

**CHURCH LEADERSHIP STRUCTURE AND SPIRITUAL GROWTH IN THE  
ANGLICAN CHURCH OF UGANDA: CASE STUDY IN SOUTH ANKOLE  
DIOCESE, RUKONI ARCHDEACONRY**

**ESAU NINSIIMA**

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**UGANDA CHRISTIAN  
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DECLARATION

I, NINSIIMA ESAU declare that this research report presented in this book is my original work and has never been presented to any University or any other institution of higher learning for any academic award.


Signature.......... Date 15/08/2025

NINSIIMA ESAU

M22/BBUC/BD/035

**APPROVAL**

This research, under the topic “church leadership structure and spiritual growth in Anglican Church of Uganda case study in South Ankole diocese, Rukoni Archdeaconry,” was carried out under my supervision and is hereby submitted with my full approval.

Sign.......... Date 15 / 08 / 2025

**REV. AGABA ROBERTSON PETER**

**SUPERVISOR**

## DEDICATION

My dearest family, with your love, patience, and encouragement as the main pillars of my academic journey, I dedicate this dissertation to you. Your faith in me, which was strong and constant, has always been a source of strength and determination. I also want to thank my friends who have been with me throughout the difficult times in this research process offering their encouragement, prayers, and moral support. I also dedicate this research to the church's faithful servants and members in South Ankole Diocese, especially those in Rukoni Archdeaconry, whose dedication to spiritual growth inspired the choice of this study. May the outcomes of this work be a means of church leadership strengthening and spiritual enrichment of the believers in our community. I pray that this work will be a witness of the power of perseverance, the value of support from loved ones, and the impact of faith in achieving one's goals. Above all.

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## LIST OF ABBREVIATIONS

CMS	Church Missionary Society
HD	Healing and deliverance
CG	Church Growth
Dr.	Doctor
Prof.	Professor
RR	Rukiga -Runyankole
COU	Church of Uganda
EPH	Ephesians
EXO	Exodus
MAT	Matthew

## ABSTRACT

In the course of this research, "Church Leadership Structure and Spiritual Growth in the Anglican Church of Uganda a case of South Ankole Diocese, Rukoni Archdeaconry" was inspected and the aim was to measure the participation of youth and women in church matters, the challenges of the church leaders, and the ways to improve leadership and inclusiveness in the church. A mixed-methods technique was employed, and the researchers managed to get data from 171 individuals through the use of distributed questionnaires and interviews. Among the most significant outcomes were that the church has youth who are active participants to the extent of 30% and women are involved to 23%, while the main hindrances are lack of training (25%) and poor youth participation (22%). The research advocates for the increase of leadership training workshops (37%), the promotion of inclusive policies (backed by 72%), and the opening up of avenues for youth and women to be involved in the church through mentorship and resource support which, in turn, would lead to holistic spiritual growth and sustainable church development.

## CHAPTER ONE

### INTRODUCTION

#### 1.0 Introduction

This chapter discusses the background of the study, the problem statement, the purpose, and the objectives. The research questions /hypotheses, the scope of the study, the justification and significance of theory, the methodology, and the research for the study are also taken into account.

#### **Background of the study**

The proper church leadership structure on a global scale is considered to be a primary growth factor for the church that is good and that lasts. The churches that create clear governance structures not only see a rise in number but also a gain in spirituality and stability in their congregations. Governance systems make authority, responsibility, and accountability explicit which in turn help the churches to work together and achieve their goals (Stewart, 2021). There is a close alignment between the leadership model and biblical principles such as servant leadership, sharing of responsibilities among leaders, and the presence of accountability mechanisms that the church will be able to flourish in its spiritual mission and community impact (Adams & Lee, 2022). Studies show that churches which open up leadership power by involving lay members in ministry and decision-making record higher levels of participation and ownership among congregation (Mwangi, 2023). The whole membership approach creates a feeling of belonging and being powerful which in turn leads the members to offer their gifts and talents for the church body's overall growth and health.

The authors argue that the above leadership qualities and practices alongside the church community are spiritually mingled and numerically increased (Chen & Kalu, 2020).

Vision-guided leaders enthuse and direct the congregation towards shared objectives, thus, making it easier for outreach, evangelism, and mission work to be done. Discipleship-driven leadership is a kind of leadership that happens in the church and it encourages each member to actively participate in their own spiritual growth, thus, developing their faith character and service to others. Pastoral care is a kind of care that makes sure personal needs are met and that there is a kind of environment characterized by support in which the believers feel they are valued and encouraged. The aforementioned leadership quality presents a worldwide viewpoint and a means to comprehend the global impact of the different ways of structuring leadership upon the churches' vitality. Investigation on these leadership patterns allows for a better understanding of the degree to which proper leadership structure contributes to the spiritual and organizational health of churches in various settings.

In Africa, the leadership structures within the church are very important in determining the way congregations function, develop, and get engaged in their communities. Numerically speaking, most Christian congregations in Africa have been growing rapidly and their influence has expanded in the last few decades but, the leadership challenges that have been there for long still remain as the major factors that negatively impact the overall development and sustainability of their ministries (Kamanzi, 2020). Some of the factors that could be the reasons for this are centralized power, unclear allocation of duties and lack of sufficient biblical and theological training of the leaders which at times even result in the halt of the neighboring ministry and organizational progress (Akinyemi, 2024). Oketch (2022) further notes that church growth in Africa is not only a matter of lively preaching and an increasing number of people attending the church but also a matter of how leaders are able to organize, train, and support the ministry

efforts across all levels of the church. Leadership that advocates for and practices inclusivity, shared roles, and spiritual mentorship fosters an atmosphere where congregations flourish in every aspect; spiritually, socially, numerically thus the whole development of the church (Mutua, 2023). Well-managed and pastorally accountable systems that promote coordination of ministry are the characteristics of vibrant East African churches led by well-trained leaders (Nabirye & Katongole, 2021). On the other hand, in areas where leadership is weak, dictatorial, or antagonistic to the congregation's needs, churches often go through a cycle of division, stagnation, and decline. Consequently, the story of church growth in Africa is inseparably linked to the leadership dynamics, which creates a demand for a continuous examination and a possible reinforcement of the leadership structures especially at the grassroots level.

As an independent province within the global Anglican Communion, the Church of Uganda was present throughout the entire missionizing of Africa and so it has been influencing the religious, social, and cultural spheres of Uganda since its start in the late 19th century. Among other things, the missionaries imposed a very strict and formal system of church governance and worship that was later modified and made more local and more effective and thus a strong administrative framework was developed. The latter consists of several tiers: dioceses, archdeaconries, archdeaconries, and congregations (Ward, 2006). The ministry and leadership at this level is shared among the Archdeaconry priests, lay readers, catechists, church councils, and secondary organizations such as the Mothers' Union, youth committees, and men's fellowships. The latter have been assigned the tasks of both spiritually nurturing their congregants and managing the activities of the church in Uganda that are the source of that spiritual nurturing (Byaruhanga, 2014).

Notwithstanding the fact that the Anglican leadership model is thoroughly recognized, the rural Archdeacons in Uganda are still experiencing different growth patterns. Some of the Archdeacons are already revealing remarkable vitality through rising church attendance, lively youth participation, and strong evangelistic activities that are among others, while other Archdeacons suffer from stagnation or even decline. Factors affecting leadership in these areas are often associated with problems such as poverty, conflicts between generations, lack of proper theological education, and people being resistant to changes or modernization (Asiimwe, 2020). This difficult situation points out the necessity of scrutinizing the Archdeacon leadership practice in Uganda especially in relation to the youth and women's demographic groups bringing in their inclusion and participation. Such scrutiny is imperative in knowing whether the existing leadership systems are supplying the Church of Uganda with the needed support to carry out its larger mission of spiritual and numerical growth.

Just like in other places, church growth in Uganda is a complex process that includes not only the increase of numbers but the maturity of believers and the transformation of society as well. According to Wagner (1990), the main three factors determining the growth of a church are evangelism that is related to the context, good leadership, and a suitable Plan that takes into account the local cultural and social reality. The use of transformational leadership has been regarded as the key factor in Ugandan churches. Bass (1985) describes transformational leadership as the ability of leaders to inspire, motivate and uplift their followers so that they engage in the good of all rather than their personal interests. A transformational leader in a Ugandan church context is one who practices spiritual modeling, vision casting, capacity building, and mobilization of

the whole body of Christ towards mission and outreach (Northouse, 2016). Such leadership is especially pertinent because of the young population in Uganda and the constantly changing religious environment, where churches have to keep on adapting and innovating so as to be relevant and powerful.

Rural settings like South Ankole Diocese, Rukoni Archdeaconry, despite their overall structure, often face different issues regarding church leaders. The socio-economic difficulties that affect the area around the church most of the time limit the church's ability to carry on with the vibrant ministries. Another problem is that the generational gap differentiates the older members and the youth in terms of the expectations and participation, which sometimes leads to either the disengagement of the youth or their resistance to the new forms of ministry. In addition, the insufficient theological training for local leaders, which is often inconsistent, hampers their capacity to provide spiritual direction that is not only effective but also conducive to proper church management. It is through these factors that the church's growth is portrayed as mixed, with the South Ankole Diocese, Rukoni Archdeaconry, being the scene of some congregations experiencing lively worship, increasing attendance, and active evangelism, while others are stagnating or even declining. Hence, it is imperative to comprehend how leadership works in this context so as to counteract the disparities and foster a more unified and dynamic church community. The overall trend of the church in South Ankole Diocese, Rukoni Archdeaconry, should not be seen merely as an increase in the number of churchgoers; rather it indicates that the spiritual maturity and social transformation process has already begun.

In this Archdeaconry, the effective leadership, which is the hallmark of a good leader, manifests itself in transformational attributes like vision casting, spiritual modelling,

and being able to inspire and rally the congregation to work together for the common goals. The leaders who have these attributes invigorate the church members to go beyond their personal interests and to engage in the cooperative efforts for the comprehensive growth of the church and the community. In a situation like that of Rukoni where the resources are scarce and the challenges are many, the transformational leadership is the only one that can keep the hope alive, promote the disciple-making and the outreach projects that can have a positive impact on both the church and society at large, and thus serve as a necessity.

## **1.2 Problem statement**

The church in Uganda, particularly the South Ankole Diocese when it comes to Rukoni Archdeaconry, has a formal and hierarchical leadership structure, but still experiences uneven church growth, where some parishes are thriving while others are facing stagnation, losing members, being less involved in the community (Asiimwe, 2020). The inconsistency is a problem for leadership systems to be questioned about their functionality and effectiveness especially in terms of unclear role division, limited leadership training, and youth and women exclusion from decision making, in addition to leadership conflicts that continue (Byaruhanga, 2014; Gifford, 2009). Although the Church of Uganda boasts a well-defined governance structure (Ward, 2006), its practical grassroots execution often lacks the factors of contextual responsiveness, innovation, and inclusivity—those that are essential for the holistic growth of the church (Wagner, 1990; Bass, 1985). Besides, the unavailability of empirical studies that analyze the connection between leadership structure and church development in rural Archdeaconry area limits the possibilities for the implementation of strategic planning and reform (Northouse, 2016). The present study thus aims to explore the impact of the current

leadership structure in South Ankole Diocese, Rukoni Archdeaconry on church growth and to find the gaps and opportunities for making leadership more effective in order to enable such transformation that is sustainable spiritually, numerically, and socially.

### **1.3 Purpose of the study.**

The purpose of this study was to investigate the relationship between church leadership structure and spiritual growth in the Uganda with reference to South Ankole Diocese, Rukoni Archdeaconry.

#### **1.3.1 Specific objective of study**

**In this study the objectives included;**

- i. To examine the level of participation of youth and women in leadership and decision-making within the Archdeaconry.
- ii. To identify the major challenges faced by church leaders in fostering spiritual growth.
- iii. To propose strategies for enhancing leadership capacity and inclusivity to support holistic spiritual development.

#### **1.4 Research Questions**

- I. To what extent are youth and women involved in leadership and decision-making processes in Rukoni Archdeaconry?
- II. What are the main challenges hindering effective leadership for spiritual growth in the Archdeaconry?
- III. Which strategies can be implemented in order to strengthen leadership and promote an inclusive Archdeaconry?

### **1.5 Justification of the Study**

The research is valid in its objective to unveil empirically the strong points and shortcomings in the leadership hierarchy of Rukoni Archdeaconry. Such results will bring knowledge to local church leaders, Diocesan authorities, and theological educators about the necessity of reforms, specific training, and participatory leadership models. Besides, it is in line with the Catholic Church of Uganda's larger goal to prepare both priests and laypeople for effective ministry.

Given the limited research conducted in rural Anglican contexts, especially in the South Ankole Diocese, this study will fill an important knowledge gap and contribute to evidence-based policy and pastoral interventions.

### **1.6 Significance of the study**

The research was of great importance to the church leaders because it not only pointed out the areas where the leadership roles, training, and inclusiveness could be improved the most, but also the areas where the leaders could govern more efficiently and make the spiritual growth of the congregants stronger. By recognizing the deficiencies in the leadership, the church leaders would then be able to draw from their knowledge and make choices directed at augmenting the impact of the ministry. The youth and women were the quiet beneficiaries of the research when it brought to the fore the little participation that they had in leadership and decision-making. This acknowledgement gave rise to the shift in practices that were more inclusive and allowed these groups to be engaged actively in the church. The rural Archdeaconries would be the main beneficiaries of such efforts that were envisioned to promote sustainable church growth. The members of the congregation experienced the benefits indirectly through the improved leadership structures that were more welcoming and spiritually

nourishing. This resulted in an increase of attendance, active participation, and stronger community bonds. The church was then able to fulfill better the spiritual and social needs of its members. From the academic point of view, the study represented an empirical gap closure in the area of rural church leadership research in Uganda. It enriched the field of ecclesiastical studies and rural ministry with a considerable amount of knowledge. This foundation further allowed for subsequent studies in similar situations which in turn fostered the process of continuous learning and development.

## **1.7 Scope of Study**

This covered content scope, geographical scope, and time scope

### **1.7.1 Geographical scope**

This investigation was restricted geographically to Rukoni Archdeaconry, which is part of the South Ankole Diocese of Uganda. The South Ankole Diocese, Rukoni Archdeaconry was a rural church community with different congregations that had social and economic challenges impacting church leadership and spiritual growth. The concentration on this specific location allowed for a more in-depth examination of the governance hierarchies in an area where the Orthodox Church control blended with the sociopolitical and cultural dynamics of the locality. The geographical emphasis was relevant as the leadership and spiritual growth were often assessed in a broad manner according to the socio-cultural conditions, availability of resources, and participation of the community. The study of South Ankole Diocese, specifically Rukoni Archdeaconry, was thereby necessary to penetrate the challenges and discover the possibilities that rural churches in Uganda and similar regions in East Africa were facing.

### **1.7.2 Content scope**

The content scope of the research was limited to three interrelated areas in Rukoni Archdeaconry that were the participation of youth and women in church leadership and decision-making, the difficulties that hindered the spiritual growth promotion through leadership and the ways that could improve the capacity and inclusivity of leadership. This emphasis made it clear that spiritual growth was not only through numbers but also through deepened discipleship, community participation, and lasting transformation. The study firstly focused on youth and women's participation and this acknowledged the need for inclusive leadership as a factor for innovation and sustainability. The inquiry into the challenges of leadership also revealed the structural, educational, and relational barriers that constrained the vitality of the church. Lastly, exploring potential strategies aimed to offer practical recommendations to improve leadership functions and foster holistic spiritual development within the Archdeaconry.

### **1.7.2 Time scope**

The period of the study was set to five years before the research started. This period made it possible to evaluate the leadership practices, participation trends, and spiritual growth within Rukoni Archdeaconry to be relevant and current. By considering the recent years, the study was able to show the changes or the non-changes in leadership structures as a result of the changing socio-economic conditions, cultural shifts, and the church's directives. It also captured the impact of any recent interventions or training programs aimed at leadership strengthening.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

This chapter presents a review of literature related to the three key objectives of the study. The first objective is to evaluate the extent to which youths and women are involved in leadership and decision-making in the Archdeaconry. The second objective is to identify the major difficulties that church leaders face while promoting spiritual growth. The third objective is to and suggest strategies that would allow to gradually increase the leadership capacity and promote inclusiveness which would be able to support holistic spiritual development. This chapter lays the foundation for understanding the complexity of church leadership and its impact on spiritual growth through the critique of contemporary research and the extension of theoretical viewpoints. The participation rate of youth and women in the leadership and decision-making processes within the Archdeaconry. The discussion on church leadership has been a controversial issue and at the same time a different factor in church vitality and growth. Among the findings from various studies are that, church leaders who practice inclusively will have their congregants getting more involved and feeling more connected to the church (Smith & Johnson, 2018). In several African scenarios, the engagement of youth and women is commonly very little as it is restricted by traditional gender roles and cultural practices, so the mixing of ideas in decision making is not so broad as it would be if the opposite was the case (Mwangi, 2019). The church's mission to empower all comes with overcoming these earthly hurdles. Youth engagement brings an alternative to the church through the generation of new ideas and the church sustains the cycle thus (Nkosi, 2017). European women after all bring their sweetness

in the care of the pastor and also in working with the local community (Oluoch, 2020). This means the assessment of their involvement is necessary in order to get the whole picture of the leadership dynamics in the Archdeaconry.

Besides, research reveals that lack of young people in church leadership participation may cause disengagement and consequent decrease of attendance (Kariuki, 2017). Young people generally think their opinions are not acknowledged and this, in turn, leads to their less desire to participate actively. On the other hand, churches that have welcomed young people into leadership positions have experienced not only improved attendance at worship but also increased volunteering (Adjei, 2019). Another example of women's involvement is that of church leadership, which has been associated with better family ministry programs and social support networks (Bakari, 2018). But still, many places are caught in the spiral of patriarchal norms that prevent women from taking on even the least powerful positions in the leadership structure (Chambers, 2020). Removing these obstacles will require the implementation of specific policies as well as culture shift. Thus evaluating participation levels can pinpoint gaps and possible areas for empowerment. The research done in East Africa shows that whereas the youth and women are the most targeted in the leadership development programs, their self-esteem and ability to lead are greatly improved (Ngugi, 2018). Such programs promote the idea of inclusivity and also help to lessen the generational gap within the congregation. Churches that provide leadership training are actually creating a favorable atmosphere for sharing governance (Lwanga & Musoke, 2019). The research aspect insists that Archdeaconries with varied leadership are more adaptable and resilient with the changing sociocultural conditions (Masika, 2017). Additionally, the youth and women are the ones to show the different viewpoints that lead to

comprehensive decision-making and innovation in ministry (Achieng, 2020). Hence, the knowledge of the levels of participation is a springboard for the capacity-building initiatives.

Theological frameworks that advocate for inclusiveness not only emphasize the religious requirement of involving all believers in ministry but also these frameworks help to build new interpretations of the Scripture (Mwikali, 2019). The doctrines of the Holy Scripture teach the way of the leader as the servant and the sharing of burdens which in turn prompts the empowering of the outcasts (Omondi, 2017). Apostolic and even Church practices of leadership where the above-mentioned Scriptures are imbibed bring about spiritual life and more considerable community impact (Njoroge, 2020). Therefore, youth and women's participation in the Archdeaconry leadership is a picture of the biblical principles in action. It also signifies the practical ramifications of inclusivity for the church's growth. Theological means of analysis, therefore, become a way of reaching contextualized and effective leadership strategies. Cultural norms and values are very much responsible for the varying degrees of the youth and women's leadership positions in the churches (Mutua, 2018). In a good number of rural Ugandan places, the old-fashioned beliefs related to power and gender roles keep the marginalized groups from winning opportunities to participate in church life. These cultural factors are often in direct opposition to the contemporary church's ideals, and as a result, they create tensions in the leadership hierarchy (Kiprono, 2019). Nevertheless, the churches that are engaged in the process of open dialogue and raising consciousness about inclusivity have invariably noticed a change in the attitude of their members (Mburu, 2017). The process makes it easier to unlearn stereotypical notions, thus allowing for the participation of a wider audience. Therefore, assessing

participation is to a certain extent a matter of understanding the socio-cultural setting of the Archdeaconry.

**2.1 Quantitative research indicates a correlation between higher youth and female participation and the church's improvement in conducting such programs as youth ministries, family outreach, and community services (Nyanjom, 2018).** These programs are frequently the first opportunities for one to get deeply involved in leadership and governance matters. A bigger participation has been associated with the ownership of church activities and spiritual growth of the members to a greater extent (Chege, 2019). Therefore, the measurement of youth and women engagement serves as a good indication of the Archdeaconry's vitality and openness. The data is crucial in coming up with the right leadership interventions. The participation assessments are, therefore, recommended to be incorporated in the church management and planning processes (Kamau & Wanjiku, 2020).

## **2.2 The major challenges faced by church leaders in fostering spiritual growth**

Rural socio-economic challenges also do their part in keeping the leaders' effectiveness down (Njoroge & Waweru, 2017). Among these are poverty, lack of infrastructure, and difficulty in accessing educational resources, which all are making the leaders' job of mobilizing and supporting congregants even harder. The leaders in such environments are often burnt out and unmotivated because of the enormous responsibilities and the lack of support systems (Ouma, 2018). Such leaders may not be concerned about spiritual development as they are continuously addressing urgent material needs. Therefore, spiritual growth is a casualty when the capacity of leadership is overstretched and their resources are inadequate.

Resistance to change and conflicts between different generations come as the most

notable obstacles church leaders have to deal with (Onyango, 2019). The old generation of leaders might not accept new ways of doing ministry or the younger ones being empowered, thus resulting in a heated atmosphere and a standstill in the church (Wambua, 2018). The church's resistance to change will thus lose the potential of the younger ones in getting the church more and more innovative and related to their peers, which they consider a necessity for the church's continuous growth (Kimani, 2020). Furthermore, this reduction of women and youth in church leadership results in less representation and, consequently, fewer ideas, which are essential for a lively ministry (Mwenda, 2017). Thus, such challenges make it hard for the church to adjust and thus miss out on the cultural and social changes. Leadership conflicts and power struggles often become the source of division in the church and a distraction from its main focus (Odhiambo, 2018). The disagreements between the clergy, lay leaders, and members of the congregation may result in factionalism and a decrease in the morale of the church (Achieng, 2019). The members of the church will, therefore, feel disappointed as such conflict has taken the focus away from spiritual formation and mission outreach (Mutunga, 2017). The lack of clear conflict resolution mechanisms only makes the conflict worse, thus reducing the effectiveness of church leaders in general.

Thus, it is very important to deal with leadership conflicts in order to restore peace and help spiritual growth to come about. Limited resources and infrastructure are also among the challenges many leaders have to deal with, and these mainly determine the extent of their discipleship and outreach programs (Ngugi, 2018). The insufficient meeting places, lack of educational materials, and limited funds are some of the factors that affect spiritual activities negatively by reducing their size and impact. The community becomes less engaged, and the training of new leaders is hindered as the

ministry is kept in a corner due to the lack of resources (Karanja, 2019). In this way, spiritual growth gets stuck when the leaders are not able to get the basic resources that would enable them to support the ministries' efforts. Moreover, leaders are faced with the challenge of dividing their time between the different aspects of leadership; administration and pastoral care (Muthoni, 2020). The leaders are burdened with a lot of administrative tasks such as financial planning and management which take away a great deal of time and energy that could have gone into spiritual mentoring and discipleship. The end result of this is burnout and the quality of pastoral care to the church members is reduced (Chebet, 2017). It is very important that the church leadership roles are well shared and that support is provided for this to happen because otherwise the spiritual growth in the church will not be sustainable. Lastly, Kamau (2019) mentions that cultural and societal pressures are one of the factors affecting leadership challenges. In some cases, expectations that are rooted in culture and society about power and leadership roles clash with the biblical models of leadership which leads to misunderstanding and lack of consistency (Ochieng, 2018). It is a delicate situation for the leaders to deal with since they have to keep their movement in line with the spiritual mandates at the same time. They are weak and uncertain without the institutional backup and training given within the context. Recognizing these difficulties is a way of providing the right assistance that will lead to better leadership and spiritual vitality.

Strategies for improving leadership capacity and inclusivity to rigorous holistic spiritual development support. One of the most important strategies identified for improving leadership capacity and inclusivity is local contexts where training and development programs facilitating the participation of all stakeholders (Mwikali, 2018). Theological

training in the area of administration, scientific and pastoral competencies, which are needed for the effectiveness of ministry, are being provided to the leaders (Njoroge & Wanjiru, 2020). Fostering continuous education will not only keep leaders to be "relevant" and "responsive" to the needs of the congregation, it will also help them unfold their potential. If the leadership development programs were to first engage youth and women, they would become more likely to create an inclusive leadership culture. This, in turn, is going to be characterized by that very openness and innovation (Kamau, 2019). Besides, those programs assist the church leaders in their respective tasks; they also keep church leaders with higher morale and performance through the conducting of such programs. An inclusion within the leadership structure is one of the brilliant ideas that is being promoted, by allowing youth and women to take part and express their opinion in the decision-making process (Omollo, 2017). Churches that have such policies always have broad-based representation along with them. Besides, they have strong ministry activity ownership and high level of participation (Omondi, 2018). Inclusive governance results in unity of the purpose and lessens the generational and gender divides in the congregations (Nyanjom, 2019). What is more, it is the same future leaders that are being nurtured through mentorship and skill development opportunities. Such inclusivity not only makes the church a stronger social unit but also a more vibrant spiritual community.

This strategy plays a major role in the church's constant spiritual revitalization by guaranteeing that the leaders are always concentrated and united. However, Mwenda (2018) still points out the mobilization of resources and the development of infrastructure as the chief areas where support is still needed by the church leadership and its ministry. The money that is raised for training, discipleship materials, and church

facilities is what really multiplies the church leaders' capacity to run the spiritual programs with good effect (Kariuki, 2020). Moreover, the collaboration with non-governmental organizations, government, and community groups will be able to make the support even more (Mutua, 2019). Strong leadership teams are those that have enough resources at their disposal since spiritual growth is the fortress of the whole church and stronger the spiritual growth prevails. One more important strategy is to enable leaders so that they can handle both the administrative and pastoral duties at the same time (Njoroge, 2019). Division of labor and the formation of leadership groups relieve a person from the burden of their individual responsibility and at the same time, productivity rises (Onyango, 2018). Such a scenario means that the leaders temporally on one hand give the needed time for spiritual mentoring and on the other hand, continue with the efficient church management (Kimani, 2017). Strengthening of the organizational structures opens up the road for the youth and the new sustainable leadership and nurturing of the congregation through growing. Additionally, the local contextualization of the leadership training and practices-spots not only their urgency but also their acceptance (Mburu, 2020). The new ways of leading by indigenous people that are said to be contrary to biblical principles, are still an effective means for the leaders to cope with the cultural challenges (Achieng, 2018). This way, the church is already experiencing the benefits of being real and trusted with the people, thus being able to draw them into participation and spiritual commitment (Mwangi, 2019). The churches are coming up with such mixed strategies that allow them to flourish among the constantly changing social environments of the communities with diverse needs.

## **Conclusion**

The literature surveyed has pointed out that inclusive and well-equipped leadership is

the most important factor in spiritual growth of church communities. The active role of youth and women in leadership positions and decision-making not only gives them a voice but also ensures the sustainability of the engagement. Sadly, cultural and structural barriers still limit them in numerous cases. The church leaders face many problems such as untrained personnel and insufficient resources, conflicts between the old and the new along with the leaders, all of which have a detrimental effect on the ministry and discipleship. However, if the church leaders adopted such strategies as ministry training programs, inclusive governance, conflict resolution, resource mobilization, and culturally relevant training, they would not only reinforce their leadership but also enhance the spiritual growth process altogether.

## **CHAPTER THREE METHODOLOGY**

### **3.0 Introduction**

#### **3.1 Research design**

Descriptive research design was employed in this research, and it was primarily concerned with systematically characterizing the current state of the church leadership structures and their impact on spiritual growth. The descriptive design was suitable since it enabled the researcher to gather truthful information from the respondents about their experiences and viewpoints. The research methodology includes observing, examining, and interpreting trends without any variables being controlled. The design was a great aid in detecting trends, problems, and alliances in the church leadership. It also made it possible to apply both qualitative and quantitative data collection techniques. The design gave room for the thorough gathering and depiction of the views of both the leaders and the congregation. It was one of the means through which the design was able to measure the degree to which leadership structures are supportive of or a hindrance to spiritual growth. It was chosen for its ability to accurately depict the conditions of the Rukoni Archdeaconry as they are.

#### **3.2 Study Population**

The research population encompassed all the church members in the Rukoni Archdeaconry, which totaled about 1,200 people. The study consisted of the clergy, lay leaders, youth leaders, women leaders, and regular churchgoers. The diversity of the population was a significant advantage in generating various and balanced opinions on leadership and spiritual growth. The population was composed of people from different age groups and areas of ministry. It included males and females, young and old, all of them counted. Specifically, leadership positions like Archdeaconry priests and lay readers were very significant. The positions of these leaders provided the church structure with invaluable understanding.

Moreover, the ordinary members were also the main ones for measuring spiritual growth experiences.

### 3.3 Target Population

The target group consisted of approximately 300 individuals who were randomly chosen from the entire church congregation of 1,200 in Rukoni Archdeaconry. This comprised approximately 4 clergymen, 26 lay readers and elders, 30 youth leaders, 40 women ministry leaders, and 200 members of the church community who were actively participating in spiritual activities on a regular basis. These individuals were selected either due to their positions as leaders or their engagement in spiritual activities.

### 3.4 Sample Size

Utilizing Slovin’s formula with a 5% margin of error ended up with a sample size of 171 participants drawn from the total population of 300 people. For this reason, the sample size was divided proportionally across the key categories to guarantee that everyone would be fairly represented. The 4 clergy members, the 26 lay readers and 20 elders of the 30 youth leaders were selected, and so on. In addition, 23 women ministry leaders were selected from 40 and 114 active church members were selected from 200. The distribution was done such that each group was represented in the same proportion as in the target population.

**Table: Sample Size Distribution by Category**

Category	Target Population	Proportion (%)	Sample Size (n)
Clergy Members	4	3.3%	4
Lay Readers & Elders	26	6.7%	9
Youth Leaders	30	10%	17

Women Ministry Leaders	40	13.3%	23
Active Church Members	200	66.7%	114
<b>Total</b>	<b>300</b>	<b>100%</b>	<b>171</b>

### 3.5 Sampling Techniques

The researchers applied both purposive and random sampling methods in their study to select the participants. Purposive sampling allowed to have a direct access to those clergymen and leaders who were very much involved in church governance. The selection of these individuals was based on their specific job roles and responsibilities. On the other hand, simple random sampling was used to select regular churchgoers from the registration list of the congregation. This method gave all the members an equal opportunity to being selected and thus equally participating in the research. The combination of these two methods made the sample not only more relevant but also more representative. The whole process was unbiased and at the same time, all main groups' opinions were considered. The sampling techniques not only met the research objectives but also helped in collecting trustworthy data. They further contributed to the validation of the drawn conclusions.

### 3.6. Data collection instrument

#### 3.6.1 Questionnaires

Questionnaires were the primary method for gathering quantitative data from a large population (mainly church members, youth, and women leaders). The questionnaires comprised of closed-ended, structured questions which aimed to quantify the views and experiences of the respondents regarding church leadership and spiritual growth.

They were designed to be unambiguous and easy to understand. Each respondent completed the questionnaire individually to prevent any influence on the responses.

### 3.6.2 Interviews

The qualitative insights regarding church leadership practices and their impact on spiritual growth were primarily acquired through discussions with ordained priests, non-ordained leaders, and heads of ministries. A semi-structured interview guide was utilized to maintain both flexibility and depth during the process of getting responses.

#### Budget for research

The total budget which has been predicted for the research is around 566,500 Ugandan Shillings (UGX). The main expenditures consist of printing and photocopying questionnaires and reports, which had a cost of about 60,000 UGX. Supplies for writing such as pens and notebooks were provided with 30,000 UGX. The transport expenses for going to the field were estimated at 100,000 UGX to go to Rukoni Archdeaconry several times. Communication costs that included internet access were set at 50,000 UGX. Data collectors were paid 120,000 UGX, which was their total payment for providing assistance during the fieldwork period. Other costs were meals for data collection, data entry and analysis fees, and binding of reports. A 10% contingency fund was included in the budget to handle any unforeseen expenses. The overall budget facilitated effective and smooth research activities.

**Table: Research Budget**

No	Item Description	Quantity	Unit Cost (UGX)	Total Cost (UGX)
1	Printing and Photocopying (Questionnaires, Reports)	300 pages	200	60,000

2	Stationery (Pens, Files, Notebooks)	10 sets	3,000	30,000
3	Transport (Field visits to Archdeaconry sites)	5 trips	20,000	100,000
4	Internet and Communication	1 month	50,000	50,000
5	Data Collection Assistants (2 people × 3 days)	6 sessions	20,000	120,000
6	Meals and Refreshments during fieldwork	3 days	15,000	45,000
7	Data Entry and Analysis (SPSS/Excel)	1 session	80,000	80,000
8	Report Binding (3 copies)	3 copies	10,000	30,000
9	Contingency (10% of total budget)	-	-	51,500
	<b>Total Estimated Budget</b>			<b>566,500</b>

### 3.7 Data Quality Control

In an effort to ensure that the data collected were precise and trustworthy, the research employed various quality control measures from the beginning to the end of the process. As a first step in the application of quality control measures, the research instruments, which included the questionnaires and interview guides, were subjected to a pre-test in a nearby Archdeaconry. The purpose of this was to detect and correct any questions that might confuse or mislead respondents, thereby increasing their validity and clarity. Throughout the data collection period, misunderstanding and incomplete responses were

kept to a minimum as both the researcher and trained assistants provided the respondents with detailed explanations of the purpose of each question.

### **3.8 Data Processing**

Once the data was gathered, the questionnaires that were filled out and the notes from the interviews were all organized in a very structured way and were made ready for analysis. Initial step was to ensure that the quantitative data received from the questionnaires was complete and consistent, and only then it was given a numerical code. Data coding was followed by the entry of the data into a computer-assisted statistical analysis software program, which was done in order to make the analysis easier. The conversation data from the interviews were cleaned by making transcripts word-for-word, and main themes were determined at the same time.

### **3.9 Data Analysis**

Results were illustrated in tables, diagrams, and texts in order to give a comprehensive view. Data interpretation was done with the utmost care so as to connect the findings with the study goals and the pertinent literature. The mixed-methods approach thus, safety ensured the rigor of the resulting conclusions.

### **3.9 Ethical Considerations**

The research adhered to rigorous ethical practices in order to safeguard the rights and the dignity of the participants. Consent was Firstly, taken from the leaders of South Ankole Diocese and South Ankole Diocese, Rukoni Archdeaconry before the commencement of data collection. The participants were well-acquainted with the study's purpose, objectives, and methods, and their voluntary participation was clearly stated. Each respondent was obtained informed consent, thus, they were made aware

of their right to leave the study anytime without suffering any penalty. Confidentiality and anonymity were assured by not recording personal identifiers and securely storing the data. The data obtained was only for academic use. During the entire research process, respect for participants' with regard to their privacy and cultural beliefs was observed. These ethical practices facilitated trust and thus encouraged participants to respond honestly and openly.

### **3.10 Anticipated Limitation to the study and how they were handled**

**Inadequate Response or Non-Cooperative Participants.** There are cases where respondents are not willing or participating due to their unavailability during the data collection process.

**Financial Constraints.** The research activity comes with costs such as traveling, printing questionnaires, and making use of library resources.

**Time Constraints.** The data collection period may be limited because of the respondents' unavailability or academic deadlines.

### **1.12 Operational Definitions.**

To be able to communicate clearly and in a consistent manner throughout the study, the key terms that are defined below will be used in the context of the research.

**Healing and Deliverance Ministry.** The study considers this particular spiritual ministry in its broadest sense as it is practiced in most churches which aim to give freedom and healing mainly in the areas of emotions, body, and spirit, allaying the belief in the presence of evil spirits or forces causing the suffering. **Church Growth.** In this study, church growth is understood in two aspects, namely numbers and qualitative factors.

Quantitatively, the reference is to the number of active members and the church attendance increase over a specific period. Qualitatively, it is the congregations' spiritual maturity which is expressed through deeper faith, commitment to church activities, participation in ministry, and the development of personal holiness.

**Congregants Who Seek Healing and Deliverance.** The term includes all church members or individuals attending services or receiving ministry within the Archdeaconry, regardless of their age, sex, or social status, who actively seek God's help for their problems which they believe are caused by evil spirits or diseases (mental or physical).

**Leadership Structure.** The term leadership structure in this study means the structured system of various levels of leadership and their duties in the church, which consists of ordained clergy (priests and deacons, for instance), lay leaders, heads of different ministries, and committees that offer support.

### **Conclusion.**

The foundational framework of the study has been established by this chapter, which has revealed the background, problem statement, objectives, research questions, and significance of the research. In addition, the scope of the study has been thoroughly described, the reason for selecting the topic has been justified, the theoretical and conceptual frameworks that support the research have been discussed, and the operational definitions of key terms have been given.

## CHAPTER FOUR

### PRESENTATION, ANALYSIS, AND INTERPRETATION OF FINDINGS

#### 4.0 Introduction

In this chapter, the analysis and interpretation of the data acquired from the 171 participants in the Rukoni Archdeaconry are given. The results are grouped according to the research goals, involvement of the young and women in leadership, obstacles experienced by the church leaders in promoting the spiritual growth, and methods of improving the leadership capacity and inclusiveness.

#### 4.0 Introduction

In this chapter, the data obtained through surveying one hundred and seventy-one respondents in Rukoni Archdeaconry, South Ankole Diocese are analyzed and interpreted. Accordingly, the results are arranged into two major sections: the first section contains the demographic characteristics of the respondents (biodata) which are age, sex, marital status, and leadership experience; the second section is the analysis in accordance with the study objectives. The data is represented in the form of frequency tables and the corresponding percentages are calculated for better understanding. This method gives a good impression of the respondents' characteristics and their opinions on the church leadership structure and spiritual growth.

## Bio data of Respondents

Table 4.1: Age Distribution of Respondents (n=171)

Age Group (Years)	Frequency	Percentage (%)
18-25	40	23
26-35	55	32
36-45	45	26
46-55	20	12
56 and above	11	7
<b>Total</b>	<b>171</b>	<b>100</b>

The analysis of the age distribution of the respondents revealed a well-defined and clear picture. The largest category included people aged between 26 and 35 years, comprised of 55 individuals (32%). This shows that young adults constitute a major part of the church leadership and the congregation, and it is a welcome change for the Archdeaconry. The age group of 36 to 45 years was the second-largest, with 45 respondents (26%), which indicates a strong middle-aged presence. Besides, the age group of 18 to 25 years also proved to be rather significant as 40 of them (23%) were reported, thus indicating the church's active youth participation. The older categories were not very well represented with only 20 respondents (12%) in the age group of 46 to 55 years and 11 (7%) in the age group of 56 and above. In conclusion, the above data implies that Archdeaconry leadership consists of young and middle-aged persons which may influence the style of leadership and the spiritual growth of the area.

**Table 4.2: Sex Distribution of Respondents**

<b>Sex</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Male	100	58
Female	71	42
<b>Total</b>	<b>171</b>	<b>100</b>

Taking gender into account, the majority of the respondents were males, with a number of 100 (58%) persons, while the female group consisted of 71 persons (42%). It may be drawn from this that there is a moderate gender disparity in the church favoring male leaders and participants. Nonetheless, the presence of females is still considerable, which means that the church has reached a certain degree of inclusivity. The distribution implies that while males may take up the majority of the leadership roles, women are still very much present in the ministry and decision making areas which are the most

**Table 4.4: Leadership Experience of Respondents (n=171)**

<b>Years of Experience</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Less than 1 year	20	12
1-3 years	65	38
4-6 years	50	29
Over 6 years	36	21
<b>Total</b>	<b>171</b>	<b>100</b>

According to the leadership experience statistics, the highest number of respondents, which was 65 (38%), had only one to three years of leadership experience, hence they were considered a relatively new leadership group. The number of respondents from

the group having four to six years of experience was 50 (29%), which indicates a moderate level of experience. A minority of the total population, 20 persons (12%), had an experience of less than a year, which may imply that they were either new leaders or members just beginning to assume leadership roles. The category of people with more than six years of experience consisted of 36 (21%) individuals who could be regarded as the most experienced leaders in the Archdeaconry. The diversity in the experience of church leadership points to the combination of new ideas and the knowledge of the institution. It might also influence the leadership's effectiveness in promoting spiritual growth and handling new challenges.

#### 4.1 Level of Participation of Youth and Women in Leadership and Decision-Making

<b>Youth Participation in Leadership Meetings (n=171)</b>		
Participation Level	Frequency	Percentage (%)
Always	34	20
Often	51	30
Sometimes	43	25
Rarely	26	15
Never	17	10
<b>Total</b>	<b>171</b>	<b>100</b>

Youth involvement in leadership meetings was indicated most frequently by 51 respondents (30%), while 34 respondents (20%) stated that youth always participate. Nevertheless, 43 respondents (25%) pointed out that participation of youth occurs only sometimes, while 26 (15%) reported that it occurs infrequently. A smaller group of 17

respondents (10%) said that youth do not participate at all. These findings indicate that youth involvement in leadership is moderate, with a considerable part not being actively involved still. Thus, the need for implementing strategies for the youth to be actively participating and included in Archdeaconry decision-making is stressed.

**Table 4.6: Women’s Involvement in Decision-Making (n=171)**

<b>Women’s Involvement in Decision-Making (n=171)</b>		
<b>Involvement Level</b>	<b>Frequenc y</b>	<b>Percentage (%)</b>
Very actively	40	23
Moderately involved	56	33
Occasionally involved	38	22
Rarely involved	23	13
Not involved	14	9
<b>Total</b>	<b>171</b>	<b>100</b>

When it comes to women's participation, 56 respondents (33%) pointed out moderate participation, and 40 (23%) were very active. Moreover, 38 respondents (22%) mentioned women take part sometimes, 23 (13%) claimed hardly ever, and 14 (9%) stated no participation. This spread neatly demonstrates that while a significant number of women are actively participating in the decision-making process, a large number of them still have restricted access to the process. It has been implied by the results that opening up women's recruitment for leadership could be one of the steps towards establishing a church governance structure that is more balanced and inclusive through decision-making.

#### 4.2 Major Challenges Faced by Church Leaders in Fostering Spiritual Growth

<b>Table 4.7: Challenges to Spiritual Growth (n=171)</b>		
<b>Challenge</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Lack of training	43	25
Limited youth involvement	38	22
Financial constraints	31	18
Poor communication	28	16
Resistance to change	31	19
<b>Total</b>	<b>171</b>	<b>100</b>

The lack of leadership training was spotted as the major hindrance to spiritual development by 43 respondents (25%), who found it to be the most significant challenge among others. One challenge coming from the church's youth was cited by 38 informants (22%), while also 31 people (18%) mentioned that money was an issue. Moreover, poor communication inside the church was an issue of concern for 28 respondents (16%), and 31 respondents (19%) indicated resistance to change as another issue. To foster spiritual growth in the Archdeaconry, church leadership needs to recognize and work on both structural and cultural barriers represented by these challenges.

**Table 4.8: Effectiveness of Leadership Programs (n=171)**

<b>Effectiveness of Leadership Programs (n=171)</b>		
Effectiveness Level	Frequency	Percentage (%)
Very effective	26	15
Effective	59	35
Neutral	40	23
Ineffective	28	16
Very ineffective	18	11
<b>Total</b>	<b>171</b>	<b>100</b>

Out of the total participants, 59 (35%) viewed the present leadership solid programs and the rating was given by 26 (15%) as very effective. A total of 40 respondents (23%) selected the neutral response, whereas 28 (16%) considered the programs as ineffective and 18 (11%) as very ineffective. The feedback was a mixture, meaning that although a large number acknowledged the importance of leadership initiatives, a considerable number also thought they were not enough or had no impact at all. The quality and relevance of the programs may be the areas where the improvements could be made in order to better their role in spiritual growth.

### 4.3 Strategies for Enhancing Leadership Capacity and Inclusivity

<b>Table 4.9: Preferred Strategies to Improve Leadership and Spiritual Growth (n=171)</b>		
Strategy	Frequen	Percentage (%)

	cy	
Leadership training workshops	63	37
Increase youth/women representation	51	30
Regular feedback forums	28	16
Financial support for ministry	18	11
Mentorship programs	11	6
<b>Total</b>	<b>171</b>	<b>100</b>

The strategy of leadership training workshops was preferred by 63 respondents (37%) as the most effective way of enhancing leadership and spiritual growth. The increase of youth and women's representation was the second most preferred measure with 51 respondents (30%) favoring it, the next in line being 28 (16%) who voted for regular feedback forums. Financial aid for ministry activities was the choice of 18 respondents (11%), while mentorship programs were chosen by 11 (6%). These expressed preferences show that the church leadership is in great need of capacity-building and inclusiveness initiatives to be strengthened.

**Table 4.10: Support for Inclusive Leadership Policies (n=171)**

Response	Frequency	Percentage (%)
Strongly support	54	32
Support	69	40
Neutral	28	16
Oppose	13	8
Strongly oppose	7	4

<b>Total</b>	<b>171</b>	<b>100</b>
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The majority of the respondents were in favor of the suggested leadership reforms 40% of the people, or 69 in total, showed their backing and 32% or 54 stated that they were strongly in favor of these policies. 28 (16%) respondents were neutral in their opinions while 13 (8%) were against the reforms and 7 (4%) were strongly against them. The results indicate that there is wide approval of the measures aimed at giving church leadership roles to women and youths, which is a sign that the Archdeaconry community is ripe for change.

### **Qualitative results**

During the interview with a Women Ministry Leader, she voiced out the urgent requirement for church leadership to be more inclusive. "Women are very often ready to take the lead, but we are not given the opportunity to speak up in a structured way," was her remark. She stated that if the women were to be part of the team, they would inject empathy and self-control in the process of making decisions. The absence of women, she said, steals the chance to make a significant contribution. "Our participation is sought for fundraising purposes only, not for discussions of policy," she said with regret. The necessity for a straight path to women's rise to power in the church was stated by her. It is to be expected that such a need on the part of the church would bring about a more inclusive and participative structure. The concern over youth participation in church leadership came first amongst the issues raised in an interview with an active church member. "We are always being told that we are the church of the future, but when will the future actually arrive?" he asked, and his words were very irritated. He added that the majority of youths feel ignored, although they are very much present, the whole time and often at the places where church-related events are

taking place. He mentioned that they hardly ever receive any mentorship and guidance from the leaders who are supposed to be the most senior. To put it in his own words, "We want to learn, serve, and lead—not only to sing and dance." The statement indicates the youth's desire to be trained and involved in the church's imposition of decisions. One of the needs identified was effective succession planning which could be regarded as an urgent issue.

#### **4.4 Theological analysis**

##### **Old Testament Perspective and Anglican Church Leadership**

The Old Testament showed God establishing leadership mostly by Moses, Aaron and the judges to be able to direct the people. The God of the covenant made sure that these leaders guided spiritually, taught and made people obey the law. The Anglican Church of Uganda in a similar way, with its hierarchy of bishops, archdeacons, priests, and lay leaders, is giving guidance to the faithful in their practice and faith. Spiritual growth of the Israelites was in great measure dependent on leaders God's and likewise the Anglican Church through leadership that is organized and accountable draws its spiritual vitality (Exodus 18:21-22). The case of the Levite priests reveals the need for spiritual guidance that is not only organized but also prioritized. The priests led the worship, taught the people the law and interceded for the community with God. In a similar way, the priests of Anglican parishes and their leaders offer teaching, conduct liturgical service and nurture church members. Through the structured approach, which is the church community, the believers become spiritually rich as a result of taking part in worship, Bible study and sacramental life regularly (Leviticus 8:1-4).

## **New Testament Perspective and Anglican Church Leadership**

Our Lord, Jesus Christ, was the perfect example of a servant leader as he stressed the importance of humility, pastoral care, and teaching. He picked apostles to take care of His followers and that their spirituality might grow through guidance and discipleship. The Anglican Communion is an exact replica of this model with its bishops, priests, and lay leaders acting as spiritual shepherds, spreading growth through teaching, pastoral counseling, and community engagement (Mark 10:42-45). The first Christians had a hierarchical leadership structure which consisted of apostles, elders, and deacons as a way of making sure that the church was doctrinally sound and taking care of the community. Likewise, the Anglican Church appoints bishops, archdeacons, and priests only to be responsible for spiritual programs, sacramental provision, and parish life support. This system makes certain that the spiritual development is both of the individual and community (Acts 6:1-6).

## **Modern Church Perspective and Anglican Church Leadership**

The leadership of the modern Anglican Church is very much in a hierarchy but also collaborative. Bishops are the ones who have the overall authority over dioceses, archdeacons are the ones who control archdeaconries, and priests are the ones who lead parish communities. The benefit of such a leadership hierarchy is that it provides ultimate accountability, maintains the same doctrine across the board and facilitates caring for the flock, thus, having a direct impact on the spiritual growth of the Church. Like the leaders in the Bible who gained faith through organization and supervision, Anglican leadership structures are the ones that create fertile ground for the spiritual flourishing of congregants. Theological training gives a solid foundation to clergy with the knowledge and skills to lead congregations.

Laity empowerment in the modern Anglican Church is one of the areas that the leadership has seized to give the Church non-stop support in the coming years, starting from the youth up to social outreach. Through such engagements, believers are being mature spiritually as they are getting encouraged to take up their roles as well as developing their faith through service. It is a very good reflection of the Bible ministry pattern of and community involvement. Nor are there any reasons that contemporary challenges such as cultural shifts and resource constraints would not hinder the spiritual growth of the Anglican Church, given its structured leadership. Through the coordination of hierarchical leadership, the programs for discipleship, evangelism, and pastoral care not only in one diocese but in all parishes and across the whole Church maintain vibrant spiritual growth.

In the modern Anglican Church of Uganda, leadership is hierarchical yet collaborative. Bishops oversee dioceses, archdeacons manage archdeaconries, and priests guide parish communities. The Diocese of South Ankole employs this framework not only for maintaining close relationships between God and His people but also for the whole Church's spiritual growth as one of the factors directly influencing it. In the same way that the Old Testament leaders by their governance and supervision helped the believers to grow in faith, the Church of Uganda's leadership structures in South Ankole do the same by creating conducive conditions for the people in the congregation to grow spiritually.

#### **4.5 Summary of Findings**

In the analysis, there are of youth and women leaders in the positions but at the same time, there are still noticeable gaps. The obstacles to leadership are primarily due to untrained personnel and lack of youth being involved. The recommended solutions are

to offer leadership training and to enlarge the representation. Most of the people support the inclusive leadership changes to improve the spiritual maturity of Rukoni Archdeaconry.

## CHAPTER FIVE

### SUMMARY, DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

#### 5.0 Summary of Findings

The present research aimed to discover how the leadership structure in the church was linked to spiritual growth in Rukoni Archdeaconry, South Ankole Diocese. Three main objectives guided the analysis of data gathered from 171 participants: the level of involvement in leadership and decision-making by youth and women; problems that church leaders encounter in their efforts for the spiritual growth of the church; ways to improve leadership training and inclusiveness among the church leaders. To start with, it was revealed that youth and women were moderately involved in the leadership positions. Youth was described as “often” or “always” by half of the respondents while 42% of women were reported to be involved in the decisionmaking process. This indicates that although the youth and women have a standing, the number of people who participate less than frequently is still quite high (25% youth and 22% women), thus showing a lack of full inclusiveness.

Secondly, the issues related to the leadership were mostly associated with the lack of training (25%), limited participation of youth (22%), financial reasons (18%), resistance to the new approach (19%), and communication problems (16%). These hurdles prevented the church from developing a comprehensive spiritual growth. Thirdly, participants said that the most important to increase the effectiveness and inclusiveness of leadership were the training workshops for leaders (37%) and the increase in the representation of youth and women (30%). A very large group of people (72%) supported the policy of inclusive leadership, showing that they were ready for changes that would facilitate spiritual growth.

## **5.1 Discussion of Findings**

### **5.1.1 Level of Participation of Youth and Women in Leadership and Decision-Making**

The research conducted in 2023 revealed that young people's involvement in leadership-related activities was at a moderate level and half of the survey respondents claimed they were often participating in such activities. The same announcement also mirrored the international trend where youth participation in church leadership has remained an issue due to a variety of social and cultural factors (Smith, 2023). Women, whose participation was categorized by 56% of the respondents as moderate to very active, have gained some ground in terms of their inclusion but at the same time, traditional gender roles that are restricting women's full involvement act as a barrier. This finding corresponds to the work of Kamanzi (2024), who highlighted that women's empowerment in church leadership still relies on the provision of policy support. Among the challenges that church leaders identified as hindrances to spiritual growth was the lack of training for ecclesiastical leaders (25%) which was followed, to a lesser extent, by limited youth participation (22%) both of which pointed towards a poor organizational structure for the development of church leadership. Financial difficulties (18%) and resistance to change (19%) are two factors that further add to the complexity of the situation. These results support the findings of Ochieng (2022), which show that insufficient leadership ability and cultural resistance are two main factors preventing church growth. One more barrier was pointed out poor communication (16%) which reduced the effectiveness of coordination and motivation among the leaders.

### **5.1.2 Strategies to Enhance Leadership Capacity and Inclusivity**

The preference for leadership training workshops by 37% of the respondents indicated

the acknowledgment that spiritual growth depends on the capacity building. The rising representation of youth and women (30%) was the next mentioned strategy and it was in line with the global church initiatives that promote inclusive leadership (Mugisha, 2023). The 72% majority support for inclusive leadership policies is an indicator that the Archdeaconry is ready to implement changes that support diverse participation, which is necessary for growth that lasts through time.

## **Conclusions**

### **5.1.3 Participation of Youth and Women in Leadership**

The researchers came to the conclusion that even though young people and women are already in the leadership and decision-making process, their participation is still not the best it could be. A mere fifty percent of the participants acknowledged the regular presence of the youth, while a little more than fifty percent supported the case of the women being quite to very active. This situation suggests that the church governance system should change in such a way that these groups will be able to gain more power which will result in their better spiritual growth.

### **Challenges Facing Church Leaders**

The church's ability to nurture the spirit was greatly impaired by insufficient leadership training and restricted participation of the youth. Besides, financial limitations, contesting to changes, and ineffective communication increased the obstacles to the leaders' power. Only after these problems have been solved, the church will be able to cater to the changing spiritual and social needs.

### **5.2.3 Strategies for Enhancing Leadership Capacity**

The Archdeaconry exhibits a clear preference for practical methods, such as conducting leadership training workshops (37%), and improving the involvement of youth and women (30%). Furthermore, the huge support for inclusive practices (72%) is a sign that the Archdeaconry is open to making changes that promote equality and good leadership, which are essential for the spiritual sector's sustainable growth in the long run.

### **5.2 Recommendations Church Leadership (Bishops, Archdeacons, Priests, Lay Leaders)**

Inclusive leadership structures require restructuring through the collaborative involvement of young people and women in councils, committees, and decision-making forums. This will promote a sense of unity in the distribution of responsibilities, enhance the leadership skills of the participants, and make it easier for the individuals with the different age and gender groups to mix. Moreover, it is imperative that the system incorporates mentorship and succession planning so that the future leaders can be groomed for their roles. The senior leaders must take it upon themselves to intentionally mentor the youth and to have a clear succession plan in place to avoid leadership struggles and to ensure the flow of the policy. Besides, it is vital that communication within church structures be improved. Leaders should implement regular meetings, newsletters, and feedback channels to ensure transparency, participation, and smooth decision-making.

### **5.5 Areas for further research**

It is not an exaggeration to say that leadership training programs have a substantial effect on a person's spiritual maturity and the church's growth over the long haul. Take

a look at the influence of specific leadership training measures not only on the leaders' immediate effectiveness but also on the spiritual development of church leaders and the church community's overall growth through the years. The cultural and societal factors that hinder and help the participation of women and youth in church leadership. Get in the thick of it with the analysis of the rural Ugandan church contexts as far as local cultural norms, the societal expectations, and the traditional gender roles are concerned; these determine not only what the youths and women do in leadership but also how people perceive and accept them and, meanwhile, pinpointing ways to lift these barriers for more inclusive leadership. Inclusion in leadership at the policy level has proven to be a means of transforming society and getting the community involved. Try to find out how church policy-driven inclusive leadership models influence social concerns such as gender equality, youth empowerment, and the overall development of the community, and at the same time, highlight the practices that are most conducive to the union of spiritual growth with social transformation activities.

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**Appendices**

**Dear Respondent,**

I Ninsiima Esau, is my name, currently pursuing bachelor’s degree in divinity. I am currently conducting academic research about church leadership structure and spiritual growth in South Ankole Diocese, Rukoni Archdeaconry. Kindly cooperate with me and spare a few minutes to provide feedback by filling the questionnaire below. Your information including feedback will be treated with the utmost confidentiality. Thank you!

**Section A: Background Data**

***[Do not write your name on the questionnaire]***

1. What is your age? *(Give age-bracket eg. 18-30, 31-40, 41-50,51-60, 61-above)*

.....

Clear selection

2. Where do you live? *(Name of your Sub- County/Division/ Town council)*

.....

3. What is your religion? *(Roman Cotholic, Anglican/Protestant, Orthodox, Pentecostal, Seventh Day Adventist, etc)*

.....

4. What is your education level? *(eg. UCE, UACE, G.III Cert., Diploma, Bachelor’s Deg., Master’s Deg., or PhD)*

.....

5. What is your tribe? (eg. *Mukiga, Munyankole, Muganda, Mutooro, etc.*)

.....

6. What is your gender? (*Male/Female*)

.....

## Questionnaire for Clergy Members

### Objective i: Level of participation of youth and women in leadership

How often do youth participate in Archdeaconry leadership meetings?

- Always
- Often
- Sometimes
- Rarely
- Never

Are women actively involved in decision-making processes in your Archdeaconry?

- Yes, very actively
- Moderately involved
- Occasionally involved
- Rarely involved
- Not involved at all

Do you think youth have equal opportunities to hold leadership positions in the Archdeaconry?

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

**Objective ii: Challenges in fostering spiritual growth**

What is the biggest challenge church leadership faces in promoting spiritual growth?

- Lack of training for leaders
- Limited youth involvement
- Financial constraints
- Poor communication within the church
- Resistance to change by members

How effective are current leadership programs in enhancing spiritual growth?

- Very effective
- Effective
- Neutral
- Ineffective
- Very ineffective

**Objective iii: Strategies to enhance leadership and inclusivity**

**Which strategy would best improve leadership participation and spiritual growth?**

- Leadership training workshops
- Increasing youth and women representation
- Regular feedback and communication forums
- Financial support for ministry activities
- Mentorship programs for emerging leaders

**Do you support introducing more inclusive leadership policies in the Archdeaconry?**

- Strongly support
- Support
- Neutral
- Oppose
- Strongly oppose

## Questionnaire for Lay Readers & Elders

### Objective i: Participation level of youth and women

How often do youth participate in Archdeaconry leadership meetings?

- Always
- Often
- Sometimes
- Rarely
- Never

Are women actively involved in decision-making processes?

- Yes, very actively
- Moderately involved
- Occasionally involved
- Rarely involved
- Not involved at all

Do youth have equal opportunities to hold leadership positions?

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

**Objective ii: Challenges in fostering spiritual growth**

What is the biggest challenge in promoting spiritual growth?

- Lack of training
- Limited youth involvement
- Financial constraints
- Poor communication
- Resistance to change

Effectiveness of current leadership programs?

- Very effective
- Effective
- Neutral
- Ineffective
- Very ineffective

**Objective iii: Strategies to enhance leadership and inclusivity**

Best strategy to improve leadership and growth?

- Leadership training workshops
- Increasing youth and women representation
- Communication forums
- Financial support
- Mentorship programs

Support for more inclusive leadership policies?

- Strongly support
- Support
- Neutral
- Oppose
- Strongly oppose

## Questionnaire for Youth Leaders

### Objective i: Youth and women participation

How often do youth participate in leadership meetings?

- Always
- Often
- Sometimes
- Rarely
- Never

Are women included in decision-making processes?

- Yes, very actively
- Moderately involved
- Occasionally involved
- Rarely involved
- Not involved

Do youth have equal leadership opportunities?

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

**Objective ii: Challenges to spiritual growth**

**Main challenge church leaders face in spiritual growth?**

- Lack of training
- Limited youth participation
- Financial problems
- Poor communication
- Resistance to change

**Leadership program effectiveness?**

- Very effective
- Effective
- Neutral
- Ineffective
- Very ineffective

### **Objective iii: Strategies for improvement**

Best way to improve leadership and growth?

- Training workshops
- Increase youth and women roles
- Communication forums
- Financial support
- Mentorship

Do you support inclusive leadership policies?

- Strongly support
- Support
- Neutral
- Oppose
- Strongly oppose

## **Interview Guide for Women Ministry Leaders**

Objective i: Participation in leadership and decision-making

Can you describe the role women currently play in leadership and decision-making in the Archdeaconry?

How would you assess youth participation in leadership? What helps or limits their involvement?

Objective ii: Challenges to spiritual growth

What are the main challenges hindering spiritual growth in the Archdeaconry?

How do these challenges affect women's involvement in church activities and Leadership?

Objective iii: Strategies to enhance leadership and inclusivity

What strategies would you recommend to improve leadership skills among women and youth?

How can the Archdeaconry create a more inclusive environment that promotes spiritual growth for everyone?