

**THE INFLUENCE OF FEMALE CLERGY IN ANGLICAN CHURCH OF UGANDA:
WITH SPECIFIC REFERENCE TO THE DIOCESE OF KIGEZI, ALL SAINTS
ARCHDEACONRY**

**FRANK BINDEBA AKATUHURIRA
M22/BBUC/BD/018**


**A DISSERTATION SUBMITTED TO BISHOP TURKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF
THE DEGREE OF BACHELOR OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

August, 2025



DECLARATION

I Akatuhurira Frank Bindeba declare that the research report entitled "The influence of female clergy in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry" is authentic in nature and has never been submitted to any Institution of higher learning for any academic award.

Signature..........Date: 12/08/2025.....

AKATUHURIRA FRANK BINDEBA

M22/BBUC/BD/018

APPROVAL

I certify that the research report entitled “The influence of female clergy in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry” was conducted under my supervision and is hereby submitted with my approval.

Signature..........Date: 13.08.2025.....

REV. ROBERTSON PETER AGABA
(SUPERVISOR)

DEDICATION

This research report is dedicated to my wife Ms.Olivia Kemigisha and my youngsters Faith, Flavia, Favor and Joyce for the prayers offered during my period of pursuing this course.

I also dedicate it to my Headteacher Mr. Amos Ahimbisibwe the Headteacher Bubaare Secondary school, Ven. Oscar Mwesigwa, Archdeacon of Bubaare Archdeaconry, Brother Hilary Ayebare Bindeeba, sisters and the entire staff of Bubaare Secondary School and students.

I wish you God's blessings!

ACKNOWLEDGEMENTS

Appreciation goes to the Almighty God for His endless support in terms of wisdom, knowledge and understanding that made me to progress to the end of this course. I would like to recognise the contribution of the Diocesan Bishop of Kigezi Rt. Rev. Gaddie Akanjuna and the entire Bishop's staff Board committee of the Diocese of Kigezi for the opportunity accorded to me to study this course at Uganda Christian University Bishop Barham University College. Great appreciation goes to my supervisor Rev. Robertson Peter Agaba for his tireless counsel, guidance and constructive criticisms to me since the beginning of this work to this time. I appreciate the efforts of my late parents; Rev. Amos Fred Bindeeba and Irene Molly Bindeeba who labored for me in all aspects to study and acquire formal education. I wish to acknowledge my family especially my wife Ms. Olivia Kemigisha and children Faith, Flavia, Favour, Joyce and Janice who would have wished to have me near them but was not possible due to the demands of this course. I am greatly indebted to my Headmaster Mr. Amos Ahimbisibwe and the teaching staff at Bubaare secondary School for their immeasurable support they gave me during my studies.

TABLE OF CONTENTS

Contents

DECLARATION.....	ii
APPROVAL	iii
DEDICATION	iv
TABLE OF CONTENTS.....	vi
ABBREVIATIONS/ACRONYMS	ix
ABSTRACT	x
CHAPTER ONE: INTRODUCTION	1
1.0 Introduction.....	1
1.1 Background to the study	1
1.1.1 Historical perspective.....	1
1.1.2 Conceptual perspective.....	3
1.1.3 Contextual Perspective.....	4
1.2 Statement of the Problem.....	5
1.3 Purpose of the Study	6
1.4 Objectives of the Research.....	6
1.4.1 General objective	6
1.4.2 Specific objectives	6
1.5 Research Questions.....	7
1.6 Scope of the study.....	7
1.6.1 Content Scope	7
1.6.2 Time Scope	7
1.6.3 Geographical Scope	7
1.7 Significance of the Study	8
1.8 Conceptual Frame Work.....	8
1.9 Research Terminologies	10
CHAPTER TWO: LITERATURE REVIEW.....	11
2.0 INTRODUCTION	11
2.1 The Role of female clergy in church’s growth	11
2.2 The challenges faced by female clergy in the Anglican Church.....	14

2.3 The possible solutions to the challenges faced by female clergy in the Anglican Church.....	17
CHAPTER THREE: RESEARCH METHODOLOGY.....	21
3.0 Introduction.....	21
3.1 Research Design	21
3.2 Study area.....	21
3.3 Study Population	21
Table 3.1 Study Population.....	22
3.4 Sample size determination	22
3.5 Sampling Techniques and Procedure	24
3.6 Data collection methods and instruments	24
3.6.1 Questionnaires	24
3.6.2 Interview Guide.....	25
3.6.3 Documentary Analysis Review	25
3.7 Data Analysis	26
3.7.2 Qualitative Data Analysis.....	26
3.7 Data Collection Procedure.....	26
Table 3.3 SCHEDULE OF ACTIVITIES.....	26
3.8 Ethical Considerations	27
3.10 Limitations of the study.....	27
CHAPTER: FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION.....	28
4.0 Introduction.....	28
4.1 Bio- data of respondents	29
4.1.1 Age of the respondents	29
Table 4.1 Age of respondents.....	29
4.1.2 Education level of respondents	30
Table 4.2 Education level of Respondents.....	30
4.1.3 Gender of the Respondents	31
Table 4.3 Gender of Respondents	31
4.1.4 Marital Status of Respondents	31
Table 4.4 Marital Status of Respondents	31
4.1.5 Period of Service of Respondents.....	32
Table 4.5 Period of respondents	32

4.2 The role of female clergy in the church growth in the Anglican Church of Uganda	32
Table 4.6 The roles of Female Clergy in the Anglican Church of Uganda with reference to All Saints Archdeaconry in the Diocese of Kigezi.....	33
4.3 The Challenges faced by female clergy in Anglican Church of Uganda with specific reference to All Saints Archdeaconry in Diocese of Kigezi	34
4.4 The Possible solutions to the challenges faced by female clergy in the Anglican Church of Uganda with specific reference to All Saints Archdeaconry in the Diocese of Kigezi	36
Table 4.8: Showing The possible Solutions to the challenges faced by female clergy in the Anglican Church of Uganda with specific reference to All Saints Archdeaconry in the Diocese of Kigezi	36
CHAPTER FIVE: THEOLOGICAL REFLECTION.....	40
5.0 Introduction.....	40
5.1 Theological Review.....	40
CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATION	42
6.0 Introduction.....	42
6.1 Summary of findings.....	42
6.1.1 The role of female clergy in the Church growth in the Anglican Church of Uganda with specific reference to All Saints Archdeaconry in the Diocese of Kigezi	42
6.1.2 The challenges faced by female Clergy in Anglican Church of Uganda with specific reference to All Saints Archdeaconry in the Diocese of Kigezi	43
6.1.3 The possible solutions to the Challenges faced by female clergy in the Anglican Church of Uganda specifically All Saints Archdeaconry in the Diocese of Kigezi	44
6.2 Conclusions.....	45
6.3 Recommendations.....	46
6.4 Areas for further research.....	48
APPENDIX: I	49
QUESTIONNAIRE TO FEMALE CLERGY	49
APPENDIX II	55
QUESTIONNAIRE TO MALE CLERGY.....	55
APPENDIX III	Error! Bookmark not defined.
INTERVIEW GUIDE FOR LAY CHRISTIANS.....	61
REFERENCES	63

ABBREVIATIONS/ACRONYMS

COU Church of Uganda

REV Reverend

RT Right

USA United States of America

ABSTRACT

The study examined the influence of female clergy in Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry. It looked at the contributions, challenges and possible solutions to the challenges faced by female clergy in performing their tasks and assignments in the Anglican church of Uganda in the Diocese of Kigezi and especially in All Saints Archdeaconry.

The study used cross sectional research design. The qualitative method in data analysis, questionnaires and Interview guides as instruments in data collection were used. The sample size had 31 respondents including 7 female clergy, 6 male clergy and 18 lay Anglican Christians.

The study found out that female clergy have significant duties that they play in the growth of the Anglican Church. These roles included: spreading Christianity, being role models, educators and uniting people, the challenges faced included family issues like raising up children, caring for husbands, there was also disunity and lack of time to fully do their work. The solutions to the challenges included having debates, seminars and emphasising education for all.

The study concluded that; female clergy promote church growth through spreading Christianity, being role models to other women, fostering unity and cooperation in the church of Uganda especially in the Diocese of Kigezi.

CHAPTER ONE: INTRODUCTION

1.0 Introduction

This chapter provides the background of the study, statement of the problem justifying the reasons why the researcher picked interest in carrying out the study, the purpose of the study, scope of the study and the significance of the study.

1.1 Background to the study

The background to the study was categorized into historical and contextual perspectives. These perspectives better explain relevance of the topic at hand that is the influence of the female clergy in Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

1.1.1 Historical perspective

Throughout history, females have played many roles reflecting social, theological and cultural aspects of life and thus women have become integral part of today's society. Therefore a woman has been a wife, mother, teacher, clergy, volunteer worker and many other tasks entrusted to her. Females have been described by many scholars as those available, hard working, humble, dedicated, holy, unity promoters and trustworthy people in the society they work in.

Throughout the centuries, societies have had ideas of some activities properly for women and also female clergy interact between varying societal norms and make significant breakthroughs that give hope to other female leaders. Certain communities have given honour to women while others still consider them below the level of men. In most parts of the world today, women of late are proving more vibrant to challenge the former status they used to occupy in the past and have vividly proved this over years.

In the olden days, females were perceived as those to handle kitchen business in homes, keeping homes tidy and provide special care for the children as they grow. They were

even not allowed to participate in choosing leaders to lead them and would leave men to take care of them and foot any financial bills in the family. Similarly many cultures in the past denied opportunities for women because they limited the role of women to domestic chores. This mentality is gradually fading out and many women have identified their potentials as they have taken the responsibility to strive and lift up the standards of their families, church, communities and their countries. As such these females have brought healing and growth to families and society and the nations in general.

The indication of historical ideas of Anglican female Clergy in promotion of Christian values in society as leaders is paramount. Considering the changing different individuals in society is fully achieved and sustained when a multidimensional approach and application are put into play. Formally the religious leaders were mainly of the patriarchal system controlled by men however women continue to join the religious circles as clergy like in Trinidad and Tobago (Shelley, Joyanne, 2012).

Men were defined as a special entity of God and this made them superior to women. For women to be admitted into leadership of the church was after proper involvement in negotiations on issues concerning gender causing some fundamental religious understandings (Charton, 2000). With several engagements over the years on religious issues with leaders, females later became more recruited and formally ordained into ministry.

Historically ordination of females started in the Anglican church in different years, in Trinidad and Tobago, ordination of females began after the decision of the 1968 Lambeth conference meeting of the Anglican church's Bishops (Jones, 2003, Sullins, 2000). To be ordained as female clergy meant that they were given the entire required mandate to take on the holy orders and occupy leadership positions of the church (Charton, 1997).

At least 11 women in United States of America were ordained to priesthood in 1974 and more 4 were ordained in 1975 in Washington D.C. However such ordinations were not formally authorized until 1976 after the approval by the General Convention and

regularized it in January, 1977 at the Episcopal church of All Saints, Indianapolis (Byaruhanga, 2015).

In Australia, it was until 1990s when debates of the ordination of women started and preceded to synod plus advocacy teams like Anglican women, Action Group for women, Christians from Biblical equity campaigned for the ordination of women (Andrew, 1989). In 1992, the General synod approved their ordination and a big number of 90 women were allowed to perform holy orders. The General Synod of the Church of England voted the passing of the ordination of females and was later passed allowing the ordination of 32 women in 1994.

The Anglican church of South Africa allowed women ordination in 1992 (Stephen, Booty, 1988) while in 1983, the Anglican Church of Kenya ordained a woman called Lucia Okuthe. In Uganda, the province of Anglican Church of Uganda found it easy to pass a resolution to ordain women in the Anglican Dioceses. However its implementation was slow until 10 th September, 1973 when Rt. Rev. Yustus Ruhindi ordained Florence Spetume Njagali becoming the first Deacon in Uganda.

In the Diocese of Kigezi which was curved from Ankole Diocese in 1967, in 1983, Rt. Rev. Dr. William Rukirande ordained Deborah Micungwe Rukara, Margret Kizanye Byekwaso and Monica Sebideya and the legislation and formalization for women ordination was done in 1990 (Norman, 1999). Progressively the Diocese of Kigezi has been pivotal in ordaining women over the years.

1.1.2 Conceptual perspective

This study focused on two principle variables which are Female clergy and the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry. Female clergy were treated as independent while the Anglican Church of Uganda in Diocese of Kigezi was treated as dependent variable. For purpose of this study, the influence of female clergy was used to refer to treatment of the Christians in the Diocese of Kigezi with female characters of hardworking, humbleness, availability, dedication, trustworthy and discipline. These should be possessed primarily

by almost all the female clergy in All Saints Archdeaconry in the Diocese of Kigezi if they are to successfully perform their work of evangelization and others.

Dependent variable is their influence in All Saints Archdeaconry in the Diocese of Kigezi. In this study, the influence were shown by the increase in the Christian faithful in the Diocese; there is economic empowerment of most women, increased education to girl child by parents and also promotion of women emancipation and gender balance in church affairs.

1.1.3 Contextual Perspective

Females have played considerable roles in the families being the first Institutions in life and made tremendous strides in development in the World. Today's women's consideration has been improved a bit; they have started taking part in many activities. Without women, a man would not be a man at all. More women have made improvements which are clear in their lifestyles compared to the past ranging from holding in churches like Reverends and Bishops and supporting themselves economically. Females are regarded as emotional however they promote life and care for the well being of the person, enhance relationships in females and communities.

Economically females are fore seers of development and should be noted that man and woman are precious in their uniqueness before God who complimentarily created them. They are all made in the likeness of God (Genesis 1:27). Each one in their uniqueness has a role to play in society. Females have become creatively innovative, self reliant, have strengthened the economic base of their families and these have created more networks and improved relationships.

Despite all these efforts to create maximum understanding for the co-existence of females in society, there are situations of misunderstandings in families and marriages. Women at various levels in the society are often treated as tools or properties that can be bought and discarded at any time. Today the role of women is much different than it was in the past. Women today work outside the home much more. The females today have changed a lot because of the development of civilization, women's liberation

movements, changing views of women in society and the businesses. Therefore women are required to balance a lot more today than in the past for example in the churches as being clergy. Today we have seen female clergy in the church especially the church of Uganda, who have portrayed and exercised great power in influencing and promoting church activities and developments. It is through this background, that the study has been chosen which was able to establish the influence of female clergy in Anglican Church of Uganda with specific reference in the Diocese of Kigezi, All Saints Archdeaconry.

The church of Uganda and in particular Diocese of Kigezi has encouraged females to join the clergy and become Chaplains and Reverends in Parishes, empower women who had not understood their empowerment. This shows that the woman is now an important instrument in social change. Therefore the extent of women's participation in religious life as a clergy, be it Reverend or Bishop is thus the measure of social change in our society.

1.2 Statement of the Problem

Each year the number of Christians in Africa grows and there has been a multiplication of Christians in numbers each year. In the years 1900 to 2020 there has been an increase of Christians from 7 million to about 645 million showing at least 5.4% per year for 120 years (The Gospel coalition,2020). That means that the average 88,356 people are baptized every day. Within the next 30 years, at this rate the numbers of Christians on the continent will have doubled. Despite the growing number of Christians in churches in Africa, there are many places still with few clergy for the sheer number of the faithful. This makes the work of female Reverends who support the male religious clergy a necessity. Often there are numerous remote and inaccessible villages in rural areas. Female clergy usually gather these people in rural areas for prayers, teach them the word of God sometimes in simple churches in rural areas.

In many African villages, groups of Christians gather around female clergy teachers praying learning the Holy Scriptures, how to successfully raise their families and give their children education and other discussions. This is what the life of the church is like

in Africa, Uganda and in particular the Diocese of Kigezi. The male Clergy in the area are ministering a parish with a big number of Christians. In addition the numbers are growing even greater for most families have many children. That is why females should continue to enroll to become clergy to assist and support the male clergy in their work. Therefore it is incumbent upon this state; that the researcher seeks to establish the influence of female clergy in Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

1.3 Purpose of the Study

The purpose of the study was to establish the influence of female clergy in Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

1.4 Objectives of the Research

1.4.1 General objective

The general objective of the research was to examine the influence of female clergy in Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

1.4.2 Specific objectives

The specific objectives of the research study were:

- (i) To establish the role of female clergy in Anglican church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.
- (ii) To examine the challenges faced by females clergy in Anglican church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.
- (iii) To assess the possible solutions to the challenges faced by the female clergy in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

1.5 Research Questions

(i) What are roles of female clergy in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

(ii) What are the challenges faced by female clergy in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

(iii) What could be the possible solutions to the challenges faced by female clergy in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

1.6 Scope of the study

The study involved content, time and Geographical scope.

1.6.1 Content Scope

The study sought to establish the influence of female clergy in the Anglican church of Uganda with special reference to the Diocese of Kigezi, All Saints Archdeaconry.

1.6.2 Time Scope

The study chose a time frame of three years from 2023 to date that is 2025 showing almost all female clergy roles, challenges and possible solutions in Anglican Church of Uganda with specific reference with the Diocese of Kigezi, All Saints Archdeaconry. The study was conducted in a period of 6 months ranging from February to July 2025. The reason for selection of this period was that the researcher would analyse thoroughly the influence of female clergy in the area and have actual base for this research.

1.6.3 Geographical Scope

The study was carried out in the Anglican churches of Uganda in All Saints Archdeaconry in the Diocese of Kigezi which is found in South Western Uganda in Kigezi sub region in the District of Kabale. All Saints Archdeaconry has 8 parishes of All Saints Church, Nyamyerambiko, St. James Nyabushabi, St. Andrews Nyabikoni, St. Phillips Bugongi, St. Luke Butobere, St. Mark Nyakijumba and Kirigime.

1.7 Significance of the Study

Several research studies have been made on woman involvement in development affairs of their socio religious issues and other developments.

The study is sought to compliment on the already generated knowledge by other researchers and especially in the study of the relationships between the female clergy and their male counterparts in church development of the Diocese of Kigezi.

The study will benefit the Christian community in an attempt to remove the barriers that existed in the past where females were not allowed to participate as clergy.

The study findings will illustrate that a woman has unlimited potentials and capabilities that need to be tapped at all levels in her lifespan.

The findings of the study will enable women to be educated and in the end struggle alongside the men in evangelisation.

The study will be important when it suggest areas for improvement to the welfare of women in society and their ordination towards development in All Saints Archdeaconry in the Diocese of Kigezi.

The findings of this study will help women to study and join their male counterparts in religious administration as female clergy. This will promote a valuable contribution because more females will have access to training in the field of becoming female Reverends and other higher positions in the Church.

The study will be significant to the researcher in the end because it will be used as part of the prerequisites for the award of a Bachelor of Divinity of Uganda Christian University.

1.8 Conceptual Frame Work

This frame work shows the interplay of the variables under investigation. The independent variable is female clergy while the Anglican Church of Uganda in the Diocese of Kigezi is taken as the dependent variable. The model shows that female clergy have a significant influence in the affairs of the Anglican church of Uganda in All Saints Archdeaconry in the Diocese of Kigezi. Female clergy serve as mothers (parents), do the work of evangelization, act as counsellors, role models to young girls and women

and are good mobilisers in the Anglican Church plus many tasks entrusted to them. The framework shows different impacts enjoyed from the services of female clergy in the Anglican church of Uganda in the Diocese of Kigezi which are like the increase in Christian faithful, women economic empowerment, increased education to the girl child, trust to female clergy, women ordination increases plus many benefits. Moderating factors in this framework are measured in form of the females' being available, hardworking, humble, dedicated, trustworthy and disciplined as services rendered to Christians by female clergy in All Saints Archdeaconry in the Diocese of Kigezi. The details of the frame work are illustrated in Figure 1 here under:

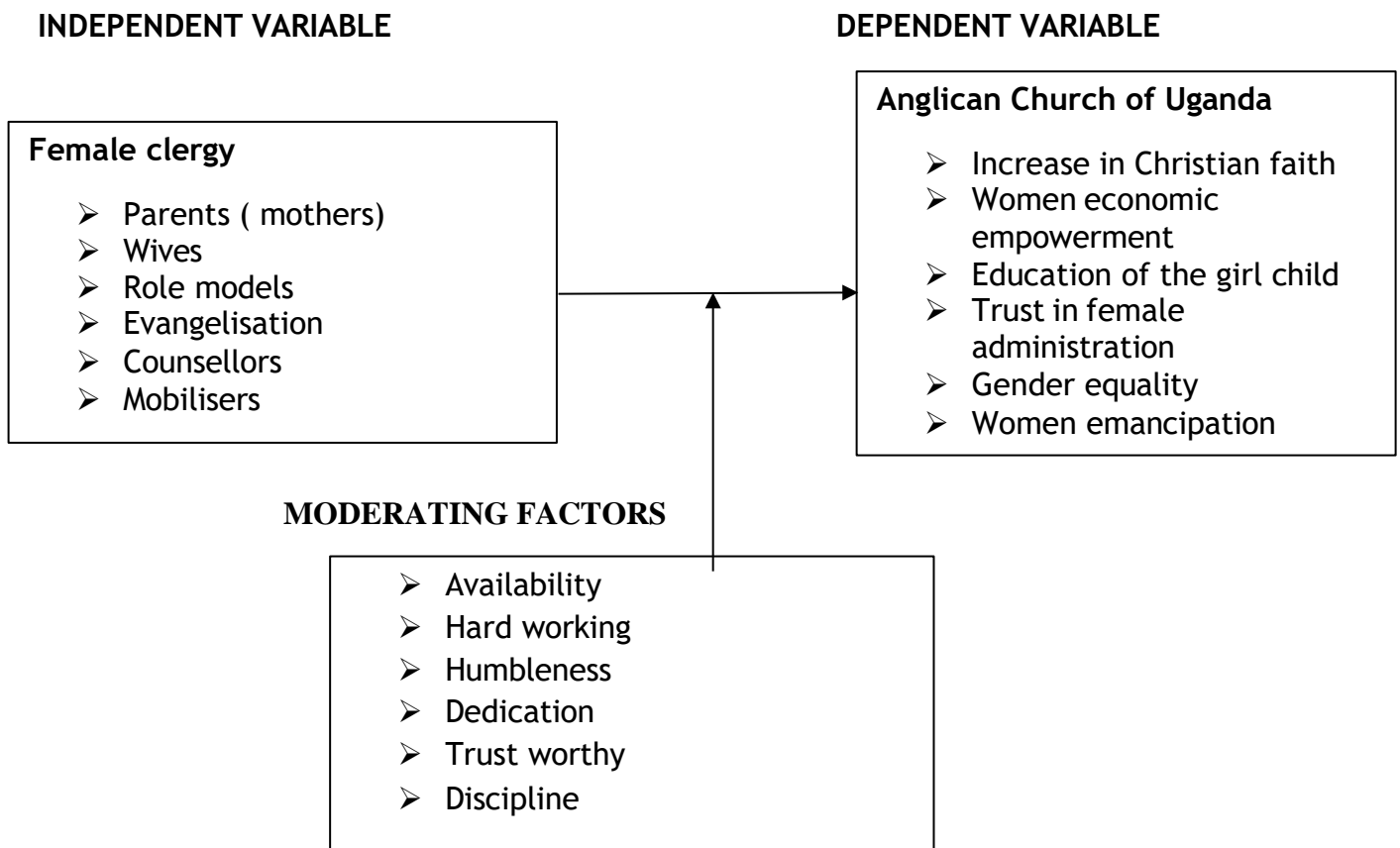


Fig. 1 Conceptual frame work

Female clergy are important in promoting development of the church in many ways. The study attempts to establish the influence of female clergy in Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

1.9 Research Terminologies

Clergy: Body of persons ordained for religious services as ministers/ priests or rabbis collectively; distinguished formality.

Diocese: Ecclesiastical District under a Bishop's authority.

Archdeaconry: The territorial partition covering a given number of parishes within the Diocese under the supervision of an archdeacon in particular reference of Anglican Church of Uganda.

Female Clergy: The officially ordained women to serve within the Anglican Church of Uganda under the main leadership of the Diocesan Bishop.

Anglican Church of Uganda: An affiliate of the Global Anglican Communion that emphasizes the adherence to the teachings of the sacred scripture and has independence in its operations in Uganda.

CHAPTER TWO: LITERATURE REVIEW

2.0 INTRODUCTION

This chapter contains the review of the available publication and insights of other scholars or educationalists on the research topic under the title. “The influence of female clergy in Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry,” their contributions tally with the study objectives in their order and these are: establishing the role of female in church’s growth within the Anglican church, examining the challenges faced by female clergy in Anglican Church of Uganda in All Saints Archdeaconry in the Diocese of Kigezi, and assessing the possible solutions to the challenges faced by female clergy in All Saints Church in the Diocese of Kigezi.

2.1 The Role of female clergy in church’s growth

According to Twongyeirwe (2022) the purpose of most female clergy is to emulate awareness and understanding of religious values, practices and attitudes in society. They try to bring about a religio- social change by use of the divine principles of life through the life they experience, and then implementation of religious values in the community is made possible by the female clergy.

According to Morris (1990) women’s interests are extremely evident in society. Women are now trained and are able to sustain their families and are independent individuals of the country even after only being responsible for many responsibilities of life. As a mother, her role in the development of the emotional aspect of the new born child has been significant. She is not the creator and maintainer of her child but an educator and disciplinarian as well. However her main roles as a wife and mother is appropriate though female clergy apart from being wives and mothers in their families; these activities or roles can be transferred to the believers hence participating positively in developing the church and its affairs.

Biri (2013) mutuality is promoted when women are included in serving at any station the church inclusive especially in congregations. Women theologians encourage

inclusion of female clergy to promote faith in the church's congregations of believers. Women because of their status need to be fully engaged in all activities as they usually form one of the biggest numbers of the congregation.

Baker and Allen (2005) assert that women can accomplish responsibilities in the fulfillment of their role for the good of humanity in standing out for their religious sensibility distinguished personal virtues, silent and promoters of providential social works, incentives and protectresses for the other women of today. Women may be elected in holy positions following their human and superhuman destinies. It is worth noting that women have characters which are unique hence these should be tapped in order to come out with outstanding benefits to the Anglican Church if made female clergy.

Women make places of worship calm in terms of their soft touch and interaction with members of the same faith (Watson, 2002) while Russel, 2001 opines that the congregations of the faithful are more comfortable in services led by women. Women often welcome and attract more people to church services they minister as clergy .A woman is an important resource in the development of an area. She provides food, brings up children, care for the environment and if given proper support she can contribute to nation building (Abidi, 1990). The woman therefore needs all the assistance to make her more productive especially if the nation is to develop. The above citation is imperative because the woman plays her roles as an important person in the community especially as a female clergy, religion and religious affairs will become easy and develop in their respective areas.

The role and function of women in the family is socialization. Women should acquire these skills during their formal and informal education. There is the leadership role which women have to undertake not only among the female flock but for all societies in the community. They should support and influence the lives of the young as well as the old (Muhungu, 1966). Female teachers of all categories as well as other professions have show cased significant impact in guiding and influencing the activities of the less

advantaged. They should be ready to give critical knowledge and skills to the less fortunate members of society.

According to Brodd Jeffrey (2002) Women are foreseeing large leadership roles in the church. He continues to state that; most women Clergy are School Chaplains, Tutors and Assistant Tutors in many Schools but unfortunately none are Bishops. This brings out an argument that women have become the backbone of the church's leadership members. This citation is true because most female professions have become capable trainers in most Institutions of learning and hence this can also apply to female clergy in the church if awarded the appropriate opportunity.

Code Owen and Ruth Martin (2004) assert that the objective role of women clergy is aimed at improving the welfare of the community and has a strong social service commitment to it. The aim for providing education, to promote the social economic status of other women and promote the social upbringing of children, their homes and the bigger society as a whole and to collect statistics and information concerning women and children of the community. This citation is obvious since females are flexible and gifted, they can reach far into the rural communities where their male counterparts are unable to penetrate hence a highly recommendable role.

According to Bunting Vicky et'al (2009), female leaders of all categories as well as other professionals have vital role to play in guiding and influencing the activities of the less advantaged. They should be ready to give critical knowledge and skills to the less fortunate members of the society. This is the important function of the clergy leaders. This leadership role should be undertaken by all female leaders and the clergy not only among the females but for all sections in community and the entire Anglican church.

Female Clergy try to bring about a religio- social change by use of the divine principles of life. Other roles aimed at creating of the social realities and needs in local community with a desire to find solutions for such communities (Wanton Victor W, 2009). This is evident because females have got characters of interest and desire to help other people if put in positions of leadership especially being the female clergy, they deal with community people, motivate and assist them, coordinate effectively.

This in the end can lead to development and growth of the Anglican Church and especially in the Diocese of Kigezi.

Therefore the researcher agrees that more female clergy need to be ordained into the ministry and cause more women to be liberated in our communities by emphasizing education for girls and eliminating traditional attitudes that have kept women disadvantaged and deprived. Efforts should be made to increase educational facilities for females especially for young promising females of the nation.

2.2 The challenges faced by female clergy in the Anglican Church

According to Abidi Syed A.H (1990) the number one obstacle is the low status and rigid attitudes maintained by society against women. Society upholds roles of women based on traditional and societal arrangements which subject them to their inability to consciously make rational judgments. Women too have contributed to this self-perpetuating situation by their silence. This arises from women have to absolutely occupy a great place in the chores of a family. This is true where by many people have misconceptions about women's fitness in certain professions and women's fitness in certain professions and special fields which are considered high stress domains plus others like being female clergy hence women should struggle to eliminate misunderstandings of male dominated society about women and their capabilities.

Chirongoma (2009) asserts that studies conducted, women church leadership continues to show that there are formal imbalances in the way they are treated and have recommended in most cases that they are not eligible for taking certain leadership positions in church. This is evident in times of postings they receive looking slightly inferior to those received by their male counterparts.

Darko (2015) opines that some of the female ordained priests lack the proper rational and creativity aspects in matters of fairness they deserve with their male counterpart rights. There is a feeling that their consideration is not sufficient enough to handle the church ministry without support from male clergy. This is more pronounced where they

are placed under the supervision of male clergy with the feeling that they cannot fully handle without male supervision input.

Unsupportive husbands are a great challenge in the females' ability to serve in the church ministry. Spouses are influential in making female clergy through offering their support but through their low support then the clergy perform below the required level (Machingu & Nyakuhwa, 2015). Cases where the male spouse does a totally different profession, distant from where wife operates creates a large gap in terms of the female clergy operations.

Further more cooperation has also failed because of preconceived ideas of mistrust and sheer jealousy that many women practice. Women consider each other as potential rivals from time in memorial never as potential collaborators because they never expect to mount too much by themselves (Abid. A.H., 1990).

Women can be violent to each other due to being an oppressed group and can make them oppress one another horizontally; this is seen as woman to woman violence. Funk (2004) contends that it is one of the most erosive factor affecting women emancipation and liberation. Women are blamed as architects of their own down fall. This is portrayed as a suicidal, masochistic direction of less people and weakens their cause, discouraging those fighting for their liberation from patriarchal dominance (Phalane, 2012). The researcher agrees with the above that sometimes suspicious and unfounded relationships are based on spread of unfounded rumors common among women. Maturity and self respect is still rare among women which is not the case with men. Women need to get together and explore their own ways to success. This can be achieved only when there is a firm group of women because as individuals women cannot go very far.

Bouting, Jament and Tanya (2009) state that the Church of England accepted women as Vicars in 1994. Some Anglicans have disagreed with this and have not been comfortable with women taking over their parish. The resistance is still there limiting many female clergy to reach higher level positions in Church like Bishops and Archdeacons. The researcher concurs that men and women can have equal role in

church leadership therefore women should be permitted to be ministers in the church as be ordained as women priests.

Many women still think that being women they cannot be as good as men in many situations. When most women get into responsible positions, say in the church, they tend to work or deal more comfortably with men. Women who have useful information easily find it comfortable to pass it through men rather their fellow women (Stinnett Nick et'al 2004). The researcher agrees with the above because females still have that inferiority complex of thinking that there are jobs of men and not for women. There is no proof that this is so and it should be noted that women must learn and provide useful information to fellow women about successful contributions to the growth of the community especially the Anglican Church growth and development that is about those named as Reverends, Archdeacons and others.

Twongyeirwe H.J (2022) argues that today it is not easy to manage being a wife, a woman and a career woman, unlike our mothers and grandmothers who were purely house wives. It is impossible to keep everything in check the way you want them. Try to be transparent with the family especially children and others. The researcher agrees with the above citation because females have a task of looking after their family affairs first. This becomes a challenge to most women when it comes to exercising their roles as leaders most especially in the Anglican Church as Clergy. Women need to balance career and family issues unlike men. These are similar challenges faced by female clergy and in other professions.

Phalane et al (2012) further asserts that women now have to integrate career life with family responsibilities and the burden of reproduction roles further widens the existing gender gaps and this has greatly affected the female clergy postings in various churches as parishioners even resist them in certain postings.

Christian men have often been among those who bully and exploit women. Women have on the whole been welcome only to admire and assist, although they have normally made up the majority in the congregation (Edward, 1987). This is true the position of women is not equal to those of men today. Women in Anglican Church should look

forward to further progress and the arguments against the inequality of men and women in the church today are likely to be very strange in the centuries to come.

Men continue to enjoy certain structural and social privileges and benefits over women and generally dominate resources and power in Africa. Similarly in Africa and countries globally are patriarchal in structure and the link between men and women is unequal. Despite the perceived improvements and successes, cultures and traditional practices underlie the continued discrimination against women (Phalane et al, 2012).

Though African women theologians support the idea of women inclusion in church ministry as clergy, however male clergy in high positions of authority greatly continue to directly show strong doubt in female clergy in terms of their operations and service (Kanyoro, 2001)

Oduyoye (1995) mentions of cultural restrictions imposed on women like menstrual cycle and situations of pregnancy and giving birth make them unable to serve the church fully. Such cultural restrictions promoted by culture to the female gender are unfair because there are situations that should be perceived normal to human beings as every human being should appreciate these mothers for the roles they play but eventually make them unable to fully perform as required of their duties.

2.3 The possible solutions to the challenges faced by female clergy in the Anglican Church

According to Baber and Allen (2005) empowering women would be a key change agent and essential element to achieving well being of family members cognitively, emotionally, physically and spiritually. The aim to support and promote women's capacity building should be upheld in all aspects of the society. Women groups should be enhanced as they work jointly with other women in sharing experiences, attending functional adult literacy, health and religious education so as to be rich with information since knowledge is power. Further empowering of women as clergy by the church through ordaining more of them creates an improved holistic growth of the female gender in church leadership.

Sprung (2011) stated that the sole aim of creation was for the two gender to reign and show dominion to all creation. It is also not possible for men to work alone in churches as this would be considered as a one winged bird which fail to fly efficiently. Therefore integrating women to serve God in church leadership positions is imperative to supplement on duties performed by male clergy.

Watton Victor (2009), unity is the key to gaining progress. All groups of people stick together for something. Women must build their fortunes together and their job should be to go to the community with their fellows and look up for others to promote church growth and development.

If women wish to succeed, they must fight and forget other less important differences among them. Female leaders need to devise a method of helping other women of varying backgrounds to work together. Women need to support each other irrespective of differences in social, economic status or educational background (Mukasa, 2007). Females need to unite in order to fight for their rights in church and not to be discriminated against. Women should comfortably deal with other women and make them feel that they can also do good and even better in professions as men do in many situations.

Stinnet Nick et'al (2004), state that women should be as active as possible. He argues that women should participate in debates, talks, business organizations until they realize that nobody is necessarily perfect or even better than them. Women should not shy away from situations but they should rationally face such situations at different places of work. This is true because talks and debates on various issues improve their performance especially in the churches they serve.

Phalane et al (2012) emphasise that programmes to mobilise women should have ultimate objective of empowering them to free themselves from the yoke of patriarchal domination and gender discrimination. It should also be aimed at involving economically active women in productive activities including serving as Church leaders and could assist them in increasing their independent incomes. This should encourage women to become leaders in forwarding their interests and fully tackling wider societal problems

through their positions as Clergy. The researcher agrees that women need to be encouraged to be productive and improve their potentials in all spheres. This will enable women to rediscover and utilize their unique and extra ordinary potentials hence an achievement in the church.

Momsen (2020) asserts that the challenge is time; our society being what it is, you need to give attention to family and career. Unlike men who will have more time when they go back home, women are mothers at home and they therefore need to get things done. These are similar challenges faced by women in all other professions. The researcher agrees that tending of family is a full time job of women. Plans for clergy females come after the welfare of the family is settled.

Abid (1990) seminars and meetings organized have left women in Uganda aware of their role in society. Through mass mobilization it has emphasized emancipation that is recognizing equal rights and opportunities that gave women a chance to develop their career. Meetings held especially in rural areas have enlightened women on matters of being good mothers and to contribute to the social, economic and political aspects of the country. The researcher looks at this citation and agrees that these seminars and meetings are making women become conscious of their roles and their problems are in the end solved.

In order to achieve changes in social, religious and political fields, women should use their numerical superiority to determine their composition of religious affairs by electing more women to represent their interests. Women should not sit back and be satisfied with the posts. Women should field candidates and support them. Also put up pressure groups to establish how they handle gender related issues (Abid, 1990)

Mukasa (2007) noted that as women, they must get rid of their timidity, women must determine and control of their well beings. Women must unite and organize themselves in profitable opportunities with others. Most important women must develop a mature and rational attitude of self confidence and self respect individually and together to accomplish goals. Nobody but women will fight for themselves. Divided women will remain wretched losers; united will reshape women's future. Thus as a fact, women

contribute to Uganda's economy in many aspects morally, socially and religiously because women form almost 60% of the entire population. Therefore it is imperative that women should and must lead in the same percentage. It is said that "Educate the mother and you have educated the nation," women education should concern itself with three areas that is the provision of knowledge, inculcation of functional and training in active citizenship in the community. Thus the mothers require trainings in mostly home management and other fields. She has to be exposed to the experiences of socialization which are relevant and appropriate to the community environment. The researcher agrees that it is important to educate a female and encourage her to join many courses and professions which in the past they would shield them from.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

This chapter portrays the extent of the process of study was carried out and analysed.

It therefore focused on: the research design and the approaches that were adopted, the study area and the study population, sample size, sampling procedures, data collection methods and management for data analysis and processing.

3.1 Research Design

It adopted a Cross sectional survey research design that involved collection of data at a particular point in time that is essential in obtaining facts and perceptions of respondents. A cross sectional survey is also important in making statistical explanations and inferences about the key variables of the study (Sounders et.al, 2011). This type of design enables the researcher to make inferences about the key variables of the study. Thus the influence of female clergy in Anglican Church of Uganda with special reference to the Diocese of Kigezi, All Saints Archdeaconry was examined using this design. Cross sectional research design is perceived to be relatively inexpensive, faster, easier to do and useful in generating and clarifying hypotheses and can lay the ground work for decisions about follow up studies (Sekaran, 2000).

3.2 Study area

The study was carried out in the Diocese of Kigezi, All Saints Archdeaconry which is found in South Western Uganda in Kabale District and Kigezi sub region. The Diocese is the ecclesiastical district but in the three Districts of Kabale, Rubanda and Rukiga.

3.3 Study Population

Study population is the number of individuals in an area where the study is planned to happen by researchers. Population is a complete set of the group of people or individuals, events or objects having a common specialized and observable set of characteristics (Mugenda & Mugenda, 2005).

Since the study required the influence of female clergy and the Anglican church of Uganda and the topic required consideration of the role of the female clergy on the Anglican church of Uganda in special reference to the Diocese of Kigezi, All Saints Church, the services of female clergy in the in the Anglican church were adopted in the study. The population of the study comprised of 20 Christians, 6 male clergy and 8 female clergy from All Saints Archdeaconry in the Diocese of Kigezi.

The population comprised of Christians, the male clergy and female clergy as well totaling to a target population of 34 respondents which the sample size was generated. The population of the study was selected because the female clergy are involved in offering Christian services which the Christians are involved in. The male clergy were selected in the population because of their administrative roles and seniority in the service of the church.

Finally Christians were involved in the study since they were the ones responsible towards the achievements or failures of the entire services of the clergy and in particular female clergy.

Table 3.1 Study Population

No.	Respondents	Population
1	Lay Anglican Christians	20
2	Male Clergy	6
3	Female clergy	8
	Total	34

Source: Field data 2025

3.4 Sample size determination

A sample is a unit of the population whose results can be generalized to the entire population (Amin, 2005). Using Sloven's formula for sample size determination was applied to find out the sample size reflected in the table 3.1 of the study population.

This was done as follows

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

Where n is the sample size in the study

N is the study population

e is the marginal error at 0.05 and thus the population is 80 and therefore the sample size will be as follows:

$$n = \frac{34}{1+34(0.05)^2}$$

$$n = \frac{34}{1+34 \times 0.0025}$$

Therefore n= 31

Thus given the sample size of 31, determination of differing cohorts was done as follows:

Cohort of respondents = Total population x sample size ÷ sample size for each cohort (Slovin, 1960).

Thus:

Anglican Christians= 20 ÷ 34 x 31= 18

Male Clergy = 6 ÷ 34 x 31= 6

Female Clergy = 8 ÷ 34 x 31=7

Table 3.2 Sample Size Determination

Respondent	Total	Sample Size	Sampling Technique
Lay Anglican Christians	20	18	Simple random sampling
Male Clergy	6	6	Simple random sampling
Female Clergy	8	7	Purposive sampling
Total	34	31	

Source: Field data, 2025

3.5 Sampling Techniques and Procedure

Sampling can be defined as a formation of a procedure of selecting the subjects or cases to be included in the sample. The study used simple random sampling techniques on selecting the sample for Anglican Christians and male clergy while purposive sampling was used to obtain the female clergy.

Simple random sampling is a method used to come up with a smaller sample size from a larger population and use it to generalize the larger group (Creswell, 2008). It is one of the several methods statisticians and researchers use to extract a sample from a larger population. This method involved giving a number to every respondent in the population accessed, placing a number in a chosen container and then picking any number at random. This sampling technique was used to all the respondents because every member of a target population had an equal chance of being selected. It is also convenient to a researcher as it does not consume time and energy. Even the respondents are not stressed for whom is going to be selected because it seemed as a game of chance in selecting the respondents. The selection of female clergy used purposive sampling mainly the stakeholders' purposive sampling due to the strategy of the context the research was about and which suggested that major stakeholders who are involved in designing, giving, receiving and administering the programme or service are included directly (Palys, 2008:679-8).

3.6 Data collection methods and instruments

Owing to the research and objectives of the study, the researcher used qualitative method to obtain both primary and secondary sources. Data collection tools included Questionnaires and Interview guides for primary and documentary analysis for secondary data in order to come up with quality work needed from the study.

3.6.1 Questionnaires

A questionnaire is defined as a careful designed instrument for collecting data in accordance with the specifications of research questions and hypothesis. This method involved questions in which respondents who knew how to read and write, responded

in writing by filling in the information to questions. Questionnaires were chosen because of their ability to reduce any bias in collection for data analysis.

The study adopted questionnaires which were both open and close ended form. These questionnaires were given to 7 female clergy and 6 male clergy from the sampled size. Questionnaires were adopted because they are easy to handle and are helpful in generating reliable information because they were left with respondents to fill in the researcher's absence and later collected after filling them.

3.6.2 Interview Guide

The Interview guide was conducted to get information from the Lay Anglican Christians of the Church of Uganda. The researcher formulated his questions arranged one by one according to objectives of the study. The researcher used enough time to meet different Christians in All Saints Archdeaconry in the Diocese of Kigezi and asked them questions (interview) according to the number selected in the sample size. In this case the researcher was the interviewer while the Christians were the interviewees. The responses generated from interviews, were kept well for analysis in the following chapter. The interview guide were used because the researcher had the ability to change the questioning in front of the respondent at spot in cases it tended to be hard or when it required detailed information. With the interview guide, the respondent was free to interact with the researcher about his research which in turn gave hope for the rightful information.

3.6.3 Documentary Analysis Review

The researcher reviewed appointments of clergy at some church premises in All Saints Archdeaconry in the Diocese of Kigezi. These helped in providing the information on female clergy in the Diocese of Kigezi. Secondary data was also sought from Journals, the Internet, Magazines, news papers, reports and publications, text books and public records. The information gathered was important to consider the responses from questionnaires and interviews.

3.7 Data Analysis

A single parameter was used to analyse qualitative data.

3.7.2 Qualitative Data Analysis

Qualitative data was analysed by quoting directly words spoken by the respondents. Qualitative data was adopted in the matter as per the responses are factual since the real words spoken by the respondents were portrayed the way they were captured. This was followed by the researcher's comments to clarify some of the issues, to confirm or disagree with them.

3.7 Data Collection Procedure

Upon completion of the research proposal with the attachments of questionnaires and interview guides, the researcher obtained a letter from the Department of Divinity and the theology of Uganda Christian University. He was authorized to conduct the research. Questionnaires were hand delivered to respondents and assured them of confidentiality and keeping of their identities anonymous.

Complete questionnaires were collected after 1 week. The researcher contacted key informants on phone and even physically and provided them with necessary details of the study seeking their consent to participate in the study. The researcher and the key respondents agreed on the date and time the interview could be conducted.

Table 3.3 SCHEDULE OF ACTIVITIES

ACTIVITY	MONTH	YEAR	COMMENT
Formulation of the Topic	August	2024	Done
Writing Proposal	May	2025	Done
Formulation of tools for Data collection	June	2025	Done
Data collection	June	2025	Done
Compilation of Research Report	July	2025	Done
Submission of final Dissertation	August	2025	Imminent

3.8 Ethical Considerations

The researcher assured the respondents and promised them that no information would be disclosed to the public showing their identities and the main purpose for such was to be maintained without diverting from it. In this case therefore, the researcher signed with respondents the informed consent or assent vowing never to disclose any information regarding research study (Watson, 1982).

Ethically, the researcher ensured credibility by giving key respondents a copy of his research to them so that they could get some insightful approaches that are essential to the church for future reference in case that which relates to the topic written on.

Anonymity perspective was observed especially where the researcher ensured that all respondents in the research had the right to remain anonymous in the study to avoid disclosing their identities.

3.10 Limitations of the study

Time was a constraint during the collection of data. The researcher ensured that in distributing the questionnaires, ample time was provided to respondents to fully comprehend and answer questions following the time schedule.

Language barrier was met since targeted respondents were unable to interpret the research instruments easily like questionnaires designed in English. This issue however was addressed by the researcher through explaining the designed questions in the local language to those respondents who could not read and write.

The respondents treated the researcher with some level of suspicion whereby some became uncooperative thus only safeguarding their interests and positions. The researcher assured respondents that responses needed were basically meant for academic purposes and the research activity.

Attrition prevailed where respondents were found with unfilled questionnaires. The researcher handled this by availing more questionnaires in such situations to be filled

again and even some requested for more time to fill them and their requests were granted.

The researcher needed financial resources to cater for stationery, feeding, transport, time, telephone, internet fees, typing costs, printing, binding and photocopying costs plus many more which required a firm financial stand. This challenge was addressed through using resources from my savings and borrowing from very close friends to enable the researcher conduct research successfully.

Table 3.4 Budget Framework

BUDGET FRAME WORK

ITEM	UNIT COST	TOTAL AMOUNT
Paper	3Reams x 25,000=	75,000=
Pen	4 Pens x700=	2,800=
Airtime	40,000=	40,000=
Data bundles	60,000=	60,000=
Printing	200 pagesx500x4 copies	400,000=
Binding	4 copies x 20,000=	80,000=
Transport to the field for a week	150,000=	150,000=
Meals	100.,000=	1000,000=
Total		907,800=

Source of funds: Personal Savings: 544,680=, Borrowing:363,120=

CHAPTER: FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.0 Introduction

This Chapter presents the analysis, presentation and interpretation of the findings.

The study examined the influence of female clergy in the Anglican Church of Uganda with specific reference to All Saints Archdeaconry in the Diocese of Kigezi. The presentation, analysis and interpretation of data was guided by the research objectives of the study as; to establish the role of female clergy in the Anglican Church of Uganda, examine the challenges faced by female clergy in Anglican Church of Uganda and assessment of the possible solutions to challenges faced by the female clergy in the Anglican Church of Uganda with specific reference to All Saints Church in the Diocese of Kigezi.

The study used a sample of 31 respondents. These comprised of 18 Lay Anglican Christians, 6 Male Clergy and 7 Female Clergy. The research got all the responses from the targeted sample of 31, giving a response rate of 100% which was very good for the analysis as Mugenda and Mugenda (2003) asserts. The response rate above 70-80% is recommended by Guttmacher Institute (2006) for the study to be as one with satisfactory results.

4.1 Bio- data of respondents

The bio data that were discussed during the study included age, educational level, marital status, gender and the period spent serving in respective posts, in case of clergy of respondents. The results are presented in the table form with respective frequencies.

4.1.1 Age of the respondents

The results showing the percentage proportion of respondents in relation to their age are presented in the table below.

Table 4.1 Age of respondents

Age of Respondents (Years)	Frequency	Percentage
Below 40	10	32.3
41-50	15	48.4
51 and above	06	19.3
Total	31	100

Source: Primary Data, 2025

Results from the table shows that the majority of the respondents were old enough to understand the study variables. The results also show that the respondents who were 15 representing 48.4% were of the ages between 41-50 years of age, these were followed by 10 representing 32.3% of the years below 40 and last category had 6 representing 19.3% of the respondents with 51 years and above. This meant that the majority of the respondents were mature, had no bias and were knowledgeable to respond to the study variables.

4.1.2 Education level of respondents

The results showing the percentage proportion of respondents in relation to the education qualification attained are presented in the table 4.2 below:

Table 4.2 Education level of Respondents

Education Level	Frequency	Percentage
Secondary	15	48.4
Tertiary	10	32.3
University	05	16.1
Post Graduate	01	3.2
Total	31	100

Source: Primary data, 2025

According to the above table (4.2), majority of the respondents had attained secondary level of education with 15 respondents representing 48.4%, this was followed by 10 respondents representing 32.3% those who had attained tertiary education followed by

5 respondents representing 16.1% who had attained University education and finally only 1 respondent representing 3.2% who had attained post graduate level of education.

4.1.3 Gender of the Respondents

The study examined the distribution of respondents by gender to establish whether the researcher captured views from all categories of gender and the findings are shown in the table below:

Table 4.3 Gender of Respondents

Gender	Frequency	Percentage
Male	11	35
Female	20	65
Total	31	100

Source: Primary data, 2025

From the table 4.3 above, the results indicate that 20 representing 65% of the respondents were females while the rest were 11 males representing 35%. This implied that there were more females than men who were engaged in the study. However the results represented the views of both females and males hence eliminating total gender bias from the study.

4.1.4 Marital Status of Respondents

In order to get the information to the above issue, the respondents were asked to give their marital status. Their responses are presented in the table below.

Table 4.4 Marital Status of Respondents

Marital Status	Frequency	Percentage
Married	19	61
Single	12	39
Total	31	100

Source; Primary data, 2025

The data presented above shows that most of the respondents interacted with were married and have responsibilities and so they are engaged in issues related to Christianity, clergy affairs and other church developments. 19 representing 61%

respondents were married while 12 representing 39% of the respondents were single. This implied that married respondents are mostly engaged in the study as either male or female clergy or Lay Anglican Christians than the single persons.

4.1.5 Period of Service of Respondents

The results showing the percentage proportion of respondents in relation to the period spent serving in their respective positions or posts working in different Archdeaconries. The researcher did not include Lay Anglican Christians in this category and therefore 6 male clergy and 7 female clergy were the ones interacted with as this topic was concerned. The findings are presented in the table follows:

Table 4.5 Period of respondents

Period of Service	Frequency	Percentage
Less than a Year	01	8
2-3	03	23
4-5	03	23
6 Years and above	06	46
Total	13	100

Source: Primary data, 2025

From the table 4.5 above, it is indicated that most of the respondents had served as clergy in their present post for a period of 6 years and above represented by 6 and with a percentage of 46. Other respondents had served in the Archdeaconry for a period of 2 to 3 years represented by 3 with a percentage of 23 and those that have served 4-5 years were 3 with also 23% while other 1 with 8% had served for less than 1 year in the Archdeaconry as the area of study.

4.2 The role of female clergy in the church growth in the Anglican Church of Uganda

Under the first study objective, the respondents were required to give different roles played by female clergy in the Anglican Church of Uganda in reference to All saints

Archdeaconry in the Diocese of Kigezi. The findings are presented in the table 4.6 below:

Table 4.6 The roles of Female Clergy in the Anglican Church of Uganda with reference to All Saints Archdeaconry in the Diocese of Kigezi

Responses	Frequency	Percentage
Spreading Christianity	08	25.8
Role models	05	16
Education	02	6.4
Uniting people in communities	02	6.4
Women development	03	10
Socialisation	02	6.4
Improve family welfare	04	13
Counselling	04	13
Motivation to girls and women	01	3
Total	31	100

Source: Primary data, 2025

From the table above, when respondents were asked about the roles female clergy play in the Anglican church of the Church of Uganda; the majority 8 comprising of 25.8% revealed that female clergy in the Anglican church of Uganda play the role of spreading Christianity in the Archdeaconry through preaching the gospel to the Christians. This is evidenced from one of the respondents as quoted saying

“these female clergy leaders have spread the gospel within the Archdeaconry and in the Diocese and this have encouraged us as Christians to remain faithful and work hard in our church and in this Archdeaconry.”

5 respondents representing 16% supported female clergy as being role models to young girls and other women, other responses revealed that female clergy have acted as educators, they have also united the people or communities who had in the past been uncooperative and narrowing the gap of division hence have fostered togetherness,

these were revealed by 2 representing 6.5% of the respondents respectively. Another role revealed by the respondents was the development of women in the Archdeaconry revealed by 3 representing 10% of the respondents contacted. In another incidence 4 representing 13% of the respondents agreed and gave the roles of female clergy as improving family welfare of theirs and Christian families and that female clergy acted as counselors to young girls and women in the Archdeaconry lastly only 1 representing 3% of the respondents revealed the role of the female clergy as motivators to young girls and women in the Archdeaconry that even women or females can also be clergy leaders in the church and preach the gospel as male clergy can. One of the respondents was quoted saying:

“Female clergy is spreading the gospel, in conducting fellowships, praying for the people and other tasks, act as role models to other female counterparts in the Archdeaconry and the Diocese of Kigezi as well.” Hence, going by these findings there are many roles conducted by the female clergy in All Saints Archdeaconry in the Diocese of Kigezi.

4.3 The Challenges faced by female clergy in Anglican Church of Uganda with specific reference to All Saints Archdeaconry in Diocese of Kigezi.

The second objective of the study sought to find out whether there are challenges faced by female clergy while carrying out their mission of the work in the Archdeaconry are shown in the table 4.7 below:

Responses	Frequency	Percentage
Family issues	10	30.4
Disunity	05	16
Lack of time	06	19.3
Traditional bias	02	6.5
Education	01	3.2
Inferiority complex	04	12.9
Financial problems	03	9.7

Total	31	100
-------	----	-----

Source: Primary data, 2025

The response from the table above show whether they were aware of challenges encountered by female clergy while conducting their work; 10 representing 32.4% revealed that female clergy often face a problem of family issues that include raising up the children, caring for their husbands, 5 representing 16% of the respondents revealed that there were challenges of disunity among women or females, while 6 representing 19.3% agreed that there was a challenge of lack of enough time for female clergy in carrying out their work. 4 representing 12.9% of the respondents agreed that there was a challenge of inferiority complex among females which has led to the discouragement of young girls from joining their career, 3 representing 9.7% of the respondents revealed that female clergy unlike their male counterparts face the challenge of financial constraints from low pay. On record one of the respondents stated that:

“..... Female clergy are tied by domestic duties hence limited time for the preaching of the gospel to Christians, even they are given low rewards by the church of Uganda.”

This suggests that female clergy because of domestic chores and family issues lack enough time for clergy work. 2 representing 6.5% of the respondents revealed that there is still traditional bias towards ordaining females as clergy in the church of Uganda while 1 representing 3.2% of the respondents revealed that education among the females is a problem, that few females are not educated enough to be ordained as female clergy bringing out few female clergy in the Archdeaconry and the Diocese of Kigezi at large. These findings show that really there are challenges encountered by female clergy in the Anglican Church of Uganda especially in All Saints Archdeaconry in the Diocese of Kigezi.

4.4 The Possible solutions to the challenges faced by female clergy in the Anglican Church of Uganda with specific reference to All Saints Archdeaconry in the Diocese of Kigezi.

The third objective of the study was to “To examine the possible solutions to the challenges faced by female clergy in the Anglican Church of Uganda in All Saints Archdeaconry in the Diocese of Kigezi. The respondents were asked to give their views and suggest factors which they thought solutions to solve the above phenomena. Their views are presented in the table 4.8

Table 4.8: Showing The possible Solutions to the challenges faced by female clergy in the Anglican Church of Uganda with specific reference to All Saints Archdeaconry in the Diocese of Kigezi.

Responses	Frequency	Percentage
Unity/Cooperation	5	16
Education to all	6	19
Support to empower females	3	10
Counselling sessions	3	10
Debates, Seminars and talks	8	26
Financial Support	4	13
Avoid biases	2	6
Total	31	100

Source: Primary data, 2025

From the table above, when respondents were asked on the possible solutions to the challenges faced by female clergy in the Archdeaconry, 8 representing 26% of the respondents cited the solution of convening debates, seminars and talks to sensitise females on their potential values, 6 representing 19% revealed education for all children so that even girls can have equal opportunity and chances to compete with boys in future, 5 representing 16% of the respondents raised the issue of unity or cooperation among females in order for them to be together for development, while 4

representing 13% of the respondents were of the view that females needed to be financially supported in order to solve of the challenges. The issue of supporting girls and women in education and other affairs plus carrying out counselling and guidance sessions to women and girls were raised by 3 representing 10% of the respondents respectively. Lastly 2 representing 6% of the respondents contacted were of the view that the church and the community should avoid bias against females being ordained as clergy in the Anglican Church and this could solve some challenges faced by the female clergy. One of the respondents commented and is on record that

“there is need for counselling and guidance to be taken to schools; Girls need to be sensitized about their rights and freedom in the church, this can make them cooperate and eliminate traditional bias against female ordained as clergy.

This suggests that the challenges encountered by female clergy can get solutions in the future.

4.5 LIST OF RESPONDENTS

MALE CLERGY

Rev. Robert Kabagambe

Rev. Obed Mathias Kugumisiriza

Rev. Emmanuel Mateeka

Rev. Charles Kanyesigye

Rev. Gad Babwekyeka

Rev. Ambrose Sabiiti

FEMALE CLERGY

Rev. Confidence Ayebare
Rev. Sonia Kyarikunda
Rev. Peace Ndyamuhaki
Rev. Evidence Kwesiga
Rev. Sarah Katungwesi
Rev. Judith Atwongyeirwe
Rev. Deborah Ahumuza

LAY ANGLICAN CHRISTIANS

Agaba Tom

Ainembabazi Derrick

Akanyijuka Aaron

Akatwijuka Titus

Atukunda Jonathan

Akankwasa Shinah

Akoragye Ziporah

Atuheire Gift

Kanyesigye Vanesa

Nasasira Peace

Tusiime Nicole

Niwebyoona Gift

Ndyamuhaki Deborah

Ekyasimire Gift

Kenohiri Calorine

Kyarikunda marion

Kesanda Brenda

Kirabo Rinah

CHAPTER FIVE: THEOLOGICAL REFLECTION

5.0 Introduction

In this chapter, the theological reflections on the findings were engaged with the context of the influence of female clergy in the Anglican church of Uganda. Basing on theological inquiry and reflection, the chapter seeks to elucidate the in depth meaning and theological impacts of the research findings connecting the gaps between what is theory and real practice within the confines of female clergy.

5.1 Theological Review

The Biblical narration of the two gender of male and female is vivid and usually the Patriarchal Jewish culture at best considered the women as second best or treated them as second class citizens along with children, a case of where Jesus fed 5000 people and females and children not included in counting (John 6:10). However in the same Bible, it gives a typical example of who an ideal woman is in Proverbs 31:10, the one praised for her intrinsic significance to the husband (Proverbs 31:12).

Ruth, Racheal and Leah built the up the house of Israel as are great mothers of the 12 tribes of Israel. Several instances explain the contribution of women in the Bible. Martha in the Gospel according to John 11:27 affirms to Jesus that He was the Messiah, the son of God, who is to come into the world. This confirmed great faith she had and a great confession indeed.

It is further indicated that many women followed Jesus as He went through Galilee, signifying that Jesus had a multitude of followers who were females and moved with Him in towns and villages to Jerusalem (Luke 23:49; Mark 15:40-41). Women also emerged as the first witnesses of Jesus' resurrection while men were hiding indoors and they broke good news of resurrection. This implied their continued availability and commitment to Jesus' ministry. These women included Mary Magdalene, Mary the Mother of James and Salome who bought spices with the purpose of anointing Jesus' body (Mark 16:1-8).

A woman is viewed as a valuable creature that God created that cannot give away a baby with out care and has compassion over humanity as it is stated in Isaiah 49:15 “ can a mother forget the baby at her breast and hence have no compassion on the child she has born? God attests the mercy He has over his people but even too far beyond what the mother has over her baby.

In Romans 16:1-16, women performed duties among which included doing the work of a deacon by Phoebe whom St. Paul was greeting. Others include Priscilla, Aquila, who risked for the church’s growth. Several others in this chapter attest their immeasurable contributions towards the growth of the church. The house of the Mary the mother of John received Peter after the Lord had sent the Angel to rescue him from Herod’s clutches and the same Mary was already hosting people who were deep in prayer (Acts 12:12-17).

In Conclusion, the theological reflections on the influence of female clergy in church growth cannot leave the issues of negative perceptions that are largely traditional and therefore integrating females using some of the theological reflections can form a formidable and inclusive ministry of Jesus Christ in the Churches of Uganda and the world.

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATION

6.0 Introduction

This chapter looks at three sections that is summary of the findings presented in the previous chapter 4; it shows the researcher's interpretation of the findings of the study. It is from this chapter conclusion and recommendations are drawn. These sections are guided by the study objectives.

6.1 Summary of findings

6.1.1 The role of female clergy in the Church growth in the Anglican Church of Uganda with specific reference to All Saints Archdeaconry in the Diocese of Kigezi

The findings of the study indicated that female clergy in the church of Uganda especially All Saints Archdeaconry in the Diocese of Kigezi have played an important role in the growth and development of the Anglican Church majority of the respondents revealed that these female clergy have led to the spreading of Christianity in the Archdeaconry. Other roles rendered by female clergy acting as role models to the young girls, that these female clergy have become counselors and have improved on their family welfare and standards of living from their pay as clergy, they have developed education because some of them are school Chaplains and Tutors and through their work they have led to women development schemes in the Archdeaconry. Other roles of female clergy revealed included socialization, the female clergy have fostered togetherness of most families in the area and they have also motivated women and girls to show the ancient traditional beliefs and bias against women ordination in the Archdeaconry in the Diocese of Kigezi.

This implies that those roles of female clergy can lead or influence church growth in the Diocese of Kigezi. The role of female clergy in All Saints Archdeaconry has been revealed by respondents and can lead to the Anglican Church's growth. This is in consistence with the ancient woman who is referred to in the Bible, Ann Spangler et'al (1999) asserts Priscilla's role in instructing and leading early church is remarkable. That she helped establish the early church in an atmosphere of great hospitality, risking her own life for the sake of the gospel she loved. In the Old Testament, Esther prayed for

her people in exile and chose to identify with God's people even if it meant risking her life to do so (Anna Sprangler, et'al, 1999). Other female judge Huldah the only Israel's faithful prophetess during the time of unfaithfulness, Mary Magdalene is mentioned more often as one of the disciples of Jesus in the New Testament. This is true because in the gospel according to Luke in particular portrays Jesus as someone who both understood and respected women conferring them stature that most of them had not previously enjoyed. Jesus ' dealing with women throughout the gospel gives all of us men and women alike a model to follow as we consider the status and treatment of the women with whom we come into contact with (Ann Spangler, 1999). Therefore it should be noted that the roles rendered by female clergy in the Anglican church of Uganda should not be taken for granted but very important for the Church's growth and community development.

6.1.2 The challenges faced by female Clergy in Anglican Church of Uganda with specific reference to All Saints Archdeaconry in the Diocese of Kigezi

The findings of the study further revealed that female clergy in the Anglican Church of Uganda especially All Saints Archdeaconry in the Diocese of Kigezi, face several challenges. Research further revealed that these changes are sometimes due to their gender as females. This implies that the female clergy in the Archdeaconry face various challenges such as family issues or domestic affairs problems; Disunity among the female clergy and even the lay women Christians themselves, affirmed that there was little time available for clergy considering the household chores, still the female clergy are faced with traditional or ancient bias against ordination and later posting of female clergy in some Archdeaconries, the women and young girls still fear themselves; hence promoting female inferiority complex amongst themselves, Education of most young girls and women in most parts of the Diocese of Kigezi is still lacking and there is a problem of limited finances for funding their education for them to pursue a career paths. This supported by Mutiibwa Olivia (2005) who argues that there is lack of recognizing the need for women to have a degree of financial independence to support her career ambitions.

The thinking that women do not need income as much as men do, has for a long time dominated our male folk's minds yet women also require income in their own right. Abidi A. (1990) argued that many women still think that being women still be as good as men in many ways and especially in competitive situations.

It should be acknowledged however that some of these challenges faced by female clergy in the Archdeaconry and the Diocese of Kigezi are a result of their gender but not all of them.

6.1.3 The possible solutions to the Challenges faced by female clergy in the Anglican Church of Uganda specifically All Saints Archdeaconry in the Diocese of Kigezi

Findings further show that amid encountering some challenges by the female clergy in their work, some possible solutions were put forward in order to smoothen their situation at work. These possible solutions may bring about change to some challenges faced by female clergy in the Archdeaconry and eventually lead to success. Abid A.H (1990) argues that participating in debates, talks and other sessions at first in small bits until women realize that nobody is necessarily perfect or better than them. There is need for help from highly placed women in their fellow women.

This is true whereby it is argued again that women must develop a more mature and rational attitude of self-confidence and self-respect individually and when together. That if women or females remain divided they will remain losers and therefore unity will reshape women's career in the future (Abid, 1990). Women must at the same time get rid of timidity and remove the inferiority complex and bias. This is because there are already women in high positions in politics, in business and other fields and why not in the Anglican Church of Uganda where females can be ordained as clergy in the church.

It should be noted also that education needs to be emphasized to women as the saying goes "Educate the mother and you will have educated the nation." This education will provide knowledge, promote functional skills and eliminate traditional attitudes/ bias that have emphasized the supremacy of males in the Anglican Church affairs. This is because educated females will acquire skills and hence have leadership roles which

they will undertake not only among the female folk but for all sections in the Anglican Church Community supporting the lives of the young as well as the old Christians in the Anglican church particularly All Saints Archdeaconry in the Diocese of Kigezi.

Spangler Ann et'al (1999) noted that while women leaders were uncommon in Israelite society, they were unheard of, when Israel was spiritually malnourished. In civil disorder, oppressed by its enemies; Deborah stepped up to the challenge, her leadership role evolved and gradually as her wisdom in making judgments to become known but Deborah was not the only female prophet in Israel, others are Naodiah (Nehemiah 6:14).

Lastly cooking, caring for the family members, spinning, weaving, sewing, baking bread, cleaning all these were common tasks for women in the New Testament times. Most women spent their time and energy within their homes caring for their families. But several women stepped outside the cultural expectations of their time to play significant role in the ministry of Jesus. Only twelve disciples are mentioned more often than certain women; Mary Magdalene being one of them. Others are Martha and Mary of Bethany (Spangler Ann et'al, 1999).

These women in the Bible will help to inspire other females and young girls and in the end boost their morale into joining the entire Anglican Church in spreading and planning the gospel in various communities in the Church of Uganda and specifically in All Saints Archdeaconry in the Diocese of Kigezi.

6.2 Conclusions

From the results of this study, it has been observed that female clergy in the Anglican Church of Uganda, in All Saints Archdeaconry of the Diocese of Kigezi played several roles in the growth of the church. These roles include; acting as role models to other women and young girls, spreading Christianity in the Archdeaconry and the Diocese at large, the role of socialization or fostering cooperation among people, they have acted as counselors to the Christian community, they have led to women development and improved their families, they have boosted education in the area where they operate

and in the end these female clergy have united the communities or people who were at one time divided.

There is need to recognise the role of women in the Anglican Church of Uganda's growth and development. There is need to overcome traditional attitude and this will lead to the church's growth in future.

The study also concluded that the female clergy at All Saints Archdeaconry in the Diocese of Kigezi face challenges, disunity among the females themselves, there is lack of enough time given to the work of the church and home chores. Females still face the problem of traditional bias, inferiority complex still affects the females, there is the challenge of financial constraints and lastly education gap is still a challenge to the women. These challenges common to most female clergy in the Archdeaconry brought about by their gender and due to bias against women ordination. Women should unite and organize against such challenges in future.

The study further observed and concluded that there are some possible solutions to the challenges faced by female clergy in the Anglican Church of Uganda, All Saints Archdeaconry in the Diocese of Kigezi. These included unity or cooperation among the females and female clergy, there should be debates, talks and seminars to sensitise women about their rights and duties especially in the church, education should be emphasized to all boys and even girls should be empowered in society and church to eliminate the ancient or traditional bias against females and females should be supported financially such that they also get some financial independence to support themselves. These and other solutions may in the end lead to success for women's cause and lead to more women clergy being ordained in the Anglican Church hence an important point in the growth and development of the Anglican Church of Uganda especially All Saints Archdeaconry in the Diocese of Kigezi.

6.3 Recommendations

In view of the discussions and conclusions from findings of the study, the researcher recommends that:

There are several roles played by female clergy in the Anglican Church especially in All Saints Archdeaconry in the Diocese of Kigezi and these roles are important in the church's growth.

More women clergy should be encouraged and trained to join the clergy and be ordained as female clergy. The trained women should sensitise young women through seminars and educate them and encourage them to join the active ministry of the ordained.

The study recommends that Anglican Church need to identify potential females and contact them in the future to be allowed to train and be ordained as female clergy in the Anglican Church of Uganda.

The study further recommends that education of girls should be encouraged by talking to parents. This helps eliminate misunderstandings that women cannot take certain careers like being ordained as clergy.

Unity among women is recommended. This unity should not be against something but for something. Women should learn to work together for success and confront the careers with a lot determination for growth and development reasons.

The study further recommends that; all discriminating practices and policies in the Anglican church should be abolished. Male dominance in the Anglican Church should not only be encouraged but allow more integration of females in the ordained ministry.

Females should be supported financially by awarding them scholarships through church organizations and partners in order to solve the challenge of low education among the promising females that would be ordained clergy.

Considering women and female numbers growing progressively each day in churches, there is need to increase female numbers who enroll to be ordained and fully participate in church leadership so that their potentials are fully tapped to impact on

women's lives.

Lastly the study recommends that efforts be made to encourage these young girls to take girls on courses and careers in the past they shied away from.

6.4 Areas for further research

The future research should look into the impact of female clergy in the growth of the Anglican Church of Uganda.

Future researchers should focus on: The effects of women emancipation on the female clergy in the Anglican Church

Future researchers should focus on: Liberation movements in the Anglican Church and the Ordination of female clergy.

APPENDIX: I

QUESTIONNAIRE TO FEMALE CLERGY

Dear Respondent

I am Akatuhurira Frank Bindeba a student of Uganda Christian University Bishop Barham University College Kabale pursuing a Bachelor of Divinity. I am conducting a research and part of my data collection tools is a questionnaire and my topic is entitled “The influence of female clergy in the Anglican Church of Uganda with specific reference to Diocese of Kigezi, All Saints Archdeaconry” I therefore request you to provide the necessary information for this noble cause. The research is a partial requirement for the award of a Bachelor of Divinity.

All the information provided will be treated with confidentiality and kept anonymous and whatever data that will be generated from you will be used purely for academic purposes. Thank for your great input.

Tick in the boxes or fill in spaces provided.

SECTION A Respondents Bio data

1. Age

- (i) Below 40 years
- (ii) 41-50 Years
- (iii) 51 years and above

2. Education Level

- a) Secondary
- b) Tertiary
- c) University
-

d) Post Graduate

3. Period in the present post

Less than a Year

2-3 Years

4-5 Years

6 Years and above

4. Marital Status

a) Married

b) Single

SECTION B: The Role of female clergy in Church's growth in the Anglican Church of Uganda.

5. What are the roles of female clergy in the Anglican Church's growth in your Archdeaconry?

.....

.....

.....

.....

.....

.....

.....

.....

.....

6. How have these roles been important to the overall development of the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

SECTION C: The Challenges faced by female clergy in Anglican Church of Uganda in All Saints Archdeaconry in the Diocese of Kigezi

7. Would you identify the challenges faced by female clergy while carrying out their duties in Anglican Church in the Diocese of Kigezi?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

8. What are the challenges faced by female clergy in the Anglican church of Uganda as a result of their gender?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

SECTION D: The possible solutions to the challenges faced by female clergy in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

9. What could be the possible solutions to the challenges faced by female clergy in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....
.....
.....
.....
.....
.....
.....

12. Comment generally since your joining the clergy, what influence have you brought forward towards the growth and development of the Anglican church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry?

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

..... Thank you for
responding to this Questionnaire

APPENDIX II

QUESTIONNAIRE TO MALE CLERGY

Dear Respondent

I am Akatuhurira Frank Bindeba a student of Uganda Christian University Bishop Barham University College Kabale pursuing a Bachelor of Divinity. I am conducting a research and part of my data collection tools is a questionnaire and my topic is entitled “The influence of female clergy in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.” I therefore request you to provide the necessary information for this noble cause. The research is a partial requirement for the award of a Bachelor of Divinity.

All the information provided will be treated with confidentiality and kept anonymous and whatever data that will be generated from you will be used purely for academic purposes. Thank for your great input.

SECTION A Respondents Bio data

Tick in the boxes or fill in spaces provided.

1. Age

- (i) Below 40 years
- (ii) 41-50 Years
- (iii) 51 years and above

2. Education Level

- a) Secondary
- b) Tertiary
- c) University
-

d) Post Graduate

3. Period in the present post

Less than a Year

2-3 Years

4-5 Years

6 Years and above

4. Marital Status

a) Married

b) Single

SECTION B: The role of female clergy in the Church growth in the Anglican Church of Uganda

5. Do you have female clergy in your Archdeaconry ?

a) Yes

b) No

If yes, what roles have females clergy played in your church's growth?

.....

.....

.....

.....

.....

.....

.....

6. What roles are attributed to female clergy in order to encourage the development and growth of the Anglican Church in Uganda in your Archdeaconry?

.....
.....
.....
.....
.....
.....
.....

7. How have these roles played by female clergy influence the Anglican Church of Uganda with specific reference to the Diocese of Kigezi and your Archdeaconry?

.....
.....
.....
.....
.....
.....
.....
.....
.....

SECTION C: The challenges faced by female Clergy in Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry.

8. Are you aware of some challenges faced by female clergy in your Archdeaconry?

- a) Yes
- b) No

If yes, identify some of these challenges faced by female clergy in the Archdeaconry

.....
.....
.....

.....
.....
.....
.....
.....

9. In your opinion what could be the challenges faced by female clergy in the Diocese as a result of their gender

.....
.....
.....
.....
.....
.....
.....
.....

SECTION D: The possible solutions to the challenges faced by female Clergy in the Anglican Church in All Saints Archdeaconry in the Diocese of Kigezi

10. What are the possible solutions to the challenges faced by female clergy in your Archdeaconry

.....
.....
.....
.....
.....
.....

11. How can these possible solutions lead to the growth of Anglican Church of Uganda with specific reference to the Diocese of Kigezi, All Saints Archdeaconry ?

.....
.....
.....
.....
.....
.....
.....
.....

12. Do these solutions attract more females to join the service as female clergy in All Saints Archdeaconry?

a) Yes

b) No

If yes how do these possible solutions to the challenges attract more females to join the clergy in All Saints Archdeaconry?

.....
.....
.....
.....
.....
.....
.....
.....
.....

APPENDIX III

INTERVIEW GUIDE FOR LAY CHRISTIANS

SECTION A:

1. Age

(i) Below 40 years

(ii) 41-50 Years

(iii) 51 years and above

2. Education Level

a) Secondary

b) Tertiary

c) University

d) Post Graduate

3. Marital Status

a) Married

b) Single

SECTION B

1. For how long have you been a lay Christian in this Archdeaconry?

2. Do you have female clergy in this archdeaconry?

3. If you have them, identify the kind of developments they perform in the Anglican Church of Uganda with specific reference to the Diocese of Kigezi and your archdeaconry

4. Are female clergy helpful in helping their male counterparts in the church's growth in your Archdeaconry
5. What is your attitude towards Anglican Church of Uganda ordaining female clergy
6. What specifically are the roles of female clergy in your area
7. Have female clergy encountered problems or challenges when enforcing the above roles.
8. What could be the challenges encountered by these female clergy when carrying out their mission in the Anglican Church?
9. Are these problems or challenges a result of their gender
10. Give your comment generally on the Anglican Church of Uganda's ordination of females and their influence on the growth of the Anglican Church of Uganda especially in your Archdeaconry.

Thank you for responding to this Interview.

REFERENCES

- Abidi A.H. (1990) *Ugandan Women in Development: Foundation for African Development* Kampala, Uganda
- Amin M.E. (2005) *Social Science Research: Conception, Methodology and Analysis*. Makerere University Printery, Kampala, Uganda.
- Baker, K.M & Allen, K.R. (2005) *Women and Family* 3rd Edition USA
- Biri K. (2013) African Pentecostalism and Cultural resilience: Zimbabwe Assemblies of God Africa. Phil. Department of Religious studies, classics and philosophy, University of Zimbabwe, Ha Chirongoma S. (2019) Gender disparities in Zimbabwean religio-cultural and Political leadership: A case study of young Christian women in the Midlands province, paper presented at the University of Zimbabwe, Harare, 01 March.
- Brodd Jeffrey (2002) *World Religions. A Voyage of discovery* (2nd Ed) Saint Mary's Press USA.
- Bunting Vicky et'al (2009) *Christian Philosophy and applied ethics: OCRGCSE Religious Studies B*. Pearson Education Limited Heinemann.
- Byaruhanga C (2015) *The History of the Ecumenical movement in East Africa*
- Charlton, J. (2000) *Women and Clergy Women*. Sociology of Religion
- CODESRIA (2006) *African Woman* CODESRIA Bulletin, Special Issue Number 1& 2. Dakar.
- Creswell J.W (2008) *Research Design: Qualitative and Quantitative approaches*. California: SAGE Publication, Inc
- Darko, N.M. (2015) *An Analysis of Perceptions and attributes towards female Pastors in two Districts in Presbyterian Church of Ghana*. Master's Thesis, University of Ghana.
- Edward D. L. (1987) *The futures of Christianity*, Hodder and Stoughton, London
- The Gospel Coalition (2020) *African Christian Growth*

Heyzer, N. (2004) Women's participation and Leadership: Vital to Democratic governance. Paper at the Summit on the Americas Unifem Mexico.

Jones, I. (2003) *Earings Behind the Altar? Anglican Expectations of the Ordination of Women as Priests*. Dutch Review of Church History/ Nederlands Archief Voor Kerkgeschiedenis

Kanyoro, M. (2001) *Engendered communal theology: African Women's Contribution to theology in 21st Century*. Cluster Publications, Pietermaritzburg.

Momsen J (2020) *Gender and Development Routledge Perspectives on Development* London and New York

Mugenda, O.M & Mugenda, A.G. (2003) *Research Methods, Qualitative and Quantitative Approach* (rev.ed.)

Muhungu A.D. (1966) *The role and Contribution of Women in contemporary Kiganda Society with special reference to the women groups in Namirembe and Rubaga*. Makerere University;

Mutiibwa Olivia M. (2005) *General Problems facing Women in East Africa*: Makerere University Press, Kampala

Oduyoye, M.A (1995) *Daughters of Anowa: African Women and Patriarchy*, Orbis Books Maryknoll, N.Y

Palys, T. (2008) Purposive Sampling. In L.M Given (eds) *The sage Encyclopedia of Qualitative Research Methods*. (Vol 2) Sage: Los Angeles. pp 697-8

Phalane M, Okossisimbine A.T (2012) *Gender alternatives for Africa's Development; Method and Evidence CODESRA Gender Series of Dakar*.

Russel, L.M (2001) *Hot- House Ecclesiology: A feminist interpretation of the church*, *ecumenical Review* 53(1) 48

Saunders et al. (2011) *Research Methods: Qualitative and Quantitative approaches*, ACTS Press Nairobi, Kenya

Sekaran .U (2003) *Research Methods for Business* Hermitage Publishing Services, USA

Slovin D.C. (1960) *The use of two stage sampling Techniques in Population Surveys.* Scientific Research Publishers.

Spangler Ann and Syswerda Jean E (1999) *Women of the Bible: A one year Devotional Study in Scripture;* Zondervan, Michigan, USA

Stephen, K. & Booty J. (1988) *The Study of Anglicanism* Library of Congress Cataloguing.

Stinnet Nick et'al (2004) *Relationships in Marriage and the family* (2 nd ed.) Macmillan Publishing Company, New York.

Sullins, P. (2000) *The Stained-Glass Attainment for women Clergy.* *Sociology of religion* 61

The gospel Coalition org. World Religion Data base

Twongeirwe H.J, Lintenstein (2022) *this Bridge called Woman, A Cross-cultural anthology* Uganda and USA FEMRITE; Uganda Women Writers Association Kampala.

Vick Bouting, Janet D. & Tanya, H. (2009) *Christian Philosophy and Applied Ethics* Heinemman. Co. Uk

Watson A.B (1982) *Informed consent of special Subjects Nursing Research*

Watson M. (2002) *Women doing theology,* Cluster Publications, Pietermaritzburg.

Watton Victor W. (2009) *Religious and Life* (5th Ed.) Hodder Education and Hachette U.K.