

Spiritual Formation-Driven Transformational Leadership: Empowering Leaders for Ethical Political Engagement in Africa

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Abstract

In the heart of Africa, Uganda, located in East Africa and bordered by South Sudan, Kenya, Tanzania, Rwanda, and the Democratic Republic of the Congo, grapples with leadership challenges that echo across the continent. This project explores how spiritual formation, rooted in Ephesians' teachings on leadership (Eph. 4:11-16), can catalyze transformational leadership among political leaders in Uganda. This qualitative study explores how spiritual formation-driven transformational leadership can empower Ugandan leaders for ethical political engagement. Employing Afro-centric Transformational inquiry and purposive sampling, 15 national leaders and faith-based organisations participated in in-depth interviews, revealing that spiritual practices like prayer and reflection inform leaders' decisions emphasizing ubuntu principles ("I am because we are"). Key findings include that spiritual formation shapes leaders' values and behaviours, transformational leadership prioritizes people-centred decision making, and Ubuntu principles and Christian values inform a contextually relevant leadership model. The study's implications highlight the need for leadership development programs to integrate spiritual formation, Afro-centric Transformational inquiry, and Ubuntu values, fostering a culture of accountability and collective responsibility. Church-state partnerships can promote ethical governance, while policy initiatives prioritize spiritual formation and Ubuntu principles to promote transparency and people-centred governance.

Keywords: Transformational Leadership, Spiritual Formation, Ubuntu, Ethical Leadership, Africa, Servant Leadership

1.0 Introduction

In Africa, where Ubuntu's spirit whispers "I am because we are" (Mbiti, 1990), Uganda, the world Atlas states that its population is approximately 54.4 million people, with over 56 distinct indigenous communities, making it one of the most ethnically diverse countries in the world. Ethnic Groups in Uganda comprising of, Buganda - 16.9% of the population, primarily residing in the central region, Banyankole - 9.5%, mainly in the south-western region, Busoga - 8.4%, located in the eastern region, Bakiga - 6.9%, found in the southwestern region, Iteso - 6.4%, primarily in the eastern region, Langi: 6.1%, residing in the northern region, Acholi - 4.7%, located in the northern region, Bagishu - 4.6%, found in the eastern region, Lugbara - 4.2%, primarily in the northwestern region, Other groups: 32.3%..

According to the Uganda Bureau of Statistics, the population growth rate is at 2.9% urban population projection: 17 million (mid-2023), population density: 190 persons per square kilometres, average household size: 4.2, total fertility rate: 4.5 children per woman. These

demographics highlight Uganda's rich cultural diversity and rapid population growth, emphasizing the need for inclusive leadership and development strategies.

The Apostle Paul's letter to the Ephesians, written around 62AD, emphasizes the importance of unity and collective leadership in the body of Christ (Eph. 4:11-16). Paul's message to the Christians in Ephesus was one of reconciliation and empowerment, urging them to live out their faith in practical ways, including their leadership roles. In the context of Uganda's leadership challenges, Ephesians' teachings on leadership are particularly relevant. Paul writes, "There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all" (Eph. 4:4-6, NIV). This emphasis on unity and interconnectedness resonates with African values of community and Ubuntu.

As the Ugandan proverb says, "_Omukono gumwe tegwokola njeru_", meaning "One hand cannot tie a bundle" (Kagimu, 2013), highlighting the need for collective leadership that prioritizes the common good. Similarly, in South Africa, the proverb "_Umntu ngumntu ngabantu_", meaning "A person is a person through other people" (Shutte, 1993), emphasizes the importance of interconnectedness and community. In Nigeria, the proverb "_Onye agadi nwanyị n'ani ebu_", meaning "It takes a whole village to raise a child" (Achebe, 1958), underscores the need for collective responsibility and leadership. In Kenya, the proverb "_Hapa kazi ni wote_", meaning "Here, work is for everyone" (Kakuru, 2015), highlights the importance of shared leadership and collective effort.

1.1 Background

Uganda's leadership landscape is marred by corruption, nepotism, and a lack of accountability, with 73% of citizens expressing distrust in political leaders (Afrobarometer, 2020). The Swahili proverb says, "Haki ikikosekana, heshima inakimbia," meaning, when justice is lacking, respect flees. Spiritual formation-driven transformational leadership offers a solution that integrates Christian values like servant leadership, love, and integrity with Afro-centric Transformational Inquiry (ATI) principles. This study builds on existing research on AFRI centric Approaches (Hill 2023) where an exploration on the AFRI centric world view and its role in Liberatory processes highlighting the importance of African-centred values and perspectives, Spiritual Formation and Leadership (Patterson 2019), his work on Spiritual formation and ethical leadership remains relevant and Ubuntu's role in African leadership

(Ndlovu, 2019; Mangham, 2020). It refutes the notion that spirituality and politics don't mix, instead arguing that spiritual formation is crucial for ethical leadership (Patterson, 2019).

The key problem statement is, how can spiritual formation-driven transformational leadership empower Ugandan leaders for ethical political engagement in a country marked by corruption, nepotism, and lack of accountability, with 73% of citizens distrusting political leaders (Afrobarometer, 2020)? The research questions that guided this study included: how do Ugandan leaders integrate spiritual formation with political leadership? what are the implications of ATI for transformational leadership in African contexts? And how can spiritual formation-driven leadership models promote ethical governance in Uganda?

The research aims to explore how spiritual formation-driven transformational leadership can empower Ugandan leaders for ethical political engagement through the objectives of investigating the intersection of spiritual formation and transformational leadership in Ugandan politics, co-creating a leadership model integrating ATI and Christian values, and examining the implications for leadership development programs and policy initiatives.

The author explored the intersection of spiritual formation and transformational leadership in Uganda, revealing a contextually relevant framework for empowering leaders to prioritize ethics for the common good. Grounded in Ephesians 6:10-18, where the apostle Paul exhorts believers to "be strong in the Lord and in His mighty power" (v. 10, NIV), the research confirms that spiritual formation-driven transformational leadership can reshape Uganda's political landscape, fostering leaders who embody humility, compassion and honesty

1.2 Problem Statement

The main problem is Uganda's leadership crisis, marked by corruption, nepotism, and lack of accountability, with 73% of citizens distrusting political leaders (Afrobarometer, 2020). This crisis leads to poor governance, social inequality, and economic stagnation.

How can spiritual formation-driven transformational leadership empower Ugandan leaders to prioritize ethics and the common good, fostering a new era of accountable, people-centred governance in Africa?

1.3 Research Questions:

1. How do Ugandan leaders integrate spiritual formation with political leadership?

2. What are the implications of Afro-centric Transformational Inquiry (ATI) for transformational leadership in African contexts?
3. How can spiritual formation-driven leadership models promote ethical governance in Uganda?
4. What are the key characteristics of spiritual leaders that can foster a culture of accountability and people-centred decision-making in Uganda's political landscape?

1.4 Objectives

1. To explore how spiritual formation-driven transformational leadership can empower Ugandan leaders for ethical political engagement
2. Investigate the intersection of spiritual formation and transformational leadership in Ugandan politics.
3. Co-create a leadership model integrating ATI and Christian values that prioritizes ethics and the common good.
4. Examine the implications of spiritual formation-driven leadership for leadership development programs and policy initiatives in Uganda.

1.5 Justification for the Study

In Uganda, a country with a rich cultural heritage and diverse population, the leadership landscape is plagued by corruption, nepotism, and a lack of accountability, with 73% of citizens expressing distrust in political leaders (Afrobarometer, 2020). This leadership crisis has severe consequences, including poor governance, social inequality, and economic stagnation. Against this backdrop, this study seeks to explore how spiritual formation-driven transformational leadership can empower Ugandan leaders to prioritize ethics and the common good.

The rationale for this study is threefold. Firstly, Uganda's unique cultural context, with its emphasis on community and Ubuntu, provides a fertile ground for exploring the intersection of spiritual formation and transformational leadership. The principles of Ubuntu, which emphasize interconnectedness and collective empowerment, offer a valuable framework for reimagining leadership in Uganda and beyond. For instance, the Ugandan proverb “_Omukono gumwe tegwokola njeru_” (“One hand cannot tie a bundle”) highlights the need for collective leadership that prioritizes the common good.

Secondly, the study responds to the call for leadership that embodies humility, compassion, and honesty, as echoed in Ephesians 4:11-16. By integrating Afro-centric Transformational Inquiry (ATI) with Christian values, this research aims to co-create a leadership model that is contextually relevant and spiritually grounded. This approach is particularly relevant in Uganda, where Christianity significantly influences the country's culture and values.

Thirdly, the study addresses a critical gap in existing research on transformational leadership, which has largely overlooked the role of spiritual formation in African contexts. By exploring the implications of spiritual formation-driven leadership for leadership development programs and policy initiatives, this research seeks to inform strategies for promoting ethical governance in Uganda and beyond.

This study is justified because it addresses a pressing need for ethical leadership in Uganda, offers a unique approach to leadership development, and has the potential to contribute to positive social change in Africa

1.6 Significance of the Study

This research significantly contributes to the field of leadership studies, particularly in the context of Africa, by exploring the intersection of spiritual formation and transformational leadership. It addresses a critical gap in existing literature by examining how spiritual formation-driven transformational leadership can empower Ugandan leaders to prioritize ethics and the common good.

The study's major contributions include:

- . Contextualizing Leadership: Developing a leadership model that integrates Afro-centric Transformational Inquiry (ATI) with Christian values, offering a contextually relevant approach to leadership development in Uganda and Africa.
- . Informing Policy and Practice: Providing insights for leadership development programs, church-state partnerships, and policy initiatives that promote ethical governance in Uganda and Africa.
- . Advancing Transformational Leadership Theory: Expanding the understanding of transformational leadership by incorporating spiritual formation and Ubuntu principles, contributing to the broader discourse on ethical leadership.

By addressing Uganda's leadership challenges, this study offers practical solutions for promoting accountable, people-centred governance in Africa.

1.7 Scope of Study

This study focused on Uganda, a country located in East Africa, bordered by South Sudan, Kenya, Tanzania, Rwanda, and the Democratic Republic of Congo. The research was conducted in Uganda, with a specific focus on national leaders, faith-based organizations, and communities. The study was conducted from January 6th, 2024, to December 31 December 2025, allowing for a comprehensive exploration of the research objectives over a period of four years.

This interdisciplinary study combined insights from leadership studies, theology, African studies, and organizational development to explore the intersection of spiritual formation and transformational leadership in Uganda's political context. The research examined the following areas:

1. **Spiritual Formation:** The study investigated the role of spiritual formation in shaping leaders' values, attitudes, and behaviours drawing on Christian teachings (Ephesians 4:11-16) and African indigenous knowledge systems (Ubuntu).
2. **Transformational Leadership:** The research applied transformational leadership theory (Burns, 1978; Bass, 1985) to the Ugandan context, examining how leaders can prioritize ethics and the common good.
3. **Afro-centric Transformational Inquiry (ATI):** The study employed ATI, a methodology blending African indigenous knowledge systems with transformational leadership principles, to co-create a leadership model that integrates spiritual growth with political engagement.
4. **Ethical Governance:** The research investigated how spiritual formation-driven transformational leadership can promote ethical governance, accountability, and people-centred decision-making in Uganda.

2.0 Theoretical Framework

Ubuntu Leadership Theory: This theory posits that leaders are part of a larger community and are responsible for promoting the well-being of all members. It emphasizes empathy, compassion, and collective empowerment. inquiry informs the importance of contextualizing leadership development in Uganda and collective responsibility as reflected in the Ubuntu principle, "I am because we are."

Afro-centric Transformational Inquiry (ATI); This methodology blends African indigenous knowledge systems with transformational leadership principles, focusing on community, interconnectedness, and collective empowerment. It guides the co-creation of a leadership model that integrates spiritual growth with political engagement.

. Transformational Leadership Theory: This theory (Burns, 1978; Bass, 1985) emphasizes the role of leaders in inspiring and empowering followers to achieve a shared vision. Stress is placed on leadership development and the importance of leaders prioritizing ethics and the common good. It underscores the need for spiritual formation in leadership development, as encouraged in Ephesians 6:10-18.

Spiritual Formation: This concept draws on Christian teachings in Ephesians 4:11-16) and emphasizes the importance of spiritual growth and development in leadership. This framework stresses shaping the leaders' values and behaviours, and informing the integration of faith and leadership in Ugandan politics, as exhorted in Ephesians 6:10-18.

The intersection of these frameworks suggests that spiritual formation-driven transformational leadership, informed by Ubuntu principles and Afro-centric Transformational inquiry, can empower Ugandan leaders to prioritize ethics, accountability, and people-centred decision-making, reflecting the character of God. (Ephesians 6:14-17).

2.1 Conceptual Framework

The conceptual framework integrates these theoretical frameworks, emphasizing the intersection of spiritual formation, transformational leadership, grounded in the Biblical imperative to “put on the full armour of God”. (Ephesians 6:11, NIV

2.2 Literature Review

The concept of transformational leadership, introduced by Burns (1978) and expanded by Bass (1985), emphasizes the role of leaders in inspiring and empowering followers to achieve a shared vision. Spiritual formation, rooted in Christian teachings (Ephesians 4:11-16) highlights the importance of spiritual growth in leadership.

Patterson (2019) makes a compelling link between spiritual formation and servant leadership. However, what's missing is how this plays out in African contexts where spirituality is deeply

intertwined with culture. Willow Creek Association (2017) offers practical insights, but are these approaches adaptable to Uganda's faith-based leadership dynamics?

Bolden & Kirk (2009) highlight Ubuntu's role in African leadership – but is this enough to address Uganda's governance challenges? Mangham (2020) examines Ubuntu and transformational leadership's intersection, yet how do these models account for power dynamics and cultural nuances?

In the African context, Ubuntu principles – emphasizing community, interconnectedness, and collective responsibility – offer a valuable framework for reimagining leadership (Pillay et al., 2013). The integration of spiritual formation with transformational leadership is crucial for promoting ethical governance in Uganda, where 73% of citizens express distrust in political leaders (Afrobarometer, 2020).

Studies have shown that transformational leadership has a positive impact on firm performance and organizational innovation (Agazu et al., 2025; Rizki et al., 2019). In Africa, research on Ubuntu leadership highlights its emphasis on empathy, compassion, and collective empowerment (Pillay et al., 2013) However, there is a gap in literature on the intersection of spiritual formation and transformational leadership in Ugandan politics.

Mbiti (1990) lays the groundwork for Ubuntu's emphasis on community, but does this translate to modern Ugandan leadership contexts? Ndlovu (2019) builds on this, exploring Ubuntu principles in leadership – yet, are these principles being applied in practice? Shutte (2001) critiques Western leadership models, advocating for Ubuntu's ethics, but can these be scaled in Uganda's diverse cultural landscape.

Kiggundu (2012) underscores Ubuntu's importance, but what are the practical implications for Ugandan leaders? Afrobarometer (2020) data shows citizens' distrust – how can spiritual formation-driven leadership address this gap? As leaders navigate the complexities of governance, they must, “put on the full armour of God (Ephesians 6:11), NIV), embracing spiritual formation that equips them to resist the forces of corruption and promote people-centred decision making

3.0 Research Methodology

An intrinsic case study design is employed to deeply explore Uganda's unique leadership context and challenges, allowing for a nuanced understanding of spiritual formation-driven transformational leadership in this specific setting (Yin, 2014). This approach is particularly

suitable for investigating complex, context-dependent phenomena, such as the intersection of spirituality and leadership.

Data Collection Methods

1. In-depth Interviews: National leaders, faith-based organizations, and community members provide rich insights into their experiences and perceptions of spiritual formation and leadership, shedding light on the ways in which spiritual values inform their leadership practices (Seidman, 2013). Ensuring that the objectives and research questions the researcher set out to address were met.

2. Focus Groups: Diverse stakeholders share perspectives on the intersection of spirituality and leadership, highlighting potential synergies and tensions, and revealing the complexities of navigating multiple identities and roles (Krueger & Casey, 2014). The focus group discussion that was made up of like minds but with different experiences in the field of research helped diversify the findings of this research.

3. Collaborative Workshops: Co-creation of a leadership model integrating Afro-centric Transformational Inquiry (ATI) and Christian values fosters ownership and contextual relevance, leveraging the strengths of participatory action research (Reason & Bradbury, 2008). Without understanding where the African is at in terms of what it entails, for a Christian to formulate a proper framework that will be relevant to the reader of thus research would have been impossible.

4. Document Analysis: Review of policies, reports, and literature on transformational leadership and Ubuntu principles provides contextual and theoretical context, highlighting the ways in which dominant discourses shape leadership practices (Fairclough, 2013). This helped the researcher find out what was existent on the research as per now and the gap that her research was meant to fill, thereby do it well without wavering in presentation of the results.

The sampling method used in this study is purposive sampling, a non-probability sampling technique where participants were selected on specific criteria, such as their experience and expertise in leadership and spiritual formation. The author ensured rich, relevant data collection as a result. However, this approach may introduce biases, as the sample might not represent the broader Ugandan leadership landscape.

The sample size of 15, though a suitable sampling strategy for qualitative inquiry, may limit generalizability. Future studies could consider mixed-methods approaches or larger samples to

enhance the applicability of their findings. The sampling strategy's emphasis on faith-based organisations also raises questions about the intersection of Spirituality and politics in Uganda's diverse context.

4.0 Data Analysis

Thematic Analysis: Systematic coding and categorization of data reveal patterns and themes related to spiritual formation and transformational leadership, leveraging NVivo software for data management and analysis (Braun & Clarke, 2006). This process involves iterative cycles of coding, memoing, and theme development, ensuring that the analysis remains grounded in the data.

Triangulation: Multiple data sources and methods ensure credibility and trustworthiness of findings, reducing the risk of bias and increasing the generalizability of the results (Denzin, 2012). Because different data resources were used, even though more of qualitative research was applied, this helped avoid distortion in findings.

- **Member Checking:** Validation of findings with participants ensures accuracy and authenticity, providing an opportunity for participants to correct or challenge the researcher's interpretations (Lincoln & Guba, 1985). This was meant to help keep the integrity of the research.

- **Peer Debriefing:** Engagement with peers provides critical review and critique of the research process and findings, enhancing rigor and validity (Creswell, 2013). Despite the fact that they were few who were interviewed, the writer's emphasis on meeting the paper objectives caused her to be very intentional in the small numbers that she picked out met what the paper intended to produce in the end.

This methodology acknowledges the complexities of Uganda's context and seeks to provide a nuanced understanding of spiritual formation-driven transformational leadership, with implications for leadership development and policy initiatives.

Expected Outcomes:

- A contextualized leadership model integrating ATI and Christian values.
- Insights for leadership development programs, church-state partnerships, and policy initiatives promoting ethical governance in Uganda and Africa.
- Contributions to the broader discourse on transformational leadership, spiritual formation, and Ubuntu principles.

5.0 Findings

With regard to empowerment through Spiritual Formation, in-depth interviews revealed Ugandan leaders connect personal faith with decisions, emphasizing Ubuntu (“I am because we are”). One leader shared, “My spiritual practices like prayer and reflection help me act ethically in political challenges.” Spiritual practices like prayer and reflection help leaders act ethically in political challenges. Leaders highlighted the importance of spiritual growth in shaping values and behaviours, resonating with Patterson’s (2019) emphasis on spiritual formation in leadership.

However, the study also revealed potential tensions between spiritual values and political pragmatism, underscoring the need for leaders to navigate these complexities. Concerning the intersection of Spiritual Formation & Transformational Leadership, Leaders integrate Christian values (servant leadership, love) with Afro-centric Transformational Inquiry (ATI) principles. A leader mentioned, “Scripture (Eph 4:11-16) guides my policy decisions, emphasizing unity and collective empowerment.” Transformational leadership in Uganda emphasizes community, interconnectedness, and collective responsibility, aligning with Ubuntu principles (Ndlovu, 2019).

Notably, the study found that leaders who embodied spiritual formation-driven transformational leadership were more likely to prioritize people-centered decision-making and accountability. When it came to Co-creating a Leadership Model, ubuntu principles and Christian values inform a practical leadership model prioritizing ethics and common good. Leaders emphasized qualities like integrity, compassion, and accountability in Ugandan political leaders. Collaborative workshops highlighted the need for people-centered decision-making, echoing Kiggundu’s (2012) call for Ubuntu-informed leadership.

The implications for Leadership Development & Policy advocated for Leadership training to include spiritual formation, ATI principles, and Ubuntu values. One participant suggested, “Church-state partnerships can encourage ethical governance rooted in spiritual formation.” Challenges in merging spirituality with politics include cultural sensitivities and institutional resistance, underscoring the need for nuanced approaches to leadership development.

As Ephesians 6:11-12 reminds us, “Put on the full armour of God, so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the powers of this dark world and against the Spiritual forces of evil in the heavenly realms”

(NIV). This study underscores the importance of spiritual formation in equipping leaders to stand against the forces of corruption, injustice and inequality.

The theoretical framework, integrating Transformational Leadership Theory (Bass, 1978; Bass, 1985), Spiritual formation (Patterson, 2019), Ubuntu Leadership Theory (Mbiti, 1990), and Afro-centric Transformational Inquiry (Ndlovu, 2019), informs the argument that spiritual formation-driven leadership can empower Ugandan leaders to prioritise ethics and the common good.

Tailor-made programs to Uganda's unique cultural and spiritual context, leveraging local wisdom and indigenous knowledge, there should be collaborative governance that fosters church-state partnerships that promote ethical governance and community development that navigate power dynamics and institutional sensitivities, and spiritual formation should be prioritized, promoting a culture of integrity and accountability in governance.

Thematic Issues;

Spiritual Formation and Leadership Decisions: Ugandan leaders connect personal faith with decisions, with emphasis on Ubuntu and integration of Christian values with Afro-centric Transformational inquiry principles.

Transformational Leadership and People-centred Decision making: Leaders who embodied spiritual formation-driven transformational leadership prioritised accountability, compassion, and collective responsibility.

Ubuntu Principles and Afrocentric Transformational inquiry in Leadership models: Collaborative workshops highlighted the need for people-centred decision-making, echoing Kiggundu's (2012) call for leadership.

Spiritual Formation and Ethical Governance: Spiritual Formation equips leaders to stand against corruption, injustice, and inequality, promoting people-centred governance and addressing systemic challenges,

6.0 Key Takeaways:

- Spiritual formation-driven transformational leadership can empower Ugandan leaders for ethical political engagement.
- ATI and Christian values can inform a contextually relevant leadership model in Uganda.

- Leadership development programs should prioritize spiritual growth, Ubuntu principles, and people-centred decision-making.

The research revealed that leaders in Uganda connect personal faith with decisions, emphasizing Ubuntu principles and integrating Christian values with Afro-centric Transformational Inquiry (ATI) principles. The findings confirm that spiritual formation-driven transformational leadership can reshape Uganda's political landscape, fostering leaders who embody humility, compassion, and honesty. The study's emphasis on Ubuntu principles and ATI provides a contextually relevant framework for leadership development in Uganda and Africa. The research highlights the importance of spiritual growth in shaping leaders' values and behaviours, informing leadership development programs and policy initiatives.

Implications of the Research

Leadership Development Programs Integrate spiritual formation, ATI principles, and Ubuntu values to nurture transformational leaders, emphasize people-centred decision-making and accountability in leadership training. This can be achieved through workshops, mentorship programs, and experiential learning opportunities that foster spiritual growth and leadership skills. Church-State Partnerships encourage ethical governance rooted in spiritual formation and Ubuntu principles. Foster collaborations to promote community development and social cohesion, leveraging the strengths of both faith-based organizations and government institutions. Policy Initiatives should prioritize spiritual formation and Ubuntu principles in policy-making, develop policies that promote accountability, transparency, and people-centred governance, ensuring that leaders are held accountable for their actions and decisions.

Building on the findings, these implications suggest that spiritual formation-driven transformational leadership can be a powerful framework for promoting ethical governance in Uganda. By integrating ATI principles and Ubuntu values, leaders can foster a culture of accountability, compassion, and collective responsibility. The study's emphasis on people-centred decision-making and accountability underscores the need for leaders to prioritize the needs and voices of citizens.

Contextualizing Leadership Development: Leadership development programs should be tailored to Uganda's unique cultural and spiritual context, leveraging local wisdom and indigenous knowledge systems.

Fostering Collaborative Governance: Church-state partnerships can promote ethical governance and community development, but require careful navigation of power dynamics and institutional sensitivities.

Prioritizing Spiritual Formation: Policy initiatives should recognize the importance of spiritual formation in shaping leaders' values and behaviours, promoting a culture of integrity and accountability in governance.

Addressing Challenges: Institutional resistance and cultural sensitivities may pose challenges to implementing spiritual formation-driven transformational leadership, requiring leaders to be adaptable and nuanced in their approach.

These implications are grounded in the study's findings, which highlight the potential of spiritual formation-driven transformational leadership to promote ethical governance and people-centred decision-making in Uganda.

As we “put on the full armour of God” (Ephesians 6:11, NIV), we are reminded that spiritual formation-driven transformational leadership is not just a theoretical concept but a practical imperative for leaders who seek to serve the common good

Framework for Spiritual Formation-Driven Transformational Leadership

1. **Ubuntu Principles:** Emphasize community, interconnectedness, and collective responsibility, aligning with African indigenous knowledge systems (Mbiti, 1990).
2. **Spiritual Formation:** Integrate Christian values like servant leadership, love, and integrity with Afro-centric Transformational Inquiry (ATI) principles, informing leaders' values and behaviours (Patterson, 2019).
3. **Transformational Leadership:** Apply transformational leadership theory to the Ugandan context, focusing on ethics and common good, promoting people-centred decision-making and accountability.
4. **Afro-centric Transformational Inquiry (ATI):** Employ ATI to co-create a leadership model that integrates spiritual growth with political engagement, leveraging African indigenous wisdom (Ndlovu, 2019).

Implementation Strategies

Leadership Training Programs: Develop programs incorporating spiritual formation, ATI, and Ubuntu values, emphasizing people-centred decision-making and accountability.

Church-State Partnerships: Establish partnerships to promote ethical governance, community development, and social cohesion, leveraging faith-based organizations and government institutions.

People-Centred Decision Making: Encourage leaders to prioritize citizens' needs and voices, which will in turn foster a culture of accountability and collective responsibility.

7.0 Conclusion

This study explored the intersection of spiritual formation and transformational leadership in Uganda, revealing a contextually relevant framework for empowering leaders to prioritize ethics and the common good. The research confirms that spiritual formation-driven transformational leadership can reshape Uganda's political landscape, fostering leaders who embody humility, compassion, and honesty.

The key findings of this study included,

Spiritual formation informs leadership decisions: Ugandan leaders connect personal faith with decisions, emphasizing Ubuntu principles and integrating Christian values with Afro-centric Transformational Inquiry (ATI) principles.

Transformational leadership prioritizes people-centred decision-making: Leaders who embodied spiritual formation-driven transformational leadership prioritized accountability, compassion, and collective responsibility.

Ubuntu principles and ATI inform leadership models: Collaborative workshops highlighted the need for people-centred decision-making, echoing Kiggundu's (2012) call for Ubuntu-informed leadership.

Contribution to Knowledge

This study addresses gaps in literature on spiritual formation-driven transformational leadership in Uganda, providing a contextually relevant model for leadership development and policy initiatives. The research highlights the importance of integrating ATI principles and Ubuntu values in promoting ethical governance and people-centred decision-making.

Limitations and Future Research

Sample size and scope: The study's small sample size and focus on Uganda limit generalizability; future research should explore larger samples and comparative studies.

Longitudinal studies: Investigate the long-term impact of spiritual formation-driven transformational leadership on governance and social cohesion

8.0 Recommendations

To address Uganda's leadership challenges and promote ethical governance, it is recommended that leadership development programs prioritize spiritual formation, Afro-centric Transformational inquiry principles, and Ubuntu values. This can be achieved through collaborative workshops, mentorship initiatives, and people-centred decision-making training.

Church-state partnerships should be established to foster accountability, transparency, and community development, leveraging faith-based organizations and government institutions. Policy initiatives should integrate spiritual formation and Ubuntu principles, promoting social policies that address systemic inequalities, and people-centred governance.

Implementing these recommendations requires careful consideration of cultural sensitivities, power dynamics, and institutional resistance. Leadership development programs should be tailored to Uganda's unique context, ensuring diverse representation and ongoing support. Church-state partnerships must navigate potential power imbalances, establishing clear accountability mechanisms and inclusive decision-making processes.

The success of these recommendations' hinges on careful consideration of the challenges and complexities involved. To tackle implementation hurdles, cultural sensitivity, and sustainability, it's essential to adopt strategies that prioritize collaboration, inclusivity, and transparency.

Leadership development programs should collaborate with local institutions to design and deliver context-specific training, ensuring diverse representation in program design and delivery. Establishing partnerships for ongoing support and mentorship can help sustain these

initiatives. Church-state partnerships require clear roles, responsibilities and accountabilities, and accountability mechanisms, fostering inclusive dialogue with diverse faith groups and secular organizations. Transparent decision-making processes are crucial for building trust and ensuring accountability.

Policy initiatives should engage communities in policy design and implementation, developing inclusive, people-centred policies that address systemic issues. Robust monitoring and evaluation frameworks can help track progress and identify areas for improvement. To address power dynamics, accountability, and inclusivity, it's essential to ensure diverse representation in decision-making processes, establish clear accountability frameworks and reporting structures, and foster ongoing dialogue with citizens and stakeholders.

Contextualized policy design, collaborative implementation, and continuous evaluation are key to ensuring policy effectiveness. Ubuntu principles, emphasizing collective responsibility, empathy, and interconnectedness, offer a valuable framework for people-centred governance. By prioritizing these principles, Uganda can promote a culture of accountability, compassion, and collective responsibility, ultimately driving positive change and development.

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