
MISSION AND LEADERSHIP IN AFRICA: ANALYSIS OF SERVANT LEADERSHIP IN TANZANIA

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ABSTRACT

Purpose of the Study: The study aimed at unveiling the mystery of Mission and servant leadership among Christians in Tanzania.

Statement of the Problem: The existing gap in understanding and practicing mission and servant leadership among Tanzanian Christians impacts the effectiveness and sustainability of leadership within faith-based communities, necessitating a comprehensive assessment to enhance leadership approaches.

Methodology: This study employed a descriptive survey research design to understand Christians interpretation of servant leadership among from their mission and Leadership experiences in Tanzania. Mixed methods approach was used to design the data collection tool which was a questionnaire and was sent online to 400 Christian faithful residing in Tanzania.

Result: The study findings established that most participants trust their religious leaders with personal issues and believe they stress community service. It found that a majority acknowledge the delegation of decision-making by leaders, but opinions are split on whether leaders place others' success before their own, illustrating diverse views on their influence and priorities. The study found that a majority of participants viewed their religious leaders positively regarding ethical standards, care for others, community help, and personal interactions. Most respondents also see themselves as missionaries and feel the Church cares for its members. Activities in which Christians partake are diverse, with charity work, social services, and Church building being predominant. Moreover,

respondents generally understand the Church's mission, with a large percentage involved in Church activities and guided by faith-based values in their mission.

Conclusion: The study concludes that religious leaders are highly esteemed, reflecting their ethical integrity and engagement in the community. High Church activity participation underscores a community anchored in faith, with members embodying the Church's mission through service and charity.

Recommendation: Christians should live and act the way Jesus taught them. Christians are recommended to give back to the community as way of winning more people to Christ through service. Christians to exemplify Jesus' teachings through community service, inspiring broader commitment to the faith.

Keywords: *Mission, Leadership, Servant leadership, Jesus Christ, Service*

INTRODUCTION

Traditionally, the words "servant" and "leaders" would be thought as pulling in the opposite direction. Traditionally, a servant leader is one who performs duties for other people; someone who serves his/her master. On the other hand, a leader, now the 'master' is a person who leads or commands a group or an organization. The basic idea of servant leadership is both logical and intuitive. Since the time of the industrial revolution, managers have tended to view people as objects; institutions have considered workers as cogs within a machine. In the past few decades, we have witnessed a shift in that long-held view (Spears, 2005). Spears (2005) on "*the Understanding and Practice of Servant Leadership*" said that, servant leadership deals with the reality of power in everyday life - its legitimacy, the ethical restraints upon it and the beneficial results that can be attained through the appropriate use of power. Further, he discussed ten characteristics of a servant leader. They include the following: - *Listening; Empathy; Healing; Awareness; Persuasion; Conceptualization; Foresight; Stewardship; Commitment to the growth of people and Building community.*

Christians, as followers of Jesus Christ should emulate our Lord in uncompromised delivery of social services and through their Christian Missions as outlines in the Holy book (Mark 10: 42-45). This scripture demonstrates true Christians as people willing to serve and not to be served as shown by Christ Himself. Today, in the United republic of Tanzania, whereby Christians forms the majority, the spirit of service leadership in mission work is missing. Many Christians proclaim it more with their mouths than their actions.

Sacrificing for the needs of others is key in service leadership and missionary work. This is a virtue missing among Christians today. There are no significant publications in this area in Tanzania. This study will be useful in informing the Christians on understanding the relationship between Church leadership and mission work.

STUDY OBJECTIVES

The broad objective of this study is to unveil the mystery of Mission and servant leadership among Christians in Tanzania. To achieve this broad objective, the study will be guided by the following study objectives: -

1. To understand the level of approachability in mission and servant leadership among Christians in Tanzania
2. To examine the level of awareness of mission and servant leadership among Christians in Tanzania
3. To establish the level of Christians' experience in mission and servant leadership in Tanzania

Servant leadership in Christian missions aims at helping Christians deliver human service emulating the character and life of Our Lord Jesus Christ as the author of Missions. Service delivery which is virtually holistic to meet human needs in a Godly manner. The Study may spur Christian commitment to servant leadership as will of Christ Jesus in their lives, families, communities, the Church and the Nation. This may improve the quality-of-service delivery in both private and public sector in Tanzania. The study will be significant in challenging the controlling and toxic leadership tactics in the country.

METHODOLOGY

This study employed a descriptive survey research design to understand Christians interpretation of servant leadership among from their mission and Leadership experiences in Tanzania. Mixed methods approach was used to design the data collection tool which is a questionnaire which will be sent online to 400 Christian faithful residing in Tanzania. According to Pew research center (2010), Christianity is the largest religion in Tanzania representing 60% of the total population. The total population of Tanzanians in the year 2021 as projected by Worldometer (2021) was 62,220,031. This translates to 37,332,019 Christians. Using Yamane formula of 1967, the sample size for the study was calculated using a 95% confidence level and $P = .5$.

$$n = \frac{N}{1 + N(e)^2}$$

$$n=37,332,019/1+37,332,019(0.5)^2$$

n=400 as the sample size.

LITERATURE REVIEW

Servant leadership: The servant leadership is not any longer a new term in leadership theory. The most important task of present time is to nurture and develop leaders who are people centric, relational, flexible and ethical (Avolio et al., 2009). The servant leadership originates from the positive philosophy but in the recent studies scholars are stressing on negative organizational terminology for generating background and defining relevance of servant leadership (Sendjaya et al., 2008; Donia et al., 2016). The scandals, malpractices and decreased confidence in leadership are pointing toward the application of ethics and values in leadership. Society is looking for leaders who built a better future for coming generations. People want and prefer leaders, who focus on their needs. Leadership is at the center of all developmental issues; even leaders are working on controlling external factors for sustainable growth of organizations and society as a whole. This is possible when leaders serve followers with selfless desire of service. The emphasis of leadership studies are shifting toward the servant leadership theory and its application. This change is evident from the increasing conceptual and empirical investigation of servant leadership by leadership scholars (Greenleaf, 2002; Neubert et al., 2008; Panaccio et al., 2014; Spears, 2004; Taylor et al., 2007; Van Dierendonck, 2011; Verdorfer, 2016; Walumbwa et al., 2010).

The notion of servant leadership was introduced by (Greenleaf, 1977), who described it as follows: “The servant-leader is a servant first. It begins with a natural feeling that one wants to serve, to serve first. Then the conscious choice brings one to aspire to lead” (p. 27). Servant leadership is about finding satisfaction and motivation by prioritizing and serving other’s needs. In servant leadership leader holds the values of love, care compassion and positivity in work and life for accomplishment of desired goals (Spear, 2004). Here, servant leader doesn’t mean person who follow orders and submissive to others, but a leader who find motivation in ‘leading by serving’. Servant leader is a guiding spirit, head and act as a noble leader (Greenleaf, 1970). Yukl (2009) describe integrity, altruism, humility, empathy and healing, personal growth, fairness and justice and empowerment as main key elements of servant leader’s behavior. While, Spears and Wagner-Marsh (1998) extracted ten main characteristics for the development of servant leadership; and termed these as

“listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community”. All characteristics mentioned above are not exhaustive but act as promise and power for those who have the intention to adopt the concept of servant leadership. The servant leader work beyond their level and out of comfort zone to generate humility. Servant leaders devote themselves toward followers. The servant leadership helps to develop a complementary team to overcome weaknesses at individual and organizational level. The potential benefits of servant leadership are loyalty, trust and satisfaction with the leader (Spear, 2004). Servant leadership creates culture of communication, increase trust and loyalty between member of organization (Amy and Honeycut, 2011).

Servant leadership is a holistic leadership approach that engages followers in multiple dimensions (eg., relational, ethical, emotional, spiritual), such that they are empowered to grow into what they are capable of becoming. It seeks first and foremost to develop followers on the basis of leaders’ altruistic and ethical orientations (Greenleaf, 1977). When followers’ well-being and growth are prioritized, they in turn are more engaged and effective in their work. Servant leaders see themselves as stewards of the organizations (Van Dierendonck, 2011), who seek to grow the resources, financial and otherwise, that have been entrusted to them. As such, they do not ignore performance expectations even though they focus on the personal development of their followers. Unlike performance-orientate readership approaches that often “sacrifice people on the altar of profit and growth” (Sendjaya, 2015, p. 4), servant leaders focus on sustainable performance over the long run.

In comparison to transformational leadership, Van Dierendonck stated that servant leadership is more focused on the psychological needs of followers as a goal in itself, whereas transformational leadership places these needs secondary to the organization’s goals (Van Dierendonck Stam, Boersma, De Windt, & Alkema, 2014). While there might be a common overlap between servant leadership and transformational leadership given that both focus on followers’ needs, there is a qualitative difference in terms of why such focus is exemplified and where it stands relative to other competing priorities in the organization. Transformational leaders’ motive to focus on followers’ needs seems to be to enable them to better achieve organizational goals (i.e., a means to an end), whereas servant leaders’ is on the multidimensional development of followers (i.e., an end in itself). In relation to the other priorities in the organization, Stone et al. (2004. P. 355) insinuated that organizational goals are merely a byproduct achieved over a long-term of a deliberate

focus on followers' needs. All in all, conceptually speaking, servant leaders have a greater likelihood than transformational leaders to set the following priorities in their leadership focus: followers first, organizations second, their own last (Sendjaya, 2015). Similar to authentic leadership, servant leadership also acknowledges the importance of being authentic and true in one's interaction with others (Avolio & Gardner, 2005). However, for servant leaders, the propensity to operate with a deep clarity of self-awareness and self-regulation might spring from a spiritual and/or altruistic motive to serve others, both of which are absent in the authentic leadership framework. That is, servant leaders are authentic not for the sake of being authentic, but because they are driven either by a sense of higher calling or inner conviction to serve and make a positive difference for others. (Nathan Eva et al ... 2019).

Relative to ethical leadership (Brown & Treviño, 2006), servant leadership more explicitly incorporates stewardship as an essential element of effective leadership; this brings a focus on a long-term perspective that takes into account all stakeholders. Leader behavior in line with ethical leadership theory may have a more prescriptive character and be aligned with rules that one should follow in terms of what is good based on innate ethical rules, but servant leader behavior is more flexible and contingent, taking more explicitly both the follower and the organizational context into account. Ethical leadership emphasized the need to care for people and being honest and trustworthy (Brown & Treviño, 2006), however, it offers little attention on authenticity and provision of direction for followers.

Leadership qualities exhibited by Jesus Christ: in Mathew 20: 24-28, Jesus spoke about servant leadership, when the ten heard about this, they were indignant with the two brothers. Jesus called them together and said, "you know that among the gentiles the rulers lord is over them, and great men make their authority felt. Among you this is not to happen. No; anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be your slave, just as the Son of man came not to be served but to serve, and to give his life as a ransom for many." We can draw out nine qualities of Jesus Christ in its leadership. (1) Vision: Jesus Christ foresees the end from the beginning. In Matthew 9:2, a paralytic was brought to Christ for healing. According to the passage, when Jesus Christ saw their faith, he knew what they wanted and said to the paralytic, "Take comfort, my child, your sins are forgiven." Jesus had not had any encounter with the man but was able to envision the cause of the paralysis. (2) Inter-Personal intelligence: in Matthew 9:4, after telling the paralytic his sins are forgive, He

read the thoughts of some of the scribes. Jesus understands their motives and feelings. (3) Non segregationist: in John 4:4-42, Jesus crosses both social and religious barriers. In the story of the Samaritan woman, Jesus did not only converse with a Samaritan, but a Samaritan who was a woman. Jewish culture in those days frowned on conversation between male and female. Also in John 11, Jesus crossed the social barrier by having a conversation with a woman called Martha of Bethany. (4) Teaching: in Matthew 6:5-14, Jesus taught His disciples how to pray. Leaders must possess teaching skills. (5) Resource Provider: Jesus Christ leadership is depicted in John 2:1-11. Jesus modeled care. He was the resource provider for a wedding.

According to the story, the wedding banquet run out of wine and Jesus provided some by turning water into wine. (6) Compassion: in John 5:5-9, Christ had compassion on a man who had lain by a pool side for thirty-eight years. In John 6:5, Jesus had compassion on a multitude that came to listen to him. He fed them until they were full and there were left-overs. In John 9, Jesus showed compassion toward a blind man. In John 11, Lazarus was resurrected from the grave when he received compassion from Jesus. (7) Delegation with authority: in Matthew 10, Jesus Christ delegated responsibility to his disciples. He sent them to go out and preach the gospel, baptizing anyone who accepted the Lord as his personal Savior. Jesus did not only delegate responsibility to the disciples; He also gave them authority over evil spirits and power to heal disease. (8) Prayerful: another leadership trait Jesus exhibited is his prayerfulness and coping skills, especially in difficult situations. As a man, he was tempted as we are: beaten, spat upon, mocked, and yet was still without sin. (9) Sense of Purpose: Matthew 6:33 reads “set your hearts on his kingdom first, and on God’s saving justice, and all these other things will.” There are good human leaders but the greatest and the perfect role model is Jesus Christ. (Gabriel Kofi Boahen Nsiah, 2013, pp. 103-105).

Mission as mission Dei: during the past half century or so there has been a subtle but nevertheless decisive shift toward understanding mission as God’s mission. During preceding centuries mission was understood in a variety of ways. Sometimes it was seen as saving individuals from eternal damnation; it was also seen as introducing people from the East and the South to the blessings and privileges of the Christian West (as expansion of the Church); and sometimes it was defined salvation historically. As the process by which the world would be transformed into the kingdom of God. In all these instances, and in various, frequently conflicting ways, the intrinsic interrelationship between Christology,

soteriology, and the doctrine of the Trinity, so important for the early Church, was gradually displaced by one of several versions of the doctrine of grace. After the first world war was missiologists began to take note of recent developments in biblical and systematic theology. In the new image mission is not primarily an activity of the Church, but an attribute of God. God is a missionary God. It is not the Church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the Church. Mission is a movement from God to the world; the Church is viewed as an instrument for that mission. There is Church because there is mission, not vice versa. To participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love. (David J. Bosch 1999, 389-Francis Anekwe Oborji, 2005, 390; 134-149).

In *Gaudium et Spes*, Vatican II's "Pastoral Constitution on the Church in the Modern World," this wider understanding of mission is expounded *pneumatologically* rather than Christologically. The history of the world is not only a history of evil but also of love, a history in which the reign of God is being advanced through the work of the Spirit. Thus, in this missionary activity, the Church encounters a humanity and a world in which God's salvation has already been operative secretly, through the Spirit. The real author of this humanized history is the Holy Spirit. So *Gaudium et Spes* 26 say, with reference to the social order and its development toward service to the common good. Mission has its origin in the heart of God. God is a fountain of sending love. There is mission because God loves people. The love of God is the fundamental motive of missionary enterprise. Talking about the motivation of mission Negussie Andre underline two points. First the persons' response to the love of God; and the theological concept that God is love. Concerning the first point, we can read from Psalms: "What return can I make to Yahweh for his generosity to me?" (Ps. 116: 12). It arises from the natural response to the love shown to humankind by God. One give witness the love of God, because his/her heart is burning of the love of God. From the theological perspective the missionary activities will be based on love, a person's love for human being based on God's love for human beings. We can't separate love for God and love for human beings (1Jn. 3:14; 4:20; Negussie Andre 2010, p. 228-229).

FINDINGS AND DISCUSSIONS

Social Demographic Information

Gender

The study sought to establish gender distribution of the participants. Out of the 400 respondents, majority [62% (249)] were male while the rest [36% (143)] were females. A significantly small group [2% (8)] of the respondents preferred not to state their gender. From these findings, it is evident that majority of those who agreed to participate in the study were males. However, 36% representation among female was deemed a good representation since it was more than a third of respondents. Findings were summarized and presented in figure 1.1 below;

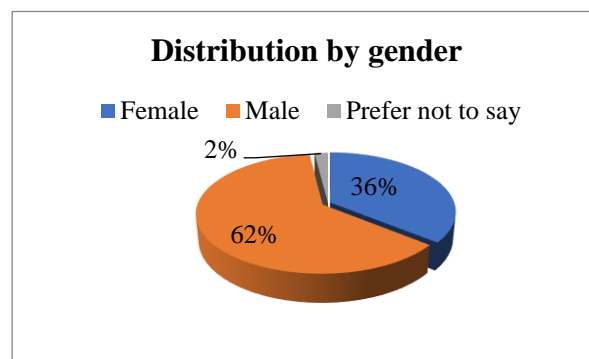


Figure 1: Gender Distribution

Age

The age of the study participants was determined. From the findings displayed in figure 1.2 below, 30% of the respondents were aged 25 years and below while the rest (70%) were 26 years and above. This showed that the study participants were mature and experienced enough to give quality data in relation to Mission and servant leadership among Christians in Tanzania.

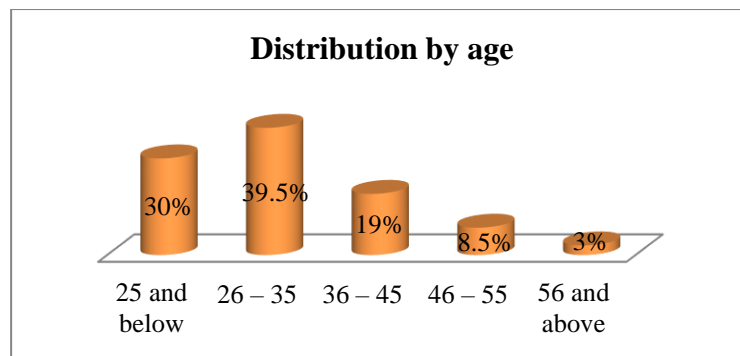


Figure 2: Age Distribution

Education Level

When the study sought to establish the education level of the study participants, it was established that majority (97.5%) of the study respondents had attained at least bachelor’s degree. Only a small group (2.5%) which indicated to have attained secondary school level. Notably, none of the respondents had not gone beyond primary school level education. This implied that respondents were educated and literate enough to understand the subject under investigation. Analyzed and summarized data was presented in figure 1.3 below.

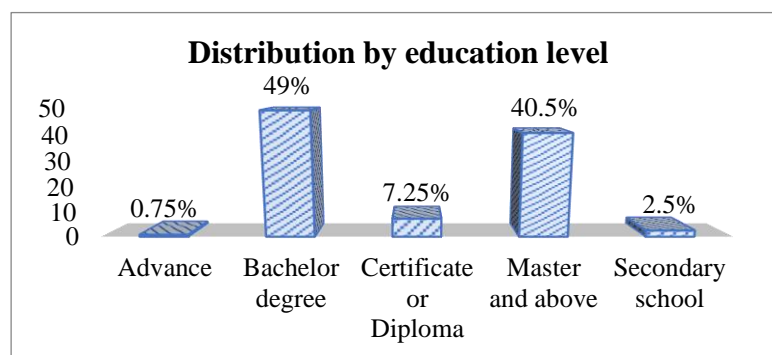


Figure 3: Education Level

Religious background

As displayed in figure 1.4 below, 98.25% of the study respondents were Christians while the rest (1.75%) were Muslims. Out of the total Christians, 58% were Roman Catholics while the rest (40%) were Protestants. This implied that even though various religions were represented in the study, majority of the study participants were Roman Catholics. Nevertheless, a representation of 40% Protestants and 2% Muslims implies that the study represents views of various religions hence representing diversity.

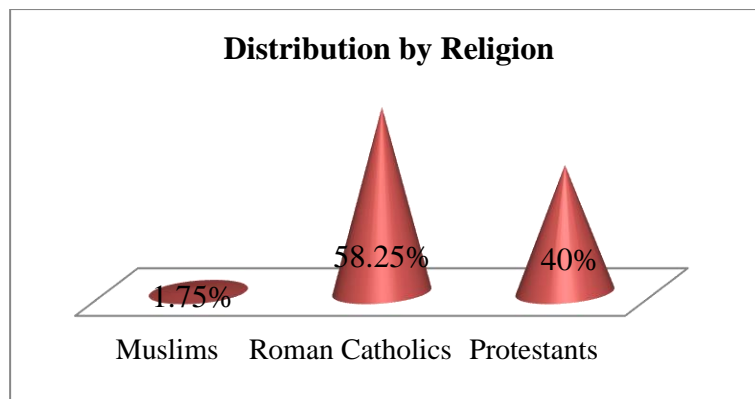


Figure 4: Religious background

Rating of Religious Leader(s)

People rate their religious leaders differently depending on various factors such as personal experience with the religious leaders; relationship with the religious leaders among other factors. The study sought to ascertain how respondents rated their religious leader(s). Respondents were asked to rate how other people were likely to seek help from their religious leader if they had personal problem. Findings were presented in table 1.

Table 1: Others would seek help from him/her if they had a personal problem.

Level of agreement	Frequency	Percent
Agree	150	37.5
Agree somewhat	81	20.25
Disagree	11	2.75
Disagree somewhat	6	1.5
Strongly agree	75	18.75
Strongly disagree	50	12.5
Undecided	27	6.75
Total	400	100.0

As per the findings displayed in table 1 above, 18.75% of study participants strongly agreed, 37.5% agreed and 20.25% somewhat agreed that other people were likely to seek help from their religious leaders in case they had person problems. This shows that majority of the study respondents (76.5%) were convinced that other people trusted their religious leaders and were likely to seek help in case of a problem. On the other hand, 12.5% strongly disagreed, 2.8% disagreed and 1.5% somewhat disagreed that other people were like to seek help from their religious leaders if they had any personal problem. This implied that,

a significantly big group of the study participants (16.8%) were not convinced that people were likely to seek help from their religious leaders if they had personal problem. Religious leader has the role of emphasizing to other Christians the importance of giving back to the community as a way of spreading love and care to the less fortunate. Respondents were asked to whether their religious leaders emphasized the importance of giving back to community. Results were displayed in table 2 below;

Table 2: He/she emphasizes the importance of giving back to the community

Level of agreement	Frequency	Percent
Agree	142	35.5
Agree somewhat	69	17.25
Disagree	43	10.75
Disagree somewhat	8	2
Strongly agree	66	16.5
Strongly disagree	42	10.5
Undecided	30	7.5
Total	400	100.0

From the findings in table 2 above, 16.5% of the respondents strongly agreed, 35.5% agreed while 17.25% somewhat agreed that religious leaders emphasized on the importance of giving back to the community. This demonstrated that majority of the respondents involved in the study (69.25%) observed that their religious leaders were keen on their members giving back to the society. Nevertheless, 10.5% strongly disagreed, 10.75% disagreed while 2.0% somewhat disagreed that their religious leaders emphasized on the significance of giving back to the community. The findings also showed that 7.5% of the respondents were undecided. This implied that a significant majority of the respondents agreed that their religious leaders emphasized to them on the need to give back to their community through ways such as voluntary services among others. The study sought to determine whether religious leaders give others the responsibility to make important decisions about their own jobs. Gathered and analyzed data was summarized in table 3 below;

Table 3: He/she gives others the responsibility to make important decisions about their own jobs.

Level of agreement	Frequency	Percent
Agree	113	28.25
Agree somewhat	52	13
Disagree	59	14.75
Disagree somewhat	28	7
Strongly agree	58	14.5
Strongly disagree	45	11.25
Undecided	45	11.25
Total	400	100.0

As per the analyzed results displayed in the table 3 above, 14.5% of respondents strongly agreed, 28.25% agreed, and 13% somewhat agreed that religious leaders gave responsibilities to others to make important decisions about their own jobs. This showed that most of the study participants (55.75%) believed that religious leaders gave others the independence of making important decisions about their lives such own jobs. However, 11.25% of the respondents strongly disagreed, 14.75% disagreed whereas 7% somewhat disagreed that religious leaders gave responsibilities to others to make important decisions about their own jobs. This implied that a significantly large group of respondents were persuaded that religious leaders are people who trust the capabilities of other people and therefore they gave their followers the responsibilities important decisions about their own income sources.

Table 4: He/she cares more about others' success than his/her own

Level of agreement	Frequency	Percent
Agree	101	25.25
Agree somewhat	35	8.75
Disagree	100	25
Disagree somewhat	13	3.25
Strongly agree	45	11.25
Strongly disagree	68	17
Undecided	38	9.5
Total	400	100.0

As per the findings depicted from table 4 above, 11.25% of the study participants strongly agreed, 25.25% agreed and 8.75% somewhat agreed that religious leaders cared about others' success more than their own. This indicated that a fairly big group of the study participants (45.25%) were persuaded that religious leaders cared about other's success more than their own. However, 17% of the respondents strongly disagreed, 25% disagreed while 3.25% somewhat disagreed that religious leaders cared about others' success more than their own. This implied that another fairly big group (45.25) of study participants on the other side was on centrally opinion that religious leaders cared more about their own success than others' success.

Table 5: He/she holds high ethical standards

Level of agreement	Frequency	Percent
Agree	101	25.25
Agree somewhat	53	13.25
Disagree	59	14.75
Disagree somewhat	43	10.75
Strongly agree	64	16
Strongly disagree	55	13.75
Undecided	25	6.25
Total	400	100.0

As evidenced in table 5 above, 16% of the study participants strongly agreed, 25.25% agreed and 13.25% somewhat agreed that their religious leaders held high ethical standards. This showed that 54.5% of the respondents were persuaded that their religious leaders held high ethical standards. On the other hand, 13.75% strongly disagreed, 14.75% disagreed while 10.75% somewhat disagreed that their religious leaders held high ethical standards. This implied that a significantly big group of the respondents were convinced that their religious leaders held high ethical standards. However, it was worth noting that a significantly sizable group (39.25%) of the study respondents believed that religious leaders do not hold high ethical standards.

Table 6:He/she cares about others’ personal well-being

Level of agreement	Frequency	Percent
Agree	130	32.5
Agree somewhat	73	18.25
Disagree	42	10.5
Disagree somewhat	40	10
Strongly agree	63	15.75
Strongly disagree	39	9.75
Undecided	13	3.25
Total	400	100.0

When asked on whether their religious leaders cared about other’ personal wellbeing, 15.75% of the respondents strongly agreed, 32.5% agreed, while 18.25% of the study participants somehow agreed that their religious leaders cared about others’ well-being. This demonstrated that majority of the respondents (66.25%) were assertive that their religious leaders cared about the well-being of others. However, 9.25% of the study participants strongly disagreed, 10.5% disagreed and 10% somewhat disagreed that religious leaders cared about the wellbeing of others. This implied that a significantly bigger group of respondents were indoctrinated that their religious leaders cared about others’ personal wellbeing as displayed in table 6 above.

Table 7: He/she is always interested in helping people in the community

Level of agreement	Frequency	Percent
Agree	176	44.0
Agree somewhat	57	14.2
Strongly agree	111	27.8
Disagree	16	4.0
Disagree somewhat	19	4.8
Strongly disagree	9	2.3
Undecided	12	3.0
Total	400	100.0

From the findings presented in the table 7 above, 27.8% of the respondents strongly agreed, 44.0% agreed while 14.2% of the respondents somewhat agreed that religious leaders were interested in helping people in the community. This indicated that most study participants (86%) were convinced that religious leaders were interested in helping people in the community. On the flipside, 2.3% strongly disagreed, 4.0% disagreed, 4.8% somewhat disagreed that religious leaders were interested in helping people in the community. Further, 3.0% of the respondents were undecided in their responses. This implied that a significantly big group of study participants hold that religious leaders are interested in helping people in the community.

Table 8:He/she is always honest

Level of agreement	Frequency	Percent
Agree	72	18
Agree somewhat	70	17.5
Disagree	57	14.25
Disagree somewhat	33	8.25
Strongly agree	58	14.5
Strongly disagree	50	12.5
Undecided	60	15
Total	400	100.0

The findings displayed in the table 8 above show that, 14.5% of the respondents involved in the study strongly agreed, 18 % agreed, while 17.5% of the respondents somewhat agreed that their religious leaders were always honest. This showed that half (50.0%) of the respondents were convinced that their religious leaders were honest. On the flipside, 12.5% of the respondents strongly disagreed, 14.25% disagreed while 8.25% somewhat disagreed that their leaders were honest. Moreover, 15% of the respondents were undecided in their responses. This implied that a significant majority of the respondents were persuaded that religious leaders were honest even though others felt that religious leaders are not always honest

Table 9: Taking Time to Talk to Others at Personal Level

Level of agreement	Frequency	Percent
Agree	137	34.25
Agree somewhat	39	9.75
Disagree	68	17
Disagree somewhat	20	5
Strongly agree	74	18.5
Strongly disagree	28	7
Undecided	34	8.5
Total	400	100.0

From the findings displayed in table 9 above, 18.5% of the study participants strongly agreed, 34.25% agreed and 9.25% somewhat agreed that religious leaders took time to talk to others at personal levels. This demonstrated that majority of respondents (62%) were convinced that religious leaders took time to talk to others at personal levels. On the other hand, 7% of the respondents strongly disagreed, 17% disagreed while 5% somewhat disagreed that religious leaders talked to others at personal levels. Additionally, 8.5% were undecided in their responses. This implied that a significantly large group of participants were persuaded that religious leaders talked to others at personal levels.

Personal Experience of Being A Christian

Christians have different Christian hood experience which is defined by various factors among them being denomination, personal experience with God and period of being a Christian among others. The study sought to examine the study respondents' experience of being a Christian. Study participants were asked to state whether they had a good understanding of the Church's mission, findings were displayed in table below;

Table 10: I Understanding of The Church's Mission.

Level of agreement	Frequency	Percent
Agree	184	46
Agree somewhat	58	14.5
Disagree	23	5.75
Disagree somewhat	6	1.5
Strongly agree	107	26.75
Strongly disagree	22	5.5
Total	400	100.0

As per the findings in table 10 above, it was evidence that that majority of the respondents had a good understanding of the mission of the Church. 26.75% of the respondents strongly agreed, 46% agreed and 14.5% somewhat agreed that they had a good understanding of Church mission. This indicated that the study participants (87) had good understanding of the Church mission. On the other hand, 5.5% of the respondents strongly disagreed 5.75% disagreed, while 1.5% somewhat disagreed that they had good understanding of the Church mission. The researcher assumed that study participants had a clear understanding of the mission of the Church.

Table 11: I Feel That I Am A Missionary

Level of agreement	Frequency	Percent
Agree	170	42.5
Agree somewhat	49	12.25
Disagree	67	16.75
Disagree somewhat	5	1.25
Strongly agree	67	16.75
Strongly disagree	11	2.75
Undecided	31	7.75
Total	400	100.0

From the findings in table 11 presented above, 16.75% of the study participants strongly agreed, 42.5% agreed and 12.25% of the respondents somewhat agreed that they felt they were missionaries. This showed that 71.5% of the study participants were convinced that they were called to be missionaries. Nevertheless, 2.75% strongly disagreed, 16.75% disagreed while 1.25% somewhat disagreed that they were missionaries. Another smaller group, 7.75% of the respondents was undecided. This implied that majority of those who took part in the study believed that they were missionaries.

Table 12: Opportunities For Spiritual Growth And Leadership Provision

Level of agreement	Frequency	Percent
Agree	133	33.25
Agree somewhat	73	18.25
Disagree	66	16.5
Disagree somewhat	20	5
Strongly agree	81	20.25
Strongly disagree	14	3.5
Undecided	13	3.25
Total	400	100.0

From the findings presented in the figure 12 above, 20.25% of the respondents strongly agreed, 33.25% agreed and 18.25% of the respondents somewhat agreed that they were provided with opportunities for spiritual growth and leadership. This indicated that 68.75% of the respondents were persuaded their place of worship provided them with opportunities for spiritual growth and leadership. However, 3.5% of the respondents strongly disagreed, 16.5% disagreed while 5% somewhat disagreed with that assertion. This meant that a significant majority of the respondents believed that they were provided with opportunity for spiritual growth and nourishment.

Table 13: The Church Cares About Its Members

Level of agreement	Frequency	Percent
Agree	122	30.5
Agree somewhat	67	16.75
Disagree	48	12
Disagree somewhat	24	6
Strongly agree	72	18
Strongly disagree	34	8.5
Undecided	33	8.25
Total	400	100.0

As per table 13 above, 18% of the respondents strongly agreed, 30.5% agreed while 16.75% agreed somewhat that the Church cared for its members. This showed that, majority of study participants (65.25%) were convinced that the Church cared for its members. Conversely, 8.5% of the respondents strongly disagreed, 12% disagreed and 6%

somewhat disagreed that the Church cared for its members while 8.25% were undecided in their responses.

Table 14: The Priest And The Pastors Are Taking Care Of The Member Of The Church

Level of agreement	Frequency	Percent
Agree	127	31.75
Agree somewhat	68	17
Disagree	69	17.25
Disagree somewhat	27	6.75
Strongly agree	65	16.25
Strongly disagree	15	3.75
Undecided	29	7.25
Total	400	100.0

Table 14 above shows that 16.25% of the research respondents strongly agreed, 31.75 % agreed and 17% of the respondents somewhat agreed that the priests and pastors were taking care of the members of the Church. This demonstrated that a majority of the respondents (63%) were swayed that priests and pastors took care of members of the Church. Nevertheless, 3.75% strongly disagreed, 17.25% disagreed while 6.75% somewhat disagreed to the assertion that priests and pastors took care of the members in the Church. This implied that a significantly big group of study participants were convinced that priests and pastors take care of its Church members. Respondents were asked to state the activities they were involved in Church as a missionary/Christian. Analyzed and summarized findings were shown in table 15 below.

Table 15: Activities involved in Church as a missionary/ Christian

Responses	Frequency	Percent
Evangelization	94	23.5
Charity/alms	165	41.25
Teaching or preaching	101	25.25
Liturgical missions	52	13.0
Church establishment/building	123	30.75
Church/clergy support	64	16.0
Social service delivery (Education, health, social justice)	158	39.5
Not involved in any activity	52	13.0

Findings depicted in table 15 indicated that 41.25% of the respondents were mostly involved in charity work; 39.5% in Social Service Delivery (Education, health and social justice); 30.75% in Church establishment; 25.24% in teaching or preaching while another group (23.5%) were involved in evangelization. The least (13%) were involved in liturgical mission. This implied that various Christians were involved in various activities majority of them participating in charity work, social service delivery and church establishment. The study sought to determine the Christian values which guided Christians in their mission. Different respondents had varying responses and analyzed findings were summarized in table 16.

Table 16: Christian Values Guiding Christians In Their Mission

Responses	Frequency	Percent
Faith	353	88.25
Integrity	200	50.0
Humility	224	56.0
Perseverance	137	34.25

As displayed in table 16 above, majority (88.25%) of the respondents stated ‘faith’ as the major Christian values guiding them in their mission. 56.0% of the respondents were guided by humility while 50% considered integrity as the Christian value guiding them in their mission. This implied that Christians are guided by different values depending on their mission. Further the study sought to establish the values which led Christian leaders in their mission work. Findings were displayed in table 17 below:

Table 17: Christian Leaders Are Also Led By The Following Value(S) In Their Mission Work

Responses	Frequency	Percent
Faith	243	60.75
Integrity	50	12.5
Humility	50	12.5
Perseverance	43	10.75
Love	2	0.5

From the findings displayed in table 17 above, there was no much difference between the values guiding Christians and their Christian leaders as majority of respondents still felt that Christian leaders were guided by faith (60.75%). Others felt that the religious leaders were guided by integrity (12.5%), humility (12.5%), perseverance (10.75%) and love (0.5%).

CONCLUSION

The study concludes that the cultivation of Christian commitment in Tanzania is contingent upon the implementation of extensive Bible study and the promotion of congregations that prioritise spiritual development over materialistic interests. This statement highlights the significance of Churches in driving societal transformation and emphasizes the crucial function of authentic leader-member interaction in advancing religious doctrines. The study proposes the promotion of faith-based Church governance and the enthusiastic dissemination of the gospel, with a focus on embodying the teachings of Christ through active engagement in community service. This technique holds the potential to enhance individual devotion and broaden the collective missionary influence, therefore bolstering the Christian mission in Tanzania.

RECOMMENDATIONS

To fortify the missionary commitment among Tanzanian Christians, the study recommends fostering diligent Bible study to deepen faith, transforming Churches into hubs of social change free from corruption, and enhancing interaction between Church leaders and members for richer spiritual education. It emphasizes building Churches on firm faith foundations, with leaders united in divine purpose, and prioritizing impassioned preaching over fundraising. Lastly, it calls for Christians to exemplify Jesus' teachings through community service, inspiring broader commitment to the faith.

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