Transformational Pastoral Leadership

[1]Stephen Muthamia, [2]Dr. Shem Mwalwa & [3]Dr. Beatrice Ndiga
[1]Phd Candidate, Tangaza University
[2&3]Lecturers, Tangaza University
***Email of the corresponding author: stmuthamia@gmail.com**

Abstract

The paper defines pastoral ministry, explains the Church's role in social transformation as a change agent, and examines the contribution of Churches to societal transformation and integral human development. The research questions guiding the study are: What is the role of pastoral ministers in social transformation? What is the role of the Church in social transformation? What is the role of community leaders in social transformation? The study also expounds on dialogue between the religious and secular, transformational models in the Catholic Church, and the role of change agents such as the Church in the development process, finally providing examples of agents of social transformation in pastoral ministry. The paper defines and explains the meaning and nature of social transformation. It expounds on conceptual analysis of social transformation and provides examples of agents of social transformation. Social transformation implies a fundamental change in society, which can be contrasted with social change viewed as gradual or incremental changes over a period of time. Studies of social transformation encompass a wide range of institutional and cultural changes in society throughout history. The literature related to the research questions has been reviewed, covering various key concepts. The study seeks to establish whether transformational pastoral leadership styles play a significant role in assisting church leadership in management and development of institutions. Transformational leadership styles play a crucial role in institutional organization. The study captures the concept of transformational pastoral leadership model that was seemingly well thought out in the Catholic Church to bring about social transformation. The findings reveal that transformational pastoral leaders like Pope Francis, Paulo Freire, Oscar Romero, and Wangari Maathai have successfully demonstrated how exposure to marginality, awareness of positionality, and critical reflection can drive social transformation. It is concluded that exposure to situations of marginality, awareness of one's positionality, and critical reflection on social action in conditions of asymmetrical power relations are elements that can open new ways to rethink pastoral ministry for social transformation. The study demonstrates that the self-reliance paradigm can become a key perspective to analyze, understand, and eventually transform society, particularly in addressing the asymmetrical relations of power that continue to limit African agency and make the Church's social mission ineffective

Keywords: *Leadership, pastoral leadership, community, social transformation*

1.1 Background of the Study

Kurian (2001) attempts to define pastoral ministry by establishing a connection between the two terms: pastor and ministry. A pastor is a title of minister or clergyman in charge of a local parish church, representing one of the five ministries specifically mentioned in Ephesians 4:11-12-the other four being apostle, prophet, evangelist, and teacher. Ministry serves as a collective term for the clergy, encompassing the profession of a minister, service in any of the fivefold offices enumerated by Paul in Ephesians 4 and, by extension, any similar work in the Church. Pastoral ministry is defined as a service to which all Christians are called by God, particularly focusing on the ministry of pastors in church organizations-an argument supported by Spear

(1995). The establishment of important elements to recognize and explain the needs of church communities from pastoral ministry becomes crucial. Building upon the connection between pastor and ministry, Imberg (2004) highlighted four values that shape the definition of pastoral ministry: "*liberation, healing, transformation and community*." This framework strengthens the methodological foundation of this research and its position. It will be welcomed by pastors who are theologically equipped to assess their role with church members within church organizations. Franklin (2001) demonstrated that pastors and researchers have expressed deficiencies in pastoral leadership development across various styles needed in the local church.

The style of pastoral leadership finds expression in the text from 1 Peter 5:1-4, which presents the same call and challenge to shepherd and oversee the flock of God. However, the motives for this work must be right before God; leadership must be exemplified through servanthood rather than mere authoritarianism. The best example of this leadership model is the Lord Jesus Christ Himself, who did not simply command disciples but led by example, saying, "Come and follow me." According to Fiol, Harris, and House (1999), charismatic leadership style proves to be one of the most effective among all studied styles. Practically, Jesus led by example and called others to come alongside and follow that example. Nirenberg (2003:6) identifies several themes that recur throughout most literature reflecting pastoral leadership within practical holistic work in church organizations. The most successful themes appear to be characterized by "*a holistic and a practical approach*." From the Pastoral Epistles, the theme of pastoral work centers on preaching the word of God, as Timothy is exhorted by Paul to instruct the church (1 Tim. 4:6). Additionally, Paul alludes to the primacy of preaching in pastoral ministry in 2 Tim. 4:1-5. The following exhortations are particularly noteworthy: guard the truth committed to you (2 Tim. 1:14), be willing to suffer for the truth committed to you (2 Tim. 2:3; 8-9), continue in the truth committed to you (2 Tim. 3:13-14), and proclaim the truth committed to you (2 Tim. 4:1-5). Thus, practical holistic work provides specific instructions for pastors on how to minister effectively within church organizations. This draws attention to the constant challenge to preach and teach, to exhort, instruct, and command. The proclamation of Biblical truth remains the essence of pastoral ministry.

Change can be analyzed within rather limited groups through processes of transformation that vary in length and character. When the factor of time is considered, change manifests as short- or long-term, continuous or non-continuous transformation. The sociological explanation of change relates to the structures that change and the elements that cause such change. The analysis of social change attempts to demonstrate the conditions and factors that cause a society's movement from one particular situation to another (Schuerkens, 2001)—from politics to economy, from the way we think to the way we live. Throughout time, societies have transformed from small associations of individuals bound together by instincts, need, and fear, to small communities united by circumstances, kinship, traditions, and religious beliefs, to nations connected by history, politics, ideology, culture, and laws. However, for most of human history, the pace of change remained very slow; no transformations in life conditions could be felt for several generations.

Regarding the meaning of social transformation: Social transformation constitutes a set of processes in which individuals and groups bring about large-scale social change aimed at enhancing quality of life. Social transformation transcends development (Castles, 2001). It refers to social processes, particularly those that bring about noteworthy changes—whether political, economic, social, or religious. Transformation presupposes change with positive value, always implying a forward-thrusting movement toward enhanced quality of life. Hence, while social transformation should refer to positive upward or forward-thrusting processes,

social change could encompass both negative and positive processes. Conversely, the sociological term social mobility simply refers to the movement of individuals and groups in their social status, particularly regarding class or caste hierarchy within stratification layers.

As regards the definition of social transformation: Social transformation involves conversion and complete change. It encompasses concurrent and interrelated changes in social systems and mind-sets, or collective consciousness. Examples of such change include: transitions from large families to small families (mindset) or vice versa, eliminating female genital mutilation, ending human trafficking, abolishing slave trade, shifting from one-party systems to multiparty democracy, and moving from physical classrooms to e-learning environments. According to Zhang (2000), social transformation is a cumulative process (not a one-time event), wherein insignificant changes accumulate quantitatively until they become significant enough to generate qualitative changes throughout entire societies.

According to Parise (2010), social transformation represents the re-awakening of people's consciousness to embrace a new sustainable worldview that respects their dignity, resulting in changed structures and systems. The Bahai International Community (2012) defines social transformation as systemic change affecting three key actors: the individual, societal institutions, and the community. Prahalad (2010) conceptualizes social transformation in terms of the number of people who believe they can aspire to middle-class life, emphasizing the growing evidence of opportunity, role models, and real signals of change that enable people to transform their aspirations. Soko and Katuse (2014) describe social transformation as challenging existing beliefs and attitudes of communities to rediscover new life that changes structures at all levels (individual, institutional, and community) so that people can live dignified lives.

Regarding the relationship between social transformation and social change, it should be noted that the phrase "social transformation" is often used interchangeably with "social change." To a great extent, the two may connote similar meanings. The word transformation means complete change, usually into something with improved appearance or usefulness—essentially a process of improvement or development. The Greek word for transform is *metamorphoo*, combining two Greek words: *meta* meaning 'change' and *morphoo* meaning 'form'. Therefore, *metamorphoo* means to change into another form (Ajala 2009, p.23). The word also signifies a change of form or situation. Social transformation is identified as large-scale social change in terms of cultural reforms or transformation. The first occurs with the individual, while the second occurs with the social system (Okanlawon 2012, p. 463).

This concept emphasizes how individuals could alter the class structure to which they are aligned, and in the context of social systems, it requires a shift in the collective consciousness of entire societies. Groenewald (1999, p.18) notes that to 'transform' means to change in form or appearance, in condition, nature, or character. The 'social' concerns human beings in their relations to each other, their living conditions, and their coexistence in organized communities. Castles (1999, pp. 1-18) makes an important point in asserting that social transformation describes how global processes of change influence local and national communities. Furthermore, social transformation occurs in response to factors such as economy, war, and political upheavals. Transformation or change can result from revolution, emergence of common purpose, external influences such as culture contact or conquest, as well as fortuitous occurrences. Change has always been a desired phenomenon in any society. As often stated, 'nothing is permanent, and the only thing that is permanent is change.

2.1 Empirical Review

While change in nature and society is universally accepted, there is discussion over the direction it can take, its implementation and how the cultural background influences it. Social transformation is a multi-level and multi-disciplinary concept, which describes a reality broader and more profound than social change and development. Some scholars define social transformation according to the typology of change: whether there is a fundamental, structural (most often permanent) change in society, opposite to a gradual, transitory one (Khondker & Schuerkens, 2014). Others consider the final goal of the process: for example, enhancement of quality of life (Pierli & Selvam, 2017) and human flourishing (Friedmann, 1992). The pluralism of opinions is what characterizes sociology and requires the analysis not only of social, economic, and political mechanisms which may transform society but also of the values that must inform them. We then define social transformation as the process that "entails a transformation in both social reality and people's and collective consciousness" (Parise, 2009, p. 153) towards human flourishing or enhancement of quality life. Several authors have referred to the same concept using different definitions: development as freedom (Sen, 1999), integral human development (Grassl, 2013), authentic human development (John Paul II, 1987), integral development in solidarity (Pontifical Council for Justice and Peace, 2005), transformational development (Myers, 2011). The common denominator in these definitions is their constitutive ethical dimension and person-centeredness, which overcomes the exclusively political and economic perspective. Social transformation is not reducible to any of its constituent parts (spiritual, social, political, economic, physical), but "it has to promote the good of every person and of the whole person" (Paul VI, 1967, no. 14). In a religious language, social transformation is "a deeply rooted change in people's economic, social, political, spiritual and behavioural conditions resulting in their enjoyment of wholeness of life under God's ordinances" (Getu, 2002, p. 92). It is, in other words, the long and beautiful journey of humanity towards becoming a new human family, initiating new heaven and new earth. It is the ultimate reality that Jesus described as the Kingdom of God and which give the direction to any transformation in humanity and society.

From this overview, it appears evident that transformation differs from merely incremental or transitional change and not any societal improvement is transformational. True transformation begins with a shift in perspective of the individual when she or he begins to see reality differently. Different expressions can describe such experience: The Greek word *metanoia*; "the awakening to the crisis" (Daszko & Sheinberg, 2005) which means a widening of horizons because of conversion, a decolonial epistemic turn, a paradigm shift, a change in a frame of reference through a disorienting dilemma, and a bold cultural revolution (Francis, 2015). The transformation of consciousness can happen through the exposure of the person to and her critical reflection on a different worldview, epistemology, value system, and social context. Gradually, exposure and reflection lead individuals to become more aware of their positionality, and to feel, think and know differently, a *conditio sine qua non* for social transformation (Kaunda, 2015).

From the personal level, transformation inevitably tends to overflow into the structural level of organizations and institutions. Then, people begin imagining a new future: They can challenge existing beliefs, patterns, assumptions, and they take further actions that they would have never made, or even considered, before the transformation. In this way, new policies, procedures, systems, and structures are generated. We contend that the critical challenging of beliefs, patterns, assumptions, habits and paradigms is the core of any process of transformation (Daszko & Sheinberg, 2005) and essential to challenge the structures of power. We also contend that this challenging is only possible if and when agents of social transformation

become aware of their positionality, defined as the awareness of one's social location in time and space and one's worldview which influences every aspect of how we understand and interact with the world (Schlitz, Vieten, & Miller, 2010), and, often unconsciously, guarantees privileges and influences the type and modes of response to social challenges (Sánchez, 2010).

The literal meaning of social transformation is a marked change in the form of a society. If the concept is taken literally, we can possibly never see a society which does not experience a 'transformation' in social terms at all. Societies have always been transformed through social processes. One of the concept's key components can be viewed as a critique of globalization, despite globalization's dialectically arable field. As Stephen Castles (2000) emphasizes "social transformation implies an underlying notion of the way society and culture change in response to such factors as economic growth, war or political upheavals" and it is not newly invented. However, he suggests "using social transformation in a new, more specific sense". This new and more specific sense seems to be a conscious disconnection from its past. According to Castles it should be established "as an analytical framework which is particularly relevant to the current historical period. In other words, social transformation studies could be seen as a new inter-disciplinary paradigm which we wish to develop". "Paradigm" is the word that best explains social transformation's separation from "development", allowing for its analysis as a new concept able to respond to the needs of a global age. A new period of the world required a new approach, and this approach emerged as the realization that social transformation is possible.

Social transformation studies emerge as a research field that can lead to theorizing positive social and political actions to protect locals and communities against the negative consequences of the globalization process (Castles, 2000). Conversely, transformation does not always equate to positive social change for ethnical, cultural, environmental or gender issues; sometimes it can come as "a high intensity of exposure to various risks" (Genov, 1999). Because of this, we could consider "social transformation" as a controlled-moderated way of change by the authorities. This affects all types of societies, developed and less-developed regions, in the contexts of economic globalization and cultural relations, while globalization is leading to new forms of social differentiation through international and national levels. The analysis of social transformation can no longer be limited by the level of development in various countries, as social problems are becoming global problems. Within the context of a border-less world, macro-social forces and local traditions are converging.

Social transformation is closely linked to globalization. At the most general level, globalization refers to a process of change which affects all regions of the world in a variety of sectors including the economy, technology, politics, the media, culture, and the environment. A more precise definition of globalization is: A process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions-assessed in terms of their extensity, intensity, velocity and impact-generating transcontinental or interregional flows and networks of activity, interaction, and the exercise of power (Held et al., 1999: 16). Further, social transformation is understood as inherently emancipatory, that is, having the identification and reduction of oppression and marginalization as a central moral purpose (Santos, 2014). However, this moral purpose is often confused with a matter of identifying suffering/injustices without acting against them (Canella & Lincoln, 2009; Sayer, 2009). For this reason, it is essential to notice that social transformation, aligned with a critical stance, not only seeks to point out the causes of oppression, but also to reveal hidden possibilities that can promote justice (Sayer, 2009).

3.1 Research Methodology

There is a dearth of research in the area of transformational pastoral leadership. In searching the literature, we found data and information on various aspects of pastoral ministry and leadership in the Catholic Church. However, this research study explored the experiences of Catholic priests in their pastoral leadership positions in contemporary society. The research used a scientific approach to understanding the pastoral condition of the Church and to deal with the problem from the perspective of leadership as in other sectors of human development. In gathering information, the research used the Tangaza University OPAC bibliographical search engines for the most important collections and databases. Mendeley reference manager and JSTOR provided the main online bibliographical documentation work.

The online search engines connected with United Nations, UNDP, US Congress Library, Sage Publications, Taylor & Francis Online Journals, SAGE Journals, Taylor & Francis, SpringerLink, Wiley Online Library, Directory of Open Access Journals (DOAJ), Emerald Journals (Emerald Group Publishing), Oxford Journals (Oxford University Press), Academic Law Reviews (LexisNexis), PMC (PubMed Central), Cambridge Journals (Cambridge University Press), Ingenta Connect, IEEE Conference Publications, SciELO Brazil (Scientific Electronic Library Online), NDLTD Union Catalog and Springer Link Open Access. A systematic search was also carried out using other reference materials from *Documents from journals* (Leadership on Blog). Google Scholar and Google Books guided in accessing current empirical data. The review of literature on transformational pastoral leadership styles for self-reliance management and development in the Church is limited. Information on pastoral leadership is insufficient; there is a need to bridge this gap. More importantly, studies on the influence of pastoral leadership on social transformation in the Church are limited. The study examines the literature review to assess the influence of transformational pastoral leadership style in social transformation. The gaps in knowledge that were identified in the review of literature on pastoral leadership and their impact on social transformation in general are limited.

4.0 Findings from Literature Review

The results presented in this study are based on the review of literature that examined various scholarly perspectives on transformational pastoral leadership and social transformation. The literature review encompassed multiple academic sources and theoretical frameworks to understand how pastoral leadership contributes to societal change processes. The study synthesized findings from diverse research works to establish the relationship between transformational pastoral leadership and community development initiatives.

4.1 Church as Agency of Social Transformation

The early missionaries, especially in the 19th century, are to be commended for sowing the seed from which the African churches of the 20th century grew. They did extensive evangelistic work and built churches, schools and hospitals. Not only were these important aspects of their ministries at that time, but were also foundations for subsequent developments and transformation of the society. John de Gruchy (1979) points out that Black Theology has its foundations in the work of the early missionaries: In a recent meeting The World Communion of Reformed Churches had with Pope Francis (10th June 2016) in the Vatican to discuss Reformed-Catholic relationships, he pointed out that 'our faith in Jesus impels us to live charity through concrete gestures capable of affecting our way of life, our relationships and the world around us'. In this context he heightened the role of the church as an 'Agent for Justice'. He went further to state: 'There is urgent need for an ecumenism that, along with theological dialogue aimed at settling traditional doctrinal disagreements between Christians, can promote

a shared mission of evangelization and service'. It is the latter that is of significant interest today. The world is not so much interested in what we believe today but in what the church is doing to transform society and the world so that justice and peace may prevail.

4.2 Contribution of Churches to Transformation of the Society

It is pertinent to understand the role that religion plays in social change and the activities of certain revolutionary movements. According to Ajani (2011), religion remains one of the oldest, yet the most dynamic of social institutions. He argues that the assumption that religion in modern societies would gradually diminish in importance or become less capable of influencing public life is now becoming a matter of dispute and that Christian doctrine and practices could be earnest and integrated into the developmental process with a bid to enhancing the livelihood of citizens (Ajani 2011). Through their social interaction in the religious sphere, the churches have made their contributions to the well-being of the society. For example, the establishment of rehabilitation centres, hospitals, providing centres for youth and women empowerment programmes, schools and so on. The Churches engages in some public and civic activities such as establishment of schools and hospitals for their members and non-members. They also established rehabilitation centres for the destitute and drug addicts within the society and many more projects that transforms the society even today.

4.3 Integral Human Development: A Dialogue between the Religious and Secular

Against the conventional wisdom in the heyday of development economics, the Christian view of "development" does not reduce its meaning to the increasing income per capita, nor the gross domestic product (GDP). As *Populorum Progressio* stated: "To be authentic, [development] it must be well rounded; it must foster the development of each man and of the whole man" Pope Paul VI, (1967). This humanistic approach considers not only the material dimension of progress which has an instrumental value, but also the affective and spiritual dimensions of human well–being which have an intrinsic value. The importance of the former derives from its role as a means for promoting individual and collective welfare, whereas the latter are inherent to the conception of human dignity and essential to any comprehensive conception of human development. In this sense, the Integral Human Development approach promoted by the Social Teaching of the Church at the end of the 60s is in tune with other secular approaches to human development that came out over the following decades, such as the basic human needs approach in the 1970s and the 80s or even the human capabilities approach in the 90s (Nussbaum and Sen, 1993).

The common ground between these secular approaches to the assessment of human well–being and the religious approach to human development suggested by *Populorum Progressio* does not finish there. Regarding the diagnosis of the situation, both views agree on the ambivalence of economic growth driven by industrialization. For the experts in the field of development as well as for theologians, industrialization has played an important role increasing the wealth of nations as the encyclical puts it, it is "a sign of development and as spur to it" Pope Paul VI, (1967). However, both approaches to well–being warn us about the dangers of the "superfluous wealth" Pope Paul VI, (1967) or the "pursuit of economic prosperity as an end in itself" (Sen, 1989). According to Pope Paul VI's encyclical, these dangers are not only related to the increasing inequality in the distribution of wealth that characterised the economic "take–off" in some developing countries, but with the potential dehumanisation of society. As he points out: "the exclusive pursuit of material possessions prevents man's growth as a human being and stands in opposition to his true grandeur" Pope Paul VI, (1967). Integral Human Development, in this sense, is not about what you own, is about a life lived responsibly,

embracing human dignity as a gift from God or, in secular terms, recognizing human dignity as the main basis of modern human rights.

Another point of agreement between the secular and the Catholic approach to human development implicit in *Populorum Progressio* could be their critical view of the political ideologies of economic development. In a world split between those who defended free market capitalism and those who sympathised with communism, most of the academic pioneers of human development tried to stay away from the confrontation. Not because they were pretending to be apolitical, but because both ideological stances tended to put the means of economic growth before any other end ignoring the human and social costs produced by autocratic regimes in many developing countries. On the other hand, they defended the need to assess social justice focusing their analyses on the consequences that the social arrangements of each society produce on its population that is, "putting people first". A similar stance seems to be adopted by Paul VI in this encyclical, which criticise "unbridled capitalism", "the dangers of a planned economy", or "technocracy" Pope Paul VI, (1967) by the very same reasons. Instead of accepting without questioning the solutions proposed by these political ideologies, he suggests we should embrace the process of "look, judge and act", proposed by John XXIII in his encyclical *Mater et Magistra* (MM, 236). Those are the three steps that have characterised the worldly orientation of the Catholic social teaching since the Second Vatican Council.

4.4 Transformational Model in Catholic Church

The relational and praxis oriented practical theological approach includes narratives, human experience, critical thinking, interdisciplinary and non-hierarchical learning, which are essentially in opposition to the transformational model of education. The transformational models (Freine, 1987) operates within the traditional patterns of theological education. Even so, church ministers are deprived of an opportunity to gain experience of the practical ministry and reflective learning during their theological education. A practical theologian (Pattison, 2007) offers a new paradigm as problem-oriented, constructively critical, collaborative and dialogical. Practical theology with its extended praxis is opening across disciplines and human problems.

The Roman Catholic Church (RCC) became open to the modernizing world after the Second Vatican Council (Vatican II), a universal gathering of all bishops around the world convoked by Pope John XXIII in 1962 to update the Church's teaching and practice as well as to the contributions of the human and social sciences to the Church's work of evangelization and pastoral ministry. Moreover, recent years have witnessed a great advance in the use of the social sciences in the RCC's pastoral ministry. Despite this progress, prescriptive views and individualist approaches largely influenced by philosophy, clinical psychology, and pastoral theology on clerical pastoral work still prevail among the clergy. Clerical education on sociology and other social sciences lags behind, with the emphasis on philosophy as the necessary preparation for theology and pastoral ministry. This seems counterproductive since the pastoral ministry toward their flock implies understanding the behavioral and structural patterns of their pastoral needs in order to accurately diagnose and address them the pastoral care. Doing pastoral work implies pastoral ministry for priests and bishops toward their parishioners. Pastoral ministry can be understood as the metaphor of pastoral care as that of the shepherd caring for their flock, a metaphor grounded in the life and caring practices of the Church.

4.5 The Catholic Church and Integral Human Development

A few years after the proclamation of the first United Nations Development Decade in 1961, Pope Paul VI published in 1967 a reflection on development entitled *Populorum Progressio* (The Progress of Peoples, hereafter cited as PP). The document coined what has become today the trademark vision of development of the Catholic Church as 'integral human development', which it defined as 'the development of the person and the whole person' (PP 14).16 The concept was a critique of the reduction of development to economic growth. It urged for processes of change to consider the human person and her flourishing in her many dimensions – social, political, economic, cultural, physical, psychological and spiritual. *Populorum Progressio* understood the spiritual dimension of human life in the sense of being open to 'values of love and friendship, of prayer and contemplation' (PP 20).

One defining characteristic of this understanding of development is the connectedness and unity of all creation, as the Human Development Report 2020 noted (UNDP 2020, 88). That 'everything in the world is connected' is a recurrent phrase in *Laudato Si'* (LS 16, 70, 91, 117, 220, 240). There are, along with others, connections among the social, economic, cultural, political, economic and ecological dimensions (LS 101–136). One of its main arguments is that one cannot address environmental degradation without also addressing human and social degradation (LS 48). It argues that an ecological approach must become also a social approach, that 'it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor' (LS 49). For Catholic Social Teaching, as it has evolved today, nature is not something that is external to human living, 'as something separate from ourselves or as a mere setting in which we live', something that one can use and control, for '[w]e are part of nature, included in it and thus in constant interaction with it' (LS 139). It also sees this interaction between humans and non-humans as having a purpose: that of entering into communion, into harmony. *Laudato* Si' invites every person on the planet to grow in 'a loving awareness that we are not disconnected from the rest of creatures but joined in a splendid universal communion' (LS 220).

This interconnection between personal and structural change marks an evolution from liberation theology in the 1970s to the new context of biodiversity loss and climate change. Whereas the response to the 'cry of the poor' in the 1970s was 'liberation' from unjust economic structures and authoritarian political structures, the response today to the double 'cry of the earth and of the poor' (LS 49) is that of 'ecological conversion' at all levels of society, everywhere. In other words, the response is a profound transformation of our modes of relationship to nature, from domination and exploitation to respect and care, which implies 'profound changes in lifestyles, models of production and consumption, and the established structures of power which today govern societies' (LS 5).

Whilst the Catholic Church still uses the concept of integral human development to describe its normative vision of development and to interrogate processes of social change, it also uses frequently, and interchangeably, that of 'integral ecology'. Integral ecology does not propose targets to achieve like the Sustainable Development Goals. Rather it signals a process, a way of becoming and of acting that integrates all dimensions of life, in order to address the global challenges of poverty, injustices and environmental degradation. At the heart of the concept of integral ecology is that of transformation at the individual and community level, which the Catholic Church and other Christian denominations call 'ecological conversion'.21 And this process of ecological conversion implies a transformation of the Catholic Church itself – of its structures, of its processes and of its members – as the next section discusses.

To the Catholic Church, development means human development or advancement, which implies the movement of people "from less human conditions to those which are more human (Paul VI, 1967). This is expressed in the Konongo-Mampong Diocesan Development Policy

(2004) document as a people oriented process of transformation that gives the people the opportunity to live a good and abundant life which implies having a long, healthy and creative life, a decent standard of living, freedom, dignity, self-esteem and the respect for others as presented in the 1997 Human Development Report. The policy document further gives four key principles of human development, namely holistic, participation, sustainability and peace. Holistic development simply means human development with equity and social justice. The term can also be defined as systems perspective for the development of the entire society or an area. In other words Holistic development means how the entire society or economy can achieve development as a whole. In every developmental process, participation of all stakeholders is very critical if any development effort would become relevant and meaningful. The essence of participation rests on the fact that the human person, as Pope Paul VI put it in Populorum.

4.6 The Role of Change Agents such as the Church in the Development Process

As a change agent, the local Church should see development as part and parcel of their ministry, and since the Church is part of the community, it should take up community mobilization programmes that will enable people to identify, analyze, plan and take action to solve their problems so that people can live fulfilled lives as God intended for everyone. If local churches are involved in this way, then the role of church development departments would need to change from direct involvement with communities to building the capacity of local churches to carry out holistic development programmes. Given the principles and essential elements of the human development process, the role of change agents, managers or coordinators of development programmes and projects is simply to facilitate "a process by which the members of a community can increase their personal and institutional capacity to mobilize and manage resources to produce sustainable and justly distributed improvement in their quality of life consistent with their own aspirations" (Korten, D.C., 1990).

Anything contrary is the hijacking of the development process by change agents for their personal interest to the detriment of the authentic development of people. In an article on the local church as a primary development agent, Danladi Musa wrote: "For the local church to effectively minister to members of the surrounding community, it must first of all be a model of the kingdom of God in every aspect of life. This must be characterized by love for one another which should result in social justice, righteousness and economic prosperity." This shows clearly that the Church indeed is a primary agent in development within the community as evidenced by the role the Catholic Church plays in the mobilization of resources for the development of the communities in which she operates.

It is important to emphasize here that the Catholic Church has been strong in her efforts at playing significant roles as agents in the development process. The Church does this by issuing documents referred to as encyclicals on the social teachings of the Church. These proclamations often state the Church's position on development and the role she can play in the development process. One such encyclical was issued by Pope Paul VI in 1967 and became a major document that could be described as the complete authority of the Church's teaching on human development. According to Pope Paul VI, the encyclical focuses on human development through the relationship between the rich and the poor nations and condemns the system that continues to make it possible for the rich nations to be richer and the poor nations poorer (Banahene 2004). According to the vision of the encyclical, development cannot be limited to mere growth, but it has to also promote the good of every person and the whole person. The encyclical states clearly that development is about people and not things. It seeks to correct the mistaken notion that development is solely about economic and material progress (Banahene 2004).

5.0 Models of Social Transformation in the Church/Community

This section explores examples of pastoral ministers and their exposure to situations of marginality, awareness of one's positionality, critical reflection on social action in conditions of asymmetrical power relations which are elements that can open new ways to rethink pastoral ministry for social transformation. The hope is that a more in-depth consciousness of the dynamics of evangelization in the world and the rediscovery of the alternative, prophetic consciousness of the Church, originating in her identity and mandate, can rekindle the Church's action for the transformation not only of society, but also of theology and praxis of the Church herself.

5.1 Pope Francis (1936-2025)

Though it may be fruitless to pursue a global definition of leadership, looking at *transformational* leadership in the context of Pope Francis' change initiative could lend important insight into the demands and constraints affecting his plan to shift the organizational culture of the Church from a cleric-centric one to a Catholic social teaching-centric orientation. It has been identified that the leadership dimensions of planned changed in the context of the Church that Pope Francis' plans and advocates is change initiative. Some scholarly studies on the Church leadership have discover that pope Francis is a transformational leaders. Pope Francis uses the following leadership approaches to transform the church and society, (Clarke, 2015). On idealized influence/Charisma leadership**,** as Pope Francis continued with vim and vigor to promote his vision that the Church should be a poor Church for the poor. In his first days and weeks as leader of the Church the Pope demonstrated charisma by emphasizing the need to remain focused on Jesus as the liberator, the lover, the merciful one, the one who demonstrated unbridled compassion to the poor, oppressed and marginalized (Ivereigh, 2014).

Furthermore, Pope Francis has been evidenced as speaking of hope and the importance of giving others hopes. In addition, the Pope has emphasized the importance of bishops being a hopeful light to their followers (*Evangelii Gaudium*, 2013b). Instilling a sense of hope in followers is also a mark of a leader with idealized influence in transforming the church from within. Through this action the Pope his giving power to the Christians to have an influence over what the major themes of the Synod would turn out to be. As leader of a complex global organization, the Pope has articulated his desire to give bishops, within sound doctrinal reason, the authority to lead their local Church. In *Evangelii Gaudium* (2013b) he states, "It is not advisable for the Pope to take the place of local Bishops in the discernment of every issue which arises in their territory**.** His emphasis on partipatory approach on church leadership is captured on this advice to the Bishops, (Clarke, 2015).

5.2 Paulo Freire (1921 - 1997).

This section examines key events in Freire's life, as well as his ideas regarding pedagogy and political philosophy. In particular, it examines consciousness, critical pedagogy, Freire's criticism of the banking model of education, and the process of internalization of one's oppressors. As a humanist, Freire defended the theses that: (a) it is every person's ontological vocation to become more human; (b) both the oppressor and the oppressed are diminished in their humanity when their relationship is characterized by oppressive dynamics; (c) through the process of consciousness, the oppressors and oppressed can come to understand their own

power; and (d) ultimately the oppressed will be able to authentically change their circumstances only if their intentions and actions are consistent with their goal. Hooks, Bell. (2003).

Paulo Freire's thought and work were primarily influenced by his historical context, the history of Brazil, and his own experiences. Some of the early and lasting influences on Freire were his parents, his preschool teacher, and the principal of secondary school. The ideas that contributed to the development of Freire's philosophy and work are existentialism, phenomenology, humanism, Marxism, and Christianity, (Freire, P. 2014). Karl Marx's ideas were foremost influential on Freire's own philosophy. Among the ideas from Marx that influenced Freire are Marx's class consciousness, his concept of labor, and false consciousness. For Marx, when a person gains awareness of their class consciousness, they become cognizant of their economic place in their society and thus of their class interests.

Freire's concept of consciousness points to the process of becoming aware not only of one's class, but also more broadly of the roles one's race, gender, physical ability, and so forth play in our society. Freire, like Marx, believed that it is through our work that humans can change the world. Whether Freire's students were construction workers, janitors, factory workers, or shoemakers, Freire used their work and the words for their tools both to teach them how to read and write as well as to share with his students how each of them transformed the world and made their world through their work. Just as Marx pointed to the spiritual loss from alienated labor that workers experienced, likewise Freire aimed to prevent this loss and restore human dignity to the work of his students by sharing with them the transformative power of their work. What Freire refers to as the internalization of a master has its basis in Marx's concept of false consciousness. For Marx, false consciousness takes place whenever a member of the proletariat mistakenly believes that they are not being exploited, or that by working harder, they will some day gain economic stability and freedom. For Freire, Marx's false consciousness takes place when the oppressed internalizes the ideology of the oppressor, (Hooks, Bell. 2003).

His seminal books, *The pedagogy of the oppressed* (Freire, 2000) and *Education for critical consciousness* (Freire, 1974) had a tremendous impact on the conscientization of the masses and the methodology for participatory action. He created a model for adult literacy, addressed mainly to oppressed populations. Education for critical consciousness becomes the tool, and the goal for true liberation of the people subjugated through a banking-education system. Through the process of acquiring a critical awareness, people liberate themselves from cultural patterns that have enslaved their minds, manage to regain their agency (subjectivity) and are empowered to actively and fully participate in the shaping of their lives and future. A significant contribution of Freire's thought is the analysis of the subjugation not only of the consciousness of the oppressed but also of the oppressors: both need conscientization and liberation, (Freire, 1974)

5.2.1 The Content of Education in Conscientisation for Social Transformation.

For Freire, the content of education was conscientisation, which he described as the process by which learners advance towards critical consciousness. This means that the purpose of education is not indoctrination for domestication or domination. Rather, it is a journey towards liberation and empowerment by making the oppressed conscious of their oppression. This process is understood by Freire as a means of coming to an informed knowledge of one's existential condition, and the accompanying process of developing the necessary tools for liberation‖. In Paulo Freire's own words, the term conscientizacao refers to learning to perceive social, political and economic contradictions and to take action against the oppressive elements of reality‖. Commenting on this Reddie can state: Freire argued that for oppressed people to be free, they must first recognise the condition in which they find themselves. One of the

primary ways in which the oppressor controls the actions of the oppressed is by restricting the thinking of the oppressed. The latter then views and perceives their reality in terms that are determined solely by the oppressor. This constricted worldview prevents the oppressed from claiming their freedom. The necessity of a process of conscientisation that will free the oppressed from not seeing their situation clearly simply because they are using the oppressor's way of seeing, is important because the oppressed need to recognise the situation in which they find themselves before liberation can become a reality. Freire believed that literacy empowers people when it renders them active questioners of the social reality around them. Hence he could state: Reading the world always precedes reading the word, and reading the word implies continually reading the world. In a way however we can go further and say that reading the word is not preceded merely by reading the world but by a certain form of writing or rewriting it, that is, of transforming it by means of conscious, practical work. For me this dynamic movement is central to the literacy process. For Freire, to study is not easy, because to study is to create and recreate and not to repeat what others say. He goes on to argue in one of his notebooks to learners that education is meant to develop critical spirit and creativity, not passivity. Critical consciousness can only be arrived at once people have been taught critical thinking. He argued that education must teach people to think critically: When we learn to read and write, it is also important to learn to think correctly. To think correctly we should think about our practice in work. We should think about our daily lives.

Freire enumerates certain stages of consciousness growth, beginning at the lowest stage of intransitive thought where people resign themselves to fatalism and think that only luck or God can change their situation. For Ira Shor, such critical consciousness can be described as possessing four innate qualities: (1) Power awareness: The realization that society and history can be made and remade by human actions and organized groups. Knowing the location of power in the society; (2) Critical literacy: Analytic ability of thinking, reading, writing, speaking, which goes beyond surface impressions. Discovering the deep meaning of events and applying the meaning of the one's context; (3) De-socialization: Recognizing and challenging the myth, value, behaviour learned in mass culture. Critically examination of the repressive values operating in society; (4) Self-organization/self-education: Self-organization means taking the initiative to transform society from an authoritarian, undemocratic and unequal distribution of power to one that is based on values of democracy and equality.

5.3 Oscar Romano (1917-1980)

Oscar Romero's story is one of a great personal transformation. Some would even call it a conversion. He was born into a poor family, and was twelve years old when the desire to become a priest stirred in him. In the context of this complete change, many have spoken about 'the Romero miracle' and attribute it to the death of Rutilio Grande and his two companions. Where before he had been shy, even anxious, and more at home with books, so now Romero went out of his way to meet people. 'A bishop always has a lot to learn from his people,' (James 2005), he used to say, and set off for the parishes in the slums of San Salvador and in the countryside. This meant arduous journeys on foot to far-flung hamlets in tropical heat; it meant sharing the meagre food of the poor, suffering with them under the insecurity and constant threat from the military government. He set up a cafeteria in the archbishop's offices, so that those who called could meet and talk with one another. Whenever he was able, he sat down with them and joined in their conversations.

With this transformation in Romero, there also came the insight that the problems of El Salvador could never be solved by charitable work alone; rather, questions needed to be asked about the causes of poverty and injustice. He made this clear in his sermon on 16 December 1979: 'A genuine Christian conversion today has to unmask the social mechanisms that

marginalise workers and farmers. Why is there only income for the *campesinos*, poor as they are, during the coffee harvest, the cotton, the sugar-cane harvest? Why does this society require farmers who have no work, badly paid workers, people without a just wage?' He saw it as a duty above all for Christians to unmask these interconnections, so that they would not become complicit in the dominant system that was producing ever more poor, marginalised and indigent people. (James, (2005).

Anyone who asked about the reasons for injustice called the system in power into question. So those who profited from that system felt their interests were being threatened. 'Those' included the USA. In the wider geopolitical context of the Cold War, the government of the USA was supporting military regimes in Latin America and attempting to prevent the emergence of left-leaning governments. A few weeks before his murder, Romero wrote a letter to the then president of the USA, Jimmy Carter, and asked him to halt the supply of weapons to the Salvadoran army, because they were being used to massacre the civilian population, (Roberto, (2005)

For Romero, one of the essential characteristics of the Church is its concern for the poor. 'Incarnation and repentance, for us that means drawing closer to the world of the poor. We have not brought about the transformations in the Church, pastoral care and education, in religious and priestly life and in the lay movements, by giving ourselves over to introspection. We achieve them, when we turn to the world of the poor' (Roberto, (2005). This is closely bound up with the Church's prophetic task to proclaim the truth and challenge injustice. By performing it, she exposes herself to contradiction and persecution. Yet persecution for the sake of justice is a sign for Romero that the Church is accomplishing her mission. Thus he added to the classical list of distinguishing features of the Church that of persecution, and applied to the Church the Gospel claim that that the ultimate consequence of following Christ is to give one´s life, (Roberto, (2005)

Nowadays it is widely accepted that Romero was the "voice of the voiceless," an advocate of the "violence of love," and a champion of human rights in the struggle for social justice. He devoted himself completely to preventing the tragic civil war in his long-suffering country and to defending and protecting the poor. Without being a politician, Romero became the cornerstone of Salvadoran political life. Without being a professional theologian, Romero marked Latin American theology of the twenty-first century. Without being a lawyer, Romero was an indefatigable defender of social justice. As a martyr and as a patriot, he preferred to die for God and his beloved country rather than to be an accomplice of a repressive government that abusively violated the most basic human rights of the poor, (James, (2005).

5.4 Laurenti Magesa (1946-2022)

He has engaged academically and pastorally in the search for an African Christianity. Fundamental and unavoidable questions concerning the core of the Gospel, the link between cultural identity and transformation under the influence of the evangelical message, the necessary attention to the socio-cultural context in which the Gospel is proclaimed, have been accompanied Magesa in his research (Magesa, 1997, 2004, 2006, 2016). "A faith that does not become culture is not fully accepted, not entirely thought out, not faithfully lived" (John Paul II, 1982, no. 2, 1994, no. 1). Therefore, if Christian faith has to penetrate and transform the lives of the people, it has to be expressed in new ways according to African cultures, be rooted in the daily life of the people without any artificial separation between *sacrum* (liturgy) and *profanum* (daily life), and produce and nourish a new spirituality meaningful to the often dramatic African socio-political context.

5.5 Jesse N. K. Mugambi (1947) and John S. Mbiti (1931-2022)

Jesse N. K. Mugambi (1947) and John S. Mbiti (1931) are two Kenyan Anglican theologians, notable for their reflections on African contextualisation, the role of African Churches in the post-colonial reconstruction of society and social transformation, and the relevance of African religions and philosophy. Mbiti had academic and pastoral experience within and outside Kenya, also becoming Director of the World Council of Churches Ecumenical Institute. Mugambi, on the contrary, remained in Kenya and he is considered a significant African voice, introducing the Reconstructionist paradigm to African theology (Gathogo, 2007). They both significantly contributed to the first wave of African theology emerging from a context of colonialism (Heaney, 2015), helping in the birth of a post-colonial theology. Their reflection originates in the African context of colonialism and post-colonialism and touches the extremely delicate question of the relations between colonialism and foreign missions.

Specifically, they addressed issues like the lack of support for the struggle for liberation, the theological justification of colonialism, the cultural subjugation (the "bulldozer mentality", as Mbiti defined it), the normative interpretation of Christian faith, the limitation, or even the destruction of African agency, and the introduction of denominational tribalism. According to the two theologians, African theology begins with African experience and transforms it, which means that it gives importance to everything that was previously demonised by foreign missionaries. Because the church exists in a society, theological inculturation is not possible without societal liberation. Liberation "must be the overarching goal—the historical project— out of which and for which an African Christian theology must emerge" (Mugambi, *African Christian Theology*, quoted in Heaney, (20150, chapter 6, Mugambi's *Rationale for a Theology of Reconstruction*, par. 1). From a missionary and ecclesial perspective, the link between (African) theology, liberation (liberation from), and reconstruction (liberation for) is fundamental for any Church's contribution to social transformation.

6.1 Models of Social Transformation in the Community/Society

Waliggo (1994) argues that inspired by Marx, religions, particularly Christianity, have over the last fifty years or so prompted many positive revolutions and they have changed their methodology. This discusses whether religion should be considered a negative or a positive factor of change and transformation, taking into account the cyclical remark by Marx (1877). Social Transformation incudes agents of social processes. These include individual actors (such as social activities, thinkers, writers and entrepreneurs) and institutions and governments, religions, religious organizations and academic institutions). Often the agents of ST are traced only post-hoc following an epoch transformation (castles, 2001).ST as an expectation of quality of life (Nussbaum & sen,1993) which is understood as the wellbeing of individuals and groups in a given society. Indicators of quality of life include not only economic growth but also systems such as education, healthcare, political structure, environmental care and leisure activities that safeguard the capabilities (Nussbaum, 2003) for the functioning of all members of a given society or a nation in order to enjoy wellbeing.

6.2 Mahatma Gandhi (1869-1948)

To Mahatma Gandhi, truth, non-violence and passive resistance were successfully used as instruments of social and political transformation. He believed that education could play an effective role in developing a wholesome human personality capable of resisting war, violence, injustice and oppression and building a social order wherein man can live in peace and harmony with others (Rajput J.S, 1998). In his voluminous writings, Gandhi touched upon myriad issues of interpersonal, intergroup and individual-group relations that affected society and called for reform and even revolutionary change in the structure, institutions, processes and value

orientations of society. Although his perspective was universalist in nature, his point of departure was the contemporary Indian situation.

Social change in India constituted his immediate goal and priority. In the pursuit of this objective, he fashioned a programme of social reconstruction that evolved from his experiences and experiments in various areas of social life through a kind of trial and error process. He was deeply conscious of the inertial drag of tradition as well as the natural propensities of man to pursue narrow and immediate interests and dominate his fellow beings. The central feature of Gandhi's thought is that it is man-centred, not system-centred. Its premise is the moral autonomy of man and the possibility of his lasting liberation from his own lower self and the impersonal and compelling dictates of the structure of society. The ideal social order is that which gives man the opportunity to realize his moral autonomy and encourages him always to exercise this autonomy in an enlightened manner that is conducive to individual and collective well-being.

6.2.1 Gandhi Quest for Human Dignity and Equality and Self-Reliance.

Up to this point, we may identify the basic issues of social change prescribed by Gandhi as the institution of human dignity and equality; the elevation of labour to a high dignity; the quest for self-reliance; the propagation of the principle of trusteeship; the pursuit of truth and ahimsa; the establishment of a socially purposive system of education; the recognition of tolerance as a primary value; the realization of the inseparability of ends and means; and the urge towards a rational and scientific view of life. Rao K.R., Paranjpe A.C. (2016) Before proceeding to a brief elucidation of these issues, it is necessary to point out that, in contrast to other modern thinkers, Gandhi distilled most of his ideas from a-secular premises. This is clearly seen, for instance, in his justification of equality and his prognosis for sustaining the egalitarian imperative. Modern egalitarianism has been derived from a positivist theory of natural rights, or from the logic that it is not possible to determine relative primacy between the infinite hierarchies of classification, or from the irrationality of discrimination between incomparable individualities.

He also maintained that if an equitable social order reflecting the ideal of respect for human dignity and equality was founded on the inner realization that this ideal was an inalienable element of the moral law of the universe, instead of on formal laws and social sanctions, it would not have the tendency to regress towards older or new patterns of indignity and inequality. Rao K.R., Paranjpe A.C. (2016). However, Gandhi's conception of equality went beyond the right to equal dignity and opportunity, for it envisioned the right to equitable sustenance by society for individuals contributing to the social process to the best of their ability and potential. This was imperative to preclude the persistence and steady enlargement of inequality on account of the differing capacities and needs of individuals and the cooperative nature of social life.

It is true that dignifying of labour, self-reliance and trusteeship are generally associated with the economic realm of Gandhi's thought. Yet, they are of central relevance to the process of social change for several reasons. Firstly, Gandhi himself insisted on the comprehensive and integral nature of his ideas and their categorization is, therefore, anathema to his scheme for social transformation. Secondly, these ideas, despite their apparent economic orientation, are basically concerned with and provide important instrumentalities for social change through the metamorphosis of man into a social being in the true sense. Thirdly, their operation represents and reinforces the innate higher traits of social commitment and sympathy in human nature. In the ultimate analysis, the elevation of labour to a high dignity, the quest for self-reliance and the propagation of the principle of trusteeship are important basic issues of social change

because they have a direct bearing on extant social structures and human tendencies that militate against progress towards the ideal society. Rao K.R., Paranjpe A.C. (2016)

6.2.2 Social Transformation Lies at the Radical end of Conceptions of Social Change.

Drawing social transformation lesions from Gandhi, it implies at the very least some fundamental changes in society's core institutions, the policy and the economy, with major implications for relationship between social groups or classes, and for the means of the creation and distribution of wealth, power and status. Within these broad features of social transformation, it is possible to discern dramatic moments of transformation in particular societies or region. There are numerous factors responsible for their development of transformation. Education can be used as one of the most important tool to transform the society. Societal change comes from the collective transformation of the individuals within the society. Literacy allows the people, to acquire a critical consciousness, particularly those who are marginalized and discriminated in society. Empowered individuals are better equipped to question and critique societal realities and assumptions and enabled them to change their situation. Rather than being merely in the world, individuals can be taught that they are actually co-creators of their reality.

6.3 Julius Nyerere (1922 – 1999).

The first president of the new state of Tanzania (1964), he also widely contributed to the creation of the Organization of African Unity, what is now the African Union. He was the first Tanganyikan to study in a British University (Edinburg). After conversion to Roman Catholicism, he taught in many Catholic schools. His 1962 paper *Ujamaa—The basis for African socialism* (Nyerere, 1987) offered the philosophical basis for the famous *Arusha Declaration* which outlined the principles of socialism and the role of the government (*The Arusha Declaration and TANU'S policy on socialism and self-reliance.*, 1967). As president, Nyerere tried to blend socialism with African tradition of communal life. All people are considered equal and must have equal access to the country's resources, the only way to assure a gradual but steady increase of the level of primary material welfare, which must always be considered more important than any rise in production. While Nyerere's socialism registered some successes in the field of education (mass literacy campaigns, free and universal education), health, and political identity, it failed from an economic (production dropped sensibly) and social (peasants were unhappy to give up their lands in the collectivization of agriculture) point of view. Nyerere had to face the same criticism which was addressed to Sankara: to assure a fast implementation of reforms, they both tended to shift towards a sort of authoritarianism (for many years, Tanzania was a one-party State).

Two aspects of Nyerere's vision are particularly worth mentioning. The first is the link between development, peace, and the construction of a society that enhances the human person's well-being and preserves human dignity. There is no point in working for development if it is an internal, personal, private matter, with no impact on society as a whole. He opted for the socialist state, hoping that it would be the right formula for the broadest possible participation of the people. The second aspect is the attention reserved to the role of the Church in the process of development and transformation of society. From preaching resignation and acceptance of the immutability of social, political, and economic structures, the Church is called to accept rebellion which in particular situations is required for the regaining of human dignity, the creation of more equal social structures, and the fight of unjust power relations, (Nyerere, 1974).

6.3.1 Nyerere Developed African Socialism

Nyerere developed his ideas concerning African socialism and, in particular, Tanzanian socialism, throughout most of his career. In many ways, all of his writings and life work were in pursuit of the living redefinition and creation of a specific African socialism: Tanzanian and East African so "The real truth is that the principles of socialism are relevant to all human society at all stages of technology and social organization. But their application has *constantly to be worked out afresh according to the objective conditions prevailing in the time or place*." Nyerere, J. K. (1987). Working within the Western scientific idea of an evolutionary grid of progressive development, Nyerere makes the radical statement that any society should be able to move directly to socialism, without the completion of any other stages first. Even while he operates within generally evolutionist discursive parameters, his concept destabilizes the hierarchical continuum and its linearity with the statement of radical socialist equality across both time and space. But, he continues, socialism must "constantly be worked out afresh according to the objective conditions prevailing..." Nyerere, J. K. (1987). This constituted a partial epistemological break, not unlike that of other people at that time working through types of African socialism

6.3.2 Nyerere's Theory of African Socialism Focusing on Freedom and Socialism

One of the most compelling aspects of Nyerere's theory of African socialism is its specificity, its attention to history and traditions, locality and particularity. The introduction to his second major collection of essays, written from 1965 to 1968 and focusing on "Freedom and Socialism" (Nyerere 1968b), develops his theory of the specificity of socialist social organization in detail. Yet, while spelling out his formulation of Tanzanian socialism, he delicately balances the need for specificity with the universal nature of the socialism he advocates through a complex theorization of social organization. Like Nyerere's *Ujamaa*, Nkrumah's conceptualization of African socialism, perhaps most succinctly stated in his *Consciencism* (1964), was also based on "traditional African village life." He attempted "to show how the principles which inform capitalism are in conflict with the socialist egalitarianism of the traditional African society" (Nyerere, J. K., 1974).

Our philosophy must find its weapons in the environment and living conditions of the African people, requiring the restitution of the egalitarianism of human society, and second, the logistic. In the light of the above, we further find relevant studies carried out in Tanzania and Cameroon. Nyerere stressed the need for liberating education which is education for self-reliance. The *Ujamaa* meant work by everyone and exploitation by none, fair sharing of resources which are produced by joint efforts, equality and respect for human dignity. This being the case, education was of necessity to serve the purposes of independent Tanzania by encouraging the growth of the projected socialist values (Hinzen and Hundsdorfer, 1979).

6.4 Wangari Maathai (1940 – 2011).

The 2004 Nobel Peace Prize laureate the first African woman to receive the recognition, deserves a special mention as a model of social transformer. She was the first East African woman to earn a doctorate in 1971. She became an international personality for her life-long environmental activism and the foundation, in 1977, of the Greenbelt Movement. The pillars of Wangari's praxis were a holistic approach to development through community empowerment, conservation of the environment, and capacity building. Her commitment and passion inevitably brought her to active political engagement in defence of democracy, human rights, and empowerment of women. In a very patriarchal society, she was a living reminder for and a constant challenge to all Kenyans, and Africans in general, to confront prevailing social hierarchies. For such a commitment, she paid a personal price: she faced opposition

from her husband, the Kenyan regime, and the university colleagues. While Maathai generally offers a historical lens through which to view the philosophy behind Maathai's leadership and adult education practice, the Maathian principle of serudj-ta (repairing, renewing and restoring the world) provides a more precise organizing construct for examining what is common across her actions. Maathai's approach to social transformation was praxis and holistic approach to development around the following areas.

Adult Education in the Green Belt Movement: The Green Belt Movement started with a seed, literally and figuratively. The first adult education activity of the movement was a tree planting campaign created by Maathai in response to rural women talking about the problems caused by deforestation. From the beginning, Maathai encouraged women to draw on their own knowledge and experience, and to teach each other, saying, "I don't think you need a diploma to plant a tree…Use your woman sense" (Maathai 2007). Righteous Leadership: Maathai's commitments to the restoration of environment, democratic governance and culture, led her to take actions that challenged those with power. This did not come without sacrifice. Much of her work as an activist, organizer, and educator was done from the margins. Although she had a formal education, as an African woman she did not have much money, power, or status on which to draw. Defining and Transforming Self: Self-definition and transformation are vital for empowerment because of the influences of sociocultural, patriarchal and postcolonial ideologies on the social construction of womanhood and the attitudes to gender and power relations. Maathai's journey toward self-definition and personal change are captured in Unbowed (2006). Ebila (2015) states, "…her autobiography becomes a powerful tool for self-identification that recounts her personal experiences and offers lessons to readers about the importance of being in control.". Striving for Workplace Transformation.: Workplace issues provided an opportunity for Maathai to exercise her social responsibility. Upon returning to Kenya from the US, she faced a system that marginalized educated women and adopted corrupt hiring practices and ethnic bias (Maathai, 2006). Activism through the Green Belt Movement.: Education, if it means anything, should not take people away from the land, but instill in them even more respect for it, because educated people are in a position to understand what is lost. The future of the planet concerns all of us, and all of us should do what we can to protect it (Maathai, 2006)

 Promoting Democracy in Kenya and Africa.: Wangari Maathai along with many other African activists have paid dearly for their work to broaden democracy in Africa and in turn faced intimidation, violence, arrests, and even risked death. As Kenya struggled in the post-colonial years, Maathai sought to bring true democracy through her activism that underscored the connection of empowerment to teamwork and political action (Presby, 2013). Her political views, agency and challenges are expressed in her speeches and books including Unbowed (2006), The Challenge for Africa, (2009) and Bottlenecks for Development (1995). At the core Maathai's political philosophy is the belief that good governance is essential for supporting and sustaining environmental conservation. Global Activist: Struggling to effect change globally, Maathai addressed human rights, environmental issues, freedom of speech and global economic issues (Maathai, 2006). For example, fighting for debt forgiveness for Kenya and other Third World countries had been her focus for 25 years (Maathai). She states, "Poverty was not only the result of bad governance and environmental mismanagement, but also an outcome of the global economic system…The call for rich countries to cancel the debts owed to them by poor countries became a global campaign" (Maathai 2006).

7.1 Conclusion

It is concluded that exposure to situations of marginality, awareness of one's positionality, and critical reflection on social action in conditions of asymmetrical power relations are elements that can open new ways to rethink pastoral ministry for social transformation. The hope is that a more in-depth consciousness of the dynamics of the postcolonial neocolonized world and the rediscovery of the alternative, prophetic consciousness of the Church, originating in her identity and mandate, can rekindle the Church's action for the transformation not only of society, but also of theology and praxis of the Church herself. Moving from a particular definition of social transformation (transformation of social structures and people's individual and collective consciousness), the study attempted to show that the self-reliance paradigm can become a key perspective to analyze, understand, and eventually transform society. The world in general and African society, in particular, are still affected and conditioned by asymmetrical relations of power which still limit African agency and make the Church's social mission ineffective. This way of reading reality follows a long tradition of the praxis of many scholars and activists in the world and Africa in particular, in the last century.

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