-focused study constructed a clearer picture of leadership and leadership development in the Meru diocese of the ELCT in Northern Tanzania, Africa. The scope of the study was for the here and now, a picture of the present leadership in the diocese. Effective research probably ends with more questions than answers. What follows are topics for future research unearthed by this research.

(1) There is practicality in replication of this study in other Christian organizations. Future studies of transformational leadership in Tanzania might determine if the findings in the ELCT-DME are normative. Further projects would add to the broader understanding of leadership and can be integrated with other data from cross-cultural leadership disciplines.

For example, because of historical connections and close proximity, one postulation is that degrees of transformational traits in the Chagga church would show correlation with Meru results. The same study conducted with the Gogo church in the Dodoma region (centrally located in Tanzania) might give different results. The form and nature of contextualized transformational Christian leadership is a vast unknown across Africa.

(2) One must confront the question, "Is servant-leadership a valid cross-cultural model in Africa?" The statement by one Tanzanian pastor, "Servant-leadership will just

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<sup>135</sup> Makumira Lutheran Estate, where I served as the farm manager, is only one kilometer from the center of Ndatu village, the hub of the Central District. At one meeting Bishop Akyoo commented, "Williams has a long relationship with the Central District and we are glad he is stationed there again."

not work within our culture,” poses a challenge for Christian communities and servant-leadership or transformational leadership theorists.

It is possible that Christian leaders do not recognize the tenants of servant-leadership in their culture. The GLOBE project has evidence that characteristics of transformational leadership are, to some extent, found in many cultures of the world. Jeff R. Hale contends the “humane orientation” value (one culturally endorsed theory of leadership) of GLOBE research point to broad application of transformational leadership and, thus, servant-leadership avenues of leading. This interconnection opens wide vistas for exploration.

If humane orientation is a character trait of transformational leadership, can servant-leadership provide the model for application and implementation, especially in an African context?

(3) Following point two above, the question arises, “If a servant-leadership or transformational leadership model is successfully implemented and operational, how does it function in a specific African context?” Effective models applied in one locality could assist with insight for application in another context.

(4) Some research has discovered higher ideological survey cultural values for humane orientation than *practicing* humane oriented behaviors (Winston and Ryan 2008, 214). This mirrors the findings of this study, which showed higher ideological cultural values for servant-leadership than *practically practicing* servant-leadership behaviors. The study did not seek to explain all the discovered paradoxes, establishing a logical premise for a follow-up study.

(5) Debate continues to surround leadership theories and how they apply cross-culturally, especially in Africa. Internationally there is a thrust to understand that *cultural dimensions*, more than any other factor, define differences in leadership traits, characteristics, and relationships. The study of cross-cultural leadership has come into its own and is trumping more traditional forms of research which continue to view “extant leadership theories” with cultural lenses (Dickson, Hartog, and Mitchelson 2003, 748). Abdel Moneim M.K. Elsaid encapsulates the premise of the debate:

There is currently an emerging tendency to conduct research on cross cultural aspects of leadership. Much of that research has appeared to take the cross cultural validity of the existence of the concept of leadership and leader style for granted, and test the applicability of western forms of those concepts to foreign cultures and countries. In order for researchers to better understand how to conduct leadership across cultures, it is necessary to understand the dimensions of culture and be able to define culture in measurable terms. (2007, 2)

If research is culturally or ideologically biased, the challenge is to engage in research that effectively measures cultural dimensions. What, however, is a flexible research model that effectively measures cultural dimensions in leadership and leadership development? Development of flexible missiological research models is still wanting and requires further exploration.

(6) When Theological Education by Extension (TEE) was introduced, it was envisioned to be a powerful training and teaching wave of the 21<sup>st</sup> century church. The movement attempted to provide alternatives to the traditional residential seminary models of education. For various reasons, enthusiasm for TEE has waned, but the issue of creative and contextualized educational models remains, challenging the church to seek new models of training and development. The FLCT-DMF still follows very traditional educational paths to train clergy and church leaders.

Several questions surface: Will these models continue to meet the needs of the church? What models of education are effective in Africa? Is Africa being held captive to Western models of higher education? What are creative methods outside of the traditional university-centered track that might be employed by the African church for training and developing leaders? Are African leaders who have studied abroad more effective leaders than those who studied locally? Studies that speak to these questions are important and address future educational challenges of Christian leaders.

(7) Finally, in the concluding stages of this proposal's development it was suggested that a historically-based ethnography of leadership development in the Meru diocese might profitably shed light on the project. Bénédet Bujo states, "The crisis in contemporary Africa can be solved only by those who have understood its historical roots and can see them in the light of the actual situation" (1992, 64).

Further research into historical and cultural factors would enhance understanding of the academic discipline of leadership and leadership development for the Meru people, as well as other people groups in Africa.<sup>136</sup> Historical ethnographies, in a pure historical narrative form or in other forms such as biographies, will continue to be part of the cultural dimensions measurement processes that play a critical role in the understanding and application of leadership development.

### Summary of the Chapter

Chapter Five began by reviewing research questions and objectives. Implications, including paradoxes of the study, considered results in relation to missions, the ELCT, and the global church. Evaluations laid out the strengths and weaknesses of the processes.

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<sup>136</sup> The world has yet to come to grips with the effects of colonialism in Africa and how post-colonialism influences current leadership models and styles.

Future study and research topics were suggested. What follows, final general thoughts, completes the text.

### Final and Personal Thoughts

Three concluding thoughts come to mind as I consider how “faith, friendship, and humanity transcends all cultures” (Bujo 1992, 14). First, some of the comments and conclusions in the study seem harshly critical toward the Meru church. Let me unequivocally state that was not the intention. I myself was, at times, surprised at the intensity of some disparaging leadership assessments shared with me in formal and informal conversations. I believe I have trustworthily handled the data and findings, not glossing over the negatives or embellishing the positives.

Rick Gray writes, “No human being can contact God’s blood without being transformed by it” (Gray 2008, 103). It is Christ who transforms Christian leaders and allows them to live under the grace of God. There is no condemnation of leaders in the ELCT-DME for any perceived failings in leadership. The universal body of Christ journeys through leadership development and disciple-making processes together.

The second thought relates to the first. The Meru church does not stand alone with Christian leadership and leadership development struggles. “Beneath the vast array of the differences between the peoples of the world lies an equally impressive substratum of basic human similarity” (Kraft 2005, 65). The leadership challenges in the Meru church are not unique.

For example, I had the privilege of serving one year on a governing board of a Christian institution in the United States. The board hired an organizational consultant to review operations and make recommendations for better governing and leadership

practices within the board. The consultant presented a poignant commentary of ineffective and inefficient leadership practices. Among several issues, the consultant noted the lack of processes, plans or practices for evaluating members of the board.

This governing board failed to implement a plan for personal evaluations, a very basic practice of effective leadership and leadership development. Maybe they felt they were mature and fully developed leaders. Maybe they, like the Meru, do not like to hear critique and criticism of their leadership. I do not know.

This is just one example highlighting the universality of some leadership issues. A lack of training and development contributes to leadership failings. Emmanuel Ngara states, “There are reasons to believe that the mainline Christian churches are not focusing sufficiently on leadership development – on the African continent at least” (2004, 28). The church universal, not just the church in Meru, fails to sufficiently focus on issues of leadership and leadership development.

Third, the previous pages say little of the essential role of the Holy Spirit in all leadership development processes. Hiebert, Shaw, and Tiéno assume “the continuing active work of the Holy Spirit in the world today” (1999, 25). Likewise, this author assumes the continuing work of the Spirit in the lives of Christians and as a keen participant in any growth and development processes therein.

George Hunter reminds us that it is the Holy Spirit who “gives the power for the spread of the gospel” (1987, 212). The Spirit is the enabling power of all Christian evangelism and discipleship. Paul’s exhortation to the church in Ephesus was to be filled (controlled, empowered and directed) by the Holy Spirit (Eph 5:18). Any program or process of leadership development in the church outside of the infilling of God’s Spirit



will be ineffective and, in the greater scheme of the Kingdom of God, meaningless. The power and presence of God is critical and decisive to all processes.

These words of Christ seem a fitting close: "I am the vine, you are the branches: he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing" (John 15:5, NAS).

Bwana Yesu apewe sifa zake.

Katika jina la Baba, Mwana, na Roho Mtakatifu.

APPENDIX A  
Survey in English

Participant Code \_\_\_\_\_

1) What is your age?

- Younger than 20                       40 - 49                       70 - 79  
 20 - 29                                 50 - 59                       80 and over  
 30 - 39                                 60 - 69

2) What is your gender?     Male                       Female

3) Are you:

- Married                                       Widower/Widow                       Divorced  
 Single                                         Engaged

4) What is your main occupation?

- Agriculture                                 Government                                 Tourism  
 Medical                                       Community Development               Retail Trade  
 Religious                                     Education                                     Other

5) What is your nationality?

- Tanzanian                                 Ugandan                                       Asian                                         Other  
 Kenyan                                         European                                     American

6) What level of formal education have you completed and been awarded a graduation certificate?

- Doctorate     Masters     Bachelor     Bible Training School     Secondary School  
 Primary School     Certificate of Vocational Training  
 Christian Seminars / Training Programs / Conferences

7) What district are you currently serving in?

- Western     Central     Eastern     Southern     Northern     Entire Diocese

8) How many years have you been a Christian?

- Less than one year                       16 - 20  
 1 - 5     21 - 30  
 6 - 10     31 - 40  
 11 - 15      Over 40

9) How many years have you been a member of the ELCT?

- Less than one year                       16 - 20  
 1 - 5     21 - 30  
 6 - 10     31 - 40  
 11 - 15      Over 40

10) How many years have you been serving in the ELCT - Meru Diocese?

- |   |                                  |
|---|----------------------------------|
| <input type="checkbox"/> Less than one year | <input type="checkbox"/> 16 - 20 |
| <input type="checkbox"/> 1 - 5              | <input type="checkbox"/> 21 - 30 |
| <input type="checkbox"/> 6 - 10             | <input type="checkbox"/> 31 - 40 |
| <input type="checkbox"/> 11 - 15            | <input type="checkbox"/> Over 40 |

12) What is your primary area of leadership service in the church?

- |  |                                       |  |
|--|---------------------------------------|--|
| <input type="checkbox"/> Pastor        | <input type="checkbox"/> Church Elder | <input type="checkbox"/> Music / Worship |
| <input type="checkbox"/> Evangelist    | <input type="checkbox"/> Ladies Union | <input type="checkbox"/> Administration  |
| <input type="checkbox"/> Parish Worker | <input type="checkbox"/> Youth        | <input type="checkbox"/> Other           |

13) How many years have you held the current leadership position?

- |                            |                             |                             |                                  |
|----------------------------|-----------------------------|-----------------------------|----------------------------------|
| <input type="checkbox"/> 1 | <input type="checkbox"/> 6  | <input type="checkbox"/> 11 | <input type="checkbox"/> 16 - 20 |
| <input type="checkbox"/> 2 | <input type="checkbox"/> 7  | <input type="checkbox"/> 12 | <input type="checkbox"/> 20 - 25 |
| <input type="checkbox"/> 3 | <input type="checkbox"/> 8  | <input type="checkbox"/> 13 | <input type="checkbox"/> 26 - 30 |
| <input type="checkbox"/> 4 | <input type="checkbox"/> 9  | <input type="checkbox"/> 14 | <input type="checkbox"/> Over 30 |
| <input type="checkbox"/> 5 | <input type="checkbox"/> 10 | <input type="checkbox"/> 15 |                                  |

### Multifactor Leadership Questionnaire<sup>137 138</sup>

This questionnaire is to describe your leadership style as you perceive it.

Not at all      Once in awhile      Sometimes      Fairly often      Frequently, if not always  
**0**                      **1**                      **2**                      **3**                      **4**

- \_\_\_ 1. I provide others with assistance in exchange for their efforts.
- \_\_\_ 2. I reexamine critical assumptions to question whether they are appropriate.
- \_\_\_ 3. I fail to interfere until problems become serious.
- \_\_\_ 4. I focus attention on irregularities, mistakes, exceptions, and deviations from the standards.

<sup>137</sup> This is only a representative portion of the MLQ. Copy right laws limit exposure of the MLQ in research documents and published dissertations.

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## Leadership Development Questions

### Part A

1. How many times have you been formally evaluated in your current position?

1 time per year                       more that 2 times per year  
 2 times per year                       I have never been evaluated in my position.

2. If you have been evaluated, who was the person evaluating you?

my supervisor                       a friend                       those I serve  
 a co-worker or peer                       a family member                       others

3. Who gives you the most feedback and developmental assistance in your leadership position?

my supervisor                       a friend                       those I serve  
 a co-worker or peer                       a family member                       others

### Part B

1. How many in-service trainings and developmental conferences or seminars have you attended in the past year?

0                       3  
 1                       4  
 2                       More than 4

If you answered one or more in question 1, then please answer question 2 & 3.

2. What skill(s) were developed at these trainings? \_\_\_\_\_

3. How beneficial were these experiences?

extremely helpful  
 very helpful  
 helpful  
 not very helpful  
 not helpful

### Part C

1. Beside your current ministry position, in how many other jobs, positions or capacities have you served the diocese in the previous year?

0                       2                       4  
 1                       3                       more than 4

2. Were these other assignments temporary or long term?

Temporary                       long term

3. How would you describe the experience of serving in more than one ministry capacity?

It was a positive experience that helped me develop as a leader.

It was just ok, not something special.

It just gave me more work to do and did not help me to develop as a leader.

I only served in one capacity of the Diocese this past year.

#### Part D

1. I currently have someone who is actively mentoring me as a leader.

yes  no

1b. If you do, how many times per month do you meet together?

0  1  2  3  4  more than 4 times

2. I am currently mentoring another Christian in our Diocese.

yes  no

2b. If you do, how many times per month do you meet together?

0  1  2  3  4  more than 4 times

3. Who are the closest partners in your ministry, the ones who help you to succeed in what God is calling you to do?

I do not have close leadership and ministry partners.

Other Diocesan staff and ministers

Family members

Christian friends

Mentors

Others who are not listed above

#### Part E

1. Do you agree or disagree with the following statement?

“Like the Father, Son, and Holy Spirit, leadership development must be conducted and lived out in relationships with others. Without relationships, leadership development will not occur for leadership can only be experienced and developed by and with others, living and working together.”

Strongly agree

Agree

Agree but with some reservations

Disagree but with some reservations

Disagree

Strongly disagree

2. Which best describes the concept of the Trinity and leadership development in the ELCT-DME? (Tick only one answer.)

(A Trinitarian model is described above in question E-1.)

- I see a Trinitarian model fully operational.  
 I see some evidence of a Trinitarian model.  
 I see little or no evidence of a Trinitarian model in the Diocese.  
 I do not think that a Trinitarian model applies to leadership development.

### Part F

1. In your opinion, which of these characteristics best describe the essence of the philosophy of *ujamaa*? (Tick three answers only.)

- |  |  |   |
|--|--|---|
| <input type="checkbox"/> working together            | <input type="checkbox"/> community living    | <input type="checkbox"/> everyone leads |
| <input type="checkbox"/> joint ownership of property | <input type="checkbox"/> peace and harmony   | <input type="checkbox"/> equality       |
| <input type="checkbox"/> historical African life     | <input type="checkbox"/> for the good of all | <input type="checkbox"/> political      |
| <input type="checkbox"/> community development       | <input type="checkbox"/> self-reliance       | <input type="checkbox"/> serving others |
| <input type="checkbox"/> African communalism         | <input type="checkbox"/> familyhood          | <input type="checkbox"/> benefiting all |

2. How would you describe the philosophy of *ujamaa* in relationship to leadership development?

- It is closely related to leadership development.  
 It is somewhat related to leadership development.  
 It is political and does not apply to leadership development.

3. Is there evidence of the philosophy of *ujamaa* influencing Leadership Development in the ELCT - Meru Diocese?

- Great influence  
 Some influence  
 Little influence  
 No influence

### Part G

1. In your opinion, which of these characteristics best describe the essence of the Bantu philosophy of *ubuntu*? (Tick three answers only.)

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> working together     | <input type="checkbox"/> community living        | <input type="checkbox"/> collective personhood |
| <input type="checkbox"/> peace and harmony    | <input type="checkbox"/> identity through others | <input type="checkbox"/> unity                 |
| <input type="checkbox"/> reconciliation       | <input type="checkbox"/> care of others          | <input type="checkbox"/> solidarity            |
| <input type="checkbox"/> caring and sharing   | <input type="checkbox"/> African kinship         | <input type="checkbox"/> an African tradition  |
| <input type="checkbox"/> you make me a person | <input type="checkbox"/> I do not know           |  |

2. How would you describe the philosophy of *ubuntu* in relationship to leadership development?

- It is closely related to leadership development.
- It is somewhat related to leadership development.
- It does not apply to leadership development.
- I do not know because I am not familiar with the *ubuntu* philosophy.

3. Is there evidence of a relationship between the philosophy of *ubuntu* and leadership development in the Meru Diocese?

- Great evidence
- Evidence
- Little evidence
- No evidence

### Part H

1. What part of the Bible do you see having the greatest application of and influence in leadership development processes? (Rank from highest to lowest: 1-2-3-4-5-6, with #1 being the highest leadership development lessons and applications.)

- The Pentateuch
- Old Testament historical books
- The Prophets (Both major and minor)
- The Epistles of Paul
- The four Gospels
- Other New Testament books

2. Which Gospel would you say has the most information and teaching on leadership and leadership development? (Tick only one.)

- Matthew  Mark  Luke  John

### Part I

1. Which sentence best describes you when it comes to mistakes and failures? (Tick only one.)

- Mistakes and failures greatly **teach** me, even more **than** successes.
- Mistakes and failures are only **one** of many ways I learn.
- Mistakes and failures are to be left **behind and forgotten; they teach me little.**
- Mistakes and failures teach me **nothing.**

2. Three great needs I face in providing Christian leadership in the Meru Diocese are...

(Tick only three.)

- personal financial support
- proper training for my work
- willing followers whom I desire to lead
- victory over sin and not falling into temptations of the world
- being mentored by others
- accountability from others
- evaluations of my leadership from others
- personal spiritual development
- encouragement from others
- general resources for ministry
- receiving real authority to act and make a difference
- good staff to help me
- motivation in my call to serve others
- support from others
- other people to mentor, train and grow into disciples
- a spouse who will be a partner in ministry
- something else not listed here

3. Of the processes listed below, what do you think are the most effective methods of training and developing Christian leaders? (Number only the top three: 1-2-3)

- Bible school education
- In-service seminars
- Seminary training
- Regular conferences within the Diocese
- Mentoring in small groups
- Regular conferences outside of the Diocese
- Being given various jobs for gaining more experience
- Sunday services: teaching and preaching
- Revival meetings
- Using consultants to develop leaders
- Producing training materials and manuals for all staff
- On-the-job training, learning by just doing the ministry
- Small group Bible studies or fellowships
- Training one on one in mentoring relationships
- Technical training schools and courses
- Over seas study
- Other methods not mentioned here. For example .....



4. Has the ELCT - Meru Diocese as an institution invested in your leadership development?

- Yes, definitely.
- Yes, generally that is true.
- Yes, but not very much.
- No, but it tries to invest something.
- No, it invests very little.
- No, it invests nothing.

6. Is there any other important area of leadership or leadership development that you wish this survey considered but was not part of the questions? If so, what would it be?

**APPENDIX B**  
**Survey in Swahili**  
**Ujumbe kwa Kiswahili**

Namba:<sup>139</sup> \_\_\_\_\_

**1. Umri wako ni miaka mingapi?**

Chini ya 20 \_\_\_\_\_ 40 – 49 \_\_\_\_\_ 70 – 79 \_\_\_\_\_  
20 – 29 \_\_\_\_\_ 50 – 59 \_\_\_\_\_ 80 na zaidi \_\_\_\_\_  
30 – 39 \_\_\_\_\_ 60 – 69 \_\_\_\_\_

2. Wewe ni: Mwanaume \_\_\_\_\_ Mwanamke \_\_\_\_\_

**3. Je, wewe:**

Umeoa / umeolewa \_\_\_\_\_ Mjane \_\_\_\_\_  
Hujaoa / hujaolewa \_\_\_\_\_ Umeachika \_\_\_\_\_

**4. Nini kazi yako ya msingi?**

Kilimo \_\_\_\_\_ Serikalini \_\_\_\_\_ Utalii \_\_\_\_\_  
Afya / Tiba \_\_\_\_\_ Maendeleo ya Jamii \_\_\_\_\_ Biashara \_\_\_\_\_  
Kidini \_\_\_\_\_ Elimu \_\_\_\_\_ Nyingineyo \_\_\_\_\_

**5. Utaifa wako ni upi?**

Tanzania \_\_\_\_\_ Uganda \_\_\_\_\_ Asia \_\_\_\_\_ Mwingine \_\_\_\_\_  
Kenya \_\_\_\_\_ Ulaya \_\_\_\_\_ Marekani \_\_\_\_\_

**6. Una cheti au elimu ya kiwango gani?**

Shahada ya Ubingwa \_\_\_\_\_ Elimu ya Sekondari \_\_\_\_\_  
Shahada ya Pili (Uzamili) \_\_\_\_\_ Elimu ya Msingi \_\_\_\_\_  
Shahada ya Kwanza \_\_\_\_\_ Elimu ya Ufundi \_\_\_\_\_  
Elimu ya Chuo cha Biblia \_\_\_\_\_  
Semina za Kikristo / Mafunzo / Kongamano \_\_\_\_\_

**7. Kwa sasa unafanya kazi katika:**

Jimbo la Magharibi \_\_\_\_\_ Jimbo la Kusini \_\_\_\_\_  
Jimbo la Kati \_\_\_\_\_ Jimbo la Kaskazini \_\_\_\_\_  
Jimbo la Mashariki \_\_\_\_\_ Dayosisi kwa ujumla \_\_\_\_\_

**8. Umekuwa Mkristo kwa muda wa miaka mingapi?**

Chini ya Mwaka 1 \_\_\_\_\_ 16 – 20 \_\_\_\_\_  
1 – 5 \_\_\_\_\_ 21 – 30 \_\_\_\_\_  
6 – 10 \_\_\_\_\_ 31 – 40 \_\_\_\_\_  
11 – 15 \_\_\_\_\_ Zaidi ya miaka 40 \_\_\_\_\_

<sup>139</sup> A number code was pre-assigned to individual participants. No names appeared on the surveys.

9. Umekuwa Muumini wa Kanisa la Kiinjili la Kilutheri Tanzania (KKKT) kwa miaka mingapi?

Chini ya Mwaka 1 \_\_\_\_\_ 16 – 20 \_\_\_\_\_  
1 – 5 \_\_\_\_\_ 21 – 30 \_\_\_\_\_  
6 – 10 \_\_\_\_\_ 31 – 40 \_\_\_\_\_  
11 – 15 \_\_\_\_\_ Zaidi ya miaka 40 \_\_\_\_\_

10. Umekuwa kiongozi katika KKKT - Dayosisi ya Meru kwa muda wa miaka mingapi?

Chini ya Mwaka 1 \_\_\_\_\_ 16 – 20 \_\_\_\_\_  
1 – 5 \_\_\_\_\_ 21 – 30 \_\_\_\_\_  
6 – 10 \_\_\_\_\_ 31 – 40 \_\_\_\_\_  
11 – 15 \_\_\_\_\_ Zaidi ya miaka 40 \_\_\_\_\_

11. Kazi yako ya msingi katika huduma ya uongozi wa Kanisa ni:

Mchungaji \_\_\_\_\_ Mzee wa Kanisa \_\_\_\_\_ Ibada na Muziki \_\_\_\_\_  
Mwinjilisti \_\_\_\_\_ Umoja wa Wanawake \_\_\_\_\_ Uongozi / usimamizi \_\_\_\_\_  
Mhudumu wa Usharika (Parish worker) \_\_\_\_\_ Vijana \_\_\_\_\_  
Kazi nyingine \_\_\_\_\_

12. Umekuwa kwenye nafasi yako ya sasa ya uongozi kwa muda wa miaka mingapi?

1 \_\_\_\_\_ 6 \_\_\_\_\_ 11 \_\_\_\_\_ 16 – 20 \_\_\_\_\_  
2 \_\_\_\_\_ 7 \_\_\_\_\_ 12 \_\_\_\_\_ 20 – 25 \_\_\_\_\_  
3 \_\_\_\_\_ 8 \_\_\_\_\_ 13 \_\_\_\_\_ 26 – 30 \_\_\_\_\_  
4 \_\_\_\_\_ 9 \_\_\_\_\_ 14 \_\_\_\_\_ Zaidi ya miaka 30 \_\_\_\_\_  
5 \_\_\_\_\_ 10 \_\_\_\_\_ 15 \_\_\_\_\_

### Multifactor Leadership Questionnaire <sup>140</sup>

Jibi maswahili kujipima uteratibu, desturi na ufahamu ya uongozi wako jinsi halisi kwa mawazo yako. Jibu kweli kweli kama unavyoweza.

0 - Hapana

1 - Mara moja moja, kwa nadra

2 - Mara kwa mara

3 - Mara kadhaa

4 - Mara nyingi

\_\_\_\_\_ 1. Naweza wata kulingana na juhudi zao.

\_\_\_\_\_ 2. Ninapima mambo kwa makini kama ni sahihi.

Kwa mfano:<sup>141</sup>

_____ 4 _____	1. Naweza wata kulingana na juhudi zao.
_____ 0 _____	2. Ninapima mambo kwa makini kama ni sahihi.

<sup>140</sup> Utafsiri ya upelelezi kwa Dale C Williams, 03/07/2008. Ilichapwa na ruhusa ya Mind Garden, Inc. [www.mindgarden.com](http://www.mindgarden.com) kutoka Multifactor Leadership Questionnaire kwa Bwana Bernard M Bass & Bruce J. Avolio. Copyright © 1995 kwa Bruce Avolio na Bernard Bass, wanayo haki tu. Kuchapa nakala bila barua rasmi ya ruhusa kutoka Mindgarden ni kosa. Imechapwa na Mind Garden, Inc. [www.mindgarden.com](http://www.mindgarden.com). [ Research Edition Translation performed by Dale C Williams on July 3, 2008. Translated and reproduced by special permission of the Publisher Mind Garden, Inc. [www.mindgarden.com](http://www.mindgarden.com) from Multifactor Leadership Questionnaire by Bernard M. Bass & Bruce J. Avolio. Copyright © 1995 Bruce Avolio and Bernard Bass. All rights reserved. Further reproduction is prohibited without the Publisher's written consent. Published by Mind Garden, Inc. [www.mindgarden.com](http://www.mindgarden.com). ]

<sup>141</sup> This example was added to the Swahili version.

\_\_\_\_\_ 3. Sishughulikii jambo mpaka limekuwa tatizo kubwa.

\_\_\_\_\_ 4. Nashindwa kufikia kiwango kwa ajili ya kuangalia mapungufu, makosa, tofauti na misimamo.

### Maswahili juu ya Mafundisho ya Uongozi

#### Part A

1. Kazi yako imetathimiwa mara ngapi?

mara moja kwa mwaka \_\_\_\_\_ zaidi ya mara mbili kwa mwaka \_\_\_\_\_  
mara mbili kwa mwaka \_\_\_\_\_ sikuwahi kutathimiwa \_\_\_\_\_

2. Endapo ulitathimiwa wajibu wako, nani alikutathimini?

mkuu wangu \_\_\_\_\_ rafiki yangu \_\_\_\_\_ ninaowatumikia \_\_\_\_\_  
mfanya kazi mwenzangu \_\_\_\_\_ ndugu yangu \_\_\_\_\_ mtu wengine yeyote \_\_\_\_\_

3. Ni nani ameamuru tathimini ifanyike?

mimi mwenyewe \_\_\_\_\_ mtu mwingine \_\_\_\_\_

4. Nani anatoa maoni bora kukusaidie katika uongozi wako?

mkuu wangu \_\_\_\_\_ rafiki yangu \_\_\_\_\_ ninaowatumikia \_\_\_\_\_  
mfanya kazi mwenzangu \_\_\_\_\_ ndugu yangu \_\_\_\_\_ mtu mwingine yeyote \_\_\_\_\_

#### Part B

1. Uliwahi kuhudhuria mafunzo au semina kwa kipendi cha mwaka moja mara ngapi?

0 \_\_\_\_\_ 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ 4 \_\_\_\_\_ zaidi ya mara 4 \_\_\_\_\_

2. Kwa watu waliopata mafunzo au semina, ilikuwa juu ya nini?

\_\_\_\_\_

3. Mafunzo au semina ulizohudhuria ulifaidika kwa kiasi gani?

Kwa kiasi kikubwa sana \_\_\_\_\_

Kwa kiasi kikubwa \_\_\_\_\_

Kwa kiasi tu \_\_\_\_\_

Sikusaidika sana \_\_\_\_\_

Sikusaidika kabisa \_\_\_\_\_

#### Part C

1. Pamoja na wajibu wako wa uongozi wa sasa, ni mara ngapi ulipewa wajibu au kazi tofauti na kiongozi wako kwa miaka miwili iliyopita?

0 \_\_\_\_\_ 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ zaidi ya 4 \_\_\_\_\_

2. Wajibu uliopewa ulikuwa wa muda gani?

muda mrefu \_\_\_\_\_ muda mfupi \_\_\_\_\_

3. Wajibu uliopewa ulikuwa...

Mzuri sana, nilijengeka kwa mambo ya uongozi. \_\_\_\_\_

Ulikuwa sawa tu. \_\_\_\_\_

Ulikuwa wajibu wa ziada tu, sikujengeka kiuongozi hata kidogo. \_\_\_\_\_

Sikupewa wajibu wengine. \_\_\_\_\_

#### Part D

1a. Je, unaye mshauri wako wa karibu katika uongozi?

ndiyo \_\_\_\_\_ hapana \_\_\_\_\_

1b. Kama unaye, unakutana naye kushauriana mara ngapi kwa mwezi?

0 \_\_\_\_\_ 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ 4 \_\_\_\_\_ zaidi ya mara 4 \_\_\_\_\_

2a. Je, wewe ni mshauri wa karibu katika uongozi wa mtu mwingine?

ndiyo \_\_\_\_\_ hapana \_\_\_\_\_

2b. Kama ndiyo, mnakutana naye kumshauri mara ngapi kwa mwezi?

0 \_\_\_\_\_ 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ 4 \_\_\_\_\_ zaidi ya mara 4 \_\_\_\_\_

3. Nani amekuwa msaada mkubwa katika huduma yako ya uongozi?

Sina mtu \_\_\_\_\_

Watumishi wenzangu \_\_\_\_\_

Ndugu zangu \_\_\_\_\_

Mshauri wangu \_\_\_\_\_

Mwingineyo \_\_\_\_\_

#### Part E

1. Je, unakubaliana na yafuatayo?

“Kama Mungu Baba, Mwana na Roho Mtakatifu walivyo katika utatu mkakatifu, ni lazima mafunzo ya uongozi kati yetu yana uhusiano kama huu. Bila uhusiano kama huu, mafunzo ya uongozi hayatafaulu kwa sababu mafunzo ya uongozi yanafanikiwa tukiifanya pamoja.”

Ni kweli kabisa \_\_\_\_\_ Ni kweli \_\_\_\_\_ Si kweli \_\_\_\_\_ Si kweli kabisa \_\_\_\_\_

2. Je, unafananisha mafunzo ya uongozi kama ilivyo andikwa hapo juu?

Ndiyo \_\_\_\_\_ Hapana \_\_\_\_\_ Sinahakika \_\_\_\_\_

#### Part F

1. Ujamaa ni nini? [Usichague majibu zaidi ya matatu.]

kufanya kazi pamoja

kuishi pamoja

uongozi kwa wote \_\_\_\_\_

mali ya umma

amani na usalama

usawa \_\_\_\_\_

utamaduni wa kiafrika

kwa faida ya wote

kistasa \_\_\_\_\_

maendeleo ya jamii \_\_\_\_\_

kujitegemea

tumishi kwa wote

kaya

undugu \_\_\_\_\_

2. Je, Ujamaa una uhusiano na mafunzo ya uongozi?

Ndiyo \_\_\_\_\_ Ndiyo, kwa sehemu tu \_\_\_\_\_ Hapana \_\_\_\_\_

3. Je, siasa ya Ujamaa ina ushawishi wowote kwa uongozi katika Dayosisi yetu?

Kwa kiasi kikubwa \_\_\_\_\_

Kwa kiasi \_\_\_\_\_

Kidogo tu \_\_\_\_\_

Hapana \_\_\_\_\_

Sina uhakika \_\_\_\_\_

### Part G

1. Ubuntu ni nini? [Usichague zaidi ya majibu matatu.]

kufanya kazi pamoja \_\_\_\_\_ kuishi pamoja \_\_\_\_\_ upatanisho \_\_\_\_\_

utunzaji na ushirikiano \_\_\_\_\_ amani na usalama \_\_\_\_\_ umoja \_\_\_\_\_

kujenga utu \_\_\_\_\_ uafrika \_\_\_\_\_ mshikamano \_\_\_\_\_

utamaduni wa Kiafrika \_\_\_\_\_ kujamaa \_\_\_\_\_ mengineo \_\_\_\_\_

undugu \_\_\_\_\_ kwa kweli, sina hakika \_\_\_\_\_

2. Je, Ubuntu una uhusiana na mafunzo ya uongozi?

Ndiyo, sana. \_\_\_\_\_ Hapana. \_\_\_\_\_

Ndiyo, kwa sehemu tu. \_\_\_\_\_ Kwa kweli, sina uhakika. \_\_\_\_\_

3. Je, Ubuntu una ushawishi wowote kwa mafunzo ya uongozi katika Dayosisi yetu?

Kwa kiasi kikubwa \_\_\_\_\_ Hapana \_\_\_\_\_

Kwa kiasi \_\_\_\_\_ Sina uhakika \_\_\_\_\_

Kidogo tu \_\_\_\_\_

### Part H

1. Orodhesha kwa mfuatano sehemu za Biblia zenye ushawishi kwa uongozi.

[Kuanzia moja (sehemu ya ushawishi kwa uongozi zaidi) mpaka sita (1- 6). ]

\_\_\_\_\_ Vitabu vya Musa

\_\_\_\_\_ Vitabu vya kihistoria katika Agano la Kale

\_\_\_\_\_ Manabii

\_\_\_\_\_ Nyaraka za Paulo

\_\_\_\_\_ Vitabu vinne vya Injili

\_\_\_\_\_ Vitabu vingine vya Agano Jipya

2. Je, ni kitabu kipi cha Injili chenye habari za kina juu ya uongozi na mafunzo ya uongozi?

[Chagua kimoja tu.]

Mathayo \_\_\_\_\_ Marko \_\_\_\_\_ Luka \_\_\_\_\_ Yohana \_\_\_\_\_

## Part I

1. Chagua moja kati ya yafuatayo ambayo ni kweli kwa maisha yako.

Kukosa na kushindwa hunifundisha zaidi hata kulipa mafanikio. \_\_\_\_\_

Kukosa na kushindwa ni moja tu ya njia zangu za kujifunza. \_\_\_\_\_

Kukosa na kushindwa hunifundisha kwa kiasi kidogo tu. \_\_\_\_\_

Kukosa na kushindwa hakunifundishi chochote. \_\_\_\_\_

2. "Mahitaji yangu makubwa katika uongozi wangu ndani ya Dayosisi ni..." [Chagua majibu matatu tu.]

mafunzo ya kutosha \_\_\_\_\_

utayari wa wafuwasi \_\_\_\_\_

kipato cha pesa \_\_\_\_\_

ushindi dhidi ya dhambi na majaribu \_\_\_\_\_

kushauriwa na wengine kwa karibu \_\_\_\_\_

uwajibikaji \_\_\_\_\_

kutadhiminiwa kwa uongozi wangu \_\_\_\_\_

maendeleo binafsi ya kiroho \_\_\_\_\_

kutiwa moyo na wengine \_\_\_\_\_

vitendea kazi vya huduma \_\_\_\_\_

kupewa mamlaka ya utendaji \_\_\_\_\_

watenda kazi bora \_\_\_\_\_

motisha kwa kuhudumia wengine \_\_\_\_\_

msaada kutoka wengine \_\_\_\_\_

kuwa na watu ninaowashauri kwa ukaribu \_\_\_\_\_

kupata mke au mume \_\_\_\_\_

mengineyo \_\_\_\_\_

3. Chagua mambo matatu muhimu na bora zaidi katika kuandaa Mkristo kwa ajili ya wajibu wa uongozi.

[Orodhesha 1-2-3. Namba moja ni muhimu zaidi, halafu, namba mbili, halafu namba tatu.]

- \_\_\_ shule ya Biblia
- \_\_\_ semina
- \_\_\_ mafunzo ya theologia
- \_\_\_ mikutano mbali mbali kila mara katika Dayosisi
- \_\_\_ mashauriano katika vikundi vidogo vidogo
- \_\_\_ mikutano mbali mbali kila mara nje ya Dayosisi
- \_\_\_ nyajibu mbali mbali kwa ajili ya kupata uzoefu
- \_\_\_ ibada za Jumapili
- \_\_\_ mikutano ya kiroho
- \_\_\_ kutumia wataalamu kuendeleza viongozi
- \_\_\_ vifaa na vitabu vya mafunzo vya uongozi
- \_\_\_ mafunzo kazini
- \_\_\_ vikundi vya kujisomea na kujifunza Biblia
- \_\_\_ mashauriano baina ya mtu na mtu
- \_\_\_ washa na mafunzo mbali mbali ya utaalumu
- \_\_\_ mafunzo nchi za ng'ambo
- \_\_\_ mafunzo nchi jirani
- \_\_\_ njia nyinginezo, kwa mfano \_\_\_\_\_ (Andika hapa.)

4. "Kanisa limeniwezesha katika huduma na wajibu wangu."

[ Chagua jibu moja tu ambalo unaona ni kweli kwako.]

Kabisa \_\_\_\_\_

Ni kweli \_\_\_\_\_

Kwa kiasi \_\_\_\_\_

Hapana, lakini lilijaribu \_\_\_\_\_

Sioni kama limenisaidia \_\_\_\_\_

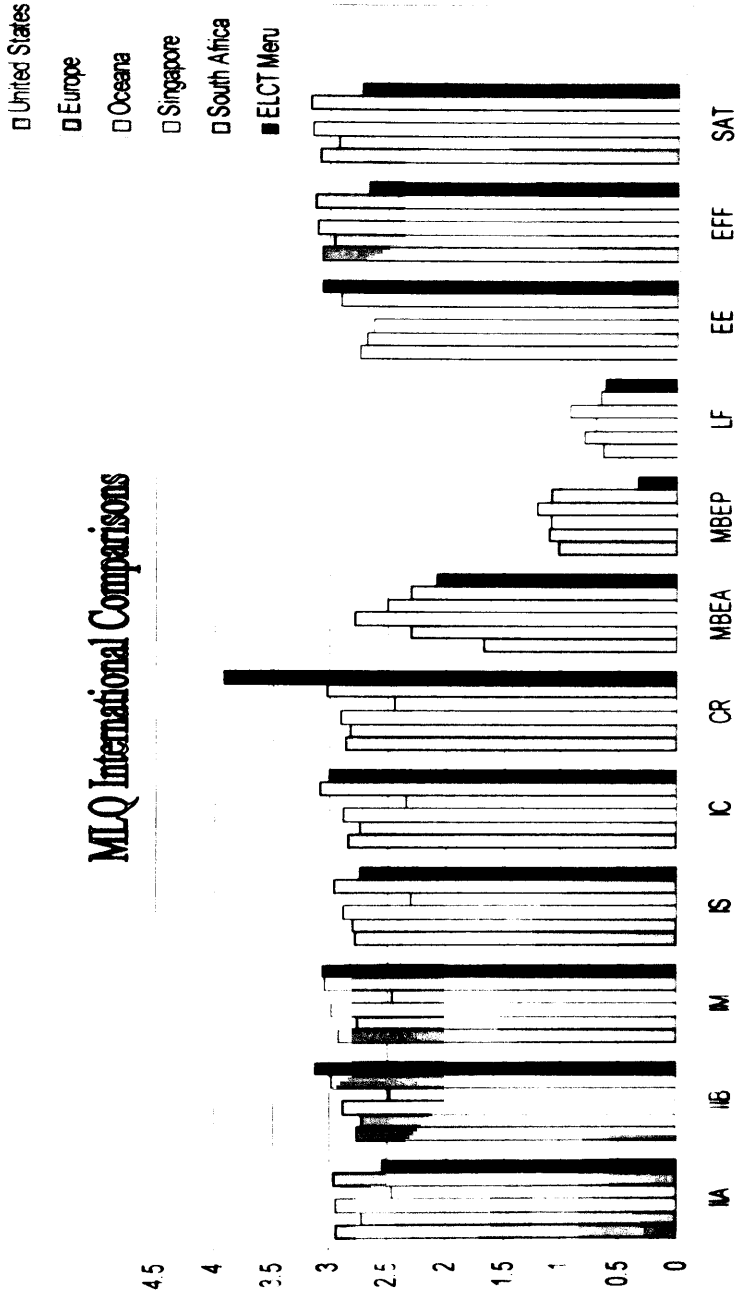
Hakuna lolote \_\_\_\_\_

5. Je, una jambo jingine lolote muhimu linalohusu uongozi ambalo halijaulizwa katika maswali haya? Kama ndiyo ni lipi?

[Andika hapa chini.]



**MLQ International Comparisons**



APPENDIX D  
Interviewees

Interviewee Code	Date
PI 1	Aug 5
PI 2	Aug 5
PI 3	Aug 5
PI 4	Aug 6
PI 5	Aug 7
PI 6	Aug 7
PI 7	Aug 7
PI 8	Aug 8
PI 9	Aug 8
PI 10	Aug 8
PI 11	Aug 8
PI 12	Aug 9
PI 13	Aug 9

PI 14	Aug 9
PI 15	Aug 9
PI 16	Aug 11, 12, 15
PI 17	Aug 19
PI 18	Aug 19
PI 19	Aug 19
PI 20	Aug 19
PI 21	Various Dates
PI 22	Various Dates
PI 23	Aug 24
PI 24	Aug 23
PI 25	Aug 22
PI 26	July 30
PI 27	July 30

Examples of Interviewees' Positions<sup>142</sup>

Evangelist	Medical Doctor	<b>Administrator / Oversight</b>
Church Elder	Government Administrator	District Pastor
Project Director	Bible School Principal	<b>Businessperson</b>
School Chaplain	Parish Pastor	University Professor
Program Director	Pastor (retired)	<b>Farmer</b>
Director, NGO	University Student	<b>Director, Technical Training</b>
Community Development Officer		
Para-church organization founder		

<sup>142</sup> Some of the positions are common to more than one interviewee.

**APPENDIX E**  
**Interview Questions**

- 1) What do you think characterizes a Christian leader? What leadership characteristics do you see in leaders of the Meru Diocese? Is a servant-leadership model prevalent? [Servant-leadership is the art and intentional purpose of growing others into leaders in the heart and style of serving others.]
- 2) What is the process of developing leaders for the church? Do these models incorporate traditional methods of training leaders? [Continue with a discussion about seminars, trainings, conferences, etc.] Where might you go to learn about leadership and leadership development in the Scriptures?
- 3) What might enhance leadership development in the diocese? How is the diocese training you and developing you as a leader?
- 4) Are you involved in mentoring others? Are you mentored? How do you explain and define mentoring?
- 5) Trinitarian relational principle was rated highly by most leaders in the districts. Would you agree with this assessment? Why or why not?
- 6) How would you define or explain *ujamaa* and *ubuntu*? How do *ubuntu* and *ujamaa* relate to leadership and leadership development? Are they present in the diocese?
- 7) What are some of the biggest challenges you face as a leader in the diocese? What are your greatest needs? What are some of your greatest joys of serving as a leader?
- 8) Discussion on MLQ results.... (Share generalized results and record reactions.)
- 9) Are there any other things you would like to share with me that we have not discussed?

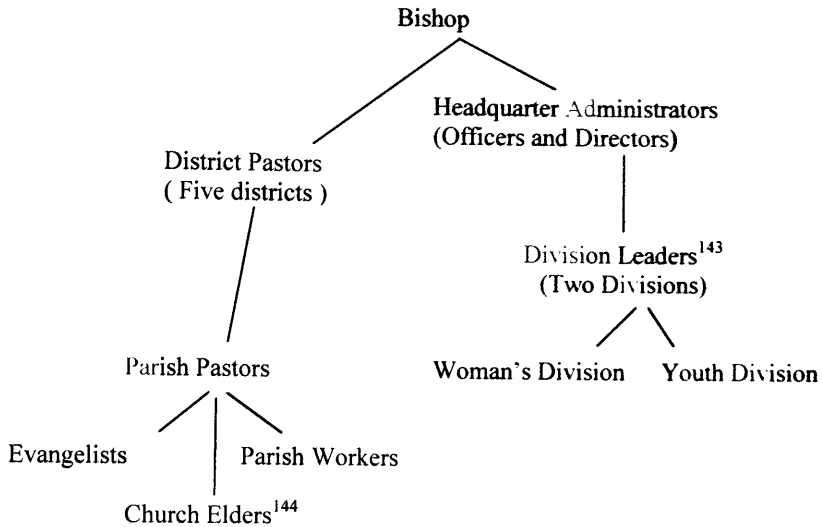
**APPENDIX F**  
**Wesley Questions**

Foundational questions asked in a Wesley discipleship band gathering.

1. What known sins have you committed since our last meeting?
2. What temptations have you met with?
3. How were you delivered from the sin?
4. What have you thought, said, or done, and are unsure if it was sinful or not?
5. Have you nothing you desire to keep secret?

Reference: (Henderson 1997. 188-89)

APPENDIX G  
Organizational Linkage of Participants



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<sup>143</sup> These are not paid positions. A division leader might also serve as a church elder, but it is not a requirement.

<sup>144</sup> Church elders are not paid employees of the church, nor do they fall under Evangelists or Parish Workers in supervisory roles, but they do belong to the parish line of participants rather than the headquarters' line.

**APPENDIX H**  
Historical Time Line

<b>Year</b>	<b>Event</b>
1841	David Livingstone arrives in East Africa
1844	Ludwig Krapf arrives in East Africa
1846	Johannes Rebmann joins Krapf
1847-52	Krapf organizes eight journeys into the interior
1848	Rebmann sees Mt. Kilimanjaro
1852	First missionary contact with Chagga tribe/second visit proves discouraging
1884	German East Africa created
1887	Germans occupy Dar es Salaam/German missionaries arrive in force
1892	Germans force British missionaries out/Leipzig Mission takes over work
1896	First mission to Meru ends in 6 deaths
1902-20	Bruno Gutmann works among Chagga
1902	Church and school built in Meru at Nkoaranga
1920-25	German missionaries out following WWI defeat/Africans take leadership
1926-38	Gutmann back at work among Chagga
1922	Richard Reusch and team come
1922	American Lutheran missionaries arrive in Kilimanjaro
1923	Meru parish at Nkoaranga had 644 members
1926	German missionaries begin returning
1930	Evangelical Lutheran Church of Tanzania officially constituted
1940	All German missionaries leave country because of WWII Africans given leadership roles
1958	Stefano R. Moshi installed as president of Lutheran Church of Northern Tanzania
1960s	Desire first arises for a separate ELCT Meru diocese
1960	Moshi's title changed to bishop
1964	Moshi consecrated as bishop by German Evangelical Lutheran bishops
1964	Evangelical Lutheran Church of Northern Tanzania becomes Northern Diocese of Evangelical Lutheran Church of Tanzania
1980s	Meru resentment of Diocese leadership giving preference to Chagga areas grows
1990	Meru lay Christians meet to discuss dwindling church membership Dec - Government registers new Mt Meru Diocese (unofficial)
1991	Jan - New Mt. Meru Diocese is inaugurated. ELCT protests illegal registration to government. Mt Meru diocese registration is revoked by the government
1991-2	Violence breaks out on Mt. Meru
1991	In August ELCT recognizes new Meru (official) diocese
1992	March 18 - Riots disrupt meeting to ratify constitution of new ELCT-DMLE June 1 - New diocese officially inaugurated and Bishop Paul Akyoo installed
1995	Breakaway church registered with government claims 33 churches and 70,000 members

APPENDIX I  
A Sample of the Writings of President Julius Nyerere

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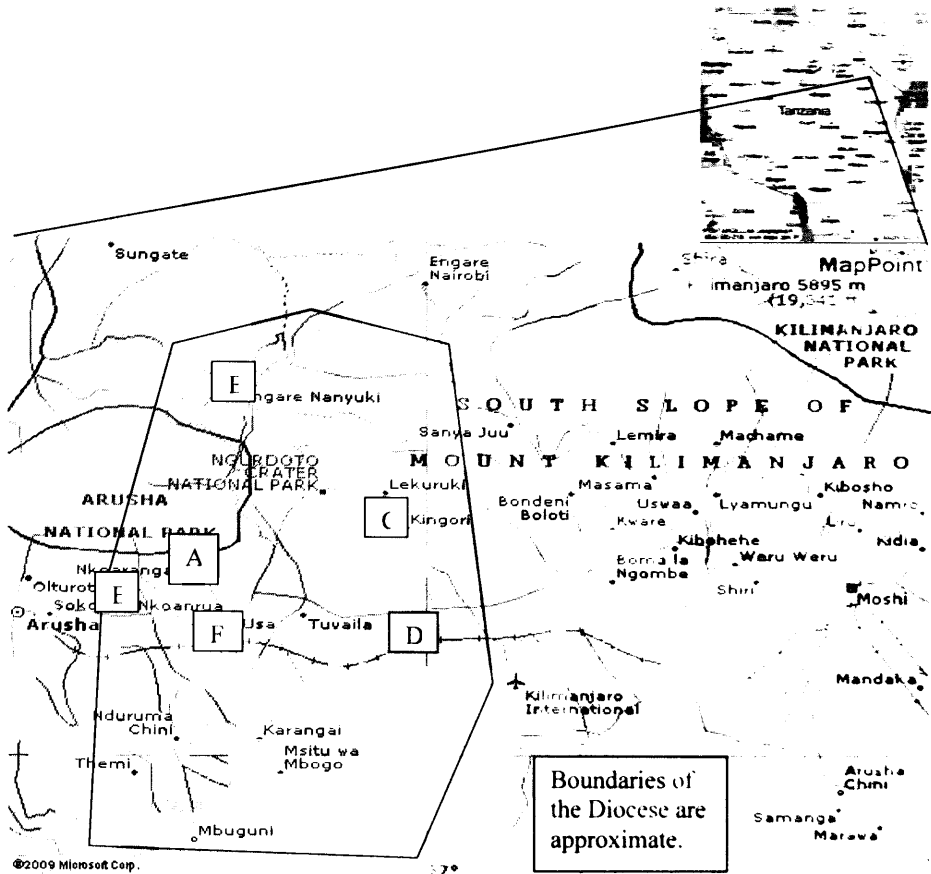
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APPENDIX J  
Map of convocation sites



The ELCT-DME shares borders with the Diocese of Arusha on the north, south, and west and the Northern Diocese on the east. Convocations were assembled at district headquarters, Mshikamano College or Diocesan Headquarters in Usa River.<sup>145</sup>

- Central District - Nkoaranga [A]
- Northern District - Engare Nanyuki [B]
- Eastern District - King'ori [C]
- Southern District - Kikatiti [D]
- Western District - Akeri [E]
- Woman's Division - Usa River [F]
- Youth Division - Usa River [F]

<sup>145</sup> The map carries the name "Usa," but the correct name is "Usa River."

APPENDIX K  
American Council for the Teaching of Foreign Language Scale<sup>146</sup>

**Native** - Able to speak like an educated native speaker.

**Distinguished** - Able to speak with a great deal of fluency, grammatical accuracy, precision of vocabulary and idiomatically.

**Superior** - Able to speak the language with sufficient structural accuracy and vocabulary to participate effectively in most formal and informal conversations.

**Advanced Plus** - Able to satisfy most work requirements and show some ability to communicate on concrete topics.

**Advanced** - Able to satisfy routine social demands and limited work requirements.

**Intermediate (High)** - Able to satisfy most survival needs and limited social demands.

**Intermediate (Mid)** - Able to satisfy some survival needs and some limited social demands.

**Intermediate (Low)** - Able to satisfy basic survival needs and minimum courtesy requirements.

**Novice (High)** - Able to satisfy immediate needs with learned utterances.

**Novice (Mid)** - Able to operate in only a very limited capacity.

**Novice (Low)** - Unable to function in the spoken language.

**No ability whatsoever in the language.**

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<sup>146</sup> James, Charles J., Pardee Lowe, and American Council on the Teaching of Foreign Languages. 1985. *Foreign language proficiency in the classroom and beyond. The ACTFL foreign language education series*. Lincolnwood, Ill., U.S.A. (4255 W. Touhy Ave., Lincolnwood 60646-1975). National Textbook Co.

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