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## Relationship between Transformational Leadership Attributes and Social Action in Mck Kaaga Synod, Kenya

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### **Abstract:**

*Social action entails leaders being proactive in bringing about positive change in their communities. Through charisma, vision, and sheer willpower, transformational leaders try to mould society into their own image. They want to envision society as a better environment for all people. Religious scholars, sociologists, and political economists have always wondered how transformative leadership traits and social action are related. Accordingly, this study sought to delve deeper into the relationship between transformational leadership and social action. Specifically, it examined the relationship between transformational attributes and social action in MCK Kaaga Synod. The objectives of the study are:*

- *To examine the practice of transformational leadership*
- *To examine the influence of church-initiated social action among the residents within the geographical area of Mck kaaga Synod*
- *To is to examine the relationship that exists between transformational leadership and social action*

*This study used a descriptive survey design with qualitative and quantitative approaches. The descriptive survey approach was used since it thoroughly describes the issue under exploration. It is especially useful in studies where there is a need to gather information, summarize, present, and interpret the data. The study population comprised the 6771 church leaders in MCK Kaaga synod. The sample size was 384, randomly selected using Cochran's sample size formula. Through the use of surveys and an interview schedule, data were gathered. A mixed method approach combining both qualitative and quantitative methodologies was used for the data analysis. Themes and patterns were used to analyse qualitative data, while descriptive statistics for percentages and mean were used to analyse quantitative data. A P-value cut-off of 0.05 was used as the benchmark for predictive value while analysing the association between the variables using linear regression. After analysis, the data were presented in tables and figures. The study established that transformational leadership attributes have a significant, positive relationship with charisma, having a regression coefficient of 0.0123  $p < 0.005$ , and social influence with a coefficient of 0.024,  $p < 0.005$ .*

*Moreover, the vision was positively correlated with social action programmes, with a regression coefficient of 0.0431,  $p < 0.005$ . Additionally, a delegation was positively correlated with social action programmes, with a regression coefficient of 0.0254,  $p < 0.005$ , with executorial distribution, and has a significant relationship with social action programmes in MCK Kaaga synod, with  $r = 0.0422$ ,  $p < 0.005$ . However, the transformational leadership attribute of transactional has no significant relationship with social action, with  $r = 0.0647$ ,  $p < 0.005$  in MCK Kaaga synod.*

**Keywords:** Social action, transformational leadership, attributes community

## 1. Introduction

### 1.1. Background of the Study

Today's world desperately needs Christian-led social action. It frequently appears that there is a sharp division between social activity or concern for the poor, which is just seen as a tool to warm people up for the gospel, and the preaching of the gospel, which is seen as an essential priority over and above social action (Clark, 2021). However, it seems that regardless of their beliefs or backgrounds, all Christians agree that social action may show people God's love in a real way. Writing after analysing data from several perspectives regionally, Pali (2016) argues that social action projects and initiatives should be about responding to the acute need. Kariuki (2018) notes that the church should begin to tailor

its social action to the community around it, often still in partnership with organisations and embed these actions within the church.

Perry (2016) argues that transformational leadership seeks to stir the lead to accomplish a single goal, adhere to the same values, and thereby fulfil society's overarching aspirations. Transformational leaders reproduce selfless leaders in the community who are concerned not just about personal success but the success of others. In addition, due to their interest in individuals, transformational leaders can identify gifts, callings, and different capabilities among colleagues and others they serve and affirm them to be productive (McCloskey, 2015). McCloskey's definition emphasises transformational leadership as one that is relational, seeks to develop leaders, and seeks to cultivate common goals and values in the team and the community. While there are many attributes of transformational leadership, this study operationalises transformational leadership as having charisma, social influence, vision, transactional leadership qualities, delegative tendencies, and executional distribution.

Previous studies have tried to link transformational leadership and social action. Most of the studies have contextual, conceptual, or methodological lacunae that this study sought to fill. McCloskey (2015) suffers from a contextual and methodological gap in this study, as does Clark's (2021) study. Kariuki's (2018) study, though done in Kenya, was nevertheless not situated in the methodist church, as the present study has been. Accordingly, this study sought to examine the relationship between transformational leadership attributes and social action in MCK Kaaga synod.

### *1.2. Statement of the Problem*

Leadership seeks to alleviate the needs of humanity by being proactive in social action activities. Indeed, transformational leadership seeks to engage in practical ways in executing socio-economic and political issues that undermine the abundant life offered in Christ to all mankind. In this framework, whatever would diminish communal and individual life becomes an enemy to be fought with all means available. Consequently, the myriad challenges facing humanity are the target for transformational leaders.

However, despite the primacy of transformational leadership in leading change and effecting social action programs, no study has examined the relationship between transformational leadership attributes and social action in Kaaga synod. Specifically, no study has explored the transformational leadership attributes of charisma, social influence, vision, transactional leadership qualities, delegative tendencies, and executional distribution, on the one hand, and the relationship of those variables on social action in MCK Kaaga synod. The Methodist Church in Kenya Kaaga synod situated in Meru, Laikipia, and Nyandarua counties of the republic of Kenya, is the pioneer synod in Meru and the largest synod in Kenya.

Consequently, this study was deemed relevant, pertinent, and urgent given the current yawning gaps in the Methodist church in Kenya relative to social action. It sought to fill the conceptual, methodological, and knowledge gaps in previous studies and answer the question: What is the relationship between transformational leadership attributes and social action in MCK Kaaga synod?

## **2. Material and Methods**

This study used a descriptive survey design with qualitative and quantitative approaches. The descriptive survey approach was employed because it provides a detailed account of the topic under investigation and is particularly helpful in studies where it is necessary to collect data, summarize, present, and interpret it (Wahyuni, 2012). The MCK Kaaga synod's 6771 church leaders made up the study's sample. Using Cochran's sample size formula, 384 people were randomly chosen as the sample size. Data were acquired via surveys and an interview schedule. For the data analysis, a mixed method approach integrating qualitative and quantitative approaches was adopted. While quantitative data was analysed using descriptive statistics for percentages and mean, qualitative data was evaluated using themes and patterns. While exploring the association between the variables using linear regression, a P-value cut-off of 0.05 was employed as the baseline for predictive value. The data were displayed in tables and figures after analysis.

## **3. Discussion of Findings**

### *3.1. Response Rate*

Of the 384 questionnaires, 382 were returned, indicating a 99% response rate.

#### 3.1.1. Gender of Respondents

The data showed that 260 (68%) of the respondents were male, and 122 (32%) were female.

### 3.1.2. Age of Respondents

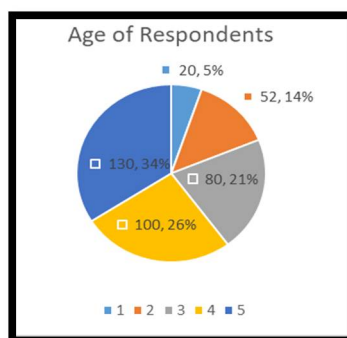


Figure 1: Ages of Respondents

Figure 1 shows the respondents who participated in the study. 20 respondents (5%) were below the age of 20, while 52 respondents (14%) were aged 21-25 years. Additionally, 80 respondents (21%) were aged 25-35 years. Moreover, 100 respondents (26%) were aged 36-50, while the majority of 130 respondents (34%) were aged 51 years and above.

### 3.1.3. Position in the Church

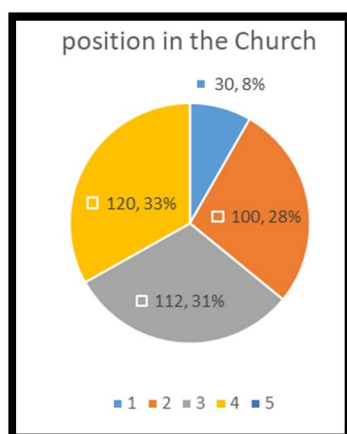


Figure 2: Position in Church

Figure 2 portrays the results for the positions held by the respondents in the church. 30 respondents (8%) were superintendent ministers, 100 respondents (28%) were lay ministers, 112 respondents (31%) were committee members, and 120 respondents (33%) were self-reported as stewards.

The relationship between the transformational leadership attributes of charisma, social influence, vision, transactional, delegation, and executorial distribution and social action in MCK Kaaga Synod

#### 3.1.3.1. Charisma

- My desire to help others in word and deed has led me to start social action activities in MCK Kaaga synod.

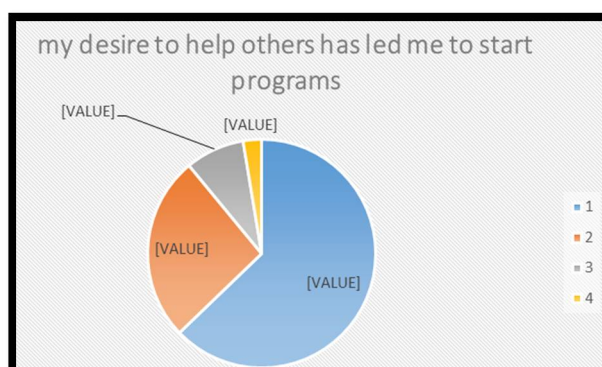


Figure 3: My Desire to Help Others in Word and Deed Has Led Me to Start Social Action Activities in MCK Kaaga Synod

Figure 3 shows that 240 respondents (63%) agreed, and 100 respondents (26%) strongly agreed that their desire to help others in word and deed had led them to start social action activities in MCK Kaaga Synod. In contrast, 32 respondents (8%) were undecided, and 10 respondents (3%) disagreed. This indicates that 89% of the respondents either agreed or strongly agreed that their desire to help others led them to start social action programs. This concurs with findings from Clark (2021), who established that inherent charisma in leaders is what stirred them to implement projects that touch the community. To Clark, such a trait cannot be forced or faked. Accordingly, these stirrings provoke the leader to ask what he could do to alleviate suffering in humanity. Therefore, the findings from the present study are corroborated by Clark.

- I use my communication skills to pioneer social action programs in MCK Kaaga synod.

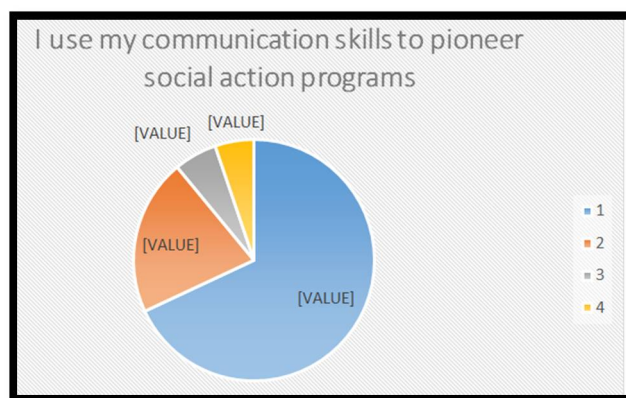


Figure 4: I Use My Communication Skills to Pioneer Social Action Programmes

Figure 4 shows that 260 respondents (68%) agreed, and 80 respondents (21%) strongly agreed that they would use their communication skills to pioneer social action programs in MCK Kaaga synod, while 22 respondents (6%) were undecided, and 20 respondents (5%) disagreed. Therefore, 89% of the respondents agreed or strongly agreed that they used their communication skills to pioneer social action programs in MCK Kaaga synod. This indicates that communication is a major facet of social action programmes. One must be able to communicate their vision for the re-engineering of society. This finding is corroborated by Gillet et al. (2016), who discovered that charismatic leaders were also more likely to communicate their vision to the people and provoke them to start new social action programs. To Gillet, having a vision that one could not communicate was a non-starter. Further, leaders who care will use every communication skill in their repertoire to start new social action programmes. Therefore, the findings from the study are corroborated by past empirical research by Gillet et al.

- I have natural self-confidence, and I use this to mobilise people for social action programs in MCK Kaaga synod.

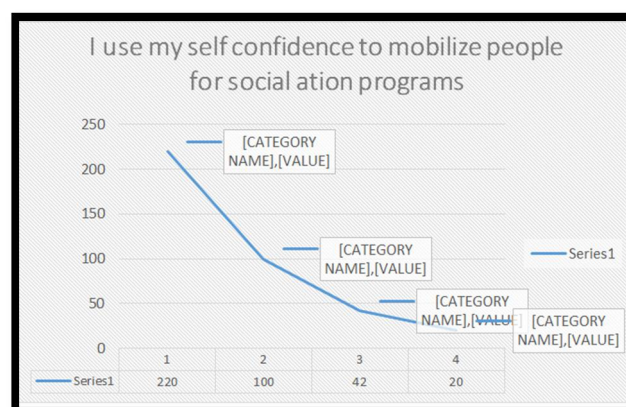


Figure 5: I Use My Natural Self-Confidence to Mobilise People for Social Action

Figure 5 shows that 220 respondents (58%) agreed, 26% (100) strongly agreed that they had natural self-confidence, and they used this to mobilise people for social action programmes in MCK Kaaga synod, while 42 respondents (11%) were undecided, and 20 respondents (5%) disagreed. Therefore, the findings show that 78% of the respondents use their natural skills to mobilise people for social action programmes. Since natural self-confidence is a subset of charisma, it means that charismatic leaders are naturally confident. This is corroborated by Foster (2019), who found out that charismatic leaders have natural self-confidence that they can use for good in their service areas. Foster saw the transformative leader as this beacon of hope, oozing charisma, and who used every gifting and talent at his disposal to serve the community. Accordingly, the finding in this study is analogous to the conclusions reached by Foster.



## 3.1.3.2. Social Influence

- I engage in advocacy for social action activities such as schools, hospitals, etc., in MCK Kaaga synod

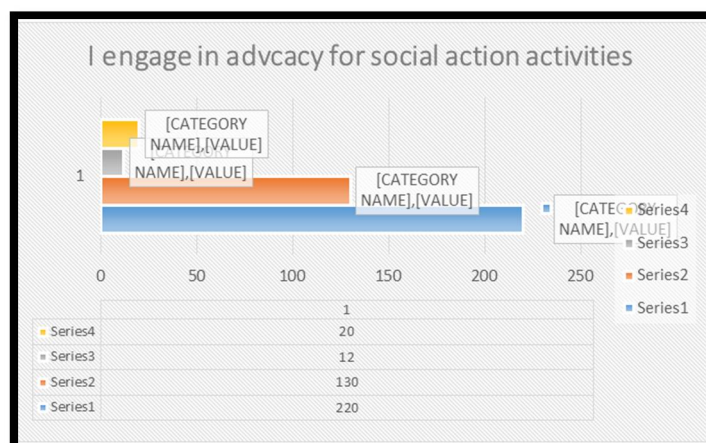


Figure 6: *I Engage in Advocacy for Social Action Activities, Such as Schools, Hospitals, etc., in MCK Kaaga Synod*

Figure 6 shows that 220 (58%) respondents agreed, and 130 respondents (34%) strongly agreed that they engaged in advocacy for social action activities such as schools, hospitals, etc., in MCK Kaaga synod. In comparison, 12 respondents (3%) were undecided, and 20 respondents (5%) disagreed. Therefore, 92% of the respondents agreed or strongly agreed that they use their advocacy skills for social action activities such as schools. Kabugi (2019) discovered that advocacy is a key facet for successfully executing social action activities. Indeed, social action programmes may not be initiated without advocacy, since sometimes it requires huge amounts of negotiations, lobbying, and engagements. Accordingly, Kabugi advised that a charismatic leader must learn advocacy skills to best help the community. Consequently, the findings from Kabugi confirm the conclusions from the present study that respondents used advocacy skills to help pioneer and grow social action programs in MCK Kaaga synod.

- I use my connections and friendships to start social action activities in MCK Kaaga synod.

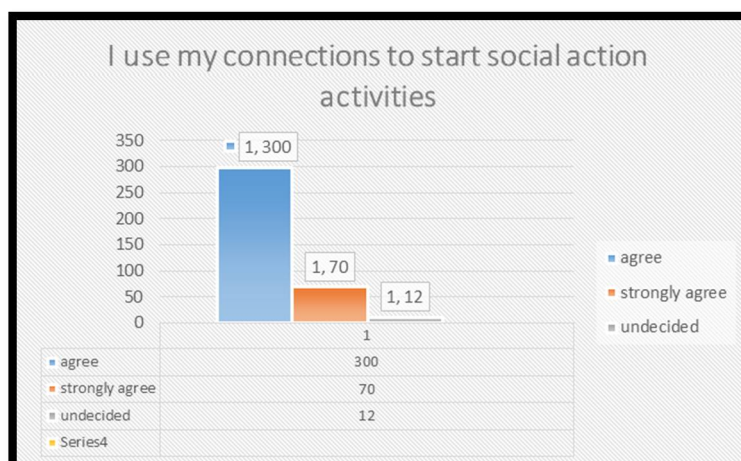


Figure 7: *I Use My Connections and Friendships to Start Social Action Activities in MCK Kaaga Synod*

Figure 7 shows that 300 respondents (79%) agreed, and 70 respondents (18%) strongly agreed that they used their connections and friendships to start social action activities in MCK Kaaga synod, while 12 respondents (3%) were undecided. Accordingly, 97% of the respondents either agreed or strongly agreed that they used their connections to start social media activities in MCK Kaaga synod. This finding highlights the crucial role social connections use in prosecuting social action activities. Kariuki (2018) in his study found out that one person alone cannot change the community. So, to Kariuki, a leader with a compelling vision will seek out other stakeholders who can participate in the programmes. Changing communities is not a one-man show. It needs others to come on board, as this study found out and Kariuki discovered in his study.

- I engage in the continuous mobilisation of stakeholders to ensure the sustainability of the social action programmes we have started in MCK Kaaga synod.

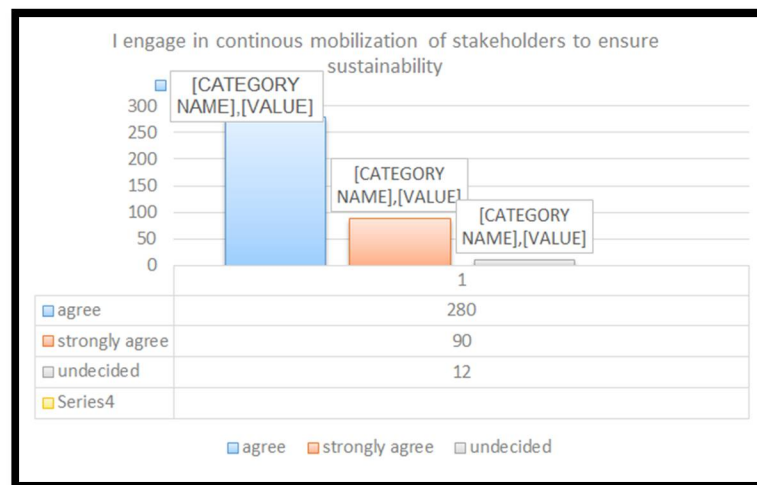


Figure 8: I Engage in Continuous Mobilisation of Stakeholders to Ensure Sustainability of the Social Action Programmes

Figure 8 shows that 280 respondents (73%) agreed, and 90 respondents (24%) strongly agreed that they engaged in the continuous mobilisation of stakeholders to ensure the sustainability of the social action programmes we have started in MCK Kaaga synod. In contrast, 12 respondents (3%) were undecided. Therefore, 97% of the stakeholders agree that continuous mobilisation is necessary to ensure the sustainability of social action programmes. This is critical since social action activities are long terms. Hence, they require all stakeholders to come aboard. The importance of stakeholder mobilization was pointed out by Wilkinson and Velten (2016), who established that any leader who was committed to the long-term sustainability of the programmes made sure to involve all the stakeholders. This ensured that none felt left behind and hence could give their full participation without feeling victimized. According, the use of connections is a crucial one, as the present study found out, which was confirmed by Wilkinson and Velten.

### 3.1.3.3. Vision

- My 5-year vision for MCK Kaaga synod includes starting schools, hospitals, OVCs, and Widows' care.

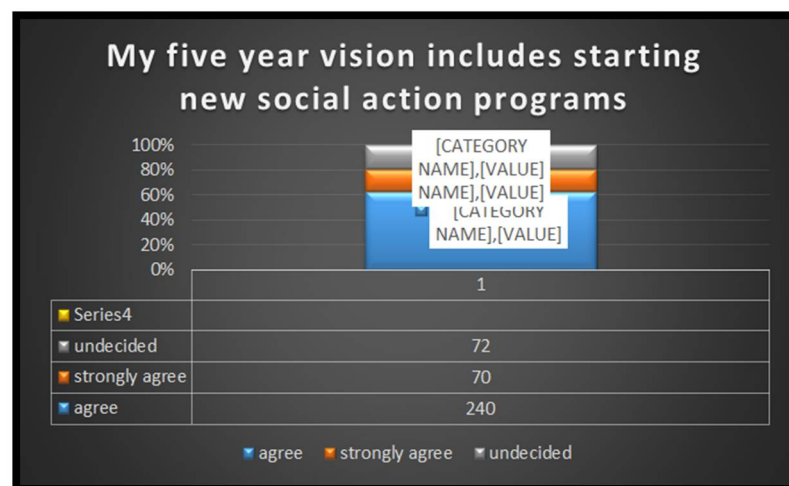


Figure 9: My 5-Year Vision for MCK Kaaga Synod Includes Starting New Social Action Programmes

Figure 9 shows that 240 respondents (63%) agreed, 70 respondents (18%) strongly agreed that their 5-year vision for MCK Kaaga synod includes starting schools, hospitals, OVCs, and Widows care, while 72 respondents (19%) were undecided. Therefore, 81% of the respondents averred that their 5-year-old vision involved starting various social action activities. This implies that vision is integral in leadership, particularly in terms of pioneering and growing social action programmes. This was established by Adams (2010), who found out that leaders who succeed in the social action arena must possess a compelling vision that guides them. Accordingly, the finding that the majority of respondents have a five-year-old vision that focuses on social action activities agrees with previous research.

- I constantly communicate my social action vision to the members of MCK Kaaga synod.

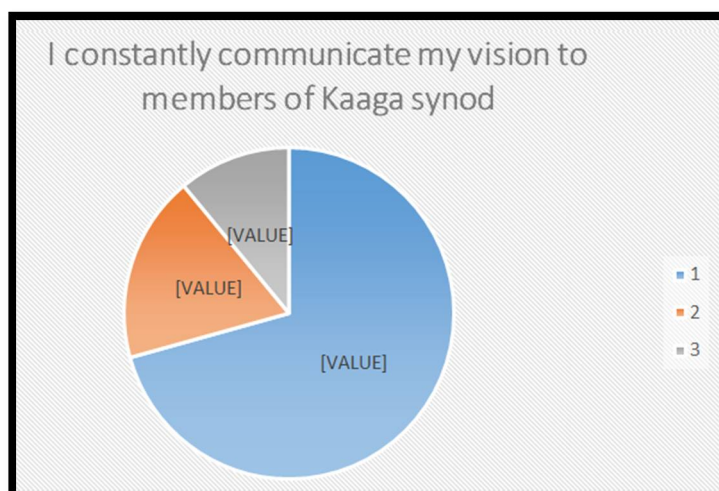


Figure 10: I Constantly Communicate My Social Action Vision to the Members of MCK Kaaga Synod

Figure 10 shows that 270 respondents (71%) agreed, and 70 respondents (18%) strongly agreed that they constantly communicated their social action vision to the members of MCK Kaaga synod, while 42 respondents (11%) were undecided. Accordingly, 89% of the respondents constantly communicated their social action vision to members of MCK Kaaga synod. As mentioned under the charisma attribute, communication is vital in social action activities. Bubble et al. (2017) underscored that to have an impactful social action programme, it is important to be able to communicate clearly the vision for the communication and what it is that one wants to do. These are the same sentiments that this study unearthed.

- I am right now engaged in recruiting and training the teams to help me achieve the social action vision I have for MCK Kaaga synod.

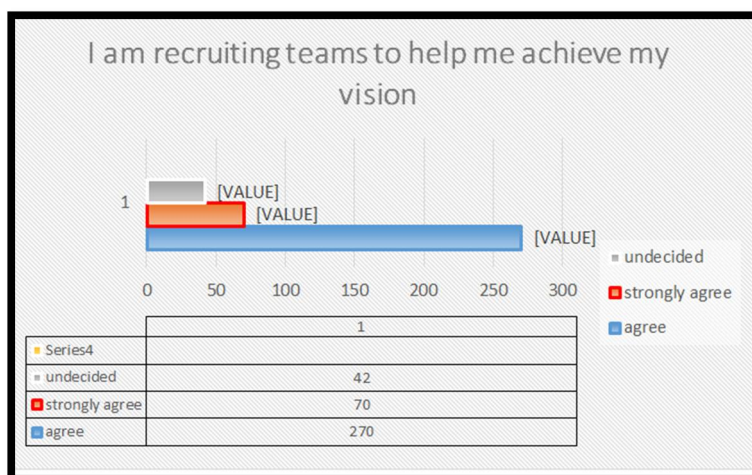


Figure 11: I Am Right Now Engaged in Recruiting and Training the Teams to Help Me Achieve the Social Action Vision I Have for MCK Kaaga Synod

Figure 11 shows that 270 respondents (71%) agreed, and 70 respondents (18%) strongly agreed that they were recruiting and training teams to help them fulfil their vision, while 42 respondents (11%) were undecided. Here too, we have 89% of the respondents stating that they were actively involved with building teams through recruitment and training. This finding is consistent with findings from Anthill (2015), who noted that for transformational leaders, it is important to have a team that you recruit, train, and imbue with your vision. This is crucial, since untrained teams will mess up the work. Accordingly, this finding is consistent with previous research.

#### 3.1.3.4. Transactional

- I discuss with the community and consider their views before deciding what social action program to start.

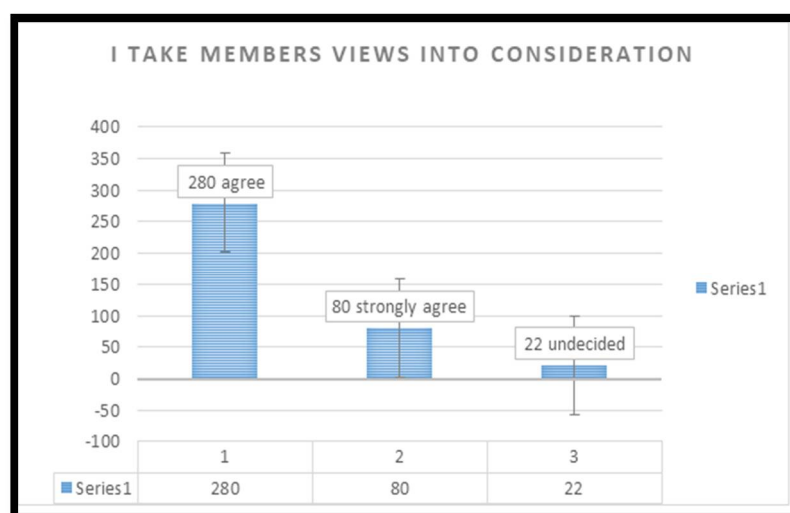


Figure 12: I Discuss with the Community and Consider Their Views before Deciding What Social Action Programme to Start

Figure 12 shows that 280 respondents (73%) agreed, and 80 respondents (21%) strongly agreed that they discussed with the community and considered their views before deciding what social action programme to start. In contrast, 22 respondents (6%) were undecided. Therefore, 94% of the respondents posited that they engaged with the community before deciding what social action program to start. This implies that the leaders appreciate the need to engage and consider the community's views before acting. This finding is corroborated by Chaison (2021), who showed that leaders who consult the community are more likely to have more sustainable programmes because the community feels like they own the work since they were involved before the programmes started. Accordingly, this finding under transactional leadership is augmented by previous research.

- I am willing to mobilise finances for a school, medical center, or widows' programme, even if the idea did not originate with me.

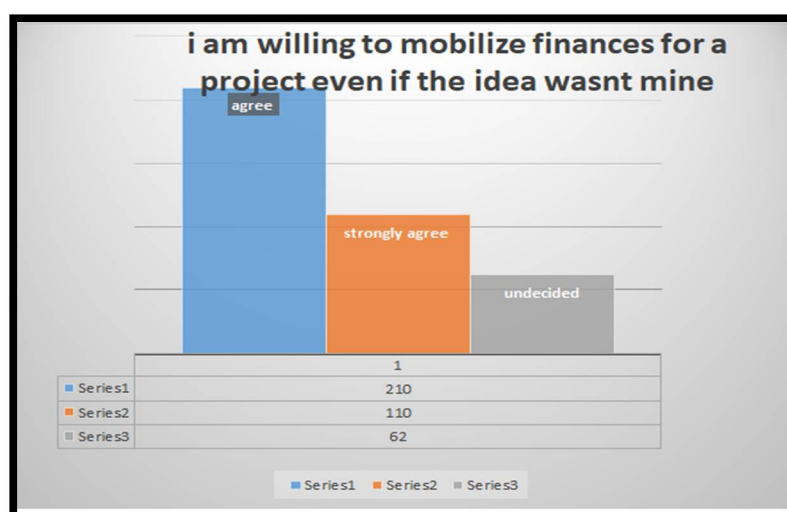


Figure 13: I Am Willing to Mobilise Finances for a School, Medical Centre, or Widows' Programme Even If the Idea Did Not Originate with Me

Figure 13 shows that 210 respondents (55%) agreed, 110 respondents (29%) strongly agreed that they were willing to mobilise finances for a school, medical centre, or widows' programme even if the idea did not originate with them, while 62 respondents (16%) were undecided. Accordingly, 84% of the respondents were willing to get involved in either raising funds or mobilising funds for a project, even if the project idea did not originate with them. This is corroborated by Kariuki (2018), who observed that leaders who seek to transform society must not be selfish and think everything will begin with them. The selfishness idea comes in when the leaders deny good idea support and funding just because it did not begin with him. Kariuki advises judging ideas on their merit and supporting them irrespective of who started the idea. This is in line with the findings from the present study.

- I let others work in the manner they want as long as the social action programme goal is achieved.



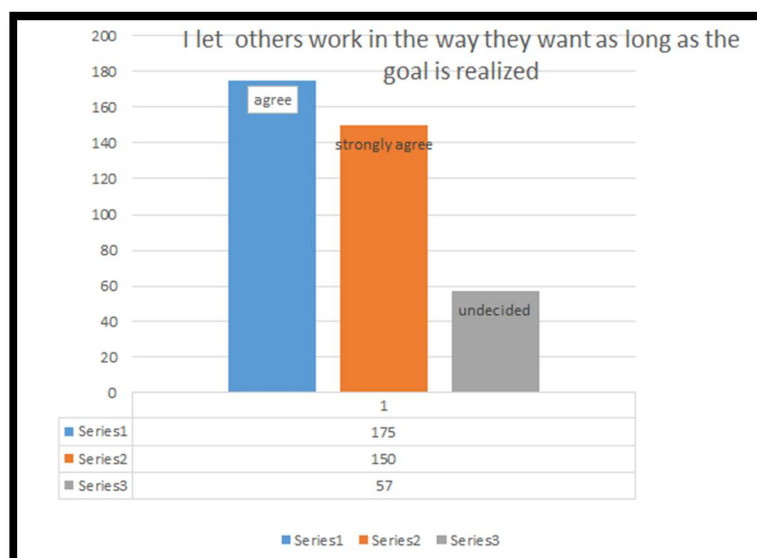


Figure 14: I Let Others Work in the Manner They Want as Long As the Social Action Programme Goal Is Achieved

Figure 14 shows that 175 respondents (46%) agreed, and 150 respondents (39%) strongly agreed that they let others work in the manner they want as long as the social action programme goal is achieved, while 57 respondents (15%) were undecided. Therefore, 85% of the respondents were willing to give team members flexibility as long as they delivered on set objectives. This ties in with Vito, Higgins, and Denney (2018), who found out that too much control stifles creativity. This meant that team members were subsequently unable to express themselves fully. Vito, Higgins, and Denney advised that the leader should give members carte blanche to unbuckle their creativity. Accordingly, this finding in the present study is in line with findings from previous research.

### 3.1.3.5. Delegation

- I trust other team members with responsibilities for the success of the social action programmes in MCK Kaaga synod.

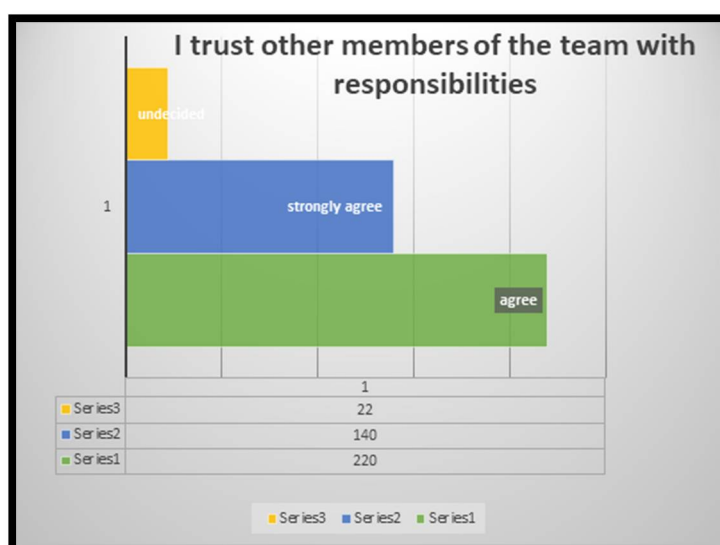


Figure 15: I Trust Other Members of My Team with Responsibilities for the Success of the Social Action Programmes in MCK Kaaga Synod

Figure 15 shows that 220 respondents (58%) agreed, and 140 respondents (37%) strongly agreed that they trusted other members of their team with responsibilities for the success of the social action programs in MCK Kaaga synod, while 22 respondents (5%) were undecided. This indicates that 95% of the respondents trusted other team members with responsibilities. This implies that they practiced delegation. Neither is this a standalone finding since Durber et al. (2017) made a similar finding in a previous study. Durber et al. warned of the stagnation that runs through the team when only the leader is allowed to do duties. The other members feel unable to channel their giftings and skills. Consequently, Durber advised leaders to trust their team members with responsibilities. This is in line with the findings of this research.

- I allow questions about decisions that have been made to ensure the right decisions are being made about social action programmes in MCK Kaaga synod.

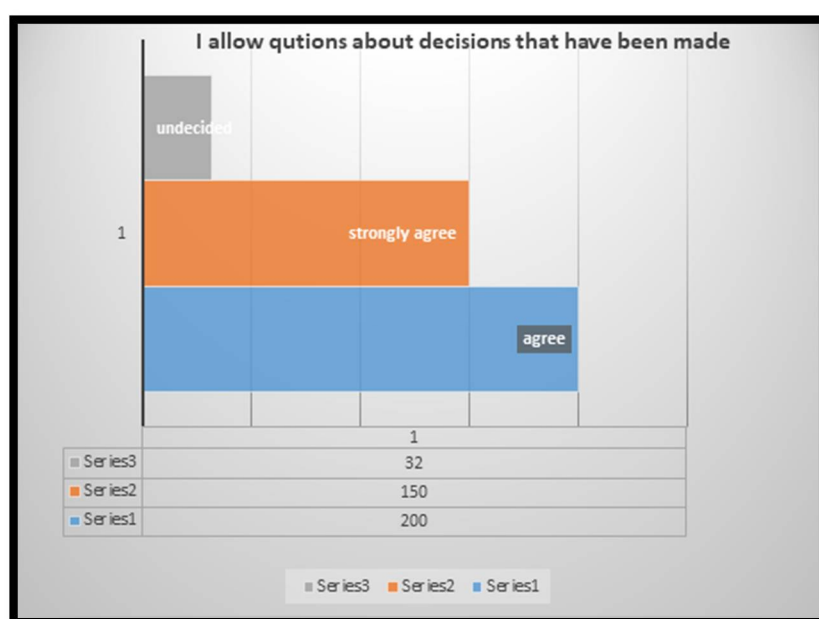


Figure 16: I Allow Questions about Decisions That Have Been Made to Make Sure the Right Decisions Are Being Made about Social Action Programmes in MCK Kaaga Synod

Figure 16 shows that 200 respondents (52%) agreed, and 150 respondents (39%) strongly agreed that they allowed questions about decisions that have been made to make sure the right decisions are being made about social action programmes in MCK Kaaga synod, while 32 respondents (9%) were undecided. Accordingly, 91% of the respondents were okay with being questioned about their decisions. This implies being transactional and being open to feedback. Clark (2021) found out that the transactional attribute is key while dealing with grown-ups, since they want to feel respected, and not mere children to be told what to do. Accordingly, Clark advised leaders to consult and allow the team to ask them questions. Consequently, this finding is augmented by previous research by Clark.

- I provide challenges for my team members to make them grow.

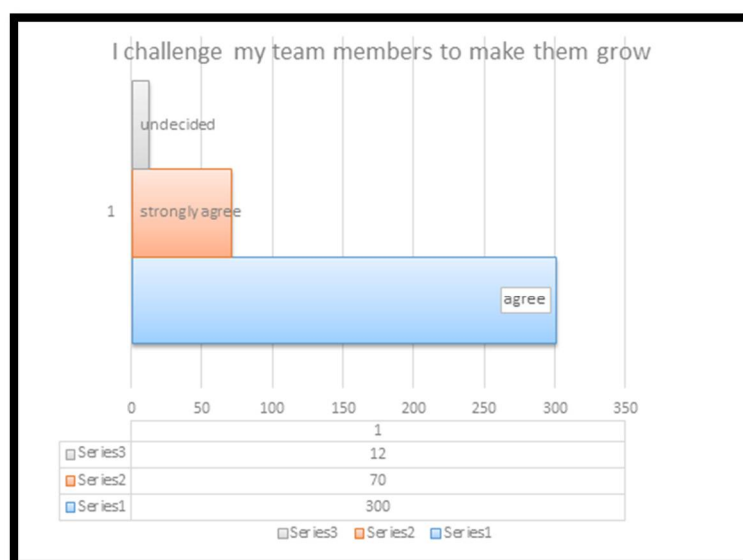


Figure 17: I Provide Challenges for My Team Members to Make Them Grow

Figure 17 shows that 300 respondents (79%) agreed, 70 respondents (18%) strongly agreed that they provided challenges for my team members to make them grow, while 12 respondents (3%) were undecided. Therefore, 97% of the respondents agreed to provide challenges to their team members to make them grow. This indicates that they were willing to engage the team members and seek growth in their personal capacity. Kabugi's (2019) study findings corroborate this point. Kabugi found out that the true leader seeks the growth and personal development of the team members, even if personal development comes through difficulties. Accordingly, this finding is corroborated by previous research.

## 3.1.3.6. Executional Distribution

- I work hard to ensure that all the social action programmes in MCK Kaaga synod we have started are working as required.

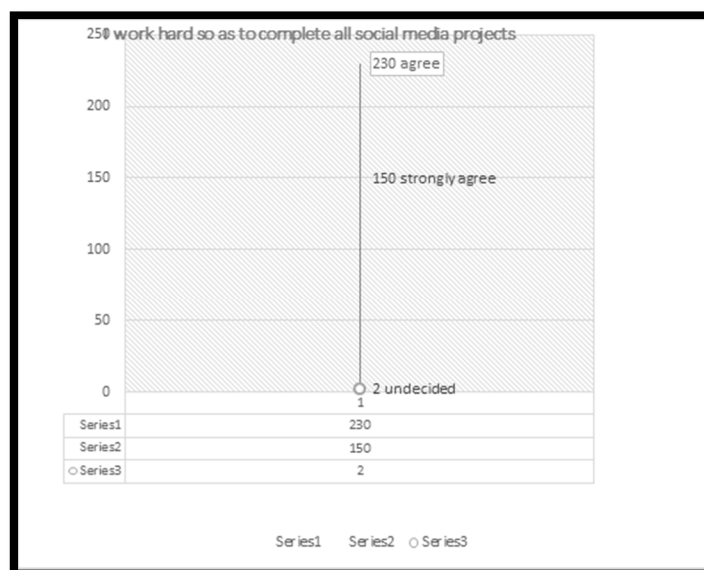


Figure 18: I Work Hard to Ensure That All the Social Action Programmes in MCK Kaaga Synod We Have Started Are Working as Required

Figure 18 shows that 230 respondents (60%) agreed, 150 respondents (39%) strongly agreed that they worked hard to ensure that all the social action programmes in MCK Kaaga synod we have started are working as required, while only 2 respondents (1%) were undecided. Therefore, 99% of the respondents work hard to deliver on the social action programmes. This indicates that the leaders are committed to executional distribution. They want to act in the executive role and deliver the program. This is supported by research by Samuel (2016). They funded out that leadership without executional ability is leadership that does not deliver on the final goal, which is to see a programme through to completion. Accordingly, past research underpins this conclusion

- I motivate the team to ensure the success of the social action programmes in MCK Kaaga synod.

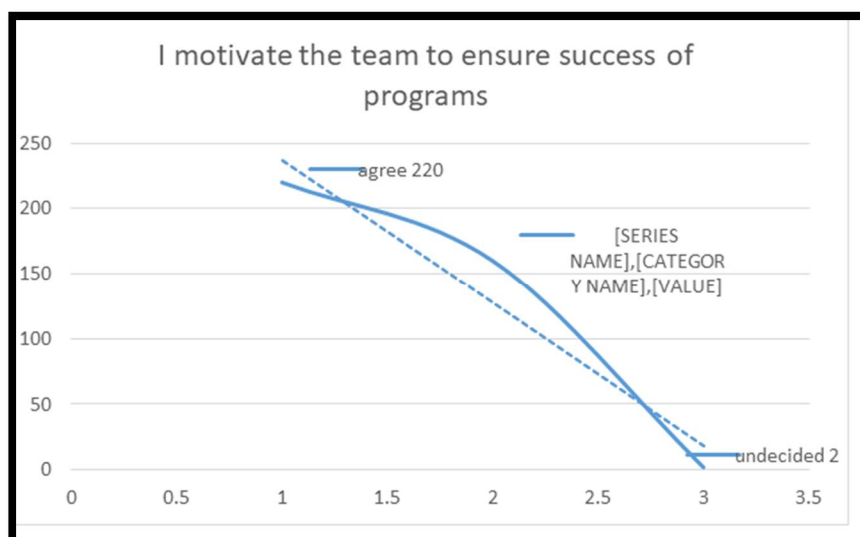


Figure 19: I Motivate the Team to Ensure the Success of the Social Action Programmes in MCK Kaaga Synod

Figure 19 shows that 220 respondents (58%) agreed, 160 respondents (41%) strongly agreed that they motivated the team to ensure the success of the social action programmes in MCK Kaaga synod, while only 2 respondents (1%) were undecided. 99% of the respondents motivated their team members to successfully deliver the social action programmes in MCK Kaaga synod. This is supported by conclusions by Ibuathu (2014), which underscored the need for motivation to inspire team members to rise and implement social action programmes. Accordingly, this funding from this study is consistent with the previous reach.

- When challenges arise, I view them as a way to think outside the box and deliver on the social action programmes we have in MCK Kaaga synod.

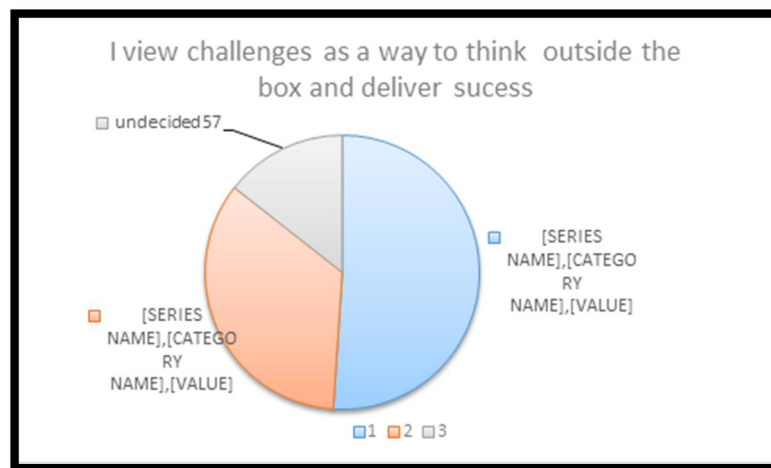


Figure 20: When Challenges Arise, I View Them as a Way to Think outside the Box and Deliver on the Social Action Programmes We Have in MCK Kaaga Synod

Figure 20 shows that 195 respondents (51%) agreed, 132 respondents (35%) strongly agreed that they viewed challenges as a way to think outside the box and deliver on the social action programmes we have in MCK Kaaga synod, while 57 respondents (14%) were undecided. 86% of the respondents viewed challenges as an opportunity to think outside the box, and actually successfully implement the social action projects in MCK Kaaga synod. Hammomd (2016), in his study, highlighted this same point. He posited that challenges must not be a reason for us to give up but rather an opportunity to rise even higher by thinking creatively about new ways to deliver the social action programmes. Accordingly, this particular finding was corroborated by precious research by Hammond.

### 3.2. Regression Analysis

The correlation analysis of the study's variables is presented in this section. Pearson's Product Moment Correlation, which is a non-parametric measure of the intensity and direction of association between two variables, was utilised. It is thought that the 0.05 threshold of significance is preferable since it lies between the two extremes (Kay, 2011).

Variable		Social Action Programmes
Charisma	Pearson Correlation	0.0123**
	Sig. (2-tailed)	0.00

Table 1: Relationship between Charisma and Social Action Programmes in MCK Kaaga Synod

\*\* Correlation Is Significant at  $p < 0.05$

As reflected by Pearson's Product moment correlation results described in table 1, the transformational leadership attribute of charisma showed a positive, significant relationship with social action programmes at MCK Kaaga synod, since it had a coefficient of  $r = 0.0123$ ,  $P < 0.05$ . This implies that charisma plays a vital role in the provision of social action programmes.

Variable		Social Action Programmes
Charisma	Pearson Correlation	0.024**
	Sig. (2-tailed)	0.00

Table 2: Relationship between Social Influence and Social Action Programmes in MCK Kaaga Synod

\*\* Correlation Is Significant at  $p < 0.05$

As reflected by Pearson's Product moment correlation results described in table 2, the transformational leadership attribute of Social Influence showed a positive, significant relationship with social action programs at MCK Kaaga synod, since it had a coefficient of  $r = 0.024$ ,  $P < 0.05$ . This implies that social influence plays a vital role in the provision of social action programmes.

Variable		Social Action Programmes
Charisma	Pearson Correlation	0.0431**
	Sig. (2-tailed)	0.00

Table 3: Relationship between Vision and Social Action Programmes in MCK Kaaga Synod

\*\* Correlation Is Significant at  $P < 0.05$



As reflected by Pearson's Product moment correlation results described in table 3, the transformational leadership attribute of vision showed a positive, significant relationship with social action programmes at MCK Kaaga synod, since it had a coefficient of  $r = 0.0431$ ,  $P < .05$ . This implies that Vision plays a vital role in the provision of social action programmes.

Variable		Social action programmes
Charisma	Pearson Correlation	0.0647**
	Sig. (2-tailed)	0.00

Table 4: Relationship between Transactional and Social Action Programmes in MCK Kaaga Synod

\*\* Correlation Is Significant at  $P < 0.05$

As reflected by Pearson's Product moment correlation results described in table 4, the transformational leadership attribute of transactional showed a negative, insignificant relationship with social action programmes at MCK Kaaga synod, since it had a coefficient of  $r = 0.0647$ ,  $P < .05$ . This implies that transactional has no significant effect on the provision of social action programmes.

Variable		Social Action Programmes
Charisma	Pearson Correlation	0.0254**
	Sig. (2-tailed)	0.00

Table 5: Relationship between Delegation and Social Action Programmes in MCK Kaaga Synod

\*\* Correlation Is significant at  $p < 0.05$

As reflected by Pearson's Product moment correlation results described in table 5, the transformational leadership attribute of delegation showed a positive, significant relationship with social action programmes at MCK Kaaga synod, since it had a coefficient of  $r = 0.0254$ ,  $P < .05$ . This implies that delegation plays a vital role in the provision of social action programmes.

Variable		Social Action Programmes
Charisma	Pearson Correlation	0.0422**
	Sig. (2-tailed)	0.00

Table 6: Relationship between Executional Distribution and Social Action Programmes in MCK Kaaga Synod

\*\* Correlation Is Significant at  $P < 0.05$

As reflected by Pearson's Product moment correlation results described in table 6, the transformational leadership attribute of executive distribution showed a positive, significant relationship with social action programmes at MCK Kaaga synod, since it had a coefficient of  $r = 0.0422$ ,  $P < .05$ . This implies that executive distribution plays a vital role in the provision of social action programmes.

#### 4. Conclusions and Recommendations

In terms of how the transformational leadership attributes influence social action, the attribute of social influence and executional distribution, both with a mean of 95%, had the most influence on social action in MCK Kaaga synod. They were followed by delegation with the attribute of delegation, with a mean score of 94%.

In terms of regression analysis, transformational leadership attributes have a significant, positive relationship with charisma, having a regression coefficient of 0.0123  $p < 0.005$ . Additionally, the transformational leadership attribute of social influence was significantly correlated with social action programmes, with a coefficient of 0.024,  $p < 0.005$ . Moreover, a vision was positively correlated with social action programmes, with a regression coefficient of 0.0431,  $p < 0.005$ . However, the transformational leadership attribute of transactional has no significant relationship with social action, with  $r = 0.0647$ ,  $p < 0.005$  in MCK Kaaga synod. Additionally, delegation was positively correlated with social action programmes, with a regression coefficient of 0.0254,  $p < 0.005$ . Finally, executional distribution has a significant relationship with social action programmes in MCK Kaaga synod, with  $r = 0.0422$ ,  $p < 0.005$ .

To address the lacunae of transformational leadership in its leaders, the MCK Kaaga should conduct training and teach the chapter and verse of what transformational leadership really entails. Further, MCK Kaaga synod leadership must seek to streamline the social action programmes to the priorities that the church has and how we can turn the existing public schools and colleges for ministry and impact in the community.

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