

Leadership in Africa: An Instrument of Family Pastoral Care

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Abstract: In the past, the world admired leadership in African societies. Individualism had no place in Africa. Africans were regarded worldwide as people who promoted togetherness in society. Nyerere Julius (1968:1), the president of Tanzania describes it as 'Ujamaa in Kiswahili, meaning 'familiness'. This is an African understanding of socialism. However, today this situation has greatly changed. Misunderstandings are many; the focus on blood relationships, tribe, religion, gender, age, class, colour tends to dominate as the expense of the common good of all members of society. This study is a reflection on 'Leadership in Africa: An instrument of family pastoral care ministry'. On the continent there is so much child neglect, power struggles, human migration, violence and loss of lives. Worldwide, reflecting Psalm (79:4), 'we (Africans) have become the taunt of our neighbours, the mockery and scorn of those around us'. Many Africans are ashamed of what is happening at home, in the parliament, on the streets. If possible, many would flee to other continents because of hardships in their home countries. In reality, some do flee. Witness the migration of desperate African people across the Mediterranean Sea in flimsy boats and the consequent loss of life through drowning. Others try to escape but they have failed because of poverty, lack of documents, language barrier and the colour of their skin.

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I. INTRODUCTION

This paper is a reflection on Leadership in Africa as a family pastoral care instrument. It looks at the much better situation in the past on the African continent in contrast to the present degrading leadership situation. Among the key root causes of the current demise of leadership, the study underscores child neglect, power struggle, escapism, media influence, and negative effects of drug abuse in the continent.

However, various attempts can be made to solve this problem of leadership by all stakeholders by promoting a common understanding of leadership as an instrument of family pastoral care. These will in turn promote common understanding and unity between people and institutions, between adults and young people. Included is a focus on African socialism, equitable responsibility and commitment to serve. Finally it advocates for humble brotherly/sisterly correction and acceptance.

II. BACKGROUND AND PROBLEMS STATEMENT

In the past, the world knew leadership in Africa was an instrument of family pastoral care. Politicians such as Nyerere Julius (1968:1) of Tanzania understood it even better by calling it Ujamaa – implying socialism or socialism, Nkrumah Kwame (1964:1) of Ghana calling it 'Conscientism' or 'conscientists' in order to awaken Africans to a more radical social change. Senghor Leopold (1981: 81-82) of Senegal refers to it as leadership of 'solidarity' because there was no class system in Africa. Kenyatta Jomo (1981:79) called it 'democratic' leadership. Some renowned African politicians put people first, 'bathopele'(Sepedi, Northern Sotho, South Africa). Leadership was for family care or service, not for personal enjoyment. Tanzanians popularly call leadership a 'mugogoro' a Kiswahili word, meaning a heavy load or luggage because leadership requires commitment and sacrifice for the well-being of other people.

Today this good image of leadership in Africa as an instrument of family pastoral care is lost and greatly degraded. Padila Estela and Prior Anselm (1997:7) rightly points out that Leaders in Africa are not aware that 'in society today people are continually becoming aware of issues which they had not bothered about before' so leaders need 'awareness'. They are searching for their ways in the jungles of misunderstanding. They no longer take seriously family pastoral care as it should be. Perhaps because they are facing several difficult tasks to enable them function as authentic family pastoral care givers in the continent. How should they unite so as to remain relevant for the present and future generation? Nelson Mandela not only united blacks but also people of different tribes, languages, gender, age, status, colour and races without holding on to power. Implying that African leaders can learn from the history of South Africa where Nelson Mandela played key role.

Mandale had just praised his brilliant successor Thabo Mkeki, but offered him a public warning too (Gevisser 2009:261):

‘One of the temptations of a leader ... is that he may use his powerful position to settle scores with his detractors, marginalized them, and in certain cases, get rid of them and surround himself with yes-men and –women’.

With these words, Mandela indicated torture as means of instilling discipline by leaders must not be repeated; rather love must be promoted to instil discipline. A leader cannot ‘keep the forces together’ if s/he does not ‘allow dissent’. Mandela counselled the ‘people should even be able to criticize the leader without fear or favour’. He was simultaneously calming fears and warning his successor publicly that these fears existed and needed to be addressed. His example has remained a great challenge for leaders in Africa.

African is now experiencing human suffering and loss of human lives daily. Worldwide Africa has become a laughing stock. Many Africans are ashamed of their continent. Though some would like to escape this disappointing and shameful situation, they cannot for various reasons: the majority is economically poor, some lack relevant documents, others are affected by language barriers and the colour of their skin continues to betray them. The situation calls for mature and urgent attention because the majority of current leaders in Africa cannot solve this problem alone. It rests on shoulder of everybody in and outside Africa; and it needs collaboration of each family member. But to avoid the same problem occurring in future, parents now must take the lead of being responsible parents in child nurture and society must support them.

The key question guiding this study is how possible can leadership in Africa serve as an instrument of family pastoral care ministry? Supplementary questions: what are the key problems that affect leadership in Africa not to function as an instrument of family pastoral care ministry? What are the causes of these problems? How can these problems be solved? Who should solve them?

III. ROOT CAUSES

Amidst several problems that setback leadership, the key causes that prevent leadership functioning as family pastoral care in Africa are child neglect, power struggle and neglect, and escapism.

3.1 Child neglect

In many African countries the majority of parents do not take their irreplaceable responsibility for rearing their children for building this continent seriously enough. Parents give birth to children but these children are often not nurtured by them. Children are nurtured by their grandparents, the school, and the Church, as well as house helpers, children in child-headed households, and other adults such as aunts and uncles. There are various reports of parents leaving their children by themselves and many infants dying from neglect and sickness. There are incidences where parents are available to their children, but they never attended to their emotional needs. In some areas there are very high rates of infant mortality, very few families attempting to form close attachments with their children. The consequences of such proxy upbringing of young people for nation building in the continent of Africa are vast. Social development and progress in many countries have been impeded by young people’s involvement in criminal activities such as robbery, rebel movements, and rape. Women and girls are involved in sexual promiscuity. The youth become victims of religious conflicts in schools. Teenage pregnancies, environmental degradation, and forced displacement leading to the increase of refugees, have become common in the continent. The youth are affected physically, psychologically, behaviourally, and socially. Furthermore, their Christian or Islamic heritage or ancestral spirit worship are weakened or denied. The situation of children, who are disabled, is even worse: parents become stressed and angry and sometimes beat the vulnerable child.

Political instability and armed conflict on the continent cannot be overlooked as one of the causes leading to child neglect. World Vision (2010:17) reports that children have been used as ‘pawns’ for military and political purposes in Uganda, etc. The nature and duration of conflicts in the continent already have a tremendous (negative) social and economic impact on all inhabitants, and particularly on youth: children are abducted; girls serve as wives to top military commanders, and become the mothers of their children, while boys fight as soldiers in the bush. Teen mothers, who escape from the bush and reach their homes, cannot cope with responsible child nurture, as they were too immature when giving birth and had been exposed to violence. Other family members often take care for their offspring. Where these child-mothers remain harsh with their children, their young ones tend to run away from home, adding to the vicious spiral of abuse and neglect.

3.2 Power thirst and struggle

Many Africans, if not all, seem to have lost the truck of perceiving leadership as family pastoral care because they are thirsty for power for their selfish good (their own families, relatives and few friends).

Looking at the political situation of Africa many subjects urge their leaders to step down. Some leaders refuse completely to step down. This has led to conflicts between leaders and subjects in many Africa countries,

such as South Africa, and Uganda. In Africa parliamentarians do not want to step down at the time of election. They are in positions of privilege, often giving jobs to family members. There is too often a situation of nepotism. They yearn to hold onto power. While Robert Mugabe of Zimbabwe and Kaguta Yuweri Museveni of Uganda are obvious examples at presidential level, the situation of political abuse percolates down through every level of political society.

It is unfortunate for politicians that there is only one highest position in the political arena and it needs only one person – that is the position of president. It reveals, why people should not be surprised when some African presidents hold onto power; many so called ‘honourable’ ministers make parliament a ground for executing violence by fighting each other. Unjust situation indeed, if a drunkard, under the influence of beer slaps his wife, he must be punished by law, because he was exercising domestic violence, but in the case of parliamentarians, it is unfortunate that there is nobody responsible who can take parliament into court for promoting violence not only in his/her country but in whole of Africa and the world. There have been examples of fighting among parliamentarians in the Ugandan parliament, South African parliament, and so forth. Honourable ministers are fighting each other. The world is watching including young Africans.

3.3 Escapism

In African escapism is done in various ways. In this continent good and committed or experienced and qualified leaders of/in family pastoral care do not want to commit them-selves to do the job. Often they prefer other people to do it for them. Selfish, unqualified, and less experienced and bad leaders are often anxious. Lobinger Fritz, Miller May, Prior Anselm and Yombwe Lawrence (1992:1-45) describe some appointing themselves and taking over leadership position, others campaigning for leadership position to realise their egoistic desires. Some people oppose ideas of having a leader in their communities. Some want to be appointed by other leaders such as priests. Some even get to leadership position through bribes. In other areas people vote leaders in or out. Some people are humble before they are elected in leadership positions but after they are elected they change and become authoritative and fail to fulfil their responsibilities. When non-performing leaders are asked to step down, they refuse.

In some instances many people blindly continue to elect the same people in leadership positions. In such a situation often many Africans get confused: On which occasions would you say that a person who was chosen by the people is a leader? Who could be blamed for allowing a person appointing him/herself a leader? What makes good and able people refuse leadership; and what can be done to make it possible for them, perhaps they are shy to accept leadership? These situations are worse in the political arena than in the Catholic Church.

Sometimes leaders use a cursing finger to escape commitment to family pastoral care. Leaders in Uganda laughed at Zimbabwe because of President Mugabe holding onto power for a long period of time, but did they know that they have a pastoral duty also to help their own president? Charity begins at home. Nigerians had pity on Uganda when Joseph Kony abducted many Ugandan children and went with them into the bush. What Nigerian leaders forgot was their pastoral responsibility towards protection of their daughters against Book Haram. In political circles leaders accuse citizens of not being responsible in regard to criminal activities, but they forget their responsibility towards citizens, such as provision of jobs to earn a living wage to eliminate poverty which perhaps pushes them to commit crime and get involved in immoral behaviour. All these remind us of the popular African proverb, which says, ‘Baboon laughs, when seeing the buttocks of the other baboons’, but fails to take note of his/her own’. What makes leadership worse is media misinformation.

3.4 Media influence

Social communications media are supposed to aid leadership as family pastoral care in Africa but this seems not to be the case. In agreement with *A voters’ Guide to 1999 General election* of South Africa cites the problem facing leadership as family pastoral care. It begins with a positive connotation that ‘the family is the cradle of the common good’ (The Theological Advisory Commission of the South African Catholic Bishops’ Conference 1999:22). With this statement the Commission believes that, whether or not a child grows up to be a responsible citizen depends largely upon the overall atmosphere of his/her family life. The sustained support offered to children as newly emerging people, lays a basis for them to support others and build upon society later.

However, tragically, the document highlights that many children are neither welcomed nor supported, as parents abandon, neglect or ill-treat them. It means, like the fathers, mothers also get lost because of the media’s negative influence and fail recall their close union with their children. Psychologists maintain that in the days following their births, children as babies experience symbiotic union with their mothers. This refers to the fact that a toddler has little or no sense of ‘I’ness. Because of a lack of a firm ego boundary it feels merged with its mother. Her body is an extension of the baby’s body and visa versa (Pat Collins 2000:32). As Tennyson writes in his poem ‘*In Memoriam*’:

The baby new to earth and sky

What time his tender palm is breast
Against the circle of the breast
Has never thought that 'This is I' (Tennyson 1962: 291).

This is to show that while being breast fed and cuddled satisfies its physical needs, the child is fed emotionally and spiritually by the mother's family pastoral care and love. The mother may whisper sweet nothings, the baby may gurgle with delight, but basically there is no exchange of thoughts. The child's psycho-spiritual communication with the mother is non-verbal.

As if this is not enough, the above document (The Theological Advisory Commission of the South African Catholic Bishops' Conference 1999:22) states that the media often undermine family life by offering illusory dreams (The Theological Advisory Commission of the South African Catholic Bishops' Conference 1999:22). Unemployment and poverty are forcing family members apart. There are even those who see the family as an oppressive institution, and therefore reject it. The consequence of all this is that family life is destroyed and society is mortally wounded. That is why John Paul II (1995a:44-45), as a leader for family pastoral care, is very critical of the mass media and unveils their lack of balance or distortion. He accepts the media as a powerful means to the global family. On the other hand, he portrays the media as manipulative and sometimes evil, because it can influence people to change human customs and beliefs and become immoral. Finally, John Paul II rightly pointed that media from a culture different to a local culture often impose a distorted vision of life and of human beings, and so do not promote true development.

When citing the various critical situations affecting leadership as family pastoral care in the continent, the (Synod of Bishops XIV 2014) reflects on the use of time within families, focusing on the internet and social media, as well as gambling and video games. The negative impact of the media on the family is repeatedly mentioned, particularly when the media offer models of families that are anti-Christian, thus transmitting mistaken and misleading values. The Bishops refer to problems in relationships which the media (including social networks and internet) create within the family (Synod of Bishops XIV 2014:11). Television, smartphones, and computers can be a real impediment to dialogue among family members, leading to a breakdown and alienation in relationships within a family where communication depends more and more on technology. In the end, the means of communication and access to the internet replace real family relationships with virtual ones. This situation runs the risk of leading to not only the disunity and breakdown of the family, but also the possibility that the virtual world will replace the real one. The responses consistently mention how even a family's leisure time is hijacked by these instruments.

A number of the media personnel are not knowledgeable to key development issues. Poverty prevents many African media personnel from going to school. Even if media tries to aid leadership as family pastoral care in African, many never take the information communicated by the media seriously because they are illiterate – unread newspapers become paper bags for wrapping salt, sugar, soap, and clothes in the local market; smokers in rural areas use newspapers to roll up their tobacco. The use of radio enables under privileged family members to get access to information in Africa, but still people in rural areas lag behind in accessing information through the radio because they cannot decide which station or program they would like to listen to (Uganda Media Women Association 2007). This is unfortunate because the greatest percentage of people in Africa continue to live in the rural areas in which they were born; this demonstrates the magnitude of the problem of access to information.

All these are obstacles hindering leadership as family pastoral care in Africa. It is unfortunate that the leaders themselves are not aware of these obstacles. Or they are aware of them but stubbornly ignore them, which is not even pastorally wrong but morally evil and civilly criminal because of the negative consequences.

3.4 Negative effects of drug abuse

Today in African, the harshest consequences of drug abuse in the continent are the loss of human lives, related diseases such as tuberculosis. Traffic accidents caused by alcohol and drug-impaired drivers, street crimes committed by addicts to support their addiction, and resources expended to apprehend, sentence, treat, and incarcerate drug abusers are the burdens of the taxpayers year after year. Children are much more likely to not finish school and to engage in acts of theft, violence and vandalism, and other high-risk behaviour, in contrast to children who do not take drugs.

3.5.1 School drop-outs and early marriages

Education requires human support. First, this human support is expected to come from parents. This is extremely important, especially when children are still very young. Second, this human support may also come from others, including institutions such as schools, the Church, and non-government organisations (NGOs). It is not proper for parents to leave very young children alone in the care of any other person(s), institution, organisation or NGOs (World Vision 2014:4). Where parents have supported their children in education and afterwards fail to support them, children may seek support elsewhere. Some get involved in sexual promiscuity

in order to make money. Those who do not want to drop out of school get involved in stealing and cheating to get money for school fees and materials.

Family life is the foundation of society: it has social and objective values that are to be fostered, and it is responsible for children nurture. However, when the youth in this continent cannot continue with school, they turn to early marriages for support (Pontifical Council for the Family 2000:7). The majority of child-marriages break up, leading to single parenthood with all its negative consequences for the rearing of children. The cycle of single mothers tends to repeat itself. Some parents resort to traditional marriages (Drandua 2003:11). They force their children, especially girls, into marriage for economic reasons and prestige. However, this is not a solution to the ills of society, because many of these marriages break up, and the young mother remains in poverty and without an education.

3.5.2 Violence

This is completely contrary to the notion of 'leadership as family pastoral care in Africa'. Violence is uncontrollable once it is let loose. Violence provokes violence – it engenders new forms of oppression and enslavement. Young people resort to violence as an escape from their problems (World Vision 2014:2; Okello 2010:3): some use catapults to fire stones at teachers; sometimes children join rebel groups and become soldiers. This is a very common phenomenon in African countries affected by wars. Parent-child neglect in war situations results in many serious ill-effects: 1) young people are suffering – they lack basic needs; 2) children suffer physically and psychologically because of lacking responsible parental care; 3) young people's hazardous situations are overlooked and misunderstood, sometimes for long periods of time. There are more tragic struggles for power; children are used as pawns for military and political purposes; and 4) children get abused, manipulated, or ignored – they have no protection for their own security and basic rights. It reveals some of the problems facing leadership as family pastoral care in that Region is politically motivated (Leopold 2006:193-195). It is difficult when there is political instability. A young man told the researcher during fieldwork:

This is what happened to some of my friends in 1986, when Museveni came into power. Children were left alone. Getting money was very difficult. Children were always beaten by other people. They had to sleep anywhere...Children sometimes did not eat anything, and to get money was a problem. When Museveni's soldiers arrived, they found us eating mangoes, and we joined them – me and my sister, and there were other children and women with babies (Arima 2017:187).

It means that many children in the Region are forced to join military forces. Leopold (2006:194) highlights Museveni's National Resistance Army/Movement (NRA/M) as responsible for recruiting children as soldiers. Museveni became president in 1986 when he was threatened by enemy soldiers (Leopold 2006:194-195). Leadership as family pastoral care looks at these children's involvement in military forces. It condemns it as criminal and calls all individuals, institutions, and international bodies to condemn such involvement as a criminal act. Those who recruit child soldiers should be brought to justice.

3.5.3 Disrespect towards authorities and adults

In Africa, young people are expected to consider the feelings and rights of others in the family and human society. Authority figures, parents, and the elderly in society are regarded as role models, who are to communicate love and wisdom to the young people. However, the youth has become disrespectful to parents and adults; they do not have consideration for the feelings and rights of others. Instead of society calling them 'sects' or 'new religious movements' (PMAC 1986:23), they have been called 'rebels' in some part in the continent.

Many people found them forcefully repatriated from their own countries and families to other places (Acidri 2003:12). Rejection of authority has caused destruction to both government and individual properties. Women and girls have been raped and many human lives were lost.

3.5.4 'Waiting for the road' and becoming street children

Under normal circumstances children are regarded as young family members who depend on their parents, relatives and guardians – included are young teenagers who are under 18 years old, or young people (living with their family) who have not yet reached adulthood and are too immature to live alone. To make a living, some young people stop cars and other vehicles to create lifts for passengers – known as 'waiting for the road'. Alternatively, younger children flood streets in many urban areas in Africa to get sympathisers to help them with basic needs, such as security and food. 'Waiting for the road' or becoming street children are efforts to earn a living in the absence of parental support (Arima, 2017:142). In such a difficult situation of leadership, it is important to search for solutions to tackle these problems.

IV. SOLUTIONS: LEADERSHIP AS FAMILY PASTORAL CARE IN AFRICA

This section covers the establishment and description of the power of collaboration between leadership's family pastoral care ministry, the Church, the school management, and other relevant state functionaries as a strategy to build peaceful and a crime free environment in Africa. Leaders alone cannot do this. A joint effort between the families, the school, the Church is also needed in young people's family pastoral care. As nation building is a joint effort so does leadership family pastoral care of young people for nation building need to be done through a joint effort – unity is strength (Healey & Sybertz 1996:126).

Social decay has a disastrous effect on leadership as family pastoral care ministry in Africa, and all family members are one way or other leaders and they are negatively affected by it. Similarly, social illnesses, involving both young people and parents, can only be solved pastorally through collaboration between institutions. Collaboration requires good education, servant leadership, and a trained community. Collaboration between the school, the Church, the government and the family enables readiness to learn from the situation (social decay), to talk about it, and to get to know more about the local situation and involvement in helping people in a Christian way – treating a person as an image of God, with full human dignity and rights. Such a joint effort, or collaboration, begins with understanding the role of the family in the Christian upbringing of children and other young people. This effort has a historical background in the Continent.

4.1 Understanding the role of the family in Africa

This goes hand in hand with the proper perception of the original understanding of families (both nuclear and extended) in Africa because Africans have a natural tendency to discern what is right for all family members amid growing secularism in society. The binding force of African leader's perception of family is that the family is a basic and universal institution. The survival of every society depends upon the continued existence and functioning of the family. This is not only to ensure the replacement of dead members, but also to provide for the care, training, and role development of its infants and population. Today more than ever families in Africa need leaders who, on the basis of their experience of accompanying others, are familiar with processes which call for prudence, understanding, patience and docility to the spirit, so that they can protect the sheep from wolves who would scatter the flock. By doing so, leaders will be practising knowingly or unknowingly the faith of Christ, who became poor, and was always close to the poor and the outcast. It is the basis of leaders concern for the integral development of society's most neglected members not only this continent but also worldwide (Pope Francis 2013:99).

It enables them to assume functioning positions in the social order. Signifying that in every known African society, the replacement function was performed in the context of the family. Although it is conceivably possible that sexual relations and child rearing could be deregulated or governed by norms that do not entail a family institution, everywhere in different parts of the world they were connected with the family (Shorter 1985:1-258). It means, the family for them was an especially important component of social relations. One of the basic rules of African morals was/is that of strengthening the family. A poor father cannot be considered a good member of the society. 'The State cannot exist without the family', (Pravda 1935:1). This concept serves as a basis for collaboration between different institutions such as the church and Government.

4.2 Union between Church and political leaders

The leaders of both institutions, church and government, must try to learn from their predecessors. For example in the church, Paul VI's *Gaudium et Spes* (GS 1965) rightly relates that the Christian family has the responsibility of transmitting the gospel message by proclaiming it in the context of profound human values – this is the proper task of the Church. It is an invitation to a 'community of life and love' (GS 1965:48) which reflects and constitutes the 'domestic Church' (Paul VI's *Lumen Gentium* 1964:11). The Church has a duty to catechise all family members through witness and prayer. Both the Church and the family are places in which the gospel is transmitted and from which it extends. Human development begins at the infant stage, preceding catechetical institutions like the Church and the school. When the infant reaches childhood, the family still accompanies the child, particularly regarding the sacraments of initiation (baptism, Eucharist, confirmation). During adolescence, the family continues to help the young boy/girl. Through the parents' way of living and setting an example, they influence the young boy/girl to make a choice to become a Christian. When the adolescent matures to being a young adult, the Christian family helps him/her to deepen the reflection and spontaneous sharing in Christian faith. These are not messages limited to the religious leaders but also practicing politicians. Kaunda Kenneth (1966:136) regards himself as an 'African Humanist'. He confesses:

I believe that Man must be the servant of a vision which is bigger than himself that his path is illumined by God's revelation and that when he shows love towards his fellow men he is sharing the very life of God who is love.

With this statement, this politician wants to highlight the perfect leader, Jesus Christ as the Man against whom all men must measure themselves when they are to live their lives of love as leaders. 'Then they will

discover that He lived the perfect life of love not by his own unaided ability but because He was totally submissive and obedient to the will of God'. According to Kaunda these are his convictions and he tries to live by them. 'Those who wish to may scoff. But he reminds them that these are the convictions not of a religious professional but by practicing politician'.

It means, family role-play in pastoral care is not only important for the upbringing of the children, but also important for the parents' religious education and moral political pastoral care. The family is a place where religious and moral political values are transmitted and religious attitudes are born. Parents and children need to interact and share religious attitudes and values so that children can learn from their parents (Galvin, Bylund&Brommel 2012). Parents are delegated the primary role in the education of their children in faith. John Paul II (1981:36) states:

The right and the duties of parents to give education is essential, and since it relates to the transmission of human life, it is original and primary regarding the educational role of others, because of the uniqueness of the loving relationship between parents and children. It is irreplaceable and inalienable, and therefore incapable of being entirely delegated to others or usurped by others.

In society, both adults and children must take the parental role in the faith development of children seriously. The role of the parent is highly recognised.

4.3 Adult and youth leaders

Both leaders in African must learn the culture of their people and take seriously adult and youth pastoral care that exists in their midst. The way adults and children respect their parents varies from culture to culture. For example, in Buganda/Ganda, children do not greet parents while standing. Among the Lugbara people in North Western Uganda, a young boy/girl cannot sit down while greeting the father/mother/guardian and elders. If the parents are annoyed, they can slap their child whatever age that child may be. Children are not permitted to slap back, even in self-defence. This emphasises the important role parents fulfil in the life of children in society. Family is the focal point of love and life. In the church, John Paul II writes about 'the family as the centre of love and life' (John Paul II 1981:39), stating that, to educate is to continue the act of a generation. Christian parents are pursuing holiness in the way they fulfil their duty of educating their children in the Christian faith as a preparation for an encounter with God who passes through the mediation of family. 'Children in their own way help to make their parents holy' (Rowland 2012:4-7,6).

Responsible leadership in Africa helped everyone get involved in work, and prestige was not based on wealth but on wisdom and age (Hirmer Oswald 1981:82). It means, leaders at home must treat family as a centre to which the gospel must be brought and from which it must be proclaimed. It is important because of 'communalism' or the 'communal basis' of African society. It gives its members a single soul – that is a high ideal of solidarity in which all participate. In agreement with Senghor Leopold, President of Senegal, African leaders must promote 'the existence of solidarity' as the basis of moral, human and 'economic development' in the continent. As leaders in Africa we must note that 'our society is founded on spiritual and democratic values' (Senghor 1981:81). Therefore, in a family which is conscious of this role, all the members of the family are pastorally enriched, and in turn they enrich others. Parents need support to raise their children in a Christian way.

4.4 Promote African socialism - 'Ujamaa'

African leaders pastorally must stand for the promotion of African socialism, which Nyerere calls *Ujamaa* (family). In an address to the students at the Kivukoni College in Dar-es-Salaam, he said:

Our recognition of family to which we belong must extend beyond the (immediate) family. It includes the tribe, the community, the nations, even the continent. It must embrace the whole society of mankind (Nyerere 1968:1).

Thus, for this African leader, continent, nation, tribe, and society are extensions of the basic family unit. Kaunda Kenneth calls this 'African humanism', Kenyatta Jomo (1981: 79) refers to it as 'Democratic African Socialism', Senghor Leopold (1981:81) of Senegal conceives it as 'human solidarity', Nkrumah Kwame (1964:122) of Ghana highlights it as 'Conscientism' – implying manifesto for the African revolution, to re-awaken African to a more radical socialist change; people should become aware and conscious of their own way to a modern Africa. Africans looking at themselves as social people, gave members of society a secure and relatively adequate livelihood, Mboya Tom (1981:80), Kenya reports. It is clear that those leaders tried to do their best to remain role models for the young people.

4.5 Responsibility and commitment to serve in Africa

Self-appointed leadership must be avoided in Africa. Those who appoint themselves will not succeed in making themselves leaders where people come together at regular intervals to solve their problems and elect their leaders. The power of leadership is in the hands of the people. They ought to ensure that the community

always has its own leaders. Everyone has the responsibility to avoid situations of leaders appointing themselves. Those who understand this situation carry a heavy responsibility to avoid abuse of leadership. Similarly, those who are able to change a situation of abuse bear a greater responsibility too. The practice of self-appointed leadership easily develops in a situation of a leaderless society (Lobinger, Miller, Prior & Yombwe 1992:7).

In a situation of abuse, many leadership problems arise. At home, parents are to be blamed, in the church, clergy and religious are to be blamed, in the school, teachers are to be blamed, in the political State, members of the parliament are to be blamed for not working at building a proper family community spirit by encouraging other leaders to emerge, but remaining with the same people for too-long a period of time. People who have good qualities of leadership but refuse to accept leadership positions should not be overlooked. Perhaps they are too shy to accept leadership, although they have talents that can be used for nation-building. Yet something causes them to hold back. In such a situation family members need to search for ways to encourage and support them to use their talents as leaders for the good of the nation.

4.6 Humble brotherly/sisterly correction and acceptance

African leaders must learn to be humble so as to be forgiven. Society need to know that leaders are capable of committing criminal offences and of falling into sin. Nobody is angel, at least not without minor mistakes. There is no exception. Biblical Peter was the first of the Apostles of Jesus. He was their leader (Mt 16:13-20), yet he made a mistake of denying the Master in front of the Master himself.

Leaders make mistakes. Although many errors are probably made without bad intention, they can nevertheless do a lot of harm to the continent. Society - in a brotherly/sisterly manner - must correct their leaders; at the same time understand that it needs a lot of courage and humility for leaders to acknowledge any mistake they have made. Leaders are supposed to show their subjects what is right and to warn them against making incorrect decisions.

V. CONCLUSION

Most members of families do not understand the importance of promoting values of truth, integrity and justice within the nuclear and extended family. The family is the basic cell in society. Within the family young people learn the meaning of leadership and the values that go with it. Family members will one day be leaders in political and civil society. In the few cases, where the importance of the family is recognised, leaders will emerge who will promote not just the well-being of their own families, but that of all families and family members in society.

All African leaders present and future the understanding of family is not confined to those who are related to each other biologically. The notion of family extends to all people of good will - beyond family, tribe, race, culture and religion. We are all members of a universal family that knows no boundaries. While this ideal understanding of family needs to be understood and recognised, it is far too often absent - especially among political leaders.

Where African leaders hold on to power for personal or individual gain, they are acting in a corrupt manner, and affecting the well-being of every family in society. Leaders who have over-stayed their time in office are preventing the emergence of future leaders who are prepared to serve all members of society. Dictators are doing great harm to present and future generations. Yet the way to impact upon ineffective or corrupt leaders is not to remove them through the use of violence, but to try to affect them by offering alternative models of leadership. The examples of Julius Nyerere and Nelson Madiba Mandela speak in this regard. During their lives they did not hold on to power but were prepared to let go of power. In the church, Pope Benedict XVI resigned so as to remain credible for others. Collaboration between leaders at various levels of church and state is required for an effective and pastoral approach to leadership which promotes a universal, unbounded understanding of family.

The non-violent Jesus Christ did not hold onto power. He taught all his followers to be servants of each other. It is from Christ that leaders can learn about leadership as an instrument for family pastoral care for Africa.

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