

**SUSTAINING THE PULPIT: INSTITUTIONAL WORK  
SYSTEMS AS DETERMINANTS OF CLERGY  
SUSTAINABILITY IN THE PRESBYTERIAN CHURCH OF  
EAST AFRICA**

**Samuel G. Gitonga.**

Tangaza University, Kenya.

**Dr. Reginald Nalugala.**

Tangaza University, Kenya.

**Dr. Shem Mwalw'a.**

Tangaza University, Kenya

**Henry K. Mbinda.**

Tangaza University, Kenya

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## ABSTRACT

This study critically examined the sustainability of pulpit employees within the Presbyterian Church of East Africa (PCEA), with specific focus on the Milimani South Presbytery in Nairobi, Kenya. Using an explanatory sequential mixed-methods design, it integrated quantitative data from 98 pulpit employees with qualitative insights from 12 in-depth interviews. The findings revealed that Institutional Work Systems, encompassing leadership transparency, resource adequacy, and governance accountability, were the strongest predictor of Clergy sustainability ( $\beta = .712$ ,  $p = .003$ ), explaining 45.2% of observed variance. In contrast, the Jitegemea philosophy of ecclesial self-reliance, though central to the Church's theological identity, showed no significant predictive effect. Qualitative findings further illustrated a disjunction between the symbolic resonance of Jitegemea and its practical implementation, citing barriers such as opaque leadership,

bureaucratic inertia, and weak retirement support. These deficiencies hinder its effectiveness as a sustainability framework. Grounded in Systems Theory, Human Capital Theory, and Freirean critical pedagogy, the study reconceptualizes Jitegemea not merely as a theological ethos, but as a governance model that must be operationally embedded within church systems. By privileging institutional functionality over rhetorical fidelity, the study contributes to African ecclesiology and organizational leadership discourses, emphasizing that sustainable ministry depends on structurally embodied values, not aspirational ideals alone.

**Keywords:** Clergy sustainability, institutional work systems, Jitegemea philosophy, African ecclesiology, Presbyterian Church of East Africa, governance reform, vocational longevity, mixed-methods research

## INTRODUCTION

The sustainability of pulpit employees presents a persistent challenge for contemporary faith-based organizations worldwide. In African ecclesial contexts, this concern is especially acute, as theological ideals often conflict with the practical exigencies of institutional governance, policy coherence, and resource allocation. The Presbyterian Church of East Africa (PCEA), one of the continent's most influential Protestant denominations, adopted *Jitegemea*, a Swahili term for "self-reliance", as its organizing theological principle in 1972 (Gatu, 1972). Originally envisioned as a decolonial ethic and framework for institutional autonomy, *Jitegemea* symbolized a commitment to indigenous empowerment and ministerial independence.

Yet more than five decades later, systemic burnout, emotional fatigue, and vocational instability among pulpit employees in the Milimani South Presbytery expose the limitations of

*Jitegemea* as a functional governance model. Empirical studies consistently indicate that without robust institutional support, theological aspirations alone fail to ensure long-term ministerial viability. For example, Dunbar et al. (2023) found that role ambiguity and insufficient organizational structures were strong predictors of pastoral burnout. Likewise, Ndunge (2024) revealed that in African religious institutions, poor leadership communication and governance opacity directly undermined Clergy well-being.

This apparent disjuncture between ideological commitment and institutional functionality reflects a broader pattern across African and global ecclesiastical systems. Scholars such as Samushonga (2021) and Clarke (2023) emphasize that Clergy resilience is not simply a matter of personal ethics or spiritual devotion but is instead embedded in the systemic configuration of leadership practices, policy transparency, and resource equity. In fact, Terry and Cunningham (2020) and Chan and Chen (2019) argue that it is these institutional mechanisms, not theological rhetoric, that ultimately sustain pulpit workers' morale, retention, and vocational health.

This study engages this discourse by posing two interrelated questions: To what extent do institutional work systems influence the sustainability of pulpit employees in the PCEA, and how does the *Jitegemea* philosophy function as a moderating variable in this relationship? Using an explanatory sequential mixed-methods design, this research integrates quantitative and qualitative data to examine how institutional practices such as resource management, retirement security, and governance accountability mediate the gap between aspirational theology and pastoral sustainability. Drawing on Systems Theory, Human Capital Theory, and Freirean critical pedagogy, the study advances a central claim: While *Jitegemea* remains symbolically potent, it is the presence of robust, transparent, and accountable institutional structures that chiefly determine Clergy sustainability in practice.

By reconceptualizing *Jitegemea* as a governance architecture rather than merely a theological ethos, this research contributes to African ecclesiology and organizational theory, offering a paradigm shift from ideological fidelity to structural integrity as the cornerstone of sustainable ministry.

### **Theoretical Framework**

This study is underpinned by a robust theoretical framework that blends African ecclesiological philosophy with established organizational models. At the heart of this inquiry lies the doctrine of *Jitegemea*, a foundational ideal within the Presbyterian Church of East Africa (PCEA), articulated by Rev. John Gatu in 1972. Translating to “self-reliance” in Swahili, *Jitegemea* emerged as a theological and political imperative in postcolonial Kenya, urging churches to disengage from missionary dependency and embrace institutional autonomy, ethical leadership, and economic self-sufficiency. Its incorporation into the PCEA’s *Mutarataru* (constitution) marked a strategic turn toward contextualized ecclesial governance and local resource control.

However, while *Jitegemea* remains central to the PCEA’s identity, its practical actualization is frequently challenged by internal contradictions. The ideal promotes a vision of financial

independence, indigenous theological leadership, and grassroots governance, yet in practice, these aspirations are often undermined by systemic fragmentation, opaque leadership structures, and bureaucratic inertia. Such tensions are not unique to the PCEA. Ndunge (2024) shows that many African faith-based organizations endorse self-reliance rhetorically but fail to provide institutional mechanisms for Clergy welfare and sustainability. Similarly, Samushonga (2021) critiques the performative nature of church leadership ethics in African settings, where burnout and vocational instability among Clergy persist under the veneer of doctrinal fidelity. This study therefore conceptualizes *Jitegemea* not merely as a theological claim, but as a testable institutional construct, one whose viability is contingent upon structural coherence and intentional design.

To interrogate these structural dynamics, the study draws on Systems Theory, originally developed by Katz and Kahn (1978), which conceptualizes organizations as open systems made up of interdependent subsystems, such as governance, finance, leadership, and feedback. In this model, institutional dysfunction is understood not as a product of individual failure, but as a symptom of misaligned or non-communicative subsystems. Applied to the PCEA, Systems Theory allows for a rigorous analysis of how internal dissonance, such as inconsistent retirement provisions, inadequate accountability structures, or ambiguous policy directives, can erode the very goals *Jitegemea* seeks to uphold. Clarke (2023) empirically affirms that Clergy sustainability is directly related to organizational harmony, while Terry and Cunningham (2020) link pastoral well-being to the clarity and coherence of institutional systems. Thus, within this study, Systems Theory provides a structural lens through which *Jitegemea* is evaluated not as an isolated moral ideal, but as an institutional practice that succeeds or fails in relation to the systemic integrity of the church.

To complement this, Human Capital Theory offers a valuable perspective on how pulpit employees, often viewed through theological or vocational lenses, are in fact strategic organizational assets whose long-term effectiveness is contingent upon meaningful investment. Grounded in the economic theories of Becker (1964), Human Capital Theory posits that individuals contribute more sustainably to institutions when they are supported through education, health services, adequate compensation, and professional development. This framework repositions the conversation around Clergy sustainability from spiritual endurance to resource equity. Research by Dunbar et al. (2023) and Rudolph and Barnard (2023) affirm that neglect in these areas leads to burnout, job dissatisfaction, and eventual attrition. In contrast, institutions that adopt investment-oriented models of pastoral support report greater ministerial resilience and retention. Within the PCEA, Human Capital Theory clarifies that *Jitegemea* cannot be actualized through moral exhortation alone, it must be materially supported through clear policy, consistent benefits, and intentional capacity-building.

By integrating these three theoretical strands, *Jitegemea* as theological ethic, Systems Theory as structural map, and Human Capital Theory as investment logic, this study offers a multidimensional framework for understanding Clergy sustainability. It argues that enduring ministry within the PCEA is not merely a product of doctrinal fidelity, but a function of well-designed, intentionally resourced, and ethically grounded institutional practice. Through this

lens, *Jitegemea* is repositioned from rhetorical ethos to measurable organizational commitment.

## **RESEARCH METHODOLOGY**

To investigate the relationship between institutional design and Clergy sustainability in the Presbyterian Church of East Africa (PCEA), this study employed an explanatory sequential mixed-methods design (Creswell & Plano Clark, 2018; Toyon, 2021). This design was particularly appropriate for unpacking the tensions between theological aspiration and organizational function. It enabled the researcher to identify statistical trends in Clergy experiences and then interpret those trends in depth through qualitative narratives. The overarching goal was to determine the extent to which institutional work systems and the *Jitegemea* philosophy, PCEA's ideological commitment to ecclesial self-reliance, influence sustainability outcomes such as morale, retention, and vocational well-being.

The quantitative phase involved administering a structured questionnaire to 98 pulpit employees across diverse congregations within the Milimani South Presbytery. Respondents were purposively sampled to ensure representation from varying parish sizes, urban and peri-urban contexts, and hierarchical ranks. The survey instrument was constructed around three key constructs, measured on standardized 5-point Likert scales: (1) *Institutional Work Systems*, which captured perceptions of policy clarity, leadership functionality, resource adequacy, communication effectiveness, and accountability mechanisms; (2) *Jitegemea Philosophy*, operationalized as attitudes toward ecclesial self-reliance, theological identity, and perceptions of autonomy in decision-making; and (3) *Sustainability Outcomes*, assessed through indicators such as emotional morale, intent to remain in ministry, and perceived vocational fulfillment. Following the quantitative analysis, a qualitative phase was conducted involving 12 semi-structured, in-depth interviews with a subsample of pulpit employees. Participants were selected using maximum variation sampling, including individuals whose survey responses demonstrated statistical outlier characteristics or high variance between institutional and ideological perceptions. These interviews were designed to probe deeply into the lived realities behind the numbers, exploring Clergy experiences of governance structures, theological identity, and sustainability in ways that could not be captured by quantitative metrics alone. In this sense, the qualitative strand served a critical explanatory function, allowing the study to contextualize, elaborate, and humanize the numerical findings from the first phase.

Quantitative data were analyzed using both descriptive and inferential statistical techniques. First, Pearson's correlation coefficients were computed to evaluate the strength and direction of relationships between *Institutional Work Systems*, *Jitegemea Philosophy*, and *Sustainability Outcomes*. Next, multiple linear regression analysis was conducted to isolate the unique contribution of each independent variable to the variance in sustainability, with multicollinearity checks and standardized beta coefficients ( $\beta$ ) reported. The regression model allowed for a robust determination of which construct, ideological or institutional, served as the stronger statistical predictor of Clergy sustainability.

The qualitative data, derived from verbatim transcripts, were analyzed using thematic analysis guided by Braun and Clarke's (2006) six-phase approach. The analysis focused on identifying recurring patterns in participants' narratives about the intersection between formal institutional structures and their internalized understanding of *Jitegemea*. Coding was both inductive (allowing themes to emerge from the data) and deductive (guided by the theoretical framework), ensuring that the analysis remained anchored in both participant voice and conceptual rigor. The resulting themes clarified not only *how* institutional mechanisms operate, but *why* theological ideals often fail to translate into sustainable ministry practice.

This dual-strand methodological approach allowed for analytical depth, methodological triangulation, and theoretical integration. By comparing the statistical power of institutional variables with the affective influence of theological commitments, the study was able to demonstrate empirically that institutional scaffolding, not ideology alone, is the more reliable determinant of Clergy sustainability within the PCEA.

### **Research Findings**

This section presents the findings of both the quantitative and qualitative phases of the study, structured to reflect the explanatory sequential mixed-methods design. The quantitative strand offers evidence of the statistical relationships between Institutional Work Systems, the *Jitegemea* philosophy, and Clergy sustainability. The qualitative strand contextualizes these findings, illustrating how organizational systems and theological ideals are experienced on the ground by ministers within the Presbyterian Church of East Africa (PCEA). Together, the two data sources provide a multidimensional understanding of the structural and ideological factors influencing sustainability outcomes.

### **Quantitative Results**

Descriptive statistics established an initial overview of participants' perceptions of institutional functionality. Institutional Work Systems, measured across domains such as leadership effectiveness, policy clarity, communication structures, resource allocation, and accountability, received a high average score ( $M = 4.38$ ,  $SD = 0.49$ ) on a 5-point Likert scale. This suggests that, on average, respondents acknowledged the presence of core institutional structures supporting ministerial functions.

Pearson's correlation analysis revealed a strong, positive relationship between Institutional Work Systems and Sustainability Outcomes ( $r = .892$ ,  $p = .001$ ), indicating that higher perceived institutional functionality is closely associated with improved morale, retention intentions, and overall well-being among pulpit employees. In contrast, the *Jitegemea* philosophy, operationalized as attitudes toward ecclesial self-reliance, did not exhibit a statistically significant relationship with sustainability outcomes.

Multiple linear regression analysis provided further insight. As shown in Table 1, Institutional Work Systems was the only statistically significant predictor in the model ( $\beta = .712$ ,  $p = .003$ ), explaining 45.2% of the variance in the dependent variable. Neither *Jitegemea* Philosophy ( $\beta = -.219$ ,  $p = .126$ ) nor other control variables, including Presbyterian Work Ethic and Financial Systems, reached statistical significance. These findings underscore the dominant explanatory

power of operational structures over ideological constructs in shaping Clergy sustainability within the PCEA context.

*Table 1: Regression Analysis Summary for Predictors of Clergy Sustainability*

<b>Predictor</b>	<b><math>\beta</math></b>	<b><i>p</i>-value</b>
Institutional Work Systems	.712	.003*
Jitegemea Philosophy	-.219	.126

\* *Significant at  $p < .05$*

These results suggest that while theological ideals may provide symbolic and normative direction, they lack statistical weight as predictors of sustainability unless accompanied by robust and operational institutional systems.

### **Qualitative Results**

While the quantitative analysis clearly positioned Institutional Work Systems as the primary driver of Clergy sustainability, the qualitative interviews offered a more complex picture of the role and perceived limitations of the *Jitegemea* philosophy. Across the 12 in-depth interviews, participants expressed admiration for the theological ideals underpinning *Jitegemea*, particularly its emphasis on African ecclesial autonomy and contextual identity. However, respondents also highlighted widespread disconnects between the symbolic power of *Jitegemea* and its actual institutional implementation.

Several interviewees described positive organizational features, such as training programs and peer collaboration, as key enablers of resilience. As one Clergy explained, “Training and teamwork make ministry sustainable” (PE1). This view supports the logic of Human Capital Theory (Becker, 1964), suggesting that targeted investment in skill development and relational capital directly contributes to vocational longevity.

Yet, beyond these strengths, five core themes emerged pointing to systemic weaknesses that undermined the practical realization of *Jitegemea*. First, governance deficits were frequently mentioned. A senior pastor remarked, “Decisions lack transparency, undermining the ethics we preach” (PE3), indicating that perceived hypocrisy in leadership erodes trust and moral authority. These narratives resonate with Systems Theory (Katz & Kahn, 1978), which posits that coherence and transparency within organizational subsystems are critical to overall institutional health.

Second, bureaucratic inefficiencies were described as a barrier to ministry. “Multi-layered approvals stifle outreach,” noted one respondent (PE5), while another observed, “Administrative overload eclipses spiritual work” (PE6). These comments align with prior studies highlighting how procedural burdens and rigid hierarchies detract from pastoral efficiency and well-being (Clarke, 2023).

Third, participants expressed profound concern about long-term financial insecurity. “Retirement support is insufficient after years of service” (PE4), stated one Clergy member, reflecting widespread anxiety about the sustainability of welfare systems. Despite theological commitments to self-sufficiency, these shortcomings point to systemic underinvestment in Clergy livelihoods.

Fourth, many interviewees cited a lack of inclusion in decision-making processes. “Sometimes decisions are made at the top without any meaningful consultation” (PE7), one participant stated, a sentiment echoed by others who felt alienated from institutional governance. The result is a leadership disconnect that not only diminishes engagement but actively contradicts the participatory ethos that *Jitegemea* seeks to embody.

Finally, the interviews revealed a general sentiment that while *Jitegemea* inspires theological pride, it is not grounded in tangible institutional policies or outcomes. The dissonance between rhetorical fidelity and structural implementation results in what some scholars have described as “decoupling”, where organizational language is not matched by operational practice (Boxenbaum & Jonsson, 2008). This tension may explain the negative (though non-significant) beta coefficient associated with *Jitegemea* in the regression model.

### **Summary of Key Findings**

The integration of quantitative and qualitative data confirms the central thesis of this study: Clergy sustainability is determined less by theological alignment and more by the quality and responsiveness of institutional systems. While *Jitegemea* retains significant symbolic and theological value, its failure to translate into actionable institutional support has rendered it ineffective as a driver of pastoral well-being. By contrast, when institutional structures are perceived as transparent, supportive, and efficient, sustainability outcomes improve markedly. These findings affirm the theoretical proposition that theological ideals must be grounded in systemic coherence and operational integrity to be effective in practice.

### **Research Discussion**

This study contributes substantively to the scholarly discourse on vocational sustainability in African ecclesial institutions by critically examining the structural determinants of Clergy well-being within the Presbyterian Church of East Africa (PCEA). Drawing on an explanatory sequential mixed-methods design, the study provided both quantitative and qualitative evidence that Institutional Work Systems are the strongest and most statistically robust predictors of Clergy sustainability. These significantly outperformed ideological constructs such as the *Jitegemea* philosophy. The findings add weight to a growing body of literature that challenges the assumption that theological vision alone is sufficient to sustain vocational health in complex institutional environments (Samushonga, 2021; Ndunge, 2024).

Anchored in Systems Theory (Katz & Kahn, 1978), the results underscore the role of institutional coherence, transparent leadership, and integrated operational mechanisms in shaping Clergy morale, retention, and long-term vocational commitment. A strong correlation ( $r = .892, p = .001$ ) and a statistically significant regression coefficient ( $\beta = .712, p = .003$ )

confirmed that sustainability is fundamentally rooted in system design. These outcomes align with Clarke's (2023) argument that Clergy resilience does not stem solely from individual conviction but is instead an emergent property of systemic synergy between governance, communication, and organizational support. When communication flows are open, leadership participatory, and resources equitably distributed, Clergy experience elevated morale, reduced burnout, and strengthened institutional trust.

By contrast, the *Jitegemea* philosophy, though doctrinally central to the PCEA and historically significant within African postcolonial theology (Gatu, 1972), did not emerge as a statistically significant predictor of Clergy sustainability. The negative but non-significant beta coefficient ( $\beta = -.219, p = .126$ ) suggested a persistent disconnect between the philosophy's symbolic strength and its structural enactment. While interview participants continued to affirm *Jitegemea* as theologically meaningful, they also revealed how its practical implementation has been undermined by governance opacity, institutional inertia, and the absence of welfare-oriented reforms.

This observed disconnect reflects rhetorical institutionalism (Boxenbaum & Jonsson, 2008), where aspirational language is not supported by tangible organizational practices. In the case of the PCEA, *Jitegemea* appears to function more as a ceremonial affirmation than as a concrete operational framework. Participants highlighted the contradiction between the Church's public commitments to autonomy and self-reliance, and its internal systems characterized by top-down decision-making, administrative inefficiency, and inadequate financial planning, especially in relation to Clergy pensions and long-term welfare.

From a Human Capital Theory perspective (Becker, 1964), the findings are both explanatory and cautionary. The theory posits that institutions flourish when they treat their workforce as strategic assets. Yet, the data revealed a lack of institutional investment in Clergy development, well-being, and financial security. Interview narratives exposed Clergy anxieties over retirement, the absence of structured mentorship, and unclear career pathways, all of which represent missed opportunities for institutional reinforcement of vocational longevity. As Terry and Cunningham (2020) argue, theological rhetoric must be matched by material, procedural, and emotional support if pastoral leadership is to be sustainable.

Taken together, these findings suggest that theological ethics, such as *Jitegemea*, must be institutionalized through operational frameworks if they are to produce measurable outcomes. Ideals cannot remain abstract; they must be embedded in governance processes, policy implementation, and leadership culture. As Freire (1970) emphasized, liberationist philosophies are rendered inert when enacted through hierarchical and non-dialogical systems. This contradiction risks alienating Clergy and undermining ecclesial credibility. The gap between rhetorical fidelity and structural reality must be closed for theological visions to maintain institutional relevance and power.

Practically, this study offers three key implications for church leadership and policy in African mainline Protestant denominations. First, investment in human capital must be prioritized, this

includes the development of robust welfare policies, clear retirement structures, and ongoing professional development initiatives. Theological inspiration cannot substitute for material support. Second, governance systems must be democratized and made transparent. The persistent top-down model is inconsistent with *Jitegemea*'s self-reliance ethos and diminishes Clergy agency. Participatory decision-making must become a structural norm. Third, church leadership must transition from rhetorical to structural fidelity. Mission statements, values, and doctrines must find expression in budget allocations, performance metrics, and policy enforcement.

This research contributes to African ecclesiology by advocating a shift from theological vision as ideological proclamation to theological vision as operational design. It responds directly to long-standing calls within African practical theology for ecclesial governance models that are not only indigenized in theory but actualized in institutional systems (Ilo, 2019; Mugambi, 2003). Ultimately, for African churches to remain spiritually grounded and organizationally viable, they must root their theological convictions in structurally embodied forms. This study affirms that such transformation is not only timely, but also essential for the sustainable flourishing of pulpit employees and the future vitality of the African church.

### **Conclusion and Recommendations**

This study offers compelling and multidimensional insight into the organizational dynamics underpinning Clergy sustainability in African ecclesial contexts, with specific focus on the Presbyterian Church of East Africa (PCEA). Through an explanatory sequential mixed-methods design, it provides robust evidence that Institutional Work Systems, including transparent governance, equitable resource allocation, participatory leadership, and administrative efficiency, are the most significant predictors of vocational sustainability among pulpit employees. The statistical strength of this finding ( $\beta = .712, p = .003$ ) affirms that Clergy well-being is not merely a spiritual or ideological concern, but a structurally governed reality. In contrast, while the *Jitegemea* philosophy continues to carry profound theological weight and historical resonance, particularly in articulating a vision of African ecclesial self-reliance, it failed to demonstrate statistically significant influence on sustainability outcomes in this study. This discrepancy underscores a critical organizational paradox: when deeply cherished ideals are not accompanied by systemic embodiment, their practical efficacy diminishes. Such findings problematize the assumption that theological inspiration alone can secure vocational longevity in high-demand pastoral environments.

Theoretically, the study reaffirms the core assumptions of Systems Theory (Katz & Kahn, 1978), which posits that institutional effectiveness emerges from the alignment and synergy of its subsystems. It also supports the logic of Human Capital Theory (Becker, 1964), emphasizing the strategic necessity of investing in Clergy through tangible forms of support, financial, emotional, and professional. The failure to operationalize *Jitegemea* through welfare structures, participatory governance, and administrative transparency signals a misalignment between professed values and lived organizational experience.

Consequently, this study contributes meaningfully to the evolving field of African ecclesiology, not by rejecting theological vision, but by insisting that such vision be institutionalized through policy, infrastructure, and praxis. Theology, in this sense, is not merely a set of beliefs to be proclaimed, but a design principle to be enacted. Churches must therefore treat Clergy not as ideological stewards alone, but as institutional agents whose flourishing depends on environments that are just, transparent, and supportive.

### **Recommendations for Practice**

1. Institutionalize Theological Ideals Through Governance: Faith-based institutions should embed theological principles like *Jitegemea* into their organizational DNA. This requires integrating Clergy into decision-making processes, establishing mechanisms of accountability, and co-designing policies that reflect shared values.
2. Reform Clergy Welfare Systems: Investment in retirement planning, health coverage, and ongoing professional development must be prioritized. Theological commitment cannot compensate for structural precarity; pastoral service must be matched by institutional protection.
3. Flatten Hierarchies and Foster Participation: Rigid, top-down models undermine participatory theology. Churches must intentionally develop feedback loops, Clergy advisory bodies, and mechanisms for upward communication to ensure alignment between leadership and frontline experience.

### **Implications for Future Research**

Future studies should extend this work through comparative cross-denominational analysis, particularly across Pentecostal, Catholic, and Anglican traditions in Sub-Saharan Africa. Doing so could reveal whether the disjunction between theological rhetoric and institutional practice is widespread or denominationally specific. Moreover, longitudinal research tracking the outcomes of implemented reforms would be invaluable in measuring the enduring effects of structural change on Clergy morale, institutional loyalty, and ministry impact.

Participatory action research, in which Clergy collaborate with institutional leaders to design, test, and revise governance models, should be prioritized as a methodological innovation in African practical theology. Such work would not only fill empirical gaps but actively empower Clergy to co-author the structural realization of their ecclesiological ideals.

### **Final Reflection**

The findings of this study highlight a pressing imperative for African churches: to transition from theological proclamation to structural enactment. Doctrinal fidelity, while foundational, is insufficient in isolation. For ecclesial institutions to flourish, they must cultivate environments where faith is lived not only in worship but in the architecture of governance, resource distribution, and institutional care. When theological values like *Jitegemea* are grounded in systemic integrity, they cease to be aspirational slogans and become the operational heart of sustainable, just, and empowering ministry.

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