

WOMEN CLERGY PERFORMANCE IN CHURCH OF CHRIST IN AFRICA,

KISUMU DIOCESE

BY

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DECLARATION

This Thesis is my original work and has not been presented for a degree or any other award in any other University.

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DEDICATION

I dedicate this work to God the Father Almighty and to Jesus his only Son and to the Holy Spirit for having made it possible to reach this far, it is through God's will and grace not through my might, I further dedicate the work to entire women clergy in all the churches in the world.

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ABSTRACT

This Thesis addressed the performance of women clergy in Church of Christ in Africa (CCA), Kisumu Diocese. Specifically, this study aimed at evaluating the perception of church elders on women clergy, assessed the challenges women clergy face within the church of Christ in Africa, and found out how the expectation of leading clergy and the congregation can affect the performance of the women clergy within CCA, Kisumu Diocese. The study used Descriptive survey design. The population of the study comprised of the church elders of the four churches in which women are the clergy. The sampling technique used was random sampling. A sample size of respondents involved in the survey included; church elders from each church headed by women priests, the four women priests, and the archbishop of CCA. Transformational Leadership Theory and the Conceptual Framework were used to identify the variables under study. Data was collected using questionnaires and interview schedules, and was analyzed descriptively. One of the findings of the study was that leadership performance of the women clergy in CCA was not effective due to mired impediments that face them. The study also found that high or low expectation of both clergy and her congregation affects the performance of the women clergy. It was recommended that proper training and frequent seminars and workshops were required to equip the women clergy with the skills required to effectively perform their duties; they required mentoring programs, maternity policy within CCA, and networking with other successful women clergy all over the world. Expectations from both from the clergy and the congregation should be communicated and frequently reviewed to make them realistic. Further research is required to investigate the gender disparity in top church leadership where decisions are made.

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ABBREVIATIONS AND ACRONYMS

CAPA- Council of Anglican Provinces in Africa

CCA-Church of Christ in Africa

CEO-Chief Executive Officer

Eds-Editions

FGM-Female Genital Mutilation

ICT- Information Communication Technology

ILO- International Labor organization

NACOSTI- National Commission for Science, Technology and Innovation of the
Ministry of Education

Rev- Reverend

SCM- Stereotype Content Model

SPSS- Statistical Package for Social Science

USAID- United States Agency for International Development

OPERATION DEFINITION OF TERMS

Area- in Charge - Is the Priest in charge of the administrative area in Church of Christ in Africa.

Lay Reader - A clergy in Church of Christ in Africa who helps the priest in reading.

Clergy -All those ordained to serve in the church of Christ in Africa including evangelists, lay readers, deacons, priests, Archdeacons, bishop and archbishop.

Priests–One of the ordained ministers positioned between the deacon and archdeacon.

Women Department –Is one of the departments in CCA which is headed by the wife to the Archbishop.

CHAPTER ONE

Introduction and Background to the study

In this chapter, the researcher reviewed the literature on leadership, the background of the study, statement of the problem, research objectives, research questions, purpose of the study, justification of the study, scope of the study, limitation of the study and summary of the chapter.

Background to the Study

Leadership in the church had been dominated by the male right from the time of the church Fathers (McClory 2013). According to McClory, (2013), in the Roman Catholic Church women are not ordained as priests because there is a tradition which goes back to A.D 200 from the church Fathers which hinders the ordination of women. While women could publicly pray and prophesy in church (I Corinthians 11:1–16) they could not teach or have authority over a man (1 Timothy 2:11–14), since these were the two essential functions of the clergy. Women could not publicly question or challenge the teaching of the clergy (1 Corinthians 14: 34 – 38). Jesus chose the twelve disciples and they were only men, why did Jesus not choose women to be among the twelve disciples if he intended women to be church leaders.

Many conservative faith groups still refuse to ordain women, irrespective of their talents, training and ability. Many teach that women have specific roles, both in the family and in religious organization where positions of authority and power are reserved for males. They include The Roman Catholic Church, all Eastern Orthodox churches, the church of Jesus Christ of latter-days saints (The Mormons), Missouri

Synod Lutheran Church, Orthodox Church in America, and Southern Baptist Convention (Pew Research Center, 2012).

Many men were strongly against the thought of enlisting women in church planting activities. A woman's place was in the home and being under the authority of a man, she is to listen not to lead (Kasomo, 2010). Women have no say in the decisions and policies that affect or concern them in the church (Kasomo, 2010). The traditional way is that women do most of the work, in the church and in the society and men hold most of the leadership. In ancient Africa, Daniel, (1995), says women were often the most powerful spiritual figures in the land. Women were often in charge of the spiritual system in the land. They were responsible for announcing dates and times of ceremonies, rites and rituals (Chilver, 1997). These women were oracles, spiritual mediums, seers and advisors. These women had the power to place and remove curses. African people are known for their spiritualism and love for religion. Therefore, we can see how a dominant feminine energy in the spiritual sphere helped to ensure that women were respected in society (Kasomo, 2010).

Through the years women have been struggling to get their space in the male dominated field, recently there are renowned women church leaders all over the world like Rev. Dr. Katharine Jefferts Schori the 26th Presiding Bishop of the Episcopal Church. Vashti Murphy McKenzie the bishop of the African Methodist Episcopal Church. McKenzie is the first female elected as bishop in the denomination's history. Bishop Minerva Carcaño the Resident Bishop in the Los Angeles Episcopal Area of the United Methodist Church. Rev. Dr. Sharon E. Watkins the General Minister and President of the Christian Church (Disciples of Christ) in the United States and Canada. Archbishop Sweden's first female Archbishop who served as the Bishop of Lund. Rev. Elizabeth A. Eaton the fourth presiding bishop of the Evangelical

Lutheran Church in American (Pew, Research Center, 2012). Even though they are few but these women headed their churches as clergy. With this background, this study sought to find out if women clergy performance could be the cause of disparity, could it be the challenges the women clergy go through, or the expectations of the clergy and congregation affecting their performance. According to Mugenda, (2006), many Kenyan women work hard but the authorities in charge of promotion do not recognize them.

Traditional perceptions of women as inferior to men continue to prevail in the Church of Christ in Africa as many members, including women, invoke the preservation of African culture to justify the subordination of women. Women clergy are frequently given caring roles. As a result, men usually dominate women through all the leadership domains of the church. According to Kamau, (2004), in Kenya, women are grossly lagging behind in occupying positions in the country's leadership pie. In both the churches and in the political arena women leadership still cannot compare to men.

Universally, the prevalent negative attitude by most men towards female abilities is same, and equally, the acceptance of such attitude by most women. Women are still exceedingly perceived as better suited for domestic roles (Book, 2000). Therefore, women continue to face conflicting emotions and prioritization difficulties in their bid to play the roles of wives and mothers as well as leaders. Pue, (2005), asserts that women often wrestle with the question, "What does it mean to be a woman in ministry?" This led them to questions their abilities, or responsibilities to carry out God's vision.

The 1995 Beijing Platform for Action brought change in the status of Kenyan women. It led to a rise in female consciousness and self-confidence. Women today refuse to accept injustice and strive for gender equality. The new constitution in Kenya (adopted in 2010) gives one third gender rule for either gender in recruitment and promotion of women in the public service. There is a woman representing each of the 47 counties in the parliament, creating 16% representation in the parliament. There is also gender affirmative action towards gender equality and has achieved 40% female representation in public service by 2012 (Tembon, and Luaala, 2011). The country's new constitution provides a powerful framework for addressing gender equality. It marks a new beginning for women's rights in Kenya; seeking to remedy the traditional exclusion of women and promote their full involvement in every aspect of growth and development (Tembon, and Luaala, 2011). We can now see a glimpse of women representation in all sectors of the working force, including the church leadership. In the independent churches we have women bishops like Bishop Margaret Wanjiru of Jesus is Alive Ministry, Bishop Winnie Owiti of Voice of Salvation and Healing Church.

According to the World Bank, Kenya's new constitution has made a number of positive changes for women, particularly in the economic realm. Of the six indicators measured by the World Bank, Kenya is making strides in three very important areas: women's access to institutions, access to justice and ability to control and use property. Consequently, Kenya no longer differentiates men and women's access to institutions or the use, ownership and inheritance of property (Barine, and Minja, 2014). Perhaps most critically, customary and traditional laws which contradict new legislation, many of which cemented gender inequality, are now considered invalid.

In brief, the Historical Background of Church of Christ in Africa alleges that, the church started in 1957 when it broke off from the Anglican Church Diocese of Mombasa due to different ideologies. CCA was founded by the late Archbishop Abednego Mathew Ajuoga. The movement later moved to Kisumu Town where its Headquarters is based today. It is one of the independent African Christian Churches in Kenya. When the Church Missionary Society founded their mission station in Maseno in 1901, anything which was African tradition was branded darkness and heathen. Only the Whiteman's tradition was godly, yet most of the Africans could not shake off their tradition for the White man's. These were among the multitude which joined the Church of Christ in Africa as they broke off from Anglican Church (Ogot, and Welbourn, 1966).

The church started ordination of women in 1995 whereby the first women who were ordained were the late Rev. Joan Openji of Nairobi Diocese and the late Rev. Roselida Ang'wen of Siaya Diocese, more women are now becoming church clergy in CCA. Presently the highest post women hold is archdeacon where we have three women one in Kampala Diocese, another in Kambare Diocese and lastly in Homabay Diocese. There has been no research done on women clergy performance in CCA, which is a gap, although a lot has been done on church leadership.

Statement of problem

Leadership in the church has been an area preserved for men for a long time. Men have dominated the church leadership in Church of Christ in Africa, despite women being the majority as congregants. Some women are opting to be church clergy because some churches allow them but their work is hampered by challenges and expectations. There have been a good number of researches in women church

leadership but there is a gap existing on how they perform their roles and their acceptance by the congregation. The researcher would like to find out whether the women clergy are fully accepted as church leaders in CCA Kisumu Diocese.

Objectives of the study

1. To evaluate the performance of women clergy, in CCA, Kisumu Diocese.
2. To assess the challenges women clergy face in CCA, Kisumu Diocese.
3. To find out how the expectation of the leading clergy and the congregation affect the performance of women clergy in CCA, Kisumu Diocese.

Research Questions

1. What is the performance of women clergy in Church of Christ in Africa, Kisumu Diocese?
2. What challenges do women clergy experience in Church of Christ in Africa, Kisumu Diocese?
3. How does expectation of the clergy and the congregation affect the performance of the women clergy in CCA, Kisumu Diocese?

The Purpose and Significance of the Study

The intent of the study was to evaluate women clergy performance, the challenges they go through as they perform those roles, and how the expectations of both the clergy and the congregation affect their performance. The focus was on the four women priests within the area of study. Finding out how their leadership impacted on their congregation. In-depth study viewed women in ordained positions in the church. The study was to benefit women clergy of CCA by identifying

obstacles they face or might have faced on their route to church leadership positions and suggesting how to mitigate them. It also contributed to literature on women in leadership in churches in general.

Justification of the study

The findings of this research provided vital information to all the groups advocating for equal human rights and offer guidance in formulating policies and strategies to enhance gender equality at the church leadership. It is useful to scholars and other students who might be interested in pursuing studies in this field and also provide a basis for further investigations and conclusive study on women issues. The study serves as resource material for both men and women who want to improve the effectiveness of women clergy performance in the churches, the church leaders of Church of Christ in Africa, Bible colleges, Christian Universities, and Research Institutions. It may help the stakeholders to improve the women clergy's performance in churches by gaining knowledge, positive attitude, beliefs and behavior. Finally it contributes to the research challenges encountered by women in church leadership in Kenya and Africa and bridge the gaps that exist in the previous research on women leadership in Churches.

Scope of the study

The scope of this study was limited to women clergy in CCA Kisumu Diocese. Geographically Kisumu Diocese covers Kisumu Town, Eldoret Town and Kitale Town. Kisumu Diocese borders Winam Diocese to the West and East, Kakamega to the North. Churches in Dalahera Pastorate include Dalahera, Manyatta, Town and Kwoyo. Kudho pastorate has the following churches; Kudho, Obunga, and Nyambaja. Pandpieri pastorate has the following churches, Pandpieri, Nyalenda, Nanga, and Bongu. Obwolo pastorate has one church which is Simboi. Eldoret pastorate has the

following churches; King'ong'o, Mwangaza, Majengo, Kapsoya, Kipcarren, Tarbo, and Moisbridge. Kitale pastorate has the following; Bondeni, Kipsongo and Twani.

Limitation of the study

The study was self-funded and high financial costs were a hindrance to effective collection of data that come with high cost. Readily available and accessible data became preferential than data that came with higher costs. Some women were suspicious and reluctant to participate in answering interview questions correctly because they feared victimizations by the church authorities. To mitigate this one of the male pastors became research assistant. Other respondents might have introduced biasness, as the researcher was linked to the gender in study; male assistant was recruited to fill the gap.

Summary of Chapter

The study was about the performance of women clergy in the denomination known as Church of Christ in Africa (C.C.A). The researcher looked at the historical background of the denomination, then the historical background of women's church leadership. The literature which was reviewed included those whose contents and topics centered on women leadership in global spheres, in Africa and in Kenya, both in the church and secular world.

CHAPTER TWO

LITERATURE REVIEW

Introduction

In this chapter the researcher reviewed literature on various items on the concept of leadership, history of women leadership in the world, Africa and Kenya and then leadership in church of Christ in Africa. The study looked at Leadership challenges stereotyping, culture from the African perspective, how the expectations of congregation affect the clergy's performance, Biblical women Leadership, Catholic and women ordination, Theoretical Framework, Transformational Leadership Theory, Conceptual Framework, and Summary of the chapter.

Concept of Leadership

Kadalie, (2006), quoting from Bennis says that leadership is the most studied, yet least understood. This is confirmed by Rost, (1993), in his book *Leadership for the 21st Century*, he found out that there were 221 definitions of leadership published in books and articles between 1900 and 1990. Northhouse, (2013), defines leadership as a process whereby an individual influences a group of individuals to achieve a common goal. Maxwell, (2002), says everything rises and falls with a leader. Drucker as quoted by Halcomb, Hamilton, and Malmstaid, (2000), wrote that leadership must be learned and can be learned. This definition by Drucker is in contrast with the Great Man's Theory of Leadership (Carlyle, 1840's) which states that leaders are born not made. Drucker is seriously supported by the Pan African University Logo 'Where leaders are made.'

Leadership as influence; Feffries, (1996); Reeve, (1995), indicates that the average person attempts to influence other people at least 4 times per day. Those with

greater influence (positions of leadership) attempt to influence people up to 17 times per day. Leadership principles are basically the same at every level of influence. Bass, (2000), argues that the definition of leadership should depend on the purposes to be served. Yukl, (2006), defines leadership as “the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives.” Anthropological evidence suggests that people have always lived in groups in which leader–follower relationships quickly and naturally emerge (van Vugt, 2006). Such leadership is viewed as an adaptive solution to the problem of how to coordinate collective action in the service of group direction (van Vugt, Hogan, and Kaiser, 2008).

Leadership as Personality and its effects is the same thing as strength of personality dependent on the greatest number of desirable traits of personality and character (Sanborn, 2006). Leadership is interactive and there is a reciprocal relationship between the leader and followers (Broholm, 1990). Leaders need to improve their self-weaknesses, the grey areas of their lives in order to transform their followers (Zigarelli, 2002).

Bradford and Cohen, (1998) affirms that leadership is an Exercise of Power; leadership is completely about power, a power relationship where those with power lead while those without follow. Power is a personal factor that comes from within and is manifested through outward actions (Bennis, 1994). There are various types of power; expert power, coercive power, and legitimate power that qualify leaders. According to Northhouse, (2013), leaders use power which is part of the influence they possess. Power is the capacity or potential to influence others. According to Page, and Wong, (2000), leadership is not only about gaining personal power, but also

gaining power over others who share a common vision with you. Christians use power which has been delegated to them by God; such power should be used rationally without applying excess of it (Bryson, and Crosby, 1992).

Leadership is an Instrument of Goal Attainment. Leaders are those who assist groups to attain goals and lead the process of identifying, articulating, strategizing and actualizing shared objectives (Nanus, 1992; Bryson and Crosby, 1992). If the group does not see the goal they will not follow. The leaders should develop goals together with followers. The leader must develop relations with the followers that motivate and enable them to act to attain collective goals (Habecker, 1990). Leadership is about results, the leadership's success or failure is judged by the extent to which organizational goals are achieved, followers are empowered and live fulfilled lives (Finzel, 1998).

We influence mostly by our character, leadership is mostly about character (Jeffries, 1996). Character is the inner world of our motives and values that determine how we lead. Leadership development deals mostly with character development (Ascough and Cotton 2005; Guinness 1999). The skills of leadership include planning, communication, decision making and problem solving, although these are important, without a foundation of key characteristics these skills will be limited in their usefulness (Hall, 1991). It takes a long time to build good character but it can be lost in an instant. According to O'Toole, (1996), leaders with character have been identified as authentic leaders: they are what they believe in; show consistency between their values, ethical reasoning and actions; develop positive psychological states such as confidence, optimism, hope, and resilience in themselves and their associates; and are widely known and respected for their integrity. It takes character for the leader to succeed (Ford, 1993). Spiritual practices have been connected to

spiritual leadership (Kurth, 2003). The church is the epitome of spirituality and should determine the quality of leadership in society. It is for this reason that Fry (2003) proposes a theory of spiritual leadership, with an intrinsic model that includes variables such as vision, hope/faith, inner life, altruistic love and “calling” (making a difference; life has meaning). The purpose of spiritual leadership, according to the author, is to create vision and value congruence, and ultimately foster higher levels of organizational commitment and productivity.

History of women leadership

Universally women are discriminated against when it comes to role playing and this is not entirely limited to leadership (Cunnincham, and Hamilton, 2000). Research by Winnie Mbugua in 2007 confirms that in some context, it is believed that a woman’s role is limited as she cannot be a manager because her nature does not allow her to have independent thoughts and decisions, furthermore, she cannot be in position to give orders to men, such are the apparent and existing stereotypes that may result in self-imposed attitudinal barriers to women’s entrance into positions of leadership. In addition, they may result to women being seen as aggressive or reluctant to display their ambition to achieve for the fear of failure and the men’s judgment.

Empirical findings by Fekadu Tadesse Fetene (2012), dissertation states that women are finding their theological voice, and developing new attitudes, believing that they can preach, they can lead, and they can do it as well as men. They look to the women who are already bishops and renowned preachers like Bishop Vashti McKenzie of the African Methodist Episcopal Church and the Rev. Sharon Watkins, president of the Christian Church/Disciples, who preached at the official Inaugural

Prayer Service of President Barack Obama. And they ask themselves, why not me? Role models are producing a multiplier effect. This is what is motivating women clergy in Africa and are wondering if women can lead church internationally and perform their roles despite the challenges.

Odhiambo, (2006), argues that in Africa women are discriminated against from birth (five ululations given to boys while a girl is given only two), this is a typical example of how women are unappreciated socially, culturally and even religiously. She further argues that though there is no evidence in the bible indicating that a woman is inferior to a man the doctrines preached in most churches expect the woman to remain silent and submissive to the man in all areas of life. She attribute this to most churches being headed by men hence the perpetration of the wrong teachings. This explains why in most churches just like in any other secular organization men occupy the top positions where decisions are made while women occupy the lower positions.

Leadership challenges

Leadership constantly presents challenges to leaders, their abilities and their performance. Fontiera, (2012), specifies those challenges within the three categories to include external challenges, internal challenges and challenges arising from the nature of the leadership role.

In discussing external challenges faced by leaders, Fontiera (2012), lists public criticism and interpersonal issues, either within the group or outside it as worth noting. He also adds crises, which could be tied to finances, programmes, politics, public relations, legal concerns, or spiritual issues. Other external challenges are disasters, Opposition and/or hostility from powerful forces (business groups, government, and influential organizations). To this mix of complex situations that

leaders have to deal with, Fontiera (2012) adds a financial or political. Sometimes an unexpected benefit can be harder to handle than a calamity. He concludes this list with collaboration with another group/organization which calls for the leader to clearly define the boundaries within which he can operate. In response to these external challenges, leaders need to be proactive, creative, always look for common ground, retain objectivity, and look for opportunities to collaborate (Fontiera, 2012).

The second category of challenges in leadership is internal. Being humans, leaders face challenges such as insecurity, defensiveness, indecisiveness, inability to be direct when there is a problem, inability to be objective and impatience-with others and with situations. This challenge is more frequently faced by the women clergy who require mentors to help them cope, recognition and appreciation. Overcoming these requires a leader with listening skills, look for feedback and use it, and reach out for help in facing the challenges.

Finally, Fontiera, (2012) says that leaders encounter challenges arising from the nature of the leadership role. These are unique demands that a leadership position or role brings with itself. In CCA it includes poverty brought about by their voluntary work is among the challenges. There is also conflict in managing family and workplace time while avoiding burnout and finding support with whom to share leadership concerns. Fontiera, (2012) conclusion is that besides creating a mechanism to revisit the vision and sharing the burden, a leader must find mutual support with those who share his experience and must take time for self in dealing with the above challenges.

In Church of Christ in Africa Kisumu Diocese the women clergy face conflict in balancing family and work place time. They are not good in conflict

resolution they rather manage them or sweep them under carpet or use collaboration skills. Achua, and Lussier, (2013) confirm this position and observe that conflict management resolution is an important leadership skill because conflict affects performance.

Stereotype, prejudice/discrimination these make the women clergy suffer very quietly and cannot compare themselves with the male counterparts. Stereotypes are often confused with prejudices, because, like prejudices, a stereotype is based on a prior assumptions and judgments. Stereotyping can have an influence on the way in which men and women are perceived in the workplace. The society should learn to shun gender stereotype.

Balancing family and work place time plus the roles women play in their homes leave them exhausted and might not perform well in the workplace. Women clergy are also looked upon to be role models at their homes and in the church, children who are well cared for.

Stereotyping

Stereotype is any commonly known public belief about a certain social group or a type of individual (Deaux, and Kite, 1993). Stereotypes are often confused with prejudices, because, like prejudices, a stereotype is based on a prior assumption. Stereotypes are often created about people of specific cultures or races. Even if the stereotype is correct in some cases, constantly putting someone down based on your preconceived perceptions will not encourage them to succeed.

Stereotyping can have an influence on the way in which men and women are perceived in the workplace. Gender stereotypes are still pervasive and widely shared. There are stereotyped expectations that women take care while men take charge (Hoyt, and Chemes, 2000). Men are stereotyped with agented characteristics such as

confidence, assertiveness, independence, rationality and decisiveness, whereas women are stereotyped with communal characteristics such as concerns for others, sensitivity, warmth, helpfulness and nurturance (Deaux and Kite 1993; Heilman, 1997). Researcher seeks to find out whether stereotype is among the challenges the women clergy face as they perform their roles.

Contrary to commonly held stereotypes, research by Elishoper Gideon, (2008) has indicated that there are few gender differences in terms of abilities, attitudes or commitment, or in management styles and leadership attributes. In terms of management, he has shown that a good manager is described predominantly in masculine terms so that not only are most managers men but good management is thought to be a 'manly business. Research findings by Kamau Nyokabi (2004) states that pregnancy is an issue that needs proper address with supportive policies to help attract young women into church leadership. It is impossible to separate pregnancy and family responsibilities from women. Anecdotal evidence suggests assumptions that women will resign when they have children are still widespread and continue to form the basis for not appointing child bearing women among some church leaders. Large numbers of women report significant difficulties when they return to work due to the lack of supportive policies and practices in church leadership. Issues like childcare, breastfeeding, flexible working hours and part-time work are still very current issues for most working women.

Gender roles are connected to a set of stereotypical beliefs that influence every aspect of social life. However, gender roles and stereotypes are subject to change (Heilman, 1997). Women are more encouraged to actively participate in every sector of the society and many new opportunities have opened up to them. The enforcement of the status element of stereotypes is especially likely, according to expectation states

theory, in cooperative, goal-oriented contexts in which group status beliefs become salient (Berger, et al., e1998). Expectation states theory argues that the enforcement of behavioral expectations created by the status elements of stereotypes creates a legitimacy process that affects the ability of women leaders to exercise directive power and achieve compliance. The study is to find out whether the women clergy in CCA Kisumu Diocese experience stereotype as one of the challenges.

Culture from the African perspective

Culture is the characteristic and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. The Center for Advance Research on Language Acquisition goes a step further, defining culture as shared patterns of behaviors and interactions, cognitive constructs and understanding that are learned by socialization. Thus, it can be seen as the growth of a group identity fostered by social patterns unique to the group.

Research by Kamau Nyokabi (2004) found out that women's participation in national educational systems is biased due to the socio-cultural and economic environment. There is also lack of genuine political will to ensure that girls are given equal access to education in Africa. More than two-thirds of Africa's illiterates are women. Women are regarded as inferior to men and are not expected to aspire as high as men, especially in what is considered as 'male' fields. It is largely assumed that educating women would make them too independent; in other words, they would not do what they are expected to do, look after the house, bring up children, and cater to their husband's needs.

In Kenya, a patriarchal order emerged, this order suppresses women, restricts the full development of their potential, prevents them from exercising their rights, makes them live for others, forces them to reproduce, and usurps their right to self-

determination (Sackey, 2006). Women are the majority in the Christian communities, yet they have internalized the myths that disqualify them from church ministry. Women must restore their dignity, appreciate themselves, be proud of their womanhood and motherhood and strive to work for them (Shaffer, 2000). Reverend Joyce Kariuki served as the General Secretary of Council of Anglican Provinces in Africa (CAPA) which included the entire body of archbishops from the continent. Sometimes she was not allowed in a meeting because of her gender. She was also serving as vicar in her vicarage. Due to affirmative action by the Kenyan government things are slowly changing women are now very many in key leadership positions. The women clergy of CCA Kisumu Diocese will be investigated to find out if their cultural beliefs interfere with the roles they play in the church and their performance.

The researcher does not agree with the Roman Catholic Church on their refusal to ordain women clergy because France, (1997) argues that these two verses of Paul were written to correct the situations at Corinth and Ephesus, and should not be used for general refusal. In Genesis 1:26 we get the equality of both men and women during creation which should be upheld in the church. In the case of Jesus, there were women who were very important in his ministry including the Samaritan woman in (John 4) who became the first Christian missionary to Samaria. Women in the ministry today are seen as aggressive competitors of men, this is contrary to both African culture and Christian teachings (Elliot, 2010). Women must strive to liberate the church from male domination (Cunnincham, 2000).

Expectations of the leader and the congregation

Every relationship involves expectations, whether be it in whatsoever environment expectations are always involved, either your expectations of others or their expectations of you. People usually assume that the other people know their expectations without communicating their expectations to them. The result is always getting hurt (MCRae, 2012).

Expectations are usually high when a new priest is posted to a performing church, but when posted to a dying church the expectations are low, it is the clergy to motivate and nurture the congregation. First impression and interaction is usually very vital. Traditionally, these would involve leaders giving direction, assigning tasks to followers and setting deadlines. This is a control-oriented model with considered expectations for leadership (Nahavandi, 2015). The new shift in expectation requires leaders to provide the vision, mobilise the needed resources and act as support persons by keeping communication open. Followers on the other hand must also take responsibility for the results. Thus the greater part of responsibility for the overall success of the organization is shared between leadership and followers. How well these expectations are communicated, embraced and internalized by both leaders and followers directly affects organizational performance. It follows therefore, that what both leaders and followers expect of each other and of themselves will affect their interactions, relationships and performance.

Expectations must be high but also realistic. Too high expectations do not challenge the ability of women clergy for they already have conflict of balancing time between family and workplace thus can easily be overwhelmed. Setting

expectations unrealistically too high also guarantees failure. In view of the foregoing, it is imperative that followers must have expectations of the leadership with regard to the roles and responsibilities assumed. Followers often perform to expectations Hackman and Johnson, (2015). Thus leaders must also have reasonable expectations of their followers. Both groups must clearly communicate these expectations of each other. The interplay between women clergy and followers' expectations within CCA are therefore, key determinants of leadership and overall performance. Expectations must be expressed and discussed and any unrealistic expectation be reviewed for better performance to be realized.

Biblical Women Leadership

Miriam the elder sister of Aaron, Huldah the wife of Shallum and the wife of Isaiah were called prophets. Miriam was God appointed leader over Israel along with Moses and Aaron (Micah 6:4) Huldah interpreted the significance of Deuteronomy to King Josiah, Hilkiah the high priest and to Josiah's Cabinet Shaphan, Ahikam, Achbor and Isaiah. Deborah was both a prophet and a judge. Anna the daughter of Fanuel is called a prophetess (Luke 2:36). These were women prophets who were the mouth piece of God, when did the reverse role begin yet our God does not change, when did God stop using women? (Elliot 2010; Cunnincham, 2000; Grenz and Kijesbo, 1995). 1Corinthians 14:34 and 1Timothy 2: are among the commonly used verses to kill women's ambition to church leadership. 1Corinthians 11:5, these women while², praying and prophesying were monopolizing the entire service. As Paul asked, "Has the word of God reached only you?" (1 Corinthians 14:36). At Ephesus, 1Timothy women were flaunting their wealth by their attire in the Church, they were rich women. Paul was therefore correcting situations in Corinth and Ephesus and not addressing all women everywhere of all times.

A text must be treated within its full unit of meaning (the discussion of women in Ephesians 5 begins with v.21). Some translations must be corrected for their sexist bias (1Tim. 3:1, “if a man...”). The literary form of a passage must be understood if it is to be adequately interpreted (1Tim is Paul’s letter to Timothy as he is sent to Ephesus). The historical context of a passage helps the interpreter understand both the function and the meaning a text had in its own day (the situation of women in Ephesus with regards both to schooling and the mystery cults sheds light on 1Tim). The immediate context of a passage should be considered before one looks at other parallel text (1 Cor. 14:40) is more helpful in interpreting (1 Cor. 14:34 than 1 Tim. 2:11-14). The author’s explicit intention, methodology, theology and practice, as understood in other biblical texts, can provide helpful interpretive clues.

Thus, all interpretations of given texts can be productively correlated with wider biblical attitudes, statements, themes and descriptions. Insight into texts that are obscure must be gained from those that are plain (the difficult text in 1 Tim. 2 needs to be read in the light of both the Genesis creation texts and Gal. 3:28, which describes relationships in the new creation). Scripture should be read in faith (a controlled subjectivity is our goal). Interpreters of Scripture should seek the help of the Christian community, past and present, in order that insights can be shared, humanity fostered, and biases of culture and theological tradition overcome (for example the history of biblical interpretation with regard to slavery Eph. 6:5-8. Col. 3: 22-25, 1 Pet. 1:18-25 should suggest the continuing possibility of cultural and personal bias).

The researcher believes these principles to be useful within the discussion of women’s rightful roles: “Reading the Scripture with both eyes opened,” understanding, interpreting, and obeying it contextually results in providing better

insights and bringing a positive impact to women's ministry to facilitate the desired transformation in the Church of Christ in Africa. Lasting spiritual and ethical changes can only come through the proper understanding of the above-mentioned interpretive principles and through their practical application. The understanding and application of these principles could help in resolving the debated issues of women within the Church of Christ in Africa. The church's ministry and the relationship of men and women could then return to the original design of God, and the equality of women would be realized in the church. The socio-cultural stereotypes heaped on women saw and defined them as the weaker sex, slow to understanding, liable to deception due to an unstable mind, prone to sin and temptation (Greco-Roman culture and perspective) interfere with both their roles the church and their performance (Kasomo, 2010).

Arguments which are commonly produced to support male headship, or the exclusion of women from leadership in the Church, often rely on inaccurate Bible translations or outdated interpretations of Scripture. Another argument proposed in recent years, 'role subordination', relies on new and problematic understandings of the Trinity. The small number of texts which have sometimes been taken to rule out women's priestly leadership on further examination may not be held to do so, and many scholars increasingly argue that the biblical trajectory is in the direction of equality. With regard to ordained ministry, as Tom Wright argued in a 2006 paper, 'there is a strong argument to say that only a ministry that is open to both men and women can properly represent Christ, who became, in the words of the Nicene Creed, *Anthropos* (human), not *aner* (male).' And looking at New Testament patterns, it might be argued that the ideal leadership is plural, men and women in complementary partnership, as at creation. The true complementarity of the new creation surely

envisages men and women working together, representing the unity of the divine image together.

Theoretical Framework

Models and Theories on the topic of Leadership are a product of various types of social-scientific research. They are developed by scholars to describe, explain and predict behavior. They are used to describe the emergence of leadership, its nature and the consequences thereof. Models and Theories are reconstructions of reality. There is not one dominating over-arching model (Lussier & Achua, 2001).

Transformational Leadership Theory

Transformational Leadership Theory was used by the researcher because it is a process which transforms people it is very important for social research like this one. The word of God is intended to transform people from darkness to light so does the Transformation Theory. The theory is concerned with emotions, values, ethics, standards and long term goals (Guinness, 1999).

Transformational leadership emergence as an important approach to leadership began by (Burn, 1978). Burn said leaders tap motives of followers in order to better reach the goals of both leaders and followers. These theories focus on exceptional leaders who have extraordinary effects on their followers and eventually on social systems (Avolio, 1999). Such leadership is seen as giving meaningfulness to work by infusing work and organizations with moral purpose and commitment rather than by affecting the task environment of followers, or by offering material incentives and the threat of punishment (Eagly, and Schmidt, 2001; Cuilla, 2014).

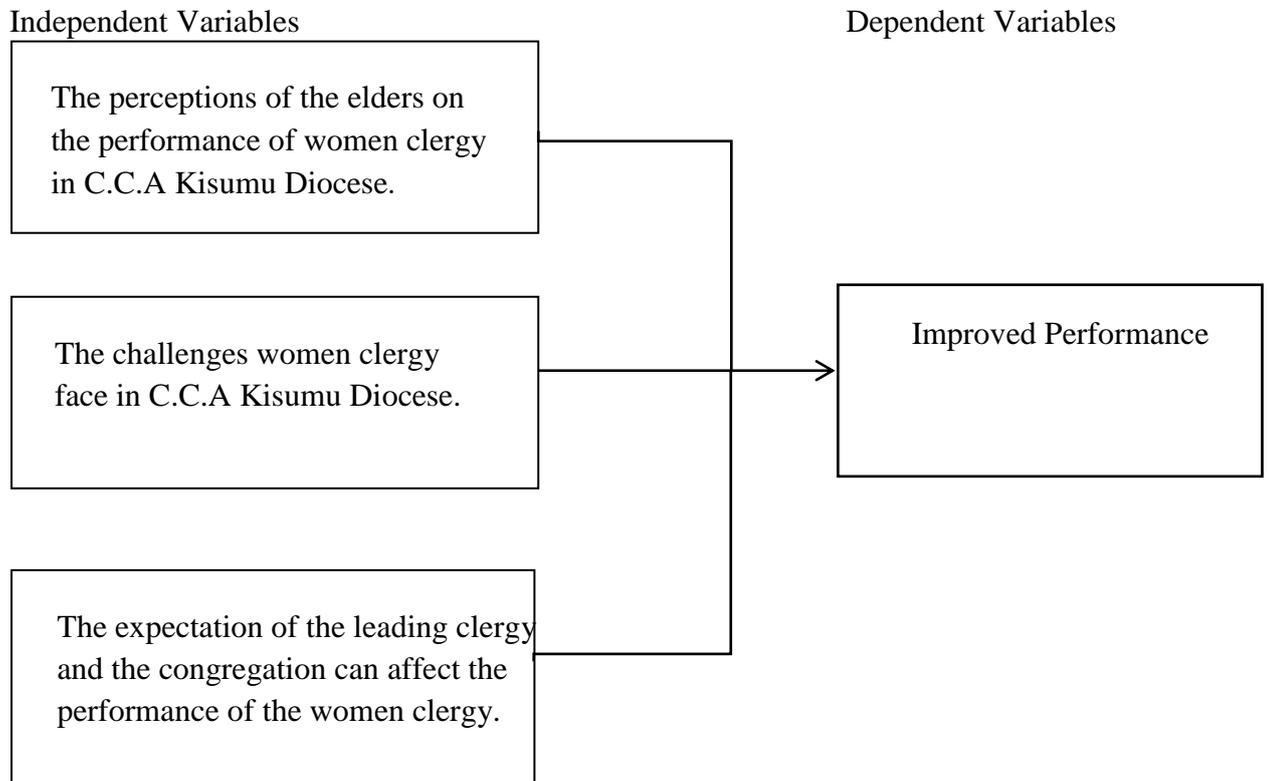
The significant difference between a charismatic and a transforming leader is the focus on developing or transforming followers into leaders. Transform the needs, values, preferences and aspirations of followers from self-interests to collective

interests. It causes followers to become highly committed to the leader's mission (Bass, and Avolio, 1998). The transformational leaders make significant personal sacrifices in the interest of the mission. They perform above and beyond the call of duty (Ross, and Offermann, 1997).

Bass, (1998), suggested that transformational leadership's popularity might be due to its emphasis on intrinsic motivation and follower development, which fits the needs of today's work groups, who want to be inspired and empowered to succeed in times of uncertainty. In Transformational leadership, both the leader and the follower raise their motivation and moral levels. The components of transformational leadership by (Bass, 1998) are as follows: Individualized consideration (mentoring); the leader acts as a mentor or a coach to the followers and listens to their concern and need. The followers trust and emulate the leader, identifying with the goals the leader enhances the stakeholders performance capability (Harrell, 2003; Maxwell, 1993). We idealize people like, Martin Luther King and Nelson Mandela.

Conceptual Framework

Tab. 2.1 Conceptual Framework



Summary of chapter

It indicates that intelligence, ability, and motivation are the attributes of a good leader. These attributes are inherent in both men and women, and gender has no role to play in determining these attributes. However in the pursuit to investigate the roles and performance of women clergy; social/cultural factors, lack of self-awareness, organizational culture, workplace policies and expectation from both the clergy and the congregation stood out as the factors inhibiting women clergy performance.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter looked at the methodological approach to the study that was adopted in order to achieve the objectives stated in chapter one of this study. It focused on the research design, target population, sampling procedure and sample size, data collection methods, pilot study, reliability and validity of the study, data analysis and presentation and lastly logical and ethical consideration.

Research Design

Research design is a plan or blueprint of how researcher intends to conduct the research (Mouton, and Marais, 1996). In Bogdan and Biklen's (2003), words, it is the researcher's plan of how to proceed. The purpose of this study was to study women clergy performance in CCA, the challenges they might experience and the how the expectation of the congregation affect the women clergy's performance. To achieve the objectives of the study, descriptive survey design was used. The descriptive survey design according to Leedy, (2014), was the best method for this study since it describes existing characteristics of a large group of congregation by surveying a sample of that population. It helps obtain self-reporting information about the attitudes, beliefs, opinions, behavior and other characters of the population (Bogdan, and Biklen, 2003).

Data was collected from members of the population in order to determine the current status of that population with respect to one or more variables. This design was chosen because it puts a problem on the map by showing that it is more widespread than previously thought; Survey-based prevalence data was useful in

demonstrating that a problem was distributed in a particular way throughout the population, (Reinharz, 2010). Participants were questioned using questionnaires and interview questions to obtain information. The technique enabled collection of information from a representative sample of the participants. Mugenda, and Mugenda (2003), the method enabled the identification of salient characteristics and unique features of the target population to acceptable degree. The method assisted in collection of useful information, which affected the progression of women in top leadership positions. Descriptive research was used in describing characteristics of the relevant groups, determining the degree to which independent variables affect a dependent variable, estimate the percentage of units in a specified population exhibiting the same behavior (Reinharz, 2010). Secondary data was generated through the records found in the church.

Study Population

Mugenda and Mugenda (2003), describe population as an entire group of individuals having a common observable characteristic. The approximate target population of the congregation was from the four churches led by women priests in CCA, Kisumu Diocese since the study focused on the churches led by the female clergy. The study population was the four churches headed by the women clergy with a congregation of 500 members. Part of the congregation, the church elders of the four churches became part of the study population. The Area in Charge, the Bishop of Kisumu Diocese, and the Archbishop of Church of Christ in Africa were important key informants for the study. Distribution of church membership was as follows:-

Table 3.1: The Distribution of Church Membership

Source- Church Roll-Call

Church	Female	Male	Total
Dalahera	210	90	300
Pandpieri	55	20	75
Bongu	60	15	75
Kudho	35	15	50

Sampling procedures and sample size

Sampling is defined as the process of selecting elements from a population (Mugenda and Mugenda, 2003), the process of choosing representatives from total population. The intention is to collect information (data) from the sample to be able to generalize the findings to the total population. The researcher applied random sampling Bogdan and Biklen, (2003), in tracing and obtaining access to church elders in the churches headed by women clergy in order to obtain their knowledge on women clergy performance in CCA Kisumu Diocese. Some leadership scholars have suggested that quantitative studies should be supplemented by qualitative research and that the latter should play a more important role in such studies (Conger, 1998). Quantitative method involves looking at amounts of variable of interest while qualitative involves examining complexities of a particular phenomenon (Leedy, 2014). An interview schedule for the women clergy was more appropriate because it allowed for probing into issues affecting female clergy (Bogdan and Biklen, 2003).

The four churches had 500 congregants of whom 20% was 100, the researcher took 20% because Conger, (1997), suggests that for descriptive studies 10% of the accessible population was enough. According to Leedy, (2014), the number 100 was

large enough to give a reliable sample for the study. A sample size of at least 100 is recommended to conduct a factor analysis (Conger, 1997). The researcher took 20% of the total number of congregants in each church headed by a woman priest in CCA Kisumu Diocese. There was one large church which had 300 congregants, there were two churches which had 75 congregants, and the last had 50 congregants. The study came up with 20% of the congregants through random sampling because any elder could give reliable information. The church respondents were distributed as follows:

Table 3.2: Distributions of Respondents per church

Church	Total population	Female	20%	Male	20%
Dalahera	300	210	42	90	18
Pandpieri	75	55	11	20	4
Bongu	75	60	12	15	3
Kudho	50	35	7	15	3

The respondents were selected through random sampling because any church member sampled could give us relevant information. In case the member was illiterate then a translator would be used (Leedy, 2014).

Research Instruments

Instrument is the generic term that researchers use for a measurement device (survey, test, and questionnaire). Instruments fall into two broad categories, researcher-completed and subject-completed, distinguished by those instruments that researchers administer versus those that are completed by participants.

The researcher used structured questions and unstructured questions for the church elders, and the Archbishop. The structured and semi structured questionnaires were

used because they were easy to fill, and the respondent provided information in confidence at their own convenient time (Mugenda and Mugenda, 2003). An interview schedule was used for the women priests in order to probe further to obtain more information. Others interviewed included the area in charge and the Archbishop.

Data Collection Procedure

After obtaining proposal from the Pan Africa University graduate school, a research permit and authorization letter was obtained from the National Commission for Science, Technology and Innovation of the Ministry of Education (NACOSTI). The researcher sought permission from the Archbishop to be allowed to undertake research in his churches. The questionnaires had an introductory letter explaining the study's goals and guaranteeing confidentiality. They were self-administered to the church elders, Area in Charge and the Bishop of Kisumu Diocese. Interview dates, time and venue were agreed upon by each interviewee. The interviews were personal and lasting between 30 to 45 minutes. Those interviewed included the Archbishop of CCA and the four women clergy. The interviews were conducted over a three week period in June 2017. The questionnaires were circulated to the church elders of the four churches headed by the female priests who became the respondents.

Pilot study

The questionnaire was piloted to 4 churches which were chosen randomly among the remaining ten churches which had male clergy. Mugenda and Mugenda (2003), advice a pilot study sample of between 1% and 10% depending on the sample size. The aim of the pilot study was to test whether the design of questions was logical, clear and easily understood, and whether the stated responses were exhaustive and how long it took to complete the questionnaire. The pre-test allowed the

researcher to check on whether the variables collected could be easily processed and analyzed. Any questions that were found to be interpreted differently during the pre-testing were rephrased so that they could have the same meaning for all respondents. Views given by the respondents during pre-testing were analyzed and used to improve the questionnaires before actual collection of data.

Reliability of the study

Mugenda and Mugenda, (2003), define reliability in research as a measure of the degree to which a research instrument yields consistent result after repeated trials. There are three types of random errors that arise at the time of data collection. They are: error due to inaccuracy of the instrument, error due to inaccuracy of scoring by the researcher and unexplained error. In research study, a reliability coefficient can be computed to indicate how reliable data are. A coefficient of 0.80 or more implies that there is a high degree of reliability of the data. The researcher will determine whether the data collector was reliable.

Validity of the study

Mugenda and Mugenda, (2003), define validity as the extent to which an instrument measures what it is supposed to measure and perform as it is designed to perform. Validity is measured in degree and involves collecting and analyzing data to assess the accuracy of an instrument. Validity refers to the truthfulness, correctness, or accuracy of research data. Validity was established through close consultation and expert judgments of the supervisors, who checked on the face, construct and content validity to ascertain whether the instruments accurately represented the variables under study in line with the purpose and objectives of the study.

Data Analysis

Bogdan, & Biklen, (2003) state “Analysis involves working with data, organizing them, breaking them in to manageable units, synthesizing, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others”. According to Taylor and Bogdan, (1998) data analysis consist of three specific activities: the first entails scrutinizing the data for themes, concepts and propositions; the second requires coding the data and refining one’s understanding of the subject matter, and the final activity involves, understanding the data in the context it was collected. Collected data was analyzed using version 21 of the Statistical Package for Social Sciences (SPSS). Descriptive statistics was used to compute means, frequencies and percentages. Data was presented in frequency tables and percentages. Document analysis was done to cross check, supplement and confirm information obtained from the interview schedules and questionnaire over a three week period in August, 2017.

Logical and Ethical Consideration

Ethical issues are the concerns and dilemmas that arise over the proper way to execute research, more specifically not to create harmful conditions for the subjects of inquiry, humans, in the research process (Schurink, 2005). The ethical issues considered ensured that there was no fraud or plagiarism cropping up. There was confidentiality of the questionnaire execution and during key informant interview. Measures were taken to ensure no coercion or undue influence exercised by the researcher on the selected respondents to participate. The information acquired from the research tools was treated confidentially without disclosing the source.

Summary of the Chapter

This chapter reviewed how the research was done, the target population that was studied and sample selection which was chosen. It also indicated the research instruments which were used; mainly questionnaires, and interview schedules. There was pilot study, reliability and validity of the study. Lastly the researcher used descriptive statistics as method of data analysis, and logical and ethical consideration.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter presents the analysis of the findings on women clergy performance in the church of Christ in Africa, Kisumu Diocese. The study was observed under the following sub topics: the performance of women the women clergy in CCA, Kisumu Diocese; the challenges women clergy experience in CCA, Kisumu Diocese; the expectation of both the clergy and the congregation affect the women clergy's performance in CCA. Demographic information presented included the ordained clergy and other church elders.

Return Rates and Demographic Information

Out of 5 leaders targeted for study, that is the archbishop and the 4 ordained women clergy all of them returned the questionnaires which translated to 100% return rate. Out of 100 church elders targeted only 93 returned the questionnaires which translated into 93%, return rate. Of the returned questionnaires, the males were 37 which is 39.8% and females were 56 which translated to 60.2%

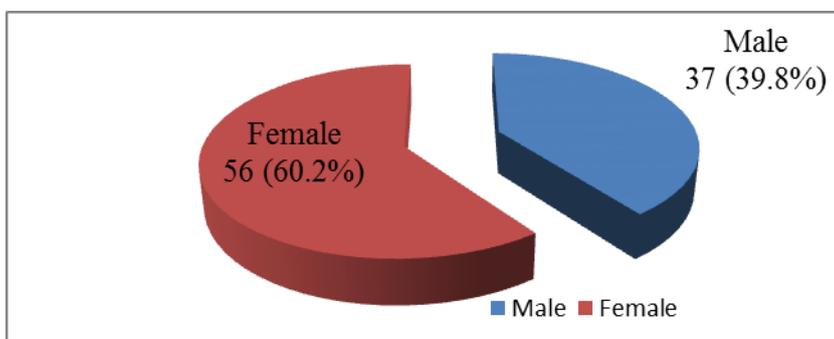


Figure 4.1: Distribution of Gender among the Respondents

Source: Survey data (2017)

The findings of the study showed that there was disproportionate participation of males and females in the study; whereas only 37 (39.8%) of the study participants were males a significant majority of 56 (60.2%) of them were females. Nonetheless, it was evident that all genders were represented in the study implying that the finding of the study is not biased in terms of gender.

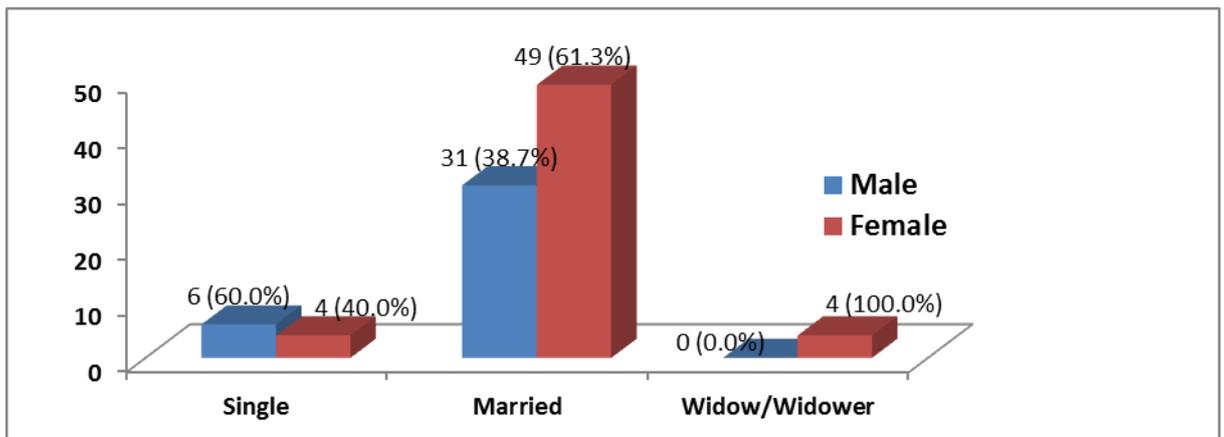


Figure 4.2: Marital Status of the Respondents Source: Survey data (2017)

Out of 56 women respondents, 49 were married translating to 61.3%, 4 were single which was equivalent to 20% and 3 were widows which translates to 13%. Out of 37 men 31 were married while 6 single. This translates to 83% married and 17% single respectively. Unmarried women were not enlisted in church leadership.

Table 4.1: Respondents' Level of Education

Level of Education	Male	Female	Total
Primary	0 (0.0%)	4 (100.0%)	4 (4.3%)
Secondary	10 (30.3%)	23 (69.7%)	33 (35.5%)
Certificate	14 (46.7%)	16 (53.3%)	30 (32.3%)
Diploma	10 (43.5%)	13 (56.5%)	23 (24.7%)
Post Diploma	3 (100.0%)	0 (0.0%)	3 (3.7%)
Total	37 (39.8%)	56 (60.2%)	93 (100.0%)

Out of the 56 women church elders, 4 women attained primary level of education which was 4.3%, 23 attained secondary level of education which was 69.7%, 16 attained certificates level which was 30%, and 13 attained diploma level of education which was 24%. Males 10 which are 24% attained secondary level of education; 14 which are 37% attained certificates level, 13 which is 30% attained diploma level and 3 which is 9% attained post diploma level.

Age Distribution of Respondents

Majority of church goers are aged between 36 to 60 years of age. Below 36 are few and above 60 are also few because we deal with town churches. The researcher wanted to find out the age group of the respondents.

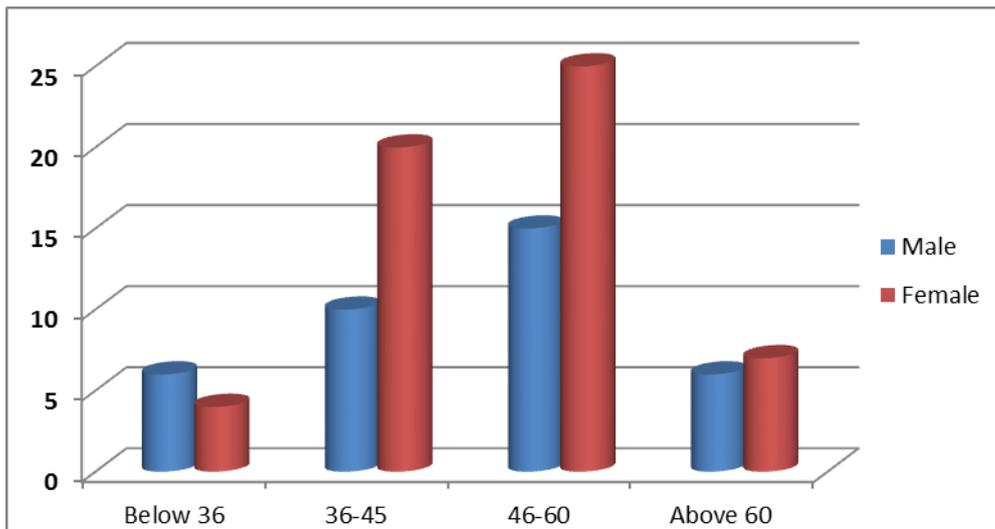


Fig. 4.3: Age Distribution of the Respondents Source Survey data (2017)

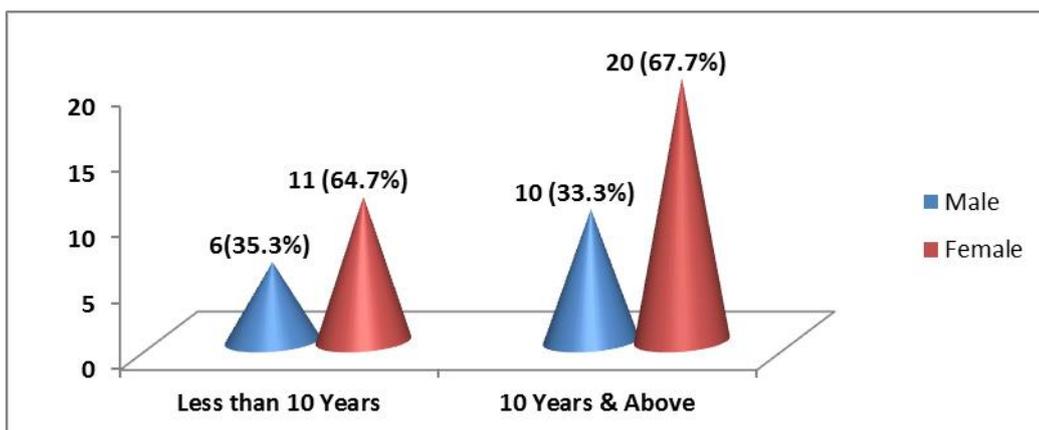


Fig 4.4 Years of service as a church leader; Source: Survey data (2017)

Majority of the church leaders were the people who had been church members for a long period of time. The people chosen as church leaders who had been church members for few years were very few.

The performance of women church leaders in CCA, Kisumu Diocese.

The 56 female respondents answered as follows; 32 of them pointed the performance of women as moderately effective which was 58%, 19 responded that their performance was very effective which was 33% while 5 said the performance was less effective which was 9%. Out of the 37 males respondents 20 said the performance was moderate which was equivalent to 54%, 13 said the performance was very effective which translates to 35% while those who said they are less effective are 4 which translate to 11%. The result received affirmed that women priests do not perform their duties effectively. This result is in support of Stereotype Content Model (SCM) it helps us to understand how stereotypes shape our expectations of others by establishing a baseline against which we assess behavior. This model, developed by Fiske and her co-workers, differentiates social groups based on their placement on the dimensions of competence and warmth (Fiske, et al., 2002). Fiske and her colleagues found that adult humans automatically judge whether or not another person is competent and then proceed to use these judgments when forming attitudes towards that person (Fiske, et al., 2002). It is not factual to say that all women priests do not perform their duties effectively.

The archbishop on answering the question of how effective do women church leaders perform their task said the women's performance was moderately effective because their strength was only in preaching and church services. Evangelism, Stewardship, Pastoral work, Administration, was among important components of priesthood work which women priests missed. 2 of the women clergy said their performance was moderately effective, which was 50% and the other 2 said that their work was very effective which translates to 50%. The women highlighted

their duties to entail Sunday service, burial service, guidance and counseling, giving Holy Communion and baptism.

Whom would you prefer to be your church leader?

Table 4.2 Choice of church leader

	Man leader	Woman leader
Male Respondents	30 (81.0%)	7 (19.0%)
Female Respondents	35 (62.5%)	21 (37.5%)
Total	65 (69.8%)	28 (30.2%)

On answering the question on whom the respondents would prefer to be their church leader, 30 male respondents' preferred male leaders which translate to 81.0% and only 7 of the male respondents preferred female leaders which were equivalent to 19.0%. 35 female respondents preferred male leaders which was 62.5%, while 21 female respondents preferred female leaders which were equivalent to 37.5%. This finding supports Pew Research Center Survey carried out in 2008 by Rich Movin in America. They notice differences that are in line with Male leaders, on the other hand, are perceived to be more action-oriented and more focused on tasks. As a Catalyst study concludes that according to leaders and followers in the workplace, "women leaders take care, men leaders take charge." The researcher realized, however, that this involved people's perceptions of leaders, colored by stereotypes and expectations (Carli, & Eagly, 2003).

The study findings were in agreement with Denmark findings (1993), that people tended to like male leaders because they were ambitious, assertive and self-confident. The findings were an indication of the level of discrimination against women into leadership positions. Men tend to disparage successful women because

they are seen as violating gender norms, while women do so because they see successful women as a threat to their own perceived competence (Salame & Rosena, 1990). The response shows that the attitude of the respondents who are the elders in the church affects the choice of leaders.

Table 4.3 Women leadership performance in CCA

	SA	A	U	D	SD
Women clergy have challenges in balancing their time between family and workplace.	10 (25.0%) 30 (75.0%) 40 (43.0%)	27(50.9%) 26(49.1%) 53(57.0%)	0(0.0%) 0(0.0%) 0(0.0%)	0(0.0%) 0(0.0%) 0(0.0%)	0(0.0%) 0(0.0%) 0(0.0%)
Women are their own enemies and jealous of each other	10 (76.9%) 3 (23.1%) 13(14.0%)	20(66.7%) 20(33.3%) 40(42.3%)	4(50.0%) 4(50.0%) 8(15.1%)	3(9.1%) 20(90.9%) 23(35.5%)	0(0.0%) 9(100.0%) 9 (9.7%)
Women do not make good leaders because they are irrational	6(60.0%) 4 (40.0%) 10 (10.8%)	8(53.3%) 7(46.7%) 15(16.1%)	2(66.7%) 1(33.3%) 3 (3.2%)	16(34.8%) 30(65.2%) 46(49.5%)	5 (26.3%) 14 (73.7%) 19(20.4%)
Women are good in handling crisis	7(31.8%) 15 (68.2%) 22 (23.7%)	15(36.6%) 26(63.4%) 41(44.1%)	2(50.0%) 2(50.0%) 4(4.3%)	9(52.9%) 8(47.1%) 17(18.3%)	4(57.1%) 3(42.9%) 7 (7.5%)
Women demonstrate the same leadership style and capability as men	2(12.5%) 14(87.5%) 16(17.2%)	8 (30.8%) 18(69.2%) 26(28.0%)	2(50.0%) 2(50.0%) 4(4.3%)	14(48.3%) 15(51.7%) 29(31.2%)	12(66.7%) 6(33.3%) 18(19.4%)
Women show the same aggressiveness and drive to get ahead in their career	3(37.5%) 5(62.5%) 8(8.6%)	4(36.4%) 7(63.6%) (11.8%)	0(0.0%) 2(100.0%) 2(2.2%)	18(42.9%) 24(57.1%) 42(45.2%)	12(40.0%) 18(60.0%) 30(32.2%)
Gender is determining factor during promotions	2(6.3%) 30(93.7%) 32(34.4%)	5(17.2%) 24(25.8%) 29(31.2%)	0(0.0%) 2(100.0%) 2(2.2%)	28(100.0%) 0 (0.0%) 28 (30.1%)	2(100.0%) 0 (0.0%) 2 (2.2%)
Low/high expectations affect performance negatively	11(36.7%) 19(63.3%) 30 (32.3%)	16(39.0%) 25(61.0%) 41(44.1%)	0(0.0%) 2(100.0%) 2(2.2%)	5(50.0%) 5(50.0%) 10(10.8%)	5(50.0%) 5(50.0%) 10(10.8%)
Women clergy perform all the roles designated to the clergy	16(61.5%) 10(38.5%) 26(28.0%)	11(36.7%) 19(63.3%) 30(32.3%)	0(0.0%) 0(0.0%) 0(0.0%)	5 (26.3%) 14(73.7%) 19(20.4%)	5(27.8%) 13(72.2%) 18(19.4%)
Expectations of the clergy and congregation may interfere with woman clergy's performance	5(71.4%) 2(28.6%) 7(7.5%)	9(64.3%) 5(35.7%) 14(15.1%)	2 (50.0%) 2 (50.0%) 4 (4.3%)	15(30.0%) 35(70.0%) 50(53.8%)	6 (33.3%) 12 (66.7%) 18(19.4%)

Results obtained from the statement that women clergy have challenges in balancing their time between family and workplace: Majority of both the male and

female 69.9% agreed with the statement. The congregation demand their time fully for home visitations, hospital visitation, ceremonies services, other ceremonies, prepared sermons, to pray for them, church meetings, guidance and counseling, administration, preaching, leading worship on and on. At home she is both a mother and a wife with the entire household chores. The congregation look on her to see how her children are raised in exemplary manner and her husband cared for.

Results obtained from the statement that women are their own enemies and are jealous of each other are as follows: the majority of both males and female 55.6% supporting the statement, while 34.4% responded contrary to the statement. Researcher would attribute the result to stereotype. Men still believe that the women were conditioned to accept patriarchal view that women need to be discriminated against. It will take time for women to realize that they should be each other's keeper. Among the challenges stated by the female clergy include rivalry from the female congregants. Ely's, pivotal study, there was additional evidence indicating that women might have difficulty relating to one another due to the pervasiveness of gender discrimination and stereotypes. For example, research on the backlash effect (Rudman, & Goodwin, 2004), revealed that women who succeed at tasks that are traditionally viewed as masculine are rated as unlikable by both male and female raters. This backlash occurs because successful women violate descriptive and prescriptive gender norms and are assumed to be lacking in feminine traits, such as warmth (Heilman, et al., 2004).

There was a lot of material on why women betray, backstab, and trash-talk each other (Holiday, & Rosenberg, 2009; Kohn, 1992). Experimental research demonstrated that both male and female raters drive this backlash effect by providing negative ratings of successful career women (Heilman et al., 2004; Tanenbaum, 2002)

and that, occasionally, female raters were harsher critics of assertive women than are male raters (Olekalns, et al., 2011). Interestingly, it appears that male and female raters derogate successful women for different reasons. In labeling a successful woman as interpersonally hostile, other women are able to dissociate from her and view her as an inappropriate target for self-comparison (Parks-Stamm et al., 2008).

On the statement that women were good in handling crisis the result was that both male and female support the statement by 67.8% saying that women were good in handling crisis. This proves the research by Marianne Cooper in 2015 about the management under crisis, where the study concluded that when you think crisis you think of a woman, that women manage crisis better than men. The woman quality of collaboration is very important during crisis. Women succeed in the most turbulent leadership situations where men would not. This also appears to agree with the findings of (Cooper 2015), who noted that people thought women leaders possessed soft skills which were not appropriate for top leadership. This is still a perception among people which needed to be discarded if women were to advance into leadership positions. In the church situation, the leaders might use this finding wrongly by posting women priest to the crises prone churches.

Majority of both male and female disagree with the statement that both male and female demonstrate the same leadership style. (Salami, & Rosener, 1990) refer to transformational leadership as a feminine leadership style (Yammarino, et al., 1997). Research by Eagly & Karau, (1991), however, showed that transformational leadership is associated with both feminine and masculine characteristics, which suggests that transformational leadership is a stereotypically gender-balanced style (Gardiner, & Tiggerman, 1999). Only few studies have explicitly studied the influence of sex-composition of on leadership behavior. In a controlled organizational

simulation, using behavioral observations, Eagly, & Carli, (2003) found that male and female leaders led their (two) subordinates similarly if they were of the same sex as the leader. When the two subordinates were of the opposite sex, both male and female leaders were observed to be more task oriented. However, in the self-ratings and subordinate ratings, this interaction effect for task oriented leadership was not found. Majority of both males and females, that is 77.5% agreed that women did not show the same aggressiveness and drive to get ahead in their careers. Research by Berger, et al., (1998) concluded that being ambitious meant having or showing a strong desire and determination to succeed. But success, especially professional success, means different things to different people. To some, professional success meant achieving power over others and making a lot of money. To others, it means being happy at work, making other people happy, or helping others. And for most people, it probably includes a combination of these outcomes with differing weights of importance.

The study noted that majority of the respondents disagreed with the statement, a fact that supports the findings of (Eagly & Karau, 2002), probably the single most important hurdle for women in leadership is the persistent stereotype that associates leadership with being male. Crick, (1996); ILO, (1998) iterate a worldwide review of the status of women in leadership and speaks similarly of the barriers created by biased attitudes towards women. Women often don't see themselves as leaders so they are less likely to volunteer to lead. They needed to be asked. In a mixed group, women were sometimes more reticent about participating. If one defines professional ambition narrowly as achieving power over others, then women are less ambitious. Whereas males are encouraged to be aggressive with one another from an early age (Kohn, 1992), females learn to mask feelings of hostility and competitiveness (Crick, 1996).

Most of the women agree with the statement that gender is a determining factor during promotions as they sight that it's very difficult for women to reach the top positions where decisions are made. Majority of the males disagreed saying that promotion is earned through effective performance and achievement of set targets and not gender. While female respondents claim lack of clear road maps for promotion of woman leaders (or their work). They say that work done by women at different levels should be appreciated so as to enable them to make the best use of their hidden and untapped potentials. To be considered highly able in the workplace, a woman must display a higher level of recognized competence than a similar man. Ellemer, (2001) states the implications of this for the hiring and promotions of women to leadership positions are substantial. This disparity has been explained by role congruity theory, which predicts that women will be perceived by women and men alike as less suitable than men for leadership roles and positions of power (Eagly & Karau, 2002).

According to the findings both male and female elders agree that low and high expectations affect the performance of the women clergy, this could be attributed to none communication of the expectations. When well communicated and agreed on, then targets set, low expectations may be raised to produce desired results. However, well communicated expectations, when embraced and internalized by both leaders and followers directly affects organizational performance. It follows therefore, that what both leaders and followers expect of each other and of themselves will affect their interactions, relationships and performance. High expectations can be communicated and made realistic in order to achieve the results.

Do women clergy play their roles well? They said that women are very good in conducting church services, counselling and funeral services. Women congregants expect their high-ranking female associates to be less professionally capable than their

male counterparts, but it might also be the case that these women feel threatened by and distrusting of their more successful female counterparts. The arch bishop said that women do not play their roles effectively. It could also be that the roles are not specified. They could end up duplicating the roles; the church leaders should not assume that the women clergy know their roles. The elders observed that the women clergy avoid some roles like officiating during a wedding ceremony to wed couples, leading prayer during construction of a new home and even during house warming when a family is to occupy a new house. The avoidance is enveloped with a lot of cultural beliefs.

The challenges the women clergy experience in CCA, Kisumu Diocese

The researcher longs to see women clergy exercising leadership in the Church with confidence, competence and courage. But many women clergy in CCA Kisumu Diocese find they face many challenges that hamper their performance.

Challenges women face as church leaders

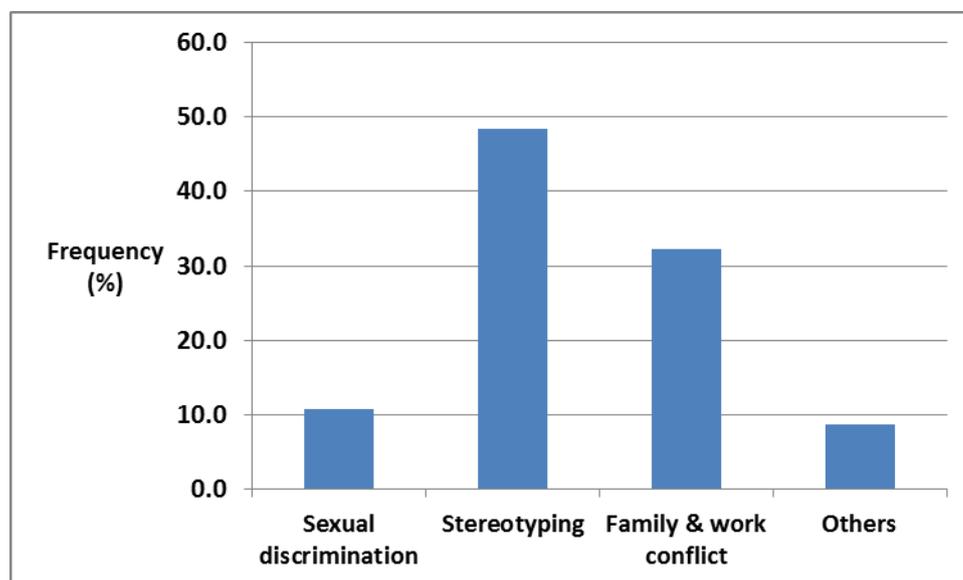


Figure 4.5 Challenges women face as church leaders

Majority of the respondents said that the major challenges the female clergy face are balancing family and work conflict and stereotype. Males deny discriminating or stereotyping women leaders. Research in Church of Christ in Africa echoes what has been found in professional and business contexts, including: Prejudice which is treating gender differences as weakness. This prompted Eagly & Carli, (1994) to ask “Are people prejudiced against women?” Some answers from research are on attitudes, gender stereotypes, and judgment on competence. Loneliness, unsupportive working environment for women in senior roles, it is said that the higher you get into leadership position the more one lacks true friends. Biblical passages which appear to prevent women leading in certain contexts should be explained. Traditional perception was that women are not ambitious, not assertive and lack self-confidence and intuitiveness; they also lack competency, intelligence and independence. Exclusion from leadership roles in church and community and the

heavy burden of home responsibility are the biggest challenges that women are facing. Family and workplace conflicts are real challenges in our society where women are to do the entire household chores, with no assistance from the male counterparts.

Another major challenge women leader's face is poverty. Poverty is a low status of life that affects human livelihood and dignity in many ways and blinds people not to see and utilize the God-given resources available around them. This situation is what many Kenyan women experience in their daily lives. In church of Christ in Africa clergy's work is voluntary with no salary; this situation aggravates their poverty level.

Another challenge is wrong cultural and religious beliefs; uneducated people are highly susceptible to harmful cultural and traditional beliefs and practices as well as wrong religious teachings that could lead to extreme poverty affecting their lives and dignity. Kenyans living in the rural areas have been victims of poverty through wrong cultural and religious teachings and practices, the livelihood of women has been affected by cultural and traditional influences including; lack of biblical understanding of women's role in the kingdom of God, wrong interpretation of biblical texts, specifically the silencing passages. Others include low educational status of women and lack of encouragement from men, lack of church leaders' awareness about what is going on in the world; the family work load women bear at home for children and husbands. They are also overwhelmed by the expectations from the congregants which cause them burnouts. Women's interest and vision are not understood, their cases being handled by men who do not have the proper perspectives about women's role. Female leaders have to cope with discrimination, open or hidden, towards them in their leadership position. Collaborative skills may be

unrecognized and unrewarded. Majority of female leaders feel excluded from informal networks. They lack role models for competing expectations, juggling home and work responsibilities, handling ambitions, and power.

The four women clergy stated the following challenges: lack of salary, poverty, negative criticism from their leaders, fellow clergy and the congregation which diminishes their self-confidence. Discrimination, lack of freedom of work due to protocols, rivalry from fellow women, lack of mentors, family and workplace conflicts, some church elders despise women leadership, lack of trust, stereotype, rejection from male clergy, and male aggression. Constant negative discrimination makes the women clergy perform their roles poorly. Lack of freedom of work due to protocols, reduces innovation by leaders. Rivalry from fellow women proves the finding that women are jealous of each other.

The archbishop stated the challenges women church leaders experience as lack of knowledge of their roles, family and workplace conflict, lack of economic empowerment which has led to poverty, lack of support from their husbands, lack of mentoring programs, lack of policies on maternity which hinder young women from joining church leadership lack of exposure due to limited working area and poor performance in leadership. The archbishop emphasized that the women leaders lack knowledge of their leadership roles. This means the women leaders work very hard and spend time doing the work that should not be done therefore roles and expectations should be specified and explained before giving assignment.

Expectation of Woman Clergy and the congregation

In any relationship expectation is always high, in CCA the congregation expect the clergy to perform all their roles as stated in the church constitution, that is to lead the church services, to lead the ceremonial services, guidance and counseling of

members, conduct pastoral work, visit and pray for the sick and the bereaved, administration in the church, perform stewardship among others. All this leave the woman clergy overwhelmed exhausted and may not cope. This is why it is said that when the expectations are too high they hinder performance. They need to discuss how all these duties are to be performed and the set target. Clergy also has expectations to the congregation which must be expressed and discussed for proper understanding and smooth running.

What hinders performance is mistrust caused by assumptions; each side assumes that the other side knows what is expected of them. Another hindrance to expectation is caused by miscommunication or under-communication; miscommunication is failing to pass important information which has direct impact to the congregation, while under-communication is hold back sensitive information. Women clergy were found to be assuming that the congregation knows their expectations.

Summary of the Chapter

The researcher analyzed the following areas, the return rates of the questionnaires, the demographic information which included distribution of the gender, marital status, education level, age distribution, and year of service among the respondents. Number of ordained women clergy and their performance effectiveness, the challenges they face in the cause of their duties, the roles they play and the expectations from both the clergy and the congregation.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

Introduction

This chapter summarized the findings of the study, the discussions, presents recommendations and conclusions on Women Leadership Performance in Church of Christ in Africa: A study of Kisumu Diocese. Suggestions for further research were included in the chapter

Summary of the Findings

The performance of the women clergy was found to be moderately effective this was because there are some roles designated to the clergy that the women were not performing especially some ceremonial services which have cultural male connotation. The wrong cultural beliefs plus the wrong interpretation of the silencing verses of the bible affect their performance negatively. Gender was found to be determining factor during promotion, women clergy were also found not to be aggressive. Poverty was found to influence their work negatively, and demotivating them. The major challenges they had was discrimination by the congregation, and the male clergy. Other women congregants were found to be their rivals. Stereotyping and prejudice were among the challenges they face daily.

The women clergy's low/high expectations or from the congregation were found to affect their work negatively. None communication of expectations plus unrealistic expectation were found to be the major draw-backs in performance. Balancing time between workplace and home posed challenge. Lastly because of all the above challenges congregation preferred male clergy to the female ones.

The Findings

The finding was that women clergy are moderately effective in their performance; this was because they ignored some of the most important components of clergy's work like pastoral work, stewardship, evangelism, and administration. Their age could be another challenge to their performance effectiveness since all of them are above 60 years, they might have believed the wrong cultural and religious teachings and practices including; lack of biblical understanding of women's role in the kingdom of God, wrong interpretation of biblical texts, specifically the silencing passages and might have believed that men are more effective in leadership. Their education level could also make them less effective since two of them have attained primary level of education, one has form two level of education and the other one has a diploma level of education. Low level of education diminishes self-esteem and confidence; such leaders need a lot of assurance in order to perform. Their less effectiveness in their performance could be one of the reasons why the church elders who were the respondents preferred male clergy.

The finding that surprised the researcher was that at this time and age when there are many women clergy, the congregation has not accepted women to lead them in churches, not even the female elders. They invoke the silencing verses in the bible and the African culture to discriminate and stereotype women clergy. They also question a scenario where a male kneeling down before the female clergy to get blessings from her. The congregation preferred male church leaders; this may be because of either cultural beliefs or dismal performance of the female clergy. Lack of salary was emphatically expressed by both the women clergy and the congregation as a challenge in CCA causing dismal performance and poverty, the Archbishop mentioned lack of economic empowerment as one of the challenges female church

leaders' face, that is to say that women church leaders are quietly suffering. Negative criticism from their leaders is another challenge; this might be because the women leaders feel inferior and timid. There should be clear instruction on roles and expectations, the women leaders require positive criticism and encouragement from their leaders to feel motivated to work hard and not judged on perception that women cannot make good leaders.

Family and workplace conflicts, caused by gender roles that require women to do all the household chores with no help from the male folk, this made their performance dismal because of being overworked. Some church elders despise women leadership this could be laced with lack of trust and stereotype that a woman should not lead men; this might cause male rejection of female clergy. Rivalry which is generally caused by cultural beliefs about women, from fellow women, this proves the finding that women are jealous of each other. Lack of policies on maternity hinder young women from joining church leadership, there is lack of exposure due to limited working area, women clergy in CCA are not transferred out of the areas where their families are, this contributes to their poor performance in leadership due to lack of exposure and inexperience in outside areas.

The Archbishop said that the women leaders lack knowledge of their leadership roles. This means the women leadership roles are not either specified or clarified. Their roles and expectations should be specified and explained before giving them assignments. Women lack networking because of limited education and little or no exposure. Among the factors considered sexual discrimination was perceived not to have a lot of effect on women leadership, most of the respondents perceived family and work conflict and stereotyping as affecting women leadership performance. The female clergy also avoid roles that culture refer to as masculine like wedding a

couple, blessing the ground where a new home is to be built, or even blessing a newly constructed house before the owners reside in it.

The major challenge the women church leaders faced according to them was lack of salary, their work was voluntary and they depend on alms from the congregation. When posted to poor congregation then the women church leader suffered from poverty. Since the finding was that women leaders are not aggressive, it became very difficult for women leaders to demand support from the congregation. Some church elders despised women leadership, due to the traditional beliefs and the silencing verses from the bible. Other contributing attributes were lack of trust, stereotyping, rejection from male clergy, male aggression and lack of knowledge of their roles. Another challenge was wrong cultural and religious beliefs; uneducated people are highly susceptible to harmful cultural and traditional beliefs and practices as well as wrong religious teachings that could lead to extreme poverty affecting their lives and dignity; lack of biblical understanding of women's role in the kingdom of God, wrong interpretation of biblical texts, specifically the silencing passages, low educational status of women aggravate the situation.

Lack of encouragement from men, and lack of church leaders' awareness about what is going on in the world affect church growth because there is no networking. Research revealed animosity and competitiveness between women in the workplace and this has hindered women performance and entire gender inequality at work as the source of these tensions. Culture both societal and organizational remains a barrier to women progression to top positions. This is because the church still holds certain cultural values that are gender discriminatory. Any structural arrangement that militates against women's full participation in the society has to be changed. The researcher has learned that the history and the real causes for women's discrimination

in the church may have begun as early as the second century and afterwards became deeply rooted in the church as tradition. The findings based on attitudes of the congregation; it is quite clear that some prejudice against women's clergy exist. Many people still feel that if women are given opportunities to be clergy they would find it difficult to cope with that responsibility. This could be an explanation why most of the respondents preferred male clergies. It also came out clearly that women were jealous of one another, a factor that could affect their rise to power, since they may not be ready to support one another.

The study shows that people in these organizations don't think women have what it takes to be a clergy so it might be harder for women to be considered for a promotion. The respondents asserted that women were not as aggressive as men, implying a possibility that whenever an opportunity for church leadership arose, they might never show interest of such positions and may leave them to their male counterparts. Lack of aggressiveness could also have an implication on their actual performance once given the opportunity to lead, and this may influence the appointing authority to think twice before elevating a woman to such a position. There are so many constraints to women ascent into positions of leadership ranging from gender stereotypes, to lack of mentors, inability to access important networks and difficulties created by competing demands from family, lack of opportunities to gain experience to facilitate advancement, lack of encouragement and opportunity for developmental activities, lack of equal opportunities and lastly intentional efforts by some men to retain control of the most powerful positions for themselves.

Either high or low expectations from either the clergy or the congregation affect the performance of the clergy. Low expectations from either the leader or the elders hinder church growth. High expectations on the other hand create a confusing

scenario where the targets set cannot be met and blame game erupts. The women clergy were found to be competing with a lot of demands that when realistic expectations are not set and properly communicated then their performance cannot improve. The women clergy were found to have very low expectations of themselves due to the challenges they experience in their work. The congregations also do not expect much from the women clergy because of these predetermined and Cultural-norms.

Recommendations

The study came up with the following recommendations: The Church of Christ in Africa should review church policies, practices and procedures that hinder or discourage women from participating in priesthood, like having no policy on maternity which when put in place would attract young, educated and energetic women into church leadership. After thorough training of women clergy, there should be frequent workshops and seminars to enlighten, encourage and boost their moral through sensitization programs to discard traditional beliefs and perceptions that women are inferior to men and that domestic work and taking care of children are women roles. The church leadership should promote more able female clergy who will act as role models and mentors for other women in the realm of church leadership. Women clergy should see themselves as capable leaders and be encouraged to compete for leadership positions. Such women should be ready to create time to mentor in-coming women church leaders. Mentoring programs should be introduced in the church as a remedy to help women leaders improve their performance.

Empowerment is a process by which we appropriate resources, assets, skills, capacities, opportunities, and all the elements that favor, enrich, and strengthen our

lives at the individual and collective levels. An empowered woman is able to analyze and overcome the oppression that marks her life. A woman achieves this by recognizing her vital strengths, expanding and using them as personal resources, developing a sense of individuality and confidence, and thus eliminating the conditions that oppress her. Close Relationships Dimension Empowerment provides the ability to negotiate and influence the shape and form of relationships (for example with family, friends, congregation, and colleagues), the conditions in which they develop, and the decisions taken within them. Collective Dimension Empowerment enables an individual to achieve what she could not achieve alone. Empowerment of knowing the biblical truth is very important for women church leaders; as women should be given proper biblical teaching about the equality of women as written in Genesis. They should be provided with a succession of workshops to equip women leaders with the proper understanding of the biblical text on the 'silencing passages'.

Mentoring; Christian mentoring is a dynamic, intentional relationship of trust in which one person(mentor) enables another (mentee) to maximize the grace of God in their life through the Holy Spirit, in the service of God's kingdom purposes, by sharing their life, experience and resources. Mentoring involves a relationship where one person (normally more experienced, or senior, or with particular skills or wisdom to impart) seeks to guide the life of another with the aim of personal or professional growth, by mutual agreement. Mentoring is one of the most-mentioned tools to help women grow their confidence, skills and abilities as leaders. In mentoring, the clergy get a person they can share their successes and failures and ask awkward questions without fear; a mentor is an honest person who can tell you when you are wrong. Women clergy should strive to have real mentors who should walk with them through

their challenges and guide them through their personal limitations; this is a very important aspect in women leadership empowerment.

Networking is creating a group of acquaintances and associates and keeping it active through regular communication for mutual benefit. Networking can be formal or informal it can provide support in what could be a lonely place. Women clergy of CCA need to find opportunities to network with women church leaders from outside world and other local but successful women church leaders in order to develop their gifts and sharpen their skills in acquiring variety of leadership experiences.

Role models are important for all leaders. Women church leaders need to have role models from the women who had successfully walked their path, those who can make them feel encouraged when the life challenges exceed at a point of giving up. Having a role model will make women church leaders aspire to succeed as their role models and will be inspired knowing that others succeeded under such circumstances. Women church leader should also be encouraged to balance their time so that work time should not interfere with family time in order to succeed.

Training is teaching, or developing in oneself or others, any skills and knowledge that relate to specific useful competencies. Training has specific goals of improving one's capability, capacity, productivity and performance. Training is vital for women church leaders, it gives the women confidence to face the mired challenges in the ministry. Women need to be taught and trained to become models wherever they are assigned to work, strengthen women's fellowships at various levels through prayer groups, and bible study.

Provide the right leadership roles for women based on their gifts and callings, enable women to use their God-given talents to solve their own challenges encourage discussion forums to raise the level of awareness and confidence of women. Women

church leaders should be encouraged to network with fellow women church leaders both nationally and internationally. They should also be encouraged to benchmark with some successful women church leaders to compare notes on what is done differently and is producing positive results. Able women should be promoted to bishops in order to make other women leaders get mentors from within the church and the younger ones be encouraged that there is equal opportunity for promotions. Church leaders should observe the global changes that are influencing churches, the technological advancements that impact human life and relationships, and the growing interest of church members, particularly youth and children. If the women leaders know the world church trend then they shall be better leaders.

Women should be encouraged to accept positions of leadership whenever appointed and perform to the satisfaction of the congregation. They should learn to be aggressive to compete for top positions. The women should work as a united force and should support female clergies with no belief that women are their own enemies and jealous to each other, in this way many women shall be promoted because their leadership performance would have improved. Women clergies should be given clear roles, and trained on how to perform these roles effectively with no prejudice. The church should offer mentoring programs, to help all the clergy including the women to improve their self-esteem and their performance. In this era of internet women church leaders should network with other women church leaders all over the World to improve their leadership performance thus discarding delimiting cultural beliefs and the traditional ways of leadership as is practiced by their church. In order to benefit from the internet the women clergies of CCA should be trained in ICT and be competent.

Bench marking with other successful churches should be encouraged to see the way the other women are leading in their churches, what they are doing differently and producing positive results instead of doing the same thing the same way thus producing the same results. Male church elders should be encouraged to discard the cultural norms that discriminate women leaders and accept them to perform their roles effectively within their churches. The women church leaders in CCA Kisumu Diocese should learn to balance their time so that family time does not conflict with work time, and their work should include pastoral work, evangelism, stewardship and church administration apart from leading church services. This can be done through proper planning for the available time and proper discipline to adhere to set procedures.

On the individual characteristics, women must change the attitude towards themselves and men towards women such as inferiority complex (through career choices and over preference to certain jobs at certain low levels) and men's mindset that females should not hold church leadership positions. Women need to compete for promotion on all levels of church structures. They should be offered appropriate opportunities for their personal growth. Women need to be given freedom, recognition and equality.

All these indicators reveal the reality and intensity of the challenges and also warn readers and all concerned stakeholders that much should be done to gain lasting solutions to overcome the challenges and to bring women to the front line to serve God and his people on equal status. The level of participation of women leadership in the political wing, other governmental departments and non-governmental institutions including private sectors is increasing women leadership rapidly; however, the church needs to work hard to keep the trend of the others. Women's issues have become a

crucial topic of the society, and many are involved in solving the problem by recognizing the equal status of women with men, but this fact has not yet been realized by many of the church leaders including Church of Christ in Africa, Kisumu Diocese.

Conclusions of the Study

The conclusion drawn from this study is that the women leadership performance in CCA Kisumu Diocese is not very effective because of mired of challenges as discussed above. It had also come up that the women clergy in Church of Christ in Africa Kisumu Diocese need further training and cooperation with family members to learn how to balance their time equitably to all the aspects of their duties not ignoring some. Training on mentorship programs is an important requirement for women leadership development and networking and bench marking with the women leadership throughout the world through internet connectivity and other firms of exposure.

The women church leaders require role models from other women church leaders who have succeeded in their field. They also require being ICT complaint in order to network with other women church leaders nationally and internationally. The Kenyan constitution has a one third gender policy in all sectors; however, there is need for more awareness to be created in women leadership in the Church of Christ in Africa to realize the policy. Without commitment and good will from the church leaders it may not be easy to realize the effective women clergy performance in CCA Kisumu Diocese. The women should come up and compete equitably for leadership positions and learn to support fellow women in leadership positions. The study concluded that if perception and attitude toward women leadership is not changed, there is very little that could be achieved on women clergy performance in Church of

Christ in Africa, Kisumu Diocese. If all the above recommendations are implemented the women clergy's performance would improve.

Further Research

The gender disparity in church leadership is an area worth studying as there are gaps that exist especially on the top leadership positions where church decisions are made. This study shall help to unearth all the traditions used to block equal participation in church leadership and make recommendations.

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APPENDICES

Appendix 1: Letter of Introduction

Benter Nyapuoch
Pan African Christian University,
PO Box 442-00618,
Nairobi

The Archbishop
Church of Christ in Africa
P.O. Box 4388,
Kisumu,
May, 2017.

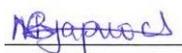
Dear Sir,

RE: PERMISSION TO DO RESEARCH IN KISUMU DIOCESE

I am a Master Student at Pan Africa Christian University pursuing a Master of Art in Leadership (MAL), Christian option. I would like to request for your permission to carry out a research project on Women clergy Performance in Church Of Christ in Africa, Kisumu Diocese. The research is part of my Master of Arts degree in Leadership at Pan Africa University, under the supervision of Dr. Angeline Savala.

The research aims to explore the women leadership performance. It is hoped that the findings of this research will shed light on the performance of women in church leadership, and also make suggestions of strategies that can be employed to improve women's participation in leadership.

Yours Faithfully



BenterNyapuoch.

Appendix 2: Questionnaire for the Archbishop

The purpose of the research is to gather information on women clergy performance in Church of Christ in Africa Kisumu Diocese. I will be grateful if you answer the questions in the questionnaire and also share your experiences with me. Your responses will be confidential.

Kindly complete all sections of the questionnaire. Do not indicate your name on the questionnaire. Please tick where necessary.

1) Are women given equal leadership positions as men?

Yes ()

No ()

2) Are women's position in the church allowing them to participate in church's decision making organs?

Yes ()

No ()

Please explain_____

3) Are there equal number of male and female clergy in CCA Kisumu Diocese?

Yes ()

No ()

Please explain_____

4) Is there any strategy in place to recruit more female clergy?

5) Does your church have policies on Maternity?

Yes ()

No ()

b) If yes, what does the policy state?

6) Is your Church sensitive to women's unique roles as a mother?

Yes ()

No ()

b) If yes please explain _____

7) Do women clergy have limited Education as compared to men?

Yes ()

No ()

8) What are the major challenges facing women in leadership in your church?

9) What are the major possible strategies that can be used to enhance women's performance in Church leadership in church of Christ in Africa, Kisumu diocese?

10) What policies are in place to guide on women's promotion in CCA?

11) Are there mentorship programs for women leaders?

12) In which areas do women clergy perform better?

Pastoral ()

Stewardship ()

Administration ()

Preaching ()

Any other _____

13. What are your expectations of women clergy in relationship to their leadership in CCA?

Collaborative

Active followership – Full of initiative in addition passion to follow

Resource contribution – Contributing to program needs

Other _____

14) Are there courses to empower the women clergy in their leadership?

Yes

No

Which courses are they? _____

15) Is there anything else you would like to tell me about women clergy in Church of Christ in Africa?

Thank you for your cooperation

Appendix 3: Interview for the Women Clergy

The purpose of the research is to gather information on women clergy performance in Church of Christ in Africa Kisumu Diocese. I will be grateful if you answer the questions in the questionnaire and also share your experiences with me. Your responses will be confidential.

Kindly complete all sections of the questionnaire. Do not indicate your name on the questionnaire. Please tick where necessary.

1) What level of Education did you attain?

2) Are there some areas of your work that pose challenge to you? If yes which areas are they? _____

3) What factors motivated you to become a clergy?

4) What reaction did you get from other people (family, colleagues), when you showed interest in church leadership?

5) It is said that “women are their own enemies” has this been applicable to you in your work? _____

6) What preparation (in terms of training, mentoring) did you receive to prepare you for leadership? _____

7) What does your work entail? _____

8) Please share briefly your experiences as a female leader in your work:

a) With the congregation _____

- b) With the church elders _____
- c) With pastorate and Area in charge. _____
- d) With family _____
- e) With friends _____
- 9) Please share some of the major challenges you face in your work:
- a) Personal challenges _____
- b) Administrative challenges _____
- 10) What are your roles as woman clergy?

- 11) What are your expectations to the congregation you are leading?

- 12) How do these expectations influence what you do within the church?
Very positively () Positively () Neutral () Adversely () Very adversely ()
- 13) What would you say are the stumbling blocks that hinder women from performing well in Church leadership in church of Christ in Africa Kisumu Diocese?

- 15) As a person which areas do you need empowerment to perform better?

- 16) Which of the following is the most important mentoring support that all women in leadership should have?
- i) Someone to mentor me in my work when I am unsure. ()
- ii) Someone to guide me in my work for more confidence in myself ()
Someone to provide opportunities to demonstrate my talents and abilities ()
- iii) Someone to show me how to achieve a better balance between my work and personal commitments ()

iv) All the above ()

17) Who is your role model as a church leader? _____

18) How do you rate your performance as a church leader?

20) What actions of top leaders do you perceive as responsible for preventing women from moving up in managerial positions?

i) They do not provide women with opportunities to upgrade managerial and personal skills ()

ii) Women are given equal opportunities for their upgrading but they shy away. ()

iii) They do not give women extra responsibilities to sharpen their skills. ()

iv) Women are given a lot of responsibilities that challenge them. ()

v) They do not offer women clear job description of higher position that helps in upgrading them. ()

vi) They do not give women essential authority to perform higher position duties during the absence of my boss in acting capacity. ()

vii) Many women are in acting positions and are currently waiting for promotions ()

Being a female is a barrier in itself which prevent women from moving up to a higher position. ()

Thank you very much for your cooperation.

Appendix 4: Questionnaires for the Church Elders

The purpose of the research is to gather information on women clergy performance in Church of Christ in Africa Kisumu diocese. I will be grateful if you answer the questions in the questionnaire and also share your experiences with me. Your responses will be confidential.

Kindly complete all sections of the questionnaire. Do not indicate your name on the questionnaire. Please tick where necessary.

1. In which age group do you fall?

28-35() 36-45 () 46-60 () Above 60 ()

2. Marital Status. Single () Married () Widow/Widower ()

Others (Please specify) _____

3. What is your level of education?

Primary () Secondary () Certificate () Diploma ()

Post Diploma () others () (Please specify) _____

4. What is your gender? Male () Female ()

5. How long have you been in church leadership?

1-9 Years () 10- 19 Years () Above20 Years ()

6. How many women clergy are there in CCA Kisumu Diocese?

7. How effective do the women clergy perform their duties

Very effective () moderate () less effective ()

8. Do you think women face challenges in their occupation as leaders?

Yes () No ()

b) If you ticked yes to question 8, which kind of challenges do you think they face?

Sexual discrimination () Family and work conflict ()

Stereotyping () All of the above ()

9. If you were asked to choose between two qualified individuals, whom would you prefer to be your church leader

Man () Woman () Not sure ()

Please state reasons for your answer

10. Tick appropriately the extent to which you agree or disagree to the following statements using the following scale:

1= Strongly agree 2=Agree 3=Neither agree nor disagree
4=Disagree 5=Strongly disagree

	Statement	Strongly agree	Agree	Neither Agree nor disagree	Disagree	Strongly disagree
1	Women clergy have challenges in balancing their time between family and workplace.					
2	Women do not make good leaders, because they are irrational.					
3	Women are said to be their own enemies and are jealous of each other					
4	Women are not good in					

	handling crisis					
5	Women demonstrate the same leadership style as men					
6	Women show the same aggressiveness and drive to get ahead in their careers					
7	Gender is a determining factor during promotion					
8	Low/high expectations affect performance negatively.					
9	Women clergy perform their roles effectively					
10	Expectations of the clergy and the congregation may interfere with the performance.					

11. What do you think can motivate more women to join clergy?

More women clergy promoted to higher post ()

More empowerment given to women clergy ()

Identify and encourage those with leadership qualities ()

All the above ()

Appendix 5: Letter of identification from PAC University

September 30th, 2016



P. O. Box 56875 - 00200
Nairobi, Kenya.
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

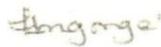
RE: BENTER NYAPUOCH - MAL/0384/14

Greetings! This is an introduction letter for the above named person a final year student in Pan Africa Christian University (PAC University), pursuing Master of Arts in Leadership.

She is at the final stage of the program and she is preparing to collect data to enable her finalise on her thesis. The thesis title is "Effective Women Leadership in the Church: A Case of Church of God in Africa (CCA)".

We therefore kindly request that you allow her conduct research at your organization

Warm Regards,



Dr. Lilian Vikiru
Registrar Academics

PAN AFRICA CHRISTIAN UNIVERSITY
P. O. Box 56875, NAIROBI-00200
TEL: 9561820/8561945
REGISTRAR

Developing godly Christian Leaders

Appendix 6: Permit from NACOSTI

THIS IS TO CERTIFY THAT: Permit No : **NACOSTI/P/17/37908/15925**
MS. NYAPUOCH BENTER ACHIENG Date Of Issue : **8th March, 2017**
of PAN AFRICA CHRISTIAN UNIVERSITY, Fee Recieved : **Ksh 1000**
4388-40103 kisumu, has been permitted
to conduct research in Kisumu County
on the topic: WOMEN LEADERSHIP IN
CHURCH: CHURCH OF CHRIST IN AFRICA,
KISUMU DIOCESE.
for the period ending:
7th March, 2018



.....
Applicant's Signature **Director General**
National Commission for Science,
Technology & Innovation