

**BARRIERS AND OPPORTUNITIES FOR WOMEN PARTICIPATION IN CHURCH  
LEADERSHIP: A CASE STUDY OF NORTH ANKOLE DIOCESE UGANDA**

**STUAT AMANYA**

**RJ202M02/002**

**A DISSERTATION SUBMITTED TO THE SCHOOL OF BUSINESS IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN  
ORGANIZATIONAL LEADERSHIP OF UGANDA CHRISTIAN UNIVERSITY**

**March, 2025**



**UGANDA CHRISTIAN  
UNIVERSITY**

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## **ABSTRACT**

The Diocese of North Ankole is located in Kiruhura Diocese, Western Uganda. The Diocese shares the same geographical boundaries with the Kiruhura and Kazo Districts, respectively. Rt Rev Alfred Muhoozi is the 3rd and current Diocesan Bishop. Although the number of female and male Christians of the Church has increased over time, women's participation in Church leadership roles is lower than men's. This study purposed to find out what can be done to encourage the Christian women of North Ankole Diocese to become Church Leaders. The study employed mixed (quantitative and qualitative) research approaches. Primary data was gathered from North Ankole Diocese (NAD) Christians (192 male and 171 female) using structured questionnaires. 10 interviews were conducted, and additional secondary data was gathered from various related literature and articles. Data was analyzed, and findings from the study show that a combination of individual, Church institutional, and societal factors affect the participation of women in church leadership positions. Family commitments, lack of sufficient role models, and inflexible working hours were found to be the leading barriers to the Christian women of NAD aspiring for Church leadership positions. To the other end, attitudes of people towards women gender roles and wife/motherhood responsibilities are the other barriers for women to aspire for Church leadership positions. Therefore, to encourage women to become Church leaders, Senior Church Leaders, both at Diocesan and Church of Uganda level should be committed to inspire, support, and create opportunities that can enable female Christians to aspire, train, and become Church leaders.

## DECLARATION

I, Amanya Stuart, declare that this thesis is my original work and has not been submitted, in whole or in part, for any degree or qualification at any other university or institution. This thesis is free from material authored or published by others, except where proper acknowledgment and citation have been made within the text.

**Signed:**

A handwritten signature in blue ink, appearing to read 'Amanya Stuart'.

**Date:** 25<sup>th</sup> March 2025.

## **APPROVAL.**

I certify that this dissertation, entitled “Barriers and Opportunities for Women Participation in Church Leadership: A Case Study of North Ankole Diocese, Uganda,” was written under my supervision and is now ready for submission to the School of Postgraduate Studies for external examination.

Signature:

A handwritten signature in blue ink, appearing to be 'Paddy Musana', with a long horizontal stroke extending to the right.

**PADDY MUSANA, PhD**

**Date: 27<sup>th</sup> March, 2025**

## ACKNOWLEDGEMENTS

First and foremost, I would like to thank God Almighty for His abundant grace, guidance, and blessings throughout this journey. Without His strength and wisdom, this thesis would not have been possible.

I am deeply grateful to my supervisor, Dr. Paddy Musana, for invaluable guidance, encouragement, and expertise. Your support and constructive feedback have been vital in shaping this work and helping me grow academically and professionally.

I extend my heartfelt gratitude to my wife Barbrah Mukundane and my entire family for their unwavering love, patience, and understanding. Your belief in me has been a constant source of motivation and has carried me through the challenges of this endeavor.

To my MAOL classmates, now brothers and sisters, I am immensely thankful for your collaboration, insightful discussions, and companionship. A special thanks to my discussion group (Up country group) for their constant encouragement and for always being there to cheer me on during this journey.

Finally, I would like to thank everyone who contributed to this thesis, directly or indirectly, including the participants, collaborators, Diocesan IT officer Mr. Tyson, and supporters who made this research possible. Your contributions are deeply appreciated.

God bless you all

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## **CHAPTER ONE**

### **INTRODUCTION**

This is action research whose aim is to find out what can be done to encourage the Christian women of North Ankole Diocese (NAD) to participate in Church leadership. This study is organized in five chapters; the first chapter contains an introduction for the study which contains background of the study, statement of the problem, objectives of the study, significance of the study, and scope of the study and operational definition of terms. The second chapter focuses on review of literatures related to the study. In these chapters, general concepts and definitions, basic issues related to church leadership are discussed. Chapter three devoted to research design, samples selected, sources of data, data collection tools, procedures of data collection and the methods of data presentation. The fourth chapter is purposefully for discussing the findings, analysis and interpretation in which the collected primary and secondary data was analyzed and organized in a meaningful manner. The last chapter, chapter five, presents the conclusions and recommendations part of the study.

#### **1.1. Background of the study**

Women have a vital role in our churches, families, work places, community, and the nation at large. Encouraging women to church leadership positions and using their skills is very helpful for the growth of the church and the community. Advancing women into leadership positions where they can make the greatest contributions is civilization and has a significant role in changing development (World Church, 2001).

Chisale (2020), in her study pointed that, “Within the Christian Church gender equality remains a theoretical notion...” (Chisale 2020). This means that gender imbalance issues have been a thorn in the flesh for women for long time and these problems continue to exist even

today in 2021. Mwaura also argues that, “The attraction of African women to Christianity was not confined to the pioneer period”, even today in 21<sup>st</sup> century women still dominate the pews in mainline churches, African Instituted churches, Charismatic Movement and Pentecostal Churches, (Mwaura 2013, Phiri 2004 and Chisale 2020). It is only on power side where women are absent or we find just few women in general positions that have little to do with decision making.

“Though women appear invisible, they have been the pillars of parishes and take care of the local church and its worship” (Sundkle and Steed 2000). Their argument validates the reason why this study was taken. Women are not in leadership positions but can be seen doing amazing works in the church and community and they are also the majority members in churches. On the other side again, the phenomena around church leadership is masculine oriented while women participation in leadership is secondary. Patriarchal obstacles are on the forefront of disadvantaging and disempowering female Christians from becoming Church Leaders.

Looking at the example of the Church of Zimbabwe, female pastors are only 34 since the inception of the church in Zimbabwe in 1903 out of 150 pastors, (ELCZ Almanac/Lectionary January 2021 to December 2021). Referring female pastors in the whole church to a percentage it is 22% against 78% of male pastors which is opposite to women membership which is 80% of the whole church membership. The percentage figures of both female clergy and laity shows the misrepresentation of women on pastorate side, while church and the country at large have introduced various gender programs since the dawn of the new millennium and not many changes have been achieved. The teething troubles of ideological thinking and patriarchal behaviors coupled with cultural agents continue to dictate who should or should not lead organizations. This has been against the meritocracy beliefs of capabilities and abilities of individuals in organizations. The belief has however caused

women to face exclusion and segregation from leadership posts of which the ELCZ is not an exception. This gives an alternative gender justice approach that provides an alternative platform for women both in church and community to address their exclusion from general leadership.

Due to patristic tendencies women have suffered in the hands of their male counterparts as they continue to occupy back chairs, while male figures are sitting at the head of the decision table. The Asian Business Consortium (2014) reports that women continued to be denied entry into meaningful leadership. The unorthodox process has led to loss of their respect and self-esteem as they are seen as second-class citizens. Women have been left with little space to participate in senior leadership indifferent societies and organizations (Asian Business Consortium, 2014).

The argument for women's participation in church leadership and decision making is based on the recognition that every human being has the right to participate in decisions that define her or his life. This right is the foundation of the ideal of equal participation in decision-making among women and men. It argues that since women know their God, they should participate equally with men to have their perspective effectively incorporated at all levels of leadership and decision-making (Miranda, 2005).

The Diocese of North Ankole is located in Kiruhura District, Western Uganda. The Diocese shares the same geographical boundaries with Kiruhura and Kazo Districts respectively. The Diocese covers 4,608sq Km of which 2% is open water and wetlands. The area experiences a bio-modal pattern rainy seasons, which normally occur in March – May and Mid-August –

October. Notwithstanding rainy seasons, the area is affected by long dry spells with temperatures ranging between 17°C – 30°C<sup>1</sup>.

Both the male and female church leaders in North Ankole Diocese have different needs, interests and priorities arising from their specific roles and situations. Even when men are aware of and seek to represent this difference, they lack information in the same way that mainstream decision makers are unable to capture the perspectives and needs of minority cultures or the poor. This failure to incorporate women's concerns in decision making represents a major loss for society as a whole. Women's needs, interests and concerns are not just those of women themselves, but reflect their primary roles as mothers, wives and caregivers. Therefore, incorporating a woman's perspective in church leadership and decision making should result in better decisions that more adequately reflect the needs and interests of children and families (including the male members) thereby foster sustainable development. (Shakeshaft, 2009).

According to UN, 2015 report, women in power and decision-making are required for democratic governance and it was identified as one of twelve critical areas of concern in its Beijing Platform for Action. For this concern, the platform recommends two strategies: First, “take measures to ensure women's equal access to and full participation in power structures and decision making” and second, “increase women's capacity to participate in leadership and decision making”.

In Africa, traditionally women’s work has remained mostly informal sector comprised of home and family-based responsibilities. Kiamb (2008) argues that in Africa, Gender equality and women's empowerment is at the center of sustainable development efforts in least developed countries. Without gender equality and women’s empowerment policy measures, it

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<sup>1</sup> <https://northankolediocese.org/>

is hardly possible for least developed countries like Uganda to realize poverty reduction goals, millennium development targets and sustainable development objectives (Ogato, 2013). Hence, ensuring gender equality is a must to have sustainable development and avoid social inequity.

According to (Haregewoin and Emebet, 2003 & Genet, 2007) Kiruhura is a patriarchal society that keeps women at a subordinate position, using religion and culture as an excuse. These excuses have for many years been supported by laws and legislation, that uphold patriarchy and women's subordination. This has brought about and maintained disparities between men and women, in division of labor, share of benefits, in law and state, in how households are organized, and how these are interrelated.

In Kiruhura, women are actively involved in all aspects of their society's life. They are both producers and procreators and they are also active participants in the social, political, economic and cultural activities of their communities. However, the varied and important roles they play have not always been recognized. The discriminatory political, economic and social rules and regulations which prevail in Kiruhura have barred women from enjoying the fruits of their labor. Without equal opportunities they have lagged behind men in all fields of self-advancement. (Ayferam G .2015).

Since the establishment of federalism in 1995 and the formulation of the new constitution in Uganda, women rights have become a hot agendum that has got greater attention and focus from government and non-government institutions. Among a number of fundamental rights conferred upon women, the Constitution of the Republic of Uganda (1995) ensures this right as Uganda is also a signatory to various international laws of human rights. Therefore, both under national as well as international human rights law, the state is obliged to uphold and ensure whether all women are getting equal access and right to involve in development of

their country. The constitutions in its article 89 (7) ensures women's right states "government shall ensure the participation of women in equality with men in all economic and social development endeavors." (Genet & Haftu , 2013).

Therefore, this study was conducted to identify factors affecting women participation into Church leadership roles of the Church.

## **1.2. Statement of the Problem**

Although women constitute half of the world's population, their participation in church leadership remains significantly low. Cultural prejudices, societal norms, and institutional barriers hinder women from attaining higher leadership positions. In North Ankole Diocese, only 28% of leadership roles are held by women, despite efforts to promote gender equality. Christian women remain concentrated in specific professions, with leadership positions dominated by men. Limited research exists on addressing this disparity. This study seeks to explore barriers to women's leadership in the Diocese and identify strategies to enhance their participation, aligning with the Church's goal of inclusive ministry.

## **1.3. Research questions**

### **Central Research Question**

What factors contribute to the low participation of Christian women in church leadership in North Ankole Diocese, and what strategies can enhance their leadership opportunities?

### **Action Research Question**

What practical interventions can North Ankole Diocese implement to increase the participation of Christian women in church leadership?

## **Subsidiary Insight Questions**

1. What individual, institutional, and societal barriers hinder Christian women from assuming leadership roles in North Ankole Diocese?
2. How do cultural norms and gender perceptions within the Diocese influence women's leadership aspirations?
3. What support systems and policy reforms can be introduced to encourage and empower Christian women for leadership roles in the Diocese?

## **1.5. Significance of the study**

The findings of the study might have the following significances:

1. This study will enable North Ankole Diocese to show the actual participation of women in church leadership positions and to identify the problems that discourage women to be church leaders.
2. This study gives insight evidence about the existing factors that challenge Women participation in church leadership.
3. This study also paves the way for other researches who are interested in the area.

## **1.6. Scope of the Study**

This thesis mainly concentrates on the discussion relating to the factors affecting women's participation in church leadership positions in NAD by collecting the required data from relevant source.

Several factors can cause for low number of women in the church positions such as traditional, economic, political, demographic and global conditions. However, the study did not go to

analyzing these factors though they also affect women's participation in church leadership. The researcher assumed that in NAD, the major challenges for low participation of women in church leadership are individual, Church institution, and societal.

### **1.7. Limitations of the Study**

The major limitation of this research was the respondent's reaction towards the questionnaires. The main source of primary data were the Christians of North Ankole Diocese. The study was totally voluntary and most of them were not timely responding to the questionnaires which had an impact on the research schedule. In addition to that, some were even not responding an open-ended question in a proper manner.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Meaning and the Concept of Leadership

Different scholars define leadership differently. As stated by Dimmock et al (2005), Leadership is an inspiring performances and achievements among staff that extend beyond what might have been reasonably expected. Leadership is the ability to direct people towards the achievement of goals and it is associated with the setting of goals and visions to the future and to go pass through the process to achieve the desired goals, Chandan, 2009.

As defined by Aquino leadership is a process that takes place in the context of Church institutional or group behavior (Aquino, 1999). Leadership, however, is a powerful word capable of conveying much more than can be contained within a concise definition and capable of meaning many different things to different audiences in different contexts.

Leadership is complex, multidimensional phenomena. It has been defined as: a behavior; a style; a skill; a process; a responsibility; an experience; a function of management; a positions of authority; an influencing relationship; a characteristic; and an ability (Northouse,2007). John Maxwell defined leadership as influence (Maxwell, 1998). Kotter (1990) stated that “Leadership is the capacity for collective action to vitalize”. Robert Greenleaf defined effective leadership as people who serve others, while they follow them (Bennis & Nanus, 1997). Peter Drucker defined a leader as someone who has followers (Drucker, 1999). However, some theorists believe that leadership is a form of social influence process (House

and Aditya, 1997). Although there is a variety of leadership definitions focused on two components which are; the process of influencing a group of individuals to obtain common goal, and to develop a vision.

## **2.2 The meaning of women Leadership**

Women leadership is just one branch of leadership concept and can also be defined in different ways. Some understand women leadership as the fact that women can be and are leaders, others may define it from a feminist point of view and as a matter of equality and the right to have the same opportunities.

Some say, it refers to certain feminine characteristics which are valuable in today's Church institutions (Joronen 2009). Others think that leadership should not be differentiated as women leadership at all. Specifically, emphasizing femininity in leadership means that it is recognized that there have been and still are less women than male leaders and that it is changing. In that sense, the word women is seen to work as sort of a reminder of the fact that there have not always been women leaders.

According to Piha (2006), some women want to use the words women leadership purposefully, to bring out the competitive advantage that different skills and capabilities can create, this way bringing up the advantage of femininity. Sometimes being a women leader and representing minority in some sense can be beneficial as some Church institutions may consider a woman as a more interesting choice or as a new asset.

In general, the world needs leaders who will bring the agenda of peace, equality, and sustainable development.

### **2.3 Characteristics of Leadership on Gender**

There are certain characteristics of leadership that are described as feminine characteristics and masculine characteristic. Some of the characteristics often found in male leaders are; competitiveness, focusing, goal orientation, and inventiveness and performance orientation while Feminine characteristics include social skills and social interaction, conversational style of communication, acceptance of differences, being multi skilled and working well in groups (Piha 2006). These characteristics merely represent different kind of leadership behavior which can be applied by both women and men.

Ignoring all the details of stereotypical characteristics of women and men, it comes down to the differences between perceptions. According to Jorone (2009), due to biological differences women and men think about things in different ways, emphasize different aspects and approach problems in certain ways. Depending on the situations, women can think in masculine way men in feminine way (Jorone, 2009).

In the real world, the characteristics of a good leader are usually matched by masculine characteristics and many women in high positions use a masculine style of leading (Heiskanen 2013). In that sense, certain aspects of femininity are still seen as weakness in the leadership perspective. Generally speaking, leaders do not consciously make decisions based on their gender.

### **2.4 Workplace Institutional Gender Equality**

Work place Institutional gender equality is achieved when people are able to access and enjoy the same rewards, resources and opportunities regardless of gender. The aim of gender equality in a workplace is to achieve broadly equal outcomes for women and men, not

necessarily outcomes that are exactly the same for all. Netsanet (2013) proposes that to achieve this requires;

- Workplaces to provide equal pay for work of equal or comparable value
- Removal of barriers to the full and equal participation of women in the workforce
- Access to all occupations and industries, including leadership roles, regardless of gender; and
- Elimination of discrimination on the basis of gender, particularly in relation to family and caring responsibilities.

Achieving gender equality is important for workplace institutions not only because it is fair and the right thing to do, but because it is also linked to a country's overall economic performance. Workplace Institutional gender equality is associated with:

- Improved national productivity and economic growth
- Increased workplace institution performance
- Enhanced ability of Churches to attract believers and retain Christians
- Enhanced Church institution reputation. (Netsanet .2013)

## **2.5. The importance of women leadership in the Church institution**

The dynamics of the contemporary church has changed particularly because of women church leaders playing an important role in making the transition away from church business as usual.

Not only are they leading in pastoral roles but also assuming personal responsibility for tackling issues concerning gender equality, poverty eradication, children, education and climate change. For women to lead and take charge in taking such responsibility they have to be capable of holding positions of power and influence in the world. (Gender Advisory Council 2008)

Women in senior church positions in Uganda like The Very Rev. Canon Dr. Rebecca Margret Nyegenye, who is the First Female Provost of the Church of Uganda have made significant influence in interesting Christians in Biblical research with hope to develop Church Leadership. In a world where women care about different things from men (and women do appear to care for children, rights, poverty eradication and environment more than men do), it may be that when women have more voice, but they drive church leadership in a way that favors all the children of God, environment and sustainable development. Just like Ilona said, “The world is a better place when women have the power to lead” (Ilona, 2014).

## **2.6. Women and Leadership**

### **2.6.1. Global Context**

Even if women share half of the world population, their participation in leadership is low in different Church institutions than men. Christian women are concentrated in very specific jobs like teaching, nursing, and technical professions but to professions in Church ministry, architecture, engineering, managerial positions, and government administration positions, which have been historically dominated by men (Anker, 2008). In relation to this, Alder et al (2002), argue that women represent 40 percent of the world force but they share only 20 percent of the leadership positions.

Human Development Report (2011) confirmed that, from the Gender Inequality Index of 145 countries, the largest gender inequality is observed in sub-Saharan Africa followed by South Asia and the Arab Countries. According to the report, in sub-Saharan countries, the gender inequality arises due to disparities in education, maternal mortality, and adolescent fertility rates.

Amongst South Asia's education system, national parliamentary representation, and labor force, women are far behind than men. Unequal labor force participation and low educational attainment are the major problems that leave women behind than men in Arab Countries. Additionally, the report indicates that women participation is low in decision making around the globe. Higher positions in decision making from 150 elected heads of state and 192 heads of government, the number of women was 7 and 11 respectively. Furthermore, the participation of women is also low in enrollment of secondary school education (Luneburg et al, 1991:521).

In relation to this, the report of 2001/02 millennium indicators base of the UN shows that the enrollment of females in secondary schools per 100 boys was 65 percent in Burkina-Faso and 47 percent in Benin. Furthermore, as shown in Ouston (1993), the participation of women in educational leadership was low as compared to men. For instance in England and Wales the participation of women in secondary schools was 17 percent in 1990 and 18.3 percent in 1991. In general, around the globe, the participation of women in education and decision making positions is low as compared to males.

## **2.7. Factors that hinder women participation in leadership**

### **2.7.1. Socio-cultural Barriers / Stereotyping/**

The socialization of males and females starts from the early developmental stage of children and in most cases, pre-school girls are expected to become passive, dependent, polite, and powerless. On the other hand, boys are expected to become independent, active, dominant, and confident and this gender stereotyping and cultural attitudes towards males and females has an impact on their future Career (Talsera, 2007). For example, Phillips (2010), stated that women who accept this stereotyping /cultural influences/ show motherhood behavior and do not involve in intellectual tasks and other professions, instead they simply accept the cultural influences and they are swallowed up in their cultural traditions.

On the other side, women that do not accept these influences become psychologically strong and participate actively in intellectual tasks but these women enter in state of conflict and anxiety that resulted from fear of societal rejection or loss of femininity. Women in leadership positions, as indicated in Ghanekar (1993), develop a feeling of isolation from their group /absence of female support/, develop negative attitudes towards the society because of such stereotyping. These special women, because of the limited number of women church leaders, lack a large pool of role models, and may develop a sense of loneliness .

On the contrary, men are expected to be aggressive, independent, job oriented, dominant, more active, and sociable than women (Hale et al, 1989). Therefore, such stereotyping in a way supports male dominance over female, even in church leadership (Netsanet, 2013)

### **2.7.2. Church institution Barriers**

The effects of gender labeling in the society creates discriminatory actions when Christian women involve in leadership activities especially in church leadership. The abilities and skills of women are judged as less in quality than men are. In relation to this, as cited in Shakeshaft (2007).

Some discriminatory actions, mostly unintended, may be seen during the application process, when selection criteria are designed, during the interview process, and at the decision making process. For instance Shakeshaft (2007) stated that, there are Church institution discriminatory actions while selecting candidates for church leadership during the application process. These include:

1. Asking questions concerning lowest acceptable salary that leads to unequal payment for salary for men and women.
2. Separation of applications received by sex.
3. Asking questions concerning the marital status, number of children and ages of children etc.

In addition, Shakeshaft (2007) indicated that discriminatory actions of women are also observed in decision making process by assigning job titles at lower salary than those of men candidates. Generally, these institutional barriers and discriminatory actions contribute to the low participation of women in leadership positions. (Netsanet Weldeyesus, 2013 pp. 15-16).

#### **A. The Glass Ceiling**

The glass ceiling refers to the series of obstacles or events that hamper women's advancement or promotion beyond a specific point or level. It is a concept used to describe the barriers blocking women from rising to positions of leadership regardless of their education and professional credentials in Church institutions.

The glass-ceiling is the invisible, impassable, artificial barriers, created by attitudinal and Church institutional prejudices, which block women from senior Church institutional positions. Many women at this level face a major concern with the glass ceiling as a result women marginalized to attain positions of leadership in work place institutions (International Labor Organization Report, 2007). Most women in NAD have been unable to shatter the glass ceiling in the church, regardless of their gifts, talents, sometimes, even anointing.

With women's gradual achievement of educational qualifications and changes in social attitudes, it had been tacit that women would swiftly move up the career ladders and make an impact in churches and society, but this has been difficult for them due to the invisible barriers across the ladder. Education and Theology training are the fundamental keys that would guarantee equality of women as well as to climb the church leadership ladder.

## **B. Women Mentorship**

A mentor is a trusted experienced professional who is willing to assist a less experienced person by listening, sharing experience, advising, and guiding (Davies et al, 2005). Mentors share experience and skill to the inexperienced person (Hale et al, 2009) and mentoring enables women leaders to have the necessary skills on how to handle managerial positions. It involves sponsoring, giving training, giving advice, building confidence, and nurturing leadership skills (Hale et al, 2009). Furthermore, the presence of mentors make women to be active in both leadership and career work and it increases the mobility of women in leadership and managerial positions. But if there are no mentors, it will indicate "no entrance" signal to

most gifted and motivated women who have an aspiration to become church leaders. Having mentors is crucial to encourage women to become church leaders.

### **C. Women's status in a Workplace institution and prevalent Negative Stereotypes**

Women are underrepresented into Church leadership roles in comparison to men in almost all Church institutions (Ainembabazi, 2006). In North Ankole Diocese (NAD), even though it is not supported by formal research, most people talk about gender roles in their day to day activities and consider gender role stereotyping as the main reason why the number of women are few in the church leadership positions. Compared to men, women in Kiruhura, where NAD is are relatively in a disadvantaged positions in almost all aspects; they hold inferior positions in a number of religious, economic, political, social and cultural affairs.

Women leaders are faced with strongly negative stereotypes, distinguishing them from their male counterparts in the workplace. Disturbing research results done by Owen and Todor, 1993 indicated that women leaders as less self-confident, less emotionally stable, less analytical, less consistent and having poorer relationship abilities than male church leaders. Some assumptions, typical of negative stereotypes attributed to female administrators are that: women tend to place family demands above work considerations. They have children to care for; thus, they lose time for an interest in their jobs; women work for supplemental income and that they lack the necessary drive to succeed in business. Mounting evidence suggested that there are negative gender stereotypes about women which make them encounter more barriers than men in the workplace. The negative stereotypes or beliefs are more apparent when women seek or hold managerial positions.

### **2.7.3 Individual Barriers**

Individual barriers are barriers that can be created within the individual himself or herself. There are different individual barriers that are responsible for the low participation of women in Church leadership. The next part of the study deals with how the three individual barriers; aspiration level, self-confidence, and fear of balancing work and family life reduce the participation of women as leader in Church institution .

#### **I Aspiration Level**

Having more female role model leaders will increase the aspiration level of other women to become leaders and the reverse is also true (Ouston, 2013). Furthermore as cited in Shakesahft (2007), he argued that, “low self-confidence can affect aspiration level.” A person with high self-confidence has a chance to attempt any action than a person with low self-confidence. Therefore, because of cultural barriers like stereotyping or unfamiliarity of the public sphere, those women who developed low self-esteem can develop low aspiration level to participate in any public services and as a result, these women lack the chance to move upward positions to hold church leadership positions than those who have high aspiration level.

#### **II Self - esteem (Self - Confidence)**

Lack of self-confidence is resulted from a sex-structured community that believes women inability to participate in different positions including leadership positions. Therefore, this makes women to develop lack of self-confidence in public areas that resulted from absence of support and negative discriminatory actions that excludes women from the sphere. As a result, women develop low self-esteem and give chance

to the establishment of male dominated society (Shakeshaft, 2007). Lack of self-confidence leads to unfamiliarity of conditions that discriminates women from the society.

For instance, as indicated by Ouston (2009), if women and men apply for any kind of job whether they are qualified or not, and if they are not successful, men blame the external factors for their failure. However, the story in females is quite different; if they are not successful, they code the failure as personal failure and decide not to compete or apply any other leadership/ministry role and/or positions. Those people who have high self-confidence tend to develop skills, attitudes, values, familiarity with conditions, and high aspirations and they can apply and compete for any job opportunity including school administration (Kanter, 2017).

### **III Fear of Balancing Work and Family Life**

In addition to lack of self-confidence and low aspiration level to church leadership positions, fear of balancing work and family life is one of the great challenges that women face to become leader. As compared to women, men have fewer domestic responsibilities than women of the same positions do. For instance, women are responsible to care for children, cooking of food etc. (Hale, 2009).

Furthermore, Vertz (2015) as cited in Hale (2009), in addition to domestic activities, absence of support from the family by sharing of domestic work, raising of siblings, and perception of the importance of one's work are the major challenges that women face to become leaders in the NAD Church institution . If there is no support from the family for division of labor, if there are large number of children ,and if the family or husband perceive that women leadership capability and gifting as less

important ,usually the woman will be less likely aspire to become a church leader, fearing the balancing those domestic burden with that of professional work.

## **2.8. Empirical Literature**

Endale, 2014 studied on Factors that affect Women Participation in Leadership and Decision Making Positions in bedelle town Jimma University and he states that the majority (68.93%) of total respondents indicated as women are underrepresented in public leadership and decision making positions. The major factors that hinder women's participation in public leadership and decision making positions are: absence of commitment by the concerned (top decision making) body, backward socio cultural attitudes, overburden of domestic responsibilities, lack of confidence from women themselves and negative attitudes of men towards women.

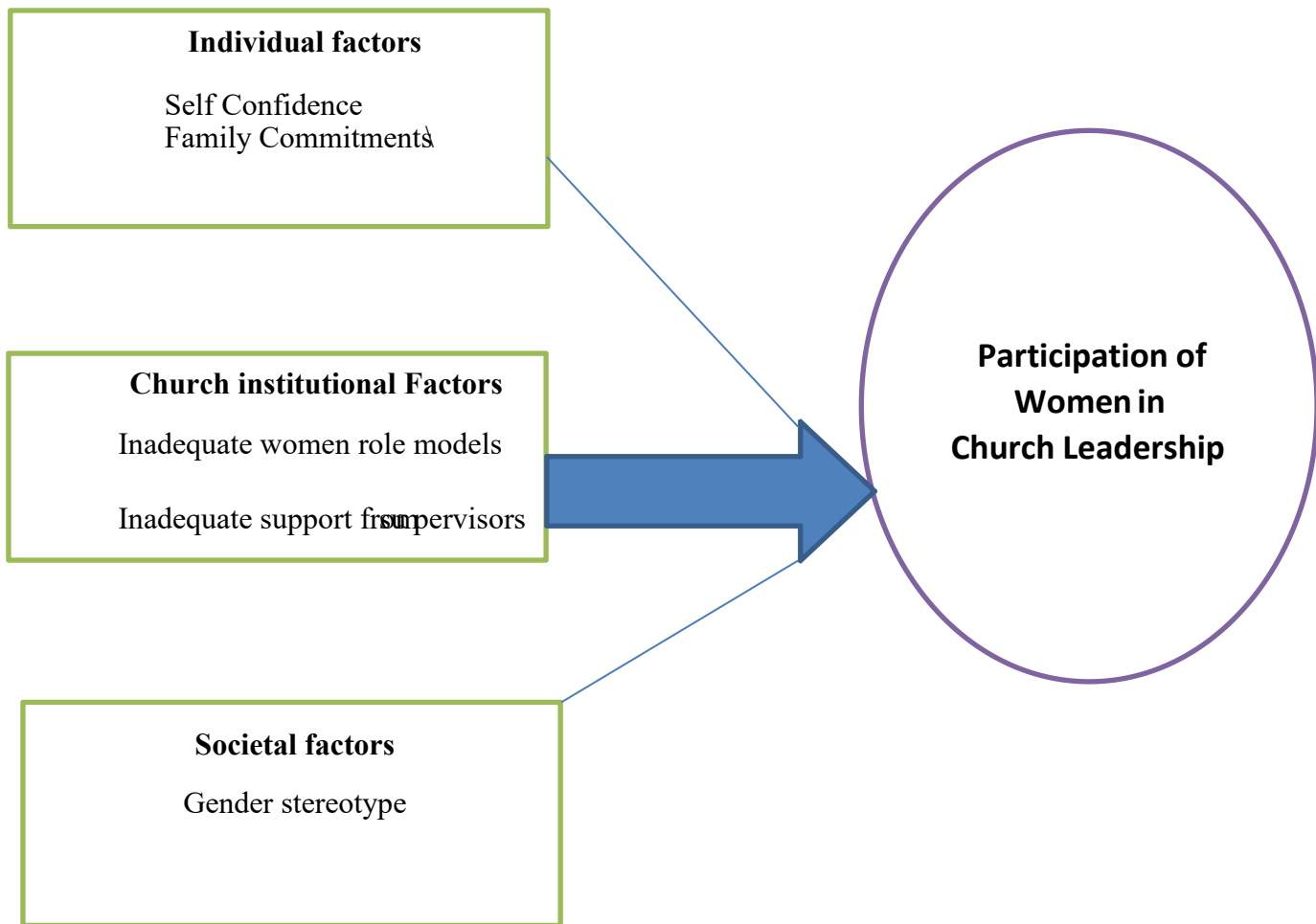
Onsongo (2004) on his research Factors Affecting Women's Participation in University Management in Kenya.and Elsi L. (2013) Women and leadership: Factors that influence women's career success in Finland they also found that the barriers for women career Progression were categorized under societal, Church institutional and individual levels. E.Lahti's research further revealed that Church institution factors were considered to influence women's career development the most factors Affecting Women's Participation in University Management in Kenya

Excimiry, 2013 investigated the relative under representation of women in senior management positions in UK travel and tourism showed that the majority of respondents cited career breaks for child birth, child care and the pressures of combining work with family and personal commitments as the key issues.

Man and Dimovski (2009) study results showed that women middle managers face a glass ceiling in their working environment which inhibits the promotion of female church leaders and entails a barrier to the career development opportunities for women and entails that women do not have enough Church institutional support, such as: networking, mentoring and family friendly initiatives.

The research made by Institute of Leadership & Management in UK examine why so few women are promoted to senior levels and the challenges they face in the Churching industry. The results show a mix of cultural and Church institutional barriers make it difficult for women to rise to senior levels of leadership. This research identified five major barriers preventing women's advancement to senior roles. These are: attitudes of senior male church leaders, greater proportion of men in senior roles, lack of flexible working opportunities, current Church institutional culture and lack of suitable female role models.

The study further revealed what employers and Church institutions can do to improve women participation into Church leadership roles. Some of these are; attracting more female graduates into careers with opportunities for advancement, promotion based on merit rather than hours in the office, increasing female representation at all church committee levels, creating sponsorship and mentoring programs, making senior female role models to be more visible to encourage other women, establishing flexible and remote working for both men and women.



**Conceptual Framework**

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1. Research design and Approach**

This research used correlational and descriptive research design. According to Sekaran (2003), a correlational research design is undertaken to study relationship between independent and dependent variables. A descriptive study is carry out in order to ascertain and be able to describe the characteristics of the variables of interest in a situation and to be able to observe a large mass of target population and make required conclusion about the variables (Sekaran, 2003).

The study used A Mixed Approach where both qualitative and quantitative tools were used to gather sufficient data to have an informed understanding about the research problems, and also to unpack the subsidiary insight questions. The researcher has assumed that the correlational and descriptive type of research was the most appropriate method to be used to show the association of variables and to describe the characteristics of the variables.

#### **3.2 . Population and Sampling Techniques**

In this study, both probability as well as non-probability sampling technique have been used to select the respective participants to be included in the sample size. In order to distribute the questionnaires to the respective participants, the study has used stratified random sampling technique (which is probability sampling technique) since the population is heterogeneous but within a group they have homogeneity. And samples are then randomly selected from each stratum.

In determination of sample size the three criteria are very important to gather the required data from sample respondents. This included level of precision, the level of confidence or risk and the degree of variability in the attributes being measured that enable the researcher to determine appropriate sample size (Miauou & Michener, 1976). According to the data obtained from the Reports Department of North Ankole Diocese (NAD), there are about 3336 Christians in Kiruhura District. Therefore, by considering these issues sample size to collect data through questionnaire for this research was determined by using Yamane's (1967) formula.

### Sample size determination formula

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

n=Sample size;

N= Total population      e=Significance

level      or      error      of      sampling

$$n = \frac{3976}{1 + 3976(0.05)^2} \quad n = \underline{363}$$

Therefore, the sample size for the study according to the formula is **363** out of the total population.

**Table 3.1 Sample size of participants**

No	Participants	No of Christians	Sample size
1	Female	1891	171
2	Male	2085	192
	<b>Total</b>	<b>3976</b>	<b>363</b>

*Source: North Ankole Diocese Reports Department*

### **3.3 Data Source and Collection Methods**

The study used both primary and secondary data. Secondary data was collected from the NAD Reports department and other published materials on the topic. Primary data was collected through questionnaire and interviews.

The first stage of the research process was an extensive search of articles, reports and professional information related to the study area, using the internet and academic databases. Secondary data was collected in order to ensure relevance to the research problem, eliminating duplication of what has been done and provide a clear understanding of existing knowledge base in the problem area. In the second stage of the study, primary data was collected. Hair et al., (2003) asserts that primary data is needed to thoroughly answer the research question and is collected specifically for the research project being undertaken. Thus, the use of interview and questionnaires help to collect valid and reliable data relevant to the research questions and objectives (Saunders et al, 2003)

#### **A. Questionnaires**

According to Neuman (1997), a questionnaire is a document in research that has set of questions directed at respondents. The questionnaire was prepared for NAD Christians. The questionnaire contained three sections; the first section was about general information of the study, the second section was regarding the respondents profile and the third main section includes specific questions which are relevant for the study. The questionnaires prepared for both women and men consisted of a combination of close ended and open-ended questions which were presented simultaneously on the questionnaire to answer the subsidiary insight questions using close ended questions and acquiring the respondent's view through open

ended questions. In total, 363 questionnaires were distributed to both female and male Christians in NAD.

## **B. Interviews**

Interviews were conducted with 10 purposefully selected women Christian leaders. This was particularly because of their positions in the church to learn women's own experiences and reflections on the issues at hand. More comments from the interviewees focusing on issues related to existing practice were collected.

## **C. Document review**

To supplement the data gathered through the questionnaires and interviews, a review on available materials were conducted, mainly to assess the Church's policy and procedure regarding gender diversity and Women leadership practices.

### **3.4 Methods of Data Analysis**

This study specifically employed the quantitative and qualitative method in order to provide an extensive explanation on the subject matter. Data captured from the questionnaires were analyzed using tables, figures, percentages and present results.

In addition, analysis was made to test the independent variables among individual, Church institutional and societal factors on the dependent variable "i.e., the participation of women in the leadership positions of NAD. To do this part of analysis, Pearson correlation was used to see the relationship and direction of the independent and dependent variables. To measure the individual effect of the predicting variables on the dependent one, regression analysis was conducted.

Information gathered through interviews and document was analyzed in the form of narratives, and those data corresponded with those from the questionnaire were integrated and the findings were interpreted accordingly.

### **3.5. Reliability and Validity of Data**

According to Golafshani, N. (2003) reliability and validity are conceptualized as trustworthiness, rigor and quality in qualitative paradigm. Together they contribute to the trustworthiness of the study by eliminating bias and increase the researcher's truthfulness of a propositions about some social phenomenon using triangulation (Creswell & Miller, 2000). Further, triangulation is defined to be "a validity procedure where researchers search for convergence among multiple and different sources of information to form themes or categories in a study (Golafshani, 2003).

In this study triangulation results from the use of multiple data collection methods including questionnaires, interview, and document review. Interviewees were selected from the total participants in order to ensure a greater likelihood of obtaining reliable and consistent data. Prior to launching the full-scale study, the questionnaires were pretested on a sample of 10 Church leaders.

### **3.6. Ethical Considerations**

Ethical considerations are very important for every research study. Accordingly, participants were informed of the purpose of the research and assured of confidentiality; the questionnaires were completed anonymously by respondents and treated confidential. Recording devices were not used in order to give interviewees the confidence to speak to the issues without fear and suspicion.

## CHAPTER FOUR

### DATA ANALYSIS AND PRESENTATION

This chapter depicts data presentation, analysis and discussion of the quantitative and qualitative data collected throughout the data collection process in the Methodology (Chapter 3) of this Research.

**Table 4.1 Response Rate of respondents**

Description	Count by positions				Total	%percentage of response rate i.e.,
	Male Church Leaders	Female Church Leaders	Non male church leaders	Female Christians	Number of questionnaires distributed	The ratio of collected over total distributed
Number of questionnaires <sup>**</sup> which were filled and returned	84	62	86	98	330	90.90%
Number of questionnaires <sup>**</sup> which were not collected	16	9	6	2	33	9.10%
<b>Total</b>	<b>100</b>	<b>71</b>	<b>92</b>	<b>100</b>	<b>363</b>	<b>100%</b>

As mentioned in methodology part of the study, seventy one (71) questionnaires were distributed to female church leaders, one hundred (100) to male church leaders and (100) to Christian women, and ninety two (92) male Christians, were distributed. Out of 363 questionnaires total of 330 questionnaires returned; 62 from female church leaders, 84 from male church leaders and 98 & 86 from female Christians and males Christians were

returned respectively. It represents a response rate of 90.9%;. Which can be considered as representative or enough to infer about the population in general. (Table 4.1)

Data obtained through questionnaires were analyzed and interpreted using descriptive statistics such as frequency, percentage, correlation and linear regression analysis. In the same manner, data gathered through interviews have been analyzed , summarized contextually ( qualitatively) and interpreted by triangulating with the quantitative one. Then major finding have been summarized and presented as follows.

**Table 4.2 Demographic information of respondents**

Character	Scale	Female		Male		Total	
		Count	% with in sex	Count	% With in sex	Count	% percentage
Age	18-25	3	2%	7	4%	10	3%
	26-35	60	38%	46	27%	106	32%
	36-45	78	49%	85	50%	163	49%
	46-56	14	8%	29	17%	43	13%
	>=56	5	3%	3	2%	8	3%
<b>Total</b>		<b>160</b>	<b>100%</b>	<b>170</b>	<b>100%</b>	<b>330</b>	<b>100%</b>
Marital status	Single	18	11%	20	12%	38	11%
	Married	120	75%	126	74%	246	75%
	Widow	20	13%	24	14%	44	13%
	Divorced	2	1%	0	0%	2	1%
<b>Total</b>		<b>160</b>	<b>100%</b>	<b>170</b>	<b>100%</b>	<b>330</b>	<b>100%</b>
Number of children	None	46	29%	9	5%	55	17%
	1	29	18%	42	25%	71	21%
	2	50	31%	94	55%	144	44%
	3	32	20%	25	15%	57	17%
	4	3	2%	0	0	3	1%
<b>Total</b>		<b>160</b>	<b>100%</b>	<b>170</b>	<b>100</b>	<b>330</b>	<b>100%</b>
Education	Diploma	8	5%		0	8	2%
	BA/BSc	131	82%	108	64%	239	73%
	Master	21	13%	62	36%	83	25%
	PHD		-	-	-	-	-
	Others		-	-	-	-	-
<b>Total</b>		<b>160</b>	<b>100%</b>	<b>170</b>	<b>100%</b>	<b>330</b>	<b>100%</b>

Total service years with the Church	<3	4	3%	7	4%	11	3%
	5-Mar	6	4%	1	0%	7	2%
	10-Jun	32	20%	18	10%	50	15%
	15-Nov	51	32%	40	23%	91	28%
	16-20	29	18%	80	47%	109	33%
	>20	38	24%	24	16%	62	19%

The majority of women and men who participated in the study are aged between 26 and 45 years (81%). Respondents with age of below 25 and above 45 years are very few (19%) (Table 4.2). From these figure it is possible to conclude that most of the respondents were matured enough to answer and analyze questions related with women participation in leadership.

Whilst the majority (75%) of the respondents are married, less than or equal to 13% of the respondents are either single or widow. With regard to family responsibility most of the respondents (82%) have 1-3 children whereas 17 % of the respondents have no children (Table 4.2). Therefore, since the majority of them were exposed to dual responsibilities; domestic and professional, they had a better understanding of the domestic and social barriers that affect the participation of women in leadership.

In terms of education, male respondents (73%) have first degree while 25% and 2 % have second (masters) degree and diploma respectively . 82 % of women participants have first degree and the remaining 13% and 5 % have second degree and diploma respectively, which indicate that women leaders have well developed academic background and they are qualified to be a leader. In addition, 13% of females have got MA while males have got MA 36% out of 64 %. Therefore, the finding confirms that the respondents had a better understanding the issues related with women and leadership. Moreover, it was encouraging that most of the women were first degree holders, so that most women meet the minimum requirement for leadership positions. If they were given the chance they would have become leaders.

Therefore, much should be done to encourage women to participate in leadership and this requires the commitment of stakeholders to enhance the participation of women.

70% of females have been serving the Church from 6 to 20 years while male respondents serving the Church are 80%. 24% of female and 16% of male have been serving the Church more than 20 years respectively. This shows that most respondents have an experience and have full knowledge about the practice of the Church. (Table 4. 2)

Generally, the characteristics of respondents revealed that, the majority of them were matured enough, well experienced, well qualified, and they were exposed to family responsibilities. Therefore, the response obtained from the respondents would help to get information that is more reliable and enable to come up with concrete finding and conclusion.

#### 4.3. Factors that affect the participation of women into Church leadership roles

**Table 4.3 Individual Factors**

No	Points Individual Factors	Gender	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree	Total
1	Women have interest in positions of higher responsibilities	Female	25% (40)	38% (61)	12%(19)	15%(24)	10%(16)	100%(160)
		Male	15% (25)	32%(54)	3%(5)	29%(49)	21%(37)	100%(170)
		Total	20%(65)	35%(115)	7%(24)	22%(73)	16%(53)	
2	Women have confidence in being successful in administration.	Female	18%(29)	8%(13)	26%(41)	38%(61)	10%(16)	100%(160)
		Male	7%(11)	24%(41)	6%(10)	38%(65)	24%(41)	100%(170)
		Total	12%(40)	21%(54)	16%(51)	38%(126)	17%(57)	
3	Women have adequate job knowledge	Female	17%(27)	14%(22)	8%(14)	28%(44)	33%(53)	100%(160)
		Male	39%(27)	27%(25)	13%(22)	18%(51)	3%(45)	100%(170)
		Total	56%(54)	41%(47)	21%(36)	29%(95)	30%(98)	

4	Women have adequate academic qualification	Female	41%(65)	29%(46)	13%(22)	13%(20)	4%(7)	100%(160)
		Male	53%(90)	23%(39)	10.5%(18)	10.5%(18)	3%(5)	100(170)
		<b>Total</b>	<b>90%(148)</b>	<b>49%(81)</b>	<b>24%(40)</b>	<b>52%(49)</b>	<b>8%(12)</b>	
5	Females fear failure into Church leadership roles.	Female	23%(37)	41%(65)	4%(6)	13%(21)	19%(31)	100%(160)
		Male	10%(16)	59%(100)	5%(10)	10%(16)	16%(28)	100%(170)
		<b>Total</b>	<b>23%(37)</b>	<b>33%(53)</b>	<b>9%(10)</b>	<b>100%(114)</b>	<b>35%(59)</b>	100%(160)
6	Women committed on carrying out family responsibility	Male	21%(36)	62%(105)	3%(5)	5%(9)	9%(15)	100%(170)
		<b>Total</b>	<b>42%(72)</b>	<b>109%(180)</b>	<b>7%(11)</b>	<b>18%(30)</b>	<b>23%(37)</b>	
7	Women leaders have the right communication skills	Female	24%(39)	22%(35)	7% (11)	30%(48)	17%(27)	100%(160)
		Male	13%(22)	27%(46)	4%(7)	35%(59)	21%(36)	100%(170)
		<b>Total</b>	<b>43%(61)</b>	<b>57%(81)</b>	<b>11%(18)</b>	<b>59%(107)</b>	<b>38%(63)</b>	

- **Women have interest in higher positions**

Majority of female 63% and 50% of male disagree that women have interest in higher positions responsibilities. The finding implies that women in NAD tend to direct their career goals towards occupations that are in line with social perception of female roles and they do not aspire for challenging jobs.

- **Women have confidence**

Above 55% of the respondents that low self-esteem and the image women have about themselves holds them back in their career progression. This implies that women seem to lack self-esteem and often under value their skills and competencies when it comes to leading. Women in NAD might need more encouragement that they are suitable and competent for positions.

- **Women have adequate academic qualification and job knowledge**

The findings in table 4.3.1 shows that the respondents, with 60% agreed lack of familiarity with job of the challenges holding back women from achieving certain Church leadership roles, including Church Leadership. Furthermore, it was stated by respondents that one of the reasons why it can be more difficult for women to be selected for top leadership jobs in the Church is that their management experience is not sufficiently diverse.

Findings from this study show that Christian women of NAD have not been exposed to all types of company operations during their careers and thus have not gained sufficient experience in general management across several functional areas. Female (77%) and male (66%) respondents point out women have adequate academic qualification. This shows that Christians believe that women have adequate qualification to the higher positions of the Church.

- **Females fear failure into Church leadership roles**

According to the respondents 64% of female and 69% of male where fear of failure is the major challenge of women in NAD. This implies that since some of the Christians are afraid of failure especially those who start their leadership path, they tend to lag behind God's call to service the church with their talents that are inherently not limited to leadership.

- **Women are committed on carrying out family responsibility**

More than half of (68%) of female respondents and three quart of male respondents (83%) mentioned family commitment as having large influence on the participation of women into church leadership positions in NAD.

- **Women leaders have the right communication skills**

As for communication style, genders have different ways of expressing with other Christians and female church leaders have shown to express more emotion while communicating compared to male. According to table 4.3.1 respondents who agreed on the subject matter that women are less likely to negotiate for what they want which in return holds them back from reaching to their aspired positions in the Church. Some scholars suggest that women are often held back by the fact they don't demand what they deserve and this seems to be true as indicated in table 4.3 above.

**Table 4.4. Church institutional factors**

North Ankole Diocese (NAD) Christians also responded to Church institutional factors that they think are responsible for the minimal representation of women in the church leadership of the diocese. The results are summarized in the following table

No.	Points Church institutional Factors	Gender	Strongly Agree	Agree	Neutral	Disagree	Strongly dis agree	Total
1	There is top management's commitment to implement gender sensitive policies to encourage women	Female	9%(16)	24%(39)	9%(15)	34%(54)	16%(26)	100%(160)
		Male	8%(14)	30%(51)	13%(22)	25%(43)	18%(30)	100%(170)
		Total	17%(26)	54%(100)	22%(37)	59%(97)	34%(70)	
2	Discriminatory promotional practice is a challenge for women advancement	Female	12%(18)	14%(22)	21%(34)	30%(48)	23%(36)	100%(160)
		Male	3%(5)	24%(38)	25%(38)	7%(11)	57%(78)	100%(170)
		Total	15%(23)	26%(60)	46%(72)	37%(59)	80%(114)	
3	Large numbers	Female	6%(9)	9%(14)	16%(26)	47%(76)	22%(35)	100%(160)

	of successful role models of female Christians in the hierarchy of the Church institution	Male	10%(16)	10%(16)	14%(25)	37%(63)	29%(50)	100%(170)
		Total	8%(25)	9%(30)	15%(51)	42%(139)	26%(85)	
4	Enough institutional networks for women Christians	Female	10%(17)	14%(22)	19%(31)	34%(55)	22%(35)	100%(160)
		Male	17%(29)	19%(33)	16%(27)	23%(40)	25%(42)	100(170)
		Total	14%(46)	17%(55)	16%(58)	29%(95)	23%(77)	
5	There is support by supervisors to enhance the participation of women in leadership positions	Female	14%(23)	24%(38)	6%(10)	39%(63)	16%(26)	100%(160)
		Male	14%(22)	32%(51)	24%(40)	24%(40)	10%(17)	100%(170)
		Total	14%(45)	27%(89)	15%(50)	32%(103)	13%(43)	
6	There is attractive work environment to enhance women participation in leadership positions	Female	10%(16)	25%(40)	19%(31)	35%(56)	11%(17)	100%(160)
		Male	23%(39)	25%(42)	17%(29)	21%(35)	15%(25)	100(170)%
		Total	17%(55)	25%(82)	18%(60)	28%(91)	12%(42)	
7	There is flexible working hours to enhance the participation of women in leadership positions	Female	11%(17)	16%(25)	21%(34)	36%(58)	16%(26)	100%(160)
		Male	9%(16)	20%(34)	22%(37)	27%(46)	22%(37)	100%(170)
		Total	10%(33)	18%(59)	22%(71)	32%(104)	19%(63)	
8	There is positive perspective /attitude/ by the management towards women advancement into Church leadership roles	Female	5%(9)	23%(40)	11%(18)	38%(65)	16%(28)	100%(160)
		Male	22%(38)	19%(32)	19%(33)	27%(46)	13%(12)	100(170)%
		Total	14%(47)	22%(72)	15%(51)	34%(111)	12%(40)	
9	There is opportunities to work on challenging, high	Female	6%(10)	26%(45)	13%(21)	33%(53)	19%(31)	100%(160)
		Male	27%(45)	27%(45)	6%(11)	26%(45)	14%(24)	100%(170)

profile assignments for women	Total	34%(55)	27%(90)	10%(32)	30%(98)	17%(55)	

- **Top management commitment to implement gender sensitive policies**

More than 50% of female and male respond that top managements are not committed to implement gender sensitive policies such as affirmative actions.

- **Discriminatory promotional practice is a challenge for women advancement**

Concerning unfair promotional practice the respondents shows 53% of female and 57% of male indicates they disagree that there is an unfair promotions and about the subject matter, indicating that there is a fair promotion and women have equal chance on career advancement.

- **Enough institutional network for women Christians**

56% of women and 48% of men respondents shows that there is no any institutional network for women to share their experience and information.

- **Support by supervisors to enhance the participation of women into Church leadership roles**

More than 50% of respondents show that there is no support from supervisors to exercise the higher positions .This implies supervisors not delegate and encourage women to exercise the leadership practice.

- **There is flexible working hours**

Flexible working hours are cited by 52% of women agree as factors that influence women's progression. Since such percent of the women respondents have given their negative feedback towards them. This implies that inflexible working hours is comparatively a challenge in NAD. Respondents also mentioned that they do not want to be the subject of special treatment or quotas, but what they do need are flexible solutions to manage work and family time commitments since most of the responsibilities of household lays upon them.

- **Opportunities to work are challenging**

Both the female (52%) and male (50%) respondents felt that lack of opportunity to work on challenging or high profile assignments. This implies that when opportunities are given to women, they can exercise the leadership positions.

**Table 4.5. Societal factors**

No	Points	Gender	Strongly Agree	Agree	Neutral	Disagree	Strongly dis agree	Total
1	Cultural beliefs and attitudes of people towards women role have an impact on women participation into Church leadership roles.	Female	35%(56)	41%(65)	3%(5)	11%(18)	10%(16)	100%(160)
		Male	35%(60)	35%(60)	6%(11)	13%(22)	10%(17)	100%(170)
		Total	30%(116)	38%(125)	5%(16)	12%(38)	10%(33)	
2	Gender stereotype is the barrier for women participation into Church leadership roles	Female	18%(29)	33%(53)	17%(27)	19%(30)	13%(21)	100%(160)
		Male	16%(27)	16%(27)	13%(22)	22%(38)	33%(56)	100%(170)
		Total	17%(56)	33%(109)	14%(51)	21%(68)	15%(48)	
3	Support by family so as to enhance participation of women into Church leadership roles	Female	13%(23)	39%(66)	10%(17)	25%(43)	7%(12)	100%(160)
		Total	27%(45)	71%(12117)	28%(46)	50%(83)	18%(41)	
4	Being a	Female	31%(49)	27%(43)	11%(17)	30%(48)	2%(3)	100%(160)

motherhood is the major barrier to participate into Church leadership roles	Male	20%(34)	42%(72)	5%(8)	24%(40)	10%(16)	100%(170)
	Total	<b>25%(83)</b>	<b>35%(115)</b>	<b>8%(25)</b>	<b>27%(88)</b>	<b>6%(19)</b>	

- **Cultural beliefs and attitudes**

Regarding backward religious beliefs it was indicated from respondents agree that backward religious beliefs hold women back from advancement. The finding is more convenient with the analysis made by Helgeson(2005) and Charles and Davies who made a conclusion that it is possible for tradition to conflict with religion. From the results of this study, women have been socialized into the believing that they do not deserve church leadership positions by referring to ‘out-of-context’ Bible verses and misinterpreting them. Few believe that women and men are equal and have different perspective than the majority if they have been exposed to different situation. Similary, Shakeshaft (2007) indicated in his work that women have not only been socialized in ways that have not made them leadership inclined, but those who train and hire have been socialized to believe that those qualities, which associated with females are adversative to those qualities needed to lead and, conversely, that qualities needed to lead are ones not possessed by women (Shakeshaft (2007)).

- **Gender stereotype**

As indicated in table 4.3.3 ,respondents agreed that gender stereotype slows down of the process of career advancement of women in our society, which indicates that female Christians of the Church are seen as more of as a secondary gender which is a barrier for women to reach to leadership positions in the Church. Gender stereotype in Kiruhura has consistently demonstrated that men are generally seen as more competent than women, while women are seen as more expressive and communal than men. So that makes women less

confident on their work and achievement, as well as unable to express themselves freely as men thus making women a second choice, which is actually unlikely.

- **Lack of support by family**

Another obstacle face by women is lack of support from family and the society 50% of female and male of respondents implies that the respondents agreed that lack of support is an obstacle. In Kiruhura, women participation is mediated through men, either their father or husband and their contribution to the society often goes largely unrecognized. Additionally, women decision making power is very minimal even in the society which is very discouraging. From the above it is implied that there is a lack of support from families and the society as a whole for female Christians of the Church thus discouraging them to reach their potential in the Church and serving God in church leadership positions.

- **Motherhood**

Regarding motherhood, findings from this study show that indeed a woman's career is affected by her being a mother and delays her upward mobility in the Church. Christian women in Church Leadership mention to have found themselves having to pay more attention to their church careers rather than to their off springs. This could be partly because societal norms dictate that her first responsibility is to her family, also plays a part. In many instances, women with kids have to compromise their own promotion prospects and interrupt their careers because the need to take care of them first and foremost (Sutherland, 2005). This is also proven to be true in NAD. The respondents also stated that being a mother is a full time job by itself, unless there is someone to help around in the house it hampers one's ability to do job full heartedly let along progress to a leadership positions. This implies that women in the Church are affected by motherhood that clashes fiercely with office work.

#### 4.4. Correlation and regression

##### 4.4.1 Correlation result

The researcher here also tested whether individual ,Church institutional and societal factors have a relation and also to show the impact of independent variables on the dependent variable “i.e., the participation of women in the leadership of the Church institution .

Independent variables	Items within variables	Pearson Correlation	My immediate supervisor invites me to participate in decision making	My supervisor is willing to delegate me	My supervisor empowers me to participate in decision making	My supervisor coaches me to exercise my leadership skill at my work place
Individual	Women have interest in positions of higher responsibilities	Pearson Correlation	0.538	0.879	0.672	0.899
	Women have adequate qualification	Pearson Correlation	0.767	0.63	0.881	0.7
	Women perceive leadership is given to male	Pearson Correlation	0.677	0.561	0.095	0.076
	Women fear in succeeding balancing professional work and family	Pearson Correlation	0.664	0.767	0.583	0.561
	Women Christians do not have the right ambition	Pearson Correlation	0.541	0.72	0.511	0.92

	to be a leader					
	Women have confidence in being successful in administration	Pearson Correlation	0.98	0.932	0.512	0.659
	women leaders have the right communication skills a leader should have	Pearson Correlation	0.674	0.586	0.612	0.712
	Women committed on carrying out family responsibility	Pearson Correlation	-0.653	-0.543	-0.731	-0.765
Church institution	There is coaching to enhance the advancement of women into Church leadership roles	Pearson Correlation	0.59	0.641	0.654	0.557
	There are successful women role models in the hierarchy of the org	Pearson Correlation	0.765	0.628	0.654	0.6
	There is top management commitment	Pearson Correlation	0.69	0.529	0.908	0.813
	HRM follow transparent promotional practices	Pearson Correlation	0.978	0.93	0.569	0.56
	There is enough institutional network	Pearson Correlation	0.92	0.87	0.55	0.645
	Supervisors					

	assume as their responsibility the advancement of women	Pearson Correlation	0.983	0.935	0.57	0.591
	There is flexible working hours	Pearson Correlation	0.549	0.629	0.84	0.624
Societal	Cultural belief	Pearson Correlation	0.982	0.933	0.525	0.588
	Gender stereotype	Pearson Correlation	0.943	0.91	0.592	0.899
	Lack of support by family affect participation of women into Church leadership roles	Pearson Correlation	0.978	0.929	0.504	0.581
	Being a motherhood is the leading barrier to participate in church leadership	Pearson Correlation	0.958	0.922	0.682	0.67

When we look at the table above, except one independent variable i.e., women commitment in carrying out family responsibility, all the other variables have got positive correlation with the dependent variables. The negative correlation result, which has been shown by the women commitment in family (IV) with the dependent variable, has indicated the existence of an inverse relationship between themselves, which means when women committed in family cases, their aspiration to participate in LP could be low.

Specifically, when we see the correlation results of major independent variables i.e., major elements under the individual, Church institutional and societal factors, the following relations have been found: -

## **1. Under individual**

Concerning the relationship between the interest of women to participate into Church leadership roles ,the correlation results have shown that the existence of strong positive( i.e.,  $> 0.5$ ) relationship with the items under the dependent variables .And from this we can say ,that so long as there is an interest by women to participate in Church Leadership and the existence of empowerment and the willingness of supervisors to delegate women ,the advancement of women in higher positions could be enhanced accordingly .

In the same way, when we look at the fear by women in succeeding to balance work with the family responsibility, the result of correlation has shown that there is a strong positive correlation (i.e.  $> 0.5$ ) with the dependent variables. And it indicated that if there is a fear by women to balance work with family responsibility and absence of empowerment and coaching by supervisors ,there could be definitely low participation of women in the Church Leadership.

Finally , when we the correlation result in terms of confidence to succeed and having the right skill of communication by women, again the results have shown that there is a strong positive correlation ( i.e.,  $> 0.5$ )with the dependent variable which means ,if women have confidence and the right skills of communication and also support and empowerment by the supervisors ,Christian women of North Ankole Diocese (NAD) can be encouraged to take up Church Leadership positions and use their talents further to serve God.

## **2. Under the Church institution**

When we look at the correlation table above, we can see that there is a positive relationship between the independent variables with the dependent variable .since the majority of figures are positive and 0.5 and above.

Specifically, when we see the results in terms of coaching and the existence of successful role models of women in the hierarchy, there is strong relationship between the coaching by the supervisors and having role models with the participation of women in Church Leadership, since the existence of successful role models and effective coaching along with empowerment by immediate supervisors can enhance the advancement of women in Christian Leadership Positions (CLPs) of the Church institution as the literature review result has indicated.

Again in term of the top management commitment and enough institutional networks, the result of correlation has shown that there is strong correlation between them and the dependent variable i.e., the participation of women in C.LPs. Since the results have shown above 0.5, this means that the commitment by top level management and the existence of enough institutional networks can strongly enhance the advancement of women in Church Leadership Positions (CLPs) of NAD, as the findings and the literature indicate.

### **3. Under societal**

Similarly, when we look at the correlation table above, we can see that still there is a positive relationship between the independent variables with the dependent variable since the majority of figures are positive and 0.5 and above. This means that there is a strong relationship between cultural belief, gender stereotype and lack of support by family with the dependent variable i.e. The participation of women in CLPS of the Church institution

For testing their relation as well as their impact on the dependent variable

(D), a statistical test called Correlation and regression analysis test which is appropriate for ordinal data type using Likert's scale were employed with the help of SPSS statistical package.

#### 4.4.2. Regression Analysis

Dependent variable (LD): participation of women into Church leadership roles.

Independent variables (IN, OF, SF) (IN) Individual factor, (OF) Church institutional factor (SF) Societal factor

##### Variables Entered/Removed

Model	Variables Entered	Variables Removed	Method
1	SF, IN, OF <sup>b</sup>		Enter

a. Dependent Variable: LD

b. All requested variables entered.

##### Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.737 <sup>a</sup>	.543	.539	.55632

a. Predictors: (Constant), SF, IN, OF

From the above model summary,  $R=0.737$  shows a high degree of correlation among dependent (participation of women) and independent variables (IN, OF, SF).

$R^2$  implies that the above three independent variables (IN, OF, SF) contributed for under representation /participation/ of women in the leadership positions of the hierarchy of the Church institution of 54.3%, where the rest 45.7 % explained by other variables.

#### ANOVA<sup>a</sup>

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	119.832	3	39.944	129.063	.000 <sup>b</sup>
Residual	100.895	326	.309		
Total	220.727	329			

a. Dependent Variable: LD

b. Predictors: (Constant), SF, IN, OF

The above table indicates that the regression model predicts the dependent variable significantly well. Since the statistical significance of the regression model that was run. Here,  $p < 0.0005$ , which is less than 0.05, and indicates that, overall, the regression model statistically significantly predicts the outcome variable (i.e., it is a good fit for the data).

F is 129.063 at a significance level of 0.000 which implies there is a strong positive relationship between the participation of women into Church leadership roles (the dependent variable) and the independent variables.

### Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.000	.146		6.849	.000
IN	.713	.637	.014	.361	.008
OF	.187	.047	.170	3.959	.000
SF	.498	.034	.641	14.831	.000

a. Dependent Variable: LD

$$\text{Participation of women} = 1 + 0.713\text{IN} + 0.187\text{OF} + 0.498\text{SF}$$

The regression analysis result shows that here individual factors increase by 1% participation of women increase by 71%, when Church institutional factor increase 1%, the participation of

women increase by 18% and societal factors increase by 1% the women participation increase by 49.8%. This result shows that individual factors such as self-confidence, fear of balancing professional work and family responsibility, fear of failure have most influential factor to participate into Church leadership roles.

#### **4.5. Response of Interview**

Interviews administered to women cited several factors categorized under societal cultural, Church institutional, and personal factors contributing to the under representation of women into Church leadership roles. Some of them argued that female Christians put family responsibility their priority and shy away from career responsibilities until their children were grown up.

The interviewed female church leaders were asked about their career path and most of them disclosed that the hard work, their persistence dedication and commitment have helped them to get where they are today. The women church leaders were asked about types of barriers that can prevent them reaching the top church leadership positions. The majority of the female church leaders said they had faced some barriers to their current positions, while some said they did not face any social barriers. Some of the barriers mentioned include perception and lack of support from Christians under their supervision, inflexible working hours and family responsibilities.

In addition, the interview participants have indicated that women into Church leadership roles may have difficulty in balancing family (i., e, especially child care) and work responsibilities. Especially, female church leaders who have children at handling household and work responsibilities is not an easy task. Among our 10 interview participants, 8 are married with children while 2 are single. However, most of them confirmed that a balance can be obtained

to handle both responsibilities. According to one female manager who has three children explained that “It just requires being programmed and establishing well-built support system”. Two female church leaders who have kids stated that the support they obtained from family members helped her to keep the balance of both their work and child caring duties effectively. Another female church leader who has been in the Church for more than two decades state that they managed to raise a family while climbing the hierarchical ladder. These church leaders further indicated that most junior Christians might be afraid that having church leadership positions may prohibit them from household responsibilities. And hence refrain themselves from aspiring to such positions and responsibility.

Most of the female church leaders spoke about the support and encouragement they received from their family, especially from husband and mother. They emphasized the role of the family in a Woman’s Ministry Success.

The factors that helped the women to acquire leadership positions in the Church, as illustrated by the respondents, were hard work, dedication, having the bigger picture in mind and focusing on the end results, family support and some senior church leaders who noticed their hard work. The female church leaders were also asked what they were doing to be a role model and encourage more women into church leadership positions. Some of them answered that they have been giving women Christians more assignments and encouraging them to perform the tasks by themselves, helping the staffs to be committed to their work and be motivated. One female church leader said that most of the time she prefers to delegate female staff in her absence to help them to build their confidence.

## CHAPTER FIVE

### SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

In this chapter, summary of findings, conclusion and some recommendations for improving women's participation into Church leadership roles are presented. The chapter ends with suggestions for further research.

The results of this study related to the literatures on factors contributing to the low participation of female into Church leadership roles. There are several factors at the personal, Church institutional and societal levels preventing women from ascending to leadership positions. This would parallel the findings of Onsongo (2004), E. Lahti (2013) and Jabeen and Jadoon (2009) where the researchers also found that the barriers for women from participating in the higher positions were categorized under societal, institutional and individual levels.

#### 5.1 Summary of findings

This research set out to study factors contributing to women participation into Church leadership roles of North Ankole Diocese (NAD) and it was an Action Research to find out what can be to encourage the female Christians of North Ankole Diocese (NAD) to become Church leaders. The idea of the research was based on the problems that Christian women numbers in Church Leadership and Ministry are still significantly low. The major findings of the study are summarized here under.

- ✓ The findings from the study revealed that women are indeed low in the church leadership of NAD. They represent insignificant numbers of the leadership positions in Church. This agrees with reports of several researches (Oakley, 2000) that women

are less participated into Church leadership roles in several corporations in many parts of the world.

✓ The study found out that most of the women into Church leadership roles in NAD have gained their professional advancement after the age of 26 (Table4.3), when a leader starts to be considered more mature and has gained more experience, as age has an important factor for those who hold leadership positions since it shows seniority and experience of a leader. The majorities of female respondents (more than 50%) have household responsibilities and at the same time have well developed academic background (Table 4.3.1).

✓ The factors which contribute for women's low number into Church leadership roles were categorized under three main factors: individual, Church institutional and societal factors. It was observed that women's career advancements are not affected by one factor alone but a combination of the three factors. According to the respondents (54.3%), there are individual, Church institutional and societal factors that have major contribution to the low representation of women in the Church Leadership of NAD.

✓ The research outcome revealed that Church leadership is still dominated by men in the Church. Even though there are female leaders in the Church nowadays, they still encounter different challenges such as meeting social expectations of their role and balancing their work and the other areas of their lives, mainly family.

✓ For Church institutional factors, most respondents blamed the failure of female Christians to assume leadership to the low numbers of female Christians in the pipeline, Inflexible working hours were rated by the majority of the respondents as

Church institutional factors that largely hinder women career advancement in NAD (Table 4.3.2)

✓ The interviewed women leaders also explained that balancing work and household responsibility is their challenge. However, support from both family members and at work place help women Christians advance to Church leadership and Ministry.

✓ Almost all of those interviewed female church leaders explained that they had not planned for their career path at the start of their career. Also it was revealed that there is no special support offered to women by the Church for advancing their career within the Church.

✓ This study found out that family commitments and fear the failure in leadership is a major personal/individual limitation that creates serious challenges for women to advance to leadership positions. It also limits their opportunities in the work place as women put family and motherhood as their first priority (Table 4.3.1).

## **5.2. Conclusions**

This research concludes that women's participation into Church leadership roles in North Ankole Diocese (NAD) are affected by a combination of social, Church institutional and individual factors. The research reveals that dual duties and responsibility such as motherhood and balancing work and family are indeed a challenge in NAD for women to advance into leadership positions, furthermore, the findings showed that society's cultural belief such as gender stereotype, backward beliefs of religious practice, lack of support have a

strong influence and/or contribution on Christian women's ability to aspire to become Church Leaders.

Shockingly, society still believes that a woman's primary role and responsibility is managing household and care giving for the family whereas men are considered head of their household. Hence women are expected to commonly give priority to family over career. As for the Church institutional limitations, inflexibility, gender preference of Senior Church leaders to delegate and proper Implementation of affirmative action are challenging female Christians of the Church to reach higher positions of leadership.

Lack of confidence, fear of failure, lack of role models are the major individual barriers holding women back from achieving leadership positions.

According to findings, it can be seen that while women have the potential and ability to be leaders to perform at the top level of Leadership of the Church Of Uganda, the vicious cycle of challenges against their leadership trajectory often constrain their success. Apart from internal factors among themselves, external factors such as social and cultural stereotypes, have contributed significantly on constraining their leadership.

### **5.3 Recommendations**

Given the findings and the conclusions made above, the following recommendations are proposed in the effort to encourage Christian Women in North Ankole Diocese to become Church leaders;

#### **1. At individual level**

- ✓ This research recommends that Christian women educate themselves and broaden their capability so as to break away from the stereotypical behavior.

✓ Since family commitment is a major personal challenge, there should be support from family members to women to advance themselves to leadership positions.

✓ This research recommends that Christian women learn to manage their time to participate in different networks that can create enabling environments for learning, sharing, building relationship and generating opportunities.

✓ This research recommends that Christian women become aware of and be ready to face the difficulties and challenges of the socio-cultural believe and they have to make their contribution in time and money to improve their leadership skills.

**2. At the Church institutional level, here are the recommendations of this research;**

✓ This research recommends that the Church reviews its policies to make them more women friendly and contribute for work life balance in the form of flexible working practices and child care arrangements for women.

✓ This research recommends that the Church considers affirmative action in its recruitment and selection processes and a clear route of progression to church leadership positions and promotions in order to amend gender imbalance and to guarantee women opportunities for participation

✓ This research recommends that the inspirational initiatives such as ensuring more women participate in networking and mentoring.

✓ This research recommends organizing coaching programs that can improve women's communication and inter-personal skills, personal confidence and leadership skills.

✓ This research recommends that Christian women should be encouraged and supported to aspire and train for Church leadership positions. Besides, mentoring women by providing them with tasks for leadership practice is of great importance to the preparation and development of women.

✓ This research recommends that the Church Christian women who are already into Church leadership roles should be brought in to forefront and assigned as mentors. The Church should set up professional networks which help women to share and exchange knowledge and experiences in leadership as networking and mentoring are all good ways to promote female leadership.

### **3. At the societal level:**

Results from this study show that society is a major contributor for the low representation of women in leadership. This study therefore recommends a change in societal beliefs and culture towards a more conformed culture that encourages Christian Women to become Church Leaders. Below are some of the ways that the study recommends;

✓ Families as well as schools need to educate children about gender equality.

✓ The Government needs to make sure that the formulated policies, national objectives and programs are implemented properly.

✓ The government also needs to take an active part to improve society's awareness to change the deep-rooted cultural beliefs that limit women participation in church leadership, and any other form of Leadership.

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## Appendix I

### Questionnaire to be filled by Christians of NAD

This questionnaire is prepared to gather data for the research to find out what can be done to encourage Christian women of North Ankole Diocese to become Church Leaders. This research is a requirement for the partial fulfillment of Uganda Christian University's Masters of Arts in Organizational Leadership and Management.

Your genuine response for all the questions provided is crucial for the success of the research and the information obtained will be confidential and it will be used only for the academic purpose and will not be disclosed to any third party.

Thank you in advance for your co-operation.

Direction I.

❖ Please make tick (√) mark in the boxes.

❖ Please give only one answer for each item.

#### Part One: Demographic Information

1. Sex

A. Female  B. Male

2. Age

A.18-25  B.26-35   
C.36-45  D.46-55  E.56 and above

3.Educational level

A. MA/MSc  B.BA/BSc degree  C. Diploma

4. Number of children \_\_\_\_\_

5. Years of service in NAD \_\_\_\_\_

A. less than 3 years  B. 3-5  C. 6-10   
 D. 11-15  E. 16-20  F. 21 years & above

6. Please indicate your current positions

**Part Two: Factors that affect women participation into Church leadership roles.**

**Please put “(√)” mark.**

In the following tables, there are suggested factors that hinder women to leadership positions. So that you are kindly requested to rate the barriers in relation to women’s participation into Church leadership roles.

*5=strongly agree, 4=agree, 3=Neutral, 2=disagree 1=strongly disagree,*

No.	Points	5	4	3	2	1
<b>1.</b>	<b>Individual Factors</b>					
1.1	Women have interest in Church leadership positions					
1.2	Women have confidence in being successful as Church Leaders					
1.3	In NAD, women have sufficient academic qualification					
1.4	Women perceive leadership as a male gender responsibility.					
1.5	Women fear in succeeding balancing professional work and with family Responsibility.					
1.6	Women Christians have the right ambition to be a leader					

1.7	Women leaders have the right communication skills a leader should have					
1.8	Women committed on carrying out family responsibility					
<b>2.</b>	<b>Church institutional Factors</b>					
2.1	There is mentoring /coaching to enhance the advancement of women into Church leadership roles					
2.2	There are successful women role models in the hierarchy of the Church institution					
2.3	There are opportunities to work on challenging, high profile assignments for women advancement into Church leadership roles.					
2.4	There is top management's commitment to implement gender sensitive policies to encourage women					
2.5	There is good perspective /attitudes / by top management towards women in advancing to leadership positions					
2.6	There is enough institutional networks for women Christians is a barrier for women advancement					
2.7	There is a support by supervisors to enhance the participation of women into Church leadership roles					
2.8	There is by the supervisors to assume the advancement of women to participate in leadership positions as their responsibility					
2.9	There is attractive work environment enough to enhance the participation of women into Church leadership roles					
2.10	There is flexible working hours to enhance the participation of women into Church leadership roles					

2.11	Discriminatory promotional practice is a challenge for women advancement					
<b>3.</b>	<b>Socio-Cultural factors</b>					
3.1	Cultural beliefs and attitudes of people towards women role have an impact on women participation into Church leadership roles.					
3.2	Gender stereotype (notion that women are not good leaders ) is the barrier for women participation in					

	leadership positions					
3.3.	There is support by family so as to enhance participation of women into Church leadership roles					
3.4.	Being a motherhood is the major barrier to participate into Church leadership roles					
<b>4</b>	<b>Participation of women</b>					
4.1	My immediate supervisor invites me to participate in decision making					
4.2	My supervisor is willing to delegate me					
4.2	My supervisor empower me to participate in decision making					
4.4	My supervisor coaches me to exercise my leadership skill at my work place					

What do you think are the most contributing barriers for underrepresentation of women into Church leadership roles in NAD?

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What remedial actions or solutions do you suggest?

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## Appendix II

### Interview Questions for women in Church leadership Ministry in North Ankole Diocese

**Date of Interview:** \_\_\_\_\_

1. Personal data: Sex, Education level, Job Experience, number of children?
2. How long have you been a Church Leader?
3. Have you aspired to be a leader outside the Church?
4. Did you have role models that set an example for you when you joined NAD? Women or men?
5. What has been your career path? How have you got to where you are today?
6. Describe any types of barriers that you have encountered, if any, encountered to obtaining the Leadership positions?
7. What challenges, if any, do you face as a Christian woman in a Church Leadership position?
8. As a woman in a leadership position, how do you balance your professional life with your Personal life? Which of your responsibilities were very hard to deal with and why?
9. What is the role of your family in determining your career success?
10. Did you have to make any change in your personal, professional and career life to accommodate your leadership role? Please elaborate.
11. Do you think men and women staffs in your Church are equally interested in Promotion and professional development? If no why?
12. Are you doing anything to be a role model and encourage more women into leadership positions? If so, please specify.

13. What particular traits do you think women in general bring to leadership roles?
14. What do you believe are the main barriers contribute to the underrepresentation of women in the Leadership positions of the Church and how do you think these can be overcome?
15. If you could give any advice to a female staff aspiring to be a leader, what would it be and why?
16. Do you have any other comments you would like to add?

**Thank you very much!**