

**ASSESSMENT OF WOMEN PARTICIPATION IN CHURCH LEADERSHIP
A CASE OF NATIONAL INDEPENDENT CHURCH OF AFRICA (NICA),
KENYA**

NORAH NAITORE NJONI

**Thesis Submitted to the School of Education and Social Sciences in Partial
Fulfillment of the Requirements for the Conferment of a Degree in Master of Arts in
Religious Studies of Kenya Methodist University.**

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DECLARATION

I declare that this thesis is my original work and has not been presented for a degree or any other award in any other university

Signature: Norah Date: 28/10/2022

Student Name: Norah Naitore Njoni

Registration Number: MAR-3-0956-3/2015

Recommendation by supervisors

This thesis has been submitted with our approval as university Supervisors.

Sign: [Signature] Date: 28/10/2022

Rev. Dr Mary Kinoti

Department of Theology, Religious Studies and Counselling.

Sign: [Signature] Date: 28/10/22

Rev. Dr Njoroge Ngige, (Ph.D)

Department of Theology, Religious Studies and Counselling.



DEDICATION

I dedicate this thesis to the Almighty God for the grace and strength, and to my family members who have been my rock and motivation.

ACKNOWLEDGEMENT

I am greatly indebted to my supervisors, and my husband Martin Murithi Mwirigi.

ABSTRACT

The National Independent Church of Africa (NICA) is a church organization founded in Kenya in 1964. NICA is a church founded by Africans during the struggle for independence and registered in 1963. The church is spread across Nairobi, Kiambu, Embu, Meru, Tharaka Nithi, Kirinyaga, and Isiolo Counties of Kenya. The study provided the background information on the women participation and church leadership. The objectives of the study were to access whether women participate in decision-making, participation in the leadership of church projects, and if they are allowed to take up leadership positions. On Chapter two, the study reviewed theoretical literature including traits theory of leadership, female leadership theory, participative theories or approaches and skills theory, and empirical literature. The study also developed conceptual framework with gender stereotyping being the intervening variable. Used descriptive research design and embraced a simple haphazard sampling technique to acquire a sample size of 120. This research used questionnaire as the main data collection tool and used SPSS program to analyze data. Regarding the study, the researcher found that, women in NICA were willing to be leaders, and NICA Kenya allowed them to be leaders but with no or minimal appointments and motivations. Additionally, women were directly engaged in decision-making process in the church leadership in NICA Kenya and their opinions were incorporated in the final decisions and women participated in the leadership of NICA church's routine activities but not oversight roles in church's major projects. Hence women participated in the church leadership in NICA in Kenya directly in decision-making process, and church's routine activities but not activities outside the church, hence, there was women participation in the church leadership in NICA in Kenya. The church can allocate some leadership positions

for women, through nominations or appointing women into leadership positions in the church.

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LIST OF ACRONYMS

ACK - Anglican Church of Kenya

AICs- African Independent Churches

AIPC - African Independent Pentecostal Church

CMS- Church Mission Society

CSM- Church of Scotland Mission

KISA - Kikuyu Independent School Association

MCK- Methodist Church in Kenya

NCCK - National Council of Churches of Kenya

NICA- National Independent Church of Africa

SPSS - Statistical Package for the Social Sciences

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Leadership is generally the ability to influence or serve people with an aim of achieving a common goal (Northouse, 2021). In terms of church leadership, it entails encouraging and directing others in a godly way for them to undertake the purpose of God for and through them. Besides, church leaders give direction, act as source of motivation, reprimand and develop goals along with their groups and resolve people and group's needs within the church (Rosenbach, 2018). Additionally, church leaders are classified into four including builders, fixers, breakers and maintainers. The builders like to start new things from scratch. They are the church planters. The breakers identify and fix what is not working in the church. They tear, dismantle and break what is not working. The fixers find solutions.

They implement strategies, goals and they are accountable for the long- term success of the church. The maintainers keep the status quo. They however do not anticipate growth. They are the faithful servants who work hard to maintain the order in the church, as it has always been. There are certain leadership traits that church leaders should portray or possess including being alert, be absolute in faith, being active (be men of courage), being able (strong) and able to create a Godly atmosphere among others. According to Bible, Mark 10:42-45, the legitimate church leaders have authority which come from God and is delegated to leaders for the good of the church (Objantoro, 2017). Lastly, Jesus is the role model for all church leaders since he is God.

Today, women endure some challenges as they try to secure organizations' leadership chances and mostly in the political field. The elaboration of this from a worldwide context draw out various reasons (Eagly & Carli, 2018). For example, cultural and societal barriers as aspects which holds down women from participating fully in leadership processes as well as pointing out that in Africa, biased attitude towards the role of women in the community remains the main barrier to effective involvement in leadership (Klenke, 2017). In a society dominated by men, women seeking for a leadership standing in society is often judged by her ability to serve or lead as a team player. Her availability as a woman is also put into question. Since the African church functions in the male domain, the negative view of women as leaders is likely to be witnessed in the church.

Women leadership positions entails the church leadership positions including pastor, deacon, assistant pastor, youth pastor, music, and choir director, elder and rector among others that are held by women. Besides, it comprises a situation where women church leaders give directions, acts as source of motivation, reprimand and develop goals along with their groups and resolve people and group's needs within the church (Rhode, 2017). Women as termed as good leaders because they have the capacity to understand, regulate and connect with emotions which subsequently connects with the feelings and aspirations of their followers during normal times as well as the time of fortitude and crisis.

Women's role in decision making entails the process of bringing women onboard during the processes of making decision in the church in so as have their views or insights incorporated into the decisions made (Baxter, 2016). Besides, this can happen indirectly by consulting the women leaders or the women in the church and including their opinions on the church's decisions. Thus, when the church involves women leaders or other

women in the choice making process by decision identification, collecting information, and evaluating other resolutions which can be used, they engage women in church leadership. Women's role in management or leadership of church projects and activities entails assigning leadership or management roles to church's projects or activities to capable women in the church.

In 19th century, ordination of the first women to the ministry took place (M'arimi, 2020). Before the 20th century, various denomination with a liberal orientation acted as pioneers in ordaining women into the ministry. First ordination of women took place Congregationalist church in 1853, in 1863 it took place in Universalists denominations. In the Salvation Army, the first women were ordained in 1865. In the Methodist church women were first ordained in 1866. Thereafter, protestant churches have accepted the ordination of women (Elias, 2018).

From the nineteenth century, there has been a rise of women leadership in churches. Women have been ordained as priests and bishops. From the Methodist church to the Anglican church this has been the trend. However, this doesn't mean that there haven't been any challenges in women taking up the positions. For example, despite the early ages of embracing women leadership, there are still very few women occupying these positions. (Nesbit 2016) By using several theories and intense data from the research done, this research clearly explains and probes women's expanding indulgence into theological leadership in churches and other religious organizations. (Nodson 2020)

A few researchers have examined the increasing amount of women leadership in religious organizations. This is especially true for sub-Saharan Africa. The research on femininity, gender gap in leadership and participation of women in leadership both at the political

space and religious organizations has been done. The status of women in these spaces has been documented. We cannot deny that more and more women are getting accommodated into the leadership spaces. (Bane and Kalmach 2020)

Women started to be leaders historically in non- stream religious organizations, like the Quakerism, Christian Science, and Spiritualism. These organizations tend to bend from the ideologies held by stream, or methodical churches. For example, they oppose the traditional clergy system, the family as a unit, the formal role of priests. You will find that most of them insist on one being filled with the holy spirit, the gifts of the holy spirit, and discipleship. (Larson 2019).

In Pentecostal churches, although they still hold unto the patriarchal system and traditional leadership roles, women rise to leadership position, and positions of influence using the gifts that they have. You will find some of them with titles like prophetess, and deacon (Lawless 2018).

Despite the entry of more women into leadership positions, there are still barriers on the number and type of positions women get. Their roles and the ability to make decisions in these positions is also questionable. (Tucker 2016). Many religious organizations have conformed to the formal rules of women engagement in leadership. For example, in Kenya, we have the two third gender rule which is stipulated in the 2010 constitution. Most of the organizations in Kenya, including religious organizations have tried to enact the law by giving women more opportunities to take up leadership positions. They do this by appointing them to positions, electing them, and providing theological scholarships specially tailored to encourage more women to prepare for church leadership (Change2018).

On the other hand, National Independent Church of Africa (NICA) traces its foundation to the African Independent Pentecostal Church (AIPC) which falls under the wings of African Independent Churches (AICs). The AICs are autonomous Church groups with a predominant African membership that have risen because of secession from Churches founded by western missionaries and the aggressive initiative of Charismatic African leaders (M'arimi, 2020). The protestant Churches that emerged after reformation period were further affected by the revival of the holiness movement that emphasized the indwelling of the Holy Spirit. The prominence given to the Holy Spirit, is a key characteristic of independent Churches in India, China, Latin America, Australia and Africa (M'arimi, 2020). (The patriarchal nature of churches). The number of female leaders in the church has increased markedly in many denominations which is a subject of investigation.

Thus, this study seeks to assess the women participation in church leadership in NICA in Kenya, by investigating the leadership positions held by women, the role of women in making choices at the church, the role in management and leadership of church activities. These three aspects form the research's independent variables.

1.2 Statement of the problem

The NICA Constitution (2016) stipulates that the composition of the National Synod shall be comprised of the (10) members of the laity from each NICA Diocese who shall be elected by their respective Diocesan Council to represent the Diocese in the National Synod. Women representation during the 2019 Synod meeting was 14% (12 out of 85 participants) Besides, at the parish level, more men than women took up leadership positions in the 2021 February elections (NICA statistics) In NICA Meru Diocese, out of the ten delegates that make up the diocesan Council, only two are women.

The NICA Organizational system is still men-dominated even though in accordance with the NICA Constitution (2016) both men and women are permitted to be in the church's office, only one-woman Assistant Bishop has been elected out of eight positions and seven Archdeacons out of 34 positions.

Additionally, the records of the church (2018), show that there more women congregants in NICA than men. With a population of 825,000 congregants, women are 642,343, (NICA 2018). The number of women in the leadership positions is below the one third number also as stated in the Kenya Constitution (2010). Out of 71 priests, only 16 are women. Extensive research has been done on the effectiveness of women as church leaders for example by (Fulthorp, 2016). He researched on the aspect affecting the women's participation in the leadership of church. Women's low representation in church leadership show that the issues of women in leadership are not addressed fully. This means that there is a need for research (area of concern) due to the research gap that exists in determining

the women participation in NICA's leadership. Thus, this study seeks to assess the women participation in church leadership in NICA in Kenya.

1.3 The purpose of the Study

The main aim of the study was to examine the women participation in the church leadership in NICA in Kenya

Objectives of the study

- i. To establish whether women are allowed to take up leadership positions in the church leadership in NICA Kenya
- ii. To determine whether women are directly engaged in decision-making process in the church leadership in NICA Kenya
- iii. To determine whether women participate in the leadership of church's projects/activities in NICA Kenya

1.4 The research questions

- i. Were women allowed to take part in leadership positions in NICA Kenya?
- ii. Are women directly engaged in decision-making process in the church leadership in NICA Kenya?
- iii. Do women participate in the leadership of church's projects/activities in NICA Kenya?

1.5 The Significance of the study

Assessment of women participation in leadership position in NICA in Kenya will be of importance to women leaders among other church players. NICA's leadership among other stakeholders such as scholars and researchers. This is because, the research will assess the

women participation in church leadership in NICA. NICA will be aware of how it involves women in church leadership and make relevant decisions either which may include, increasing, reducing, or maintaining the women participation in church leadership. Also, other churches and women seeking church leadership position can use the findings of the study in making their respective decisions. Lastly, for scholars and researchers, the study will add knowledge and literature to the existing literature on women participation in church leadership.

1.6 Justification of the study

This is about why this study has been carried out. The main goal of the report is to assess the women contribution in church leadership in NICA in Kenya. This is because women participation and leadership has gained attraction in all fields including politics and churches and this study will justify women participation in church leadership in NICA in Kenya. While women form the majority of the church congregants in NICA, very few of them occupy positions of leadership. The two thirds gender rule stipulated in the constitution is not implemented fully in the church. The women's voice in the church is weakened due to low representation. The research findings will be useful to NICA churches in Kenya because they will have known how they engage or involve women in the NICA's leadership and make appropriate decisions.

1.7 Limitation of the study

A limitation is any aspect that delays a study and its research. The main limitation that the researcher came across is that the research was limited to NICA rather than other

denominations. To overcome these limitations to have high quality research, the researcher formulated specific purpose and objectives, constrained to the scope of study, which is NICA in Kenya. In addition, the study carried out in-depth research to obtain adequate existing literature on the research area of other denominations, and fully implemented the data collection methods among others.

1.8 Delimitations of the study

The delimitation of the study comprises of the factors that limit the scope and describes the boundaries of the study. This study's scope revolved around NICA, its women and church leadership in Kenya with a sample size of 120. Besides, some of the factors that may limit the scope of the study includes, lack of adequate data or reliable data to draw the research findings and difficulties in finding the meaningful trends or relationships between the independent and dependent variable among others. The research derived its data from NICA administrative books and records. Additionally, the researcher is a priest of NICA, hence it was less difficult to get the information. The study was carried out within the memberships of NICA to enhance its credibility.

1.9 Assumptions of the study

The research assumed the respondents provided honest responses to the questions in the questionnaires, the data collected was unbiased, complete, and accurate, the sample size was a representative of the entire population, and the accuracy of the measure and consistency of the measure (reliability and validity) was assured to achieve high quality research findings.

1.10 Operational definition of terms.

Women participation- this is involving or engaging women in various activities ranging from church activities and leadership to political participation

Church leadership – act of influencing other people out of interests of Christ in their lives with an aim to accomplish the purpose of God for and through them

Clergy- Individuals who serve as commissioned reverends, ministers, deacons, and evangelists under appointment of a Diocese Bishop or Assistant Bishop.

Bishop- An individual having ecclesiastical supervision; as a clergyman or clergywoman ranking above a Reverend, Deacon or evangelist.

Evangelism -Fulfilling the great commission of Jesus Christ, where he told his disciples to go out and spread the gospel to all nations.

Deacon- A person in training to be a priest, waiting for ordination, and serving under a priest

Archdeacon- A leadership position given to a Clergy who has served in the church for more than 30 years, with exemplary results.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This section comprises of literature evaluation, and it entails theoretical evaluation, empirical review, biblical perspective, cultural perspective, legal perspective (NICA constitution on women leadership) and eventually conceptual framework of the independent variables on the dependent variable as follows.

2.1 Theological Framework

The fourteenth century experienced the most historically recorded theological renaissance of all times. During this time, scholars somehow, got a clear understanding of what theology is. It was more clarified and classified. It was also studied as a subject in the learning institutions. However, the ideas that made up theology were still not well defined.

There were numerous gaps, and areas that were not well understood. Scholars dug deeper to find a meaning in the subject, and this saw the writings of many books, concept papers and seminars on theology. Christian Doctrine was one of the most researched about areas. The Catholicism was the only dominant Christian system of the time. Christianity was widely spreading and influencing the political shape of the most parts of the world.

The understanding of creation, the world, sin, death, forgiveness of sins, and the holy trinity was now becoming a topic of interest to all. There was a great need to understand and be able to explain the existence itself. The theological framework of the fourteenth century was thus formed, with an attraction of numerous scholars across the world. Cambridge University Press 2019

It is vital to understand theology because it provides a structure and understanding of our faith in God. For example, the doctrine of the trinity has been well taken by almost all Christian basis of the belief of millions of Christians. Without the understanding in the trinity, then Christianity would be void for many Christians.

2.2 Empirical review

According to Muriithi, (2000), on her study women's role in church which was a critical study on women's role in church guidance in Africa with a special focus on the Scotland Presbyterian Church, some insights on concluding the study can be obtained. The research was trying to answer some questions including the reasons why churches hold dearly on patriarchal systems that does not include and undermine women in the church. In the teachings, the community of believers are equal in Jesus Christ. Besides, there is general advocacy to empower women to take up leadership positions like men, yet churches undermine women who happen to be majority of the congregations (Muriithi, 2000). The research found that, the traditional perception of statutes and about women leadership in the church has contributed a lot in shaping the women's role in Scottsville Presbyterian Church and the church in general.

Besides, women in the church are the majority but have continued to take subordinate or inferior roles or positions in the church leadership while the superior positions in the church leadership are left for men. Besides, the research also found that, in Scottsville Presbyterian Church, the assertive women who stand up to take superior positions in the church leadership are said to be militant. However, the researcher recommends that, as millennials are on rise and will eventually revolutionize the church, the churches and men leadership in church should confront the reality of the contemporary world and place women in terms

of equal participation and representation in the church leadership (Muriithi, 2000). This will be in line with the secular world and world of politics where women have been empowered to take up leadership positions in government bodies, political offices, and public corporations - elite executive positions.

Another study by Wainaina, (2012), on factors contributing to women's nonparticipation in religious organization's organizational headship in the Presbyterian Church of Africa in Nairobi Presbyterian in Nairobi County also provides some literature on the assessment of the participation of women in church leadership. The research started by generalizing the issue by stating that, globally women were underrepresented in leadership position in almost all sectors and church is not an exception. There exist barriers beneath those barring women from taking up leadership positions. However, the barriers cannot be physically pin pointed. The researcher employed various techniques including sampling techniques where she had a sample of 150, employed descriptive survey design and descriptive statistics (Wainaina, 2012). The research found that, men in the Presbyterian Church of East Africa churches dominate the upper echelons of leadership while women take a few leadership positions as a token. As times are changing, this norm is creating considerable debates and concerns within the church circles.

What amazed the researcher was the low women in religious organization's guidance in Presbyterian Church of Africa despite the church's constitution allowing both male and female to take part in church leadership as well as giving them equal opportunity for eligibility in church leadership (Wainaina, 2012). The low number of Presbyterian Church of East Africa women leadership was seen as norm by those interviewed as they are used with the men-dominated churches despite women being the majority and holding other

powerful leadership positions in the business and corporate world. This was in line with ancient facts where very few women were elected or appointed in the Synod assembly office from the Presbyterian Church of East Africa was inception in 1892 (Wainaina, 2012). The research advises the Presbyterian Church of East Africa to review its gender inclusiveness class and take stringent measures to bring more women on church leadership. The church can allocate some leadership positions for women, through nominations or appointing women into leadership positions in the church.

2.2.1 Women in African Traditional Church

The Traditional society of Africans did not appreciate women or honor them as the modern day. Women were property and counted together with goats and cows. Women were not involved in decision making at the household level, and at the Community level. Women and children were, grouped together. The thinking capacity of a woman was the same as that of a child. A woman could not sit at the table of men for any kind of Discussion or negotiations. In fact, they did not have an opinion over their own lives. Every young girl grew up with the notion that one day the men in her life would choose who she gets married to. A woman grew up under the wings of the brothers and other male figures. At a young age, the chores done by a young girl depicted that she was under the male dominion. She was taught how to behave before the father, with respect, not to be heard or seen. Her place was in the kitchen (Wainaina, 2018).

In some communities, for example the Luo community in Kenya, when a wife lost her husband, she was required to marry the husband's eldest brother. Women had accepted the situation and it was normalized. Women knew that they had to remain at their husband's

homesteads by marrying the brother. However, due to the insurgence of diseases like the HIV and AIDs, the custom is dying off. The Education of the girl child has also led to a decrease in the custom. Non- Governmental organizations are also championing for the eradication of the vice. Churches too are spearheading the gender equality discussion where women are encouraged to make their own informed decisions regarding their future.

Girls were mostly married off to rich men, regardless of age gap. Property and wealth were more valued than women. Uncles had more room to make opinions and decisions over the life of a girl than her own mother and Aunts (Oduyoye, 2019)

African Theologian Oduyoye exposes this issue as she writes: "I studied African proverbs, especially the Yoruba proverbs in Nigeria, and what came out is that a woman is painted as necessary evil" (Oduyoye, 2019). There is a proverb which says, "a woman is like a blanket, you need it to cover yourself, but you feel bothered because its heavy, if you do not cover yourself with it, you feel the cold" The proverb depicts that a woman is a necessary evil, and men cannot do without them. Probably they argued that they need women to sire children and to take care of the household.

In other communities' women underwent Female Genital Mutilation. It was widely accepted among the Ameru, Maasai, Samburi, Somali, Pokot, and Turkhanas that mutilating a woman suppressed her sexual desires hence making her a home maker. Some women lost their lives during the mutilation, and others at childbirth due to the complications brought about by childbirth and mutilation. Among the Samburu, a young girl was beaded at the age of ten. Beading meant that the girl was engaged to a specific man. The man could have sexual intercourse with the girl an any time before marriage. Forced cruel abortion methods were also experienced among these young girls. (Mbiti, 2016) The African Christian

Traditional religions, placed the woman at a lower level as a human being. For example, rain makers were men. Among the Ameru, if the County experienced a long drought, it was the responsibility of the men to go to the sacred forest to meet the rain maker, make sacrifices to the gods and bring rain. (Oduyoye, 2019)

On the African Christian Leadership, Men were the priests. Older men were rewarded by the community with the marriage to a young girl. For example, when men came from a war, those who had performed well were given young virgins to marry. The traditional god was worshipped by men seated separately from the women. There were rituals that women were not allowed to participate in. For example, the pouring of libations in honor of the ancestors. During the birth of a girl child, there were less celebrations compared to the birth of a baby boy. A boy received four ululations and a girl received three ululations. (Odudoye, 2019)

2.2.2 Biblical perspective

Women's quests for liberation have revealed that religion is one of the core institutions that denigrate and marginalize women from the exercise of leadership in church (Zaken, 2019). Interestingly, Oduyoye (2018) notes that "God is male does not make the male God. African women theologians have argued that they do want to be active participants in the religious field as healers rather than simply being healed." The study aims at contributing to the discussion on how women leadership matters and shapes the pattern of church in the NICA in Kenya. Studies have examined the oppression of women in church leadership which centered mainly on the differentiation in the treatment of women. Anglican Church in Kenya took shape and the obstacles which they encountered in the process.

The various interpretations of particular New Testament texts go on to cause these discussions. The following New Testament verses are the most controversial verses among the limited participation and the full participation theologians. “In all the saint’s churches, women should not speak in the churches (Sande, 2017). Because they are not allowed to speak, instead they should be subordinate, just as the law directs, what I am writing to you is Lord’s command” (1 Cor. 14:33–34, 37) (Payne, 2019). “Woman should acquire knowledge when she is silent with total submissiveness. No woman should be allowed to teach or to have authority over men; she should be quiet” (1 Tim.2:11–12). “The saying is true: If anyone desire to the overseer’s office, he desires a big task. Now a manager must be above disgrace, a monogamous husband...” (1 Tim.3:1–2). “This is why I left you in Crete ... so that you may choose elders in each town as I ordered you, if any man is blameless, the monogamous husband ...” (Titus 1:5–6). When used in a negative way, (Bowman, 2019) suggest that 1 Timothy 2:11-15 explicitly denies women from teaching and directly requests to development for approval of rigid hierarchy. Limiting view theologians elaborate this written information to mean that women are allowed to participate in prophecy, prayer, and testifying but cannot hold leadership positions in the Church.

Other people believe this written information is to commission headship of male in both the church and home. To elaborate the interpretation outside of rigid hierarchy, two considerations which include limited participation of female in church or male headship are necessary (Giles, 2018). Foremost, the Ephesian’s primary context requires investigation, and second, the person reading must correctly grasp the ordeal of Genesis 3.53, even though various perspectives exist, some theologians believe that the situation

involved “biblically illiterate (1 Tim.1:1; 2:11), Following these findings, (Giles, 2018), present four possible interpretations for this text from less likely to more likely, one, Paul’s prohibition is limited to a situation which is not permanent, two, Paul’s prohibition is limited to abusive domination of women over a man, three, Paul was prohibiting the false version teaching of the doctrine of creation, and four, Paul was silencing a woman promoter who was engaging in false teaching hence causing trouble in the Ephesian church. After comprehensive investigation of the original Greek text, (Tonkin, 2017), conclude, “1Timothy 2:11-12 is not a universal timeless denial of women’s leadership. Such an interpretation would contradict the biblical position on women. (Ali, 2017).

The equalitarian view considers the first language and an examination of the cultural conditions along with the wider teachings of the bible and the Apostle Paul’s practices. *In Let Her Be*, argue, “Paul for some time denied women who were not trained at Ephesus from teaching until they were made healthy in the faith. He rejected arrogant behavior of teaching and corrected teachings which were not true about the order of creation and the salvation of woman.” He struggles with cultural and theological effects as the good news diffuse into regions with incorrect teaching. He stops specific practices for example false theology and methods for instruction which are not appropriate but does not aim to deny women’s opportunities to teach. With an aim of silencing females from declaration based on this one passage directly disagrees with many texts blessing women who do so. Mudimeli and van der Westhuizen (2019) provide examples of Old Testament passages that, when correctly translated, invite women to “the ministry of declaration (Psalms.68:11 and Isaiah. 40:9).

Adubasim (2020) suggests that this text is a direct instruction by Paul for false teachers who were women to not teach anymore but instead to learn from the instruction which was corrective in quiet submission. Through the support of marriage and family Paul points out the incorrect teachings while at the same time stopping women's restrictions in church. Other writings written by Paul affirm trained women's freedom of teaching.

From the evidence in the bible adequately educated women are favored to teach in all ecclesiastical fields. In *1 Corinthians 11:2-16*, At Corinth, Paul started the church around A.D. After three or four years, the first and second Corinthians arose as result of an error in the doctrine which was a threat to the church, one of "over realized eschatology" (Peppiatt, 2018). A number Corinthians believed the Spirit to be a part of the eschaton and believed their present experience of the Spirit affirmed that the end had arrived. (Lane-Washington & Wilson-Jones, 2010).

Equalitarian perspective interprets this passage as Paul making correction on cultural situation. As Mudimeli and van der Westhuizen (2019) explains, many theologians with limited view ignores the literal translation and agree that there is no need for women to cover their heads in church even though Paul instructed women to cover their hair to avoid lust and avoid this cultural signal of promiscuity. People who follow those theologians with limited view understands the passage as a call for submission to men recalling that their head is the male. According to Townsley (2017), the accuracy of this application remains seriously challenged.

Modest dress is included by some in their exegesis and some suggests that this Scripture shows ministers who are women need a male covering such as a husband or father. With

an aim of correcting behavior which is not appropriate and beliefs, this passage presents exegetical difficulties. In this text, Paul points out his concern for Corinthian women considering their false beliefs, seeking to express themselves in a way which brings disgrace to their husbands. Despite this text providing insights into women's submission in marriage it does not prohibit equal ministry of women in church. Although the cultural impacts involving head coverings not being clear, the interpreter must recognize the allowance for public ministry. *1 Corinthians 14:33-37* (Zabel, 2019).

NICA revised constitution of 2016 affirms that church leadership is for all regardless of the gender. There are no specific or special positions set aside for either male or female. The Constitution states clearly the requirements for each leadership position, which includes - Academic Qualifications, Experience, and Age (NICA Constitution, 2016). All leadership positions are filled through a free and fair well stipulated electoral process except the appointment positions of the Archdeacons. Besides the revised constitution of 2016, NICA is also governed by policy documents, administrative document, liturgy book and affirmations, all guided by the Constitution and passed/ approved by the National Synod. In reference to the resolutions made by the National Synod on 29th August 2012, the church developed a policy which holistically geared towards establishing a firm operational foundation for the women fellowship (NICA Constitution, 2016).

This was to ensure church uniformity, self – sustainability and strong women ministry administration working within the spirit of St. Paul in 1st Corinthians 10:12 ‘so if you think you are standing firm be careful that you don’t fall’ (Lahey, 2018). This policy document gives the basis of the required dimensions of re- evaluating our norms and

values in relationship to our Christians beliefs on our women and family as the core limit of Christianity, this document was set to address issues of women leadership and church participation, so that the church and community may appreciate and uphold the intended women and girl's transformation agenda on equity, justice, and empowerment. The policy stipulates that the church is committed to ensure that the word of God is interpreted practically and meaningfully engaging them to raise their personal status in church leadership and development to cater and sustain their families (Köstenberger & Yarbrough, 2020). The policy further opens opportunities of leadership at all levels and gives women unlimited access to enable them to utilize their abilities and potentials for the wholeness of life in church, family, and society.

2.2.3 Cultural perspective

The African culture and specifically the Ameru and Tharaka, have not spared the woman either. In these two tribes, culturally, the woman's role is to bring forth children, take care of the household and obey the man. Women were never allowed to join the council of elders- The 'Njuri Ncheke' (Weber, 2020). Even today women are excluded from Njuri Ncheke. The opinions of a woman were not taken seriously by men, unless backed up by ten more women as witnesses. The Independent Church in Kenya origins and development are linked with the fight or struggle for independence from 1921. The independent churches rose due to the resistance of the black people to the white Christian missionaries' methods of spreading the Gospel. The missionaries objected too much of the African cultural practices like polygamy, female circumcision, gender violence smoking and taking alcohol. Further the missionaries were associated with the colonizers. Therefore, the independent church with its formation, did not ordain women to be leaders

in the church. Jordan et al. (2021) while speaking out on the realities in which women live in the community and in church claimed that in a male dominated society a woman is faced with countless structures of injustice, oppression and discrimination that causes suffering. She talks about women's position in relation to men as being questionable in the society. Weber (2020) talks about the same and observes that in all situations, women's submission and subordinate behavior is demanded by the social norms. The scholars discussed have dealt with the elevation of men caused by social-cultural efforts to socialize men as superior as and more powerful in position than women. From the discussion above, male dominance is one of the main issues for women's low representation in NICA administrative leadership. Weber (2020) suggests that religion is viewed as one element of in Africa's culture. In African's traditional religion, women are valuable. Women prayed for their families and for the whole community in African's traditional life hence playing an important role in religious activities. In Kenya, women are underrepresented in all key positions across the ministries, parastatals, and civil society organizations. Therefore, the 2010 constitution stipulates that a third of all management posts in every sector should be occupied by women (Mwai, 2017) there are several obstacles that have been identified that prevents women from taking up the positions. These are socio-cultural beliefs, and the traditional stereotyping as cited here. Women leaders' role in the NICA has improved following the society's social change. (NICA, 2018). Currently, NICA leaders who are women and especially women ministers have roles such as departmental heads, congregational leadership, and administration and joining priesthood. Although, the concept of gender beliefs in the Africa Traditional

Religion (ATR) are still present in the NICA despite the societal transition. Gender is referred to as the characteristics and roles that are associated by the society to men and women whereas gender ideology is unverifiable sets of beliefs about women and men. As noted, gender ideologies are evident in people's life from birth time through the socialization process and influences one's inspirations because they define individual's social space psychologically and socially (NICA, 2018). Gender's beliefs evaluation is crucial for this study to find out roles that were viewed as right for women in the ATR and the influence it may have on the women's positioning of in the NICA'S leadership.

2.3 NICA Church affirmation and commitment to the women leadership and participation policy

NICA developed a policy that affirms and commits to support women in leadership and participation in the church. The affirmations are as follows: -

That the church shall develop a committed and devoted women fellowship membership in our churches through trainings laced with holistic gospel. Give women opportunities to engage in activities that are geared towards filling up the gaps that breeds violence. In constitution with Synod leaders, women are encouraged to elect women leaders in the open church forums and in the community. Leaders of parish will be required to create and provide opportunities where women sense of church ownership is developed. The church will strive to create conducive environment that allows women to contribute ideas and suggestions on various issues that affects them either directly or indirectly.

The church leadership and women leaders shall be engaged in activism against vices committed against women and girls in the community they shall be devoted to do this by: - Engaging women to promote justice by creating space and empowering them to talk and ask for their rights to be respected. Leaders shall mobilize and facilitate women and girls to attend conferences and forums by other actors to be more empowered. Church will facilitate capacity building of women leaders based on the “Simama Wima” initiative already developed by the church to transform their expectations to manifestations. The church will create a more conducive environment that will allow more women into the sacred ministry and get ordained and consecrated as Bishops, priests, and deacons. The women fellowship will be facilitated to promote and nurture talents and abilities that seek to better lives for women and girls. (NICA, 2016)

The church and women leadership will strive to enable women contribute to a sustainable society by developing sustainable income generating projects. It is the role of the church to holistically enhance Christian values and social norms that dignify and safeguard women and the family. The church shall continue to educate women to embrace economic empowerment and ventures to rescue them from exploitation by men who take advantage of their poverty and ignorance. Church leadership will through teaching and preaching facilitate and carry out the integral mission that helps women to effectively and safely address issues that affects their social life. The church will empower women to desire and appreciate God’s purpose in creating them and trigger their senses to change the narrative that they are the weak sex and therefore subjected to all manner of injustice, the church will walk with women in fighting against domestic violence, early marriage, rape, defilement and FGM.

2.4 Theoretical perspective

A theoretical perspective is a set of conventions about existence that enlighten the subjects we ask over and the varieties of responses we come to. Therefore, a theoretical perspective can be recognized as a means through which we look, serving to emphasis or change what we see.

2.4.1 Traits theory of leadership

This theory relates to the first objectives of the study- leadership positions held by women or women leaders in the church. Trait's theory of leadership was coined by Carlyle Thomas in 1795 and advanced by Galton Francis on 1822 (Rüzgar, 2019). The theory states that natural qualities play a key role in creating a good leader irrespective of the gender. Thus, having some qualities or leadership traits can make someone a good leader and vice versa. The traits or qualities that make up one to be a good leader can either be personality factors (self-confidence and aggressiveness), intelligence factors (intelligence, judgment, decisiveness, and knowledge) or physical factors or demographic factors and so on (Nawaz & Khan, 2016).

Thus according to Alsarrani et al. (2021), successful leaders possess abilities, interests and personality traits that are different from those of ineffective leaders. Over the last three decades some traits have been identified and tied to effective and successful leadership although not solely used to identify a person who will be a good leader or a bad leader irrespective of the gender. Some of the traits or qualities that the Traits theory of leadership suggests can make good a leader include achievement drive, emotional maturity, knowledge of business, cognitive ability, leadership motivation, self-confidence, honesty and integrity, tenacity, initiative, decision making skills, creativity, and charisma among

others (Junafiah & Abdulrahman, 2020). This means that, leaders possess some traits or qualities that are perspective to be traits of effective or successful leadership and if an individual possess such traits, he or she should be considered for a leadership position.

In reference to the research topic and the objectives that relate to the women leadership positions, the traits theory of leadership states that gender is not a factor or a traits in ascertaining the leadership capabilities of an individuals but other traits including the one mentioned above. This means that, women should be appointed or elected leaders even in church so long as women leadership is not prohibited in the denomination's constitution. Gender should not be used to eliminate or discriminate women in taking up leadership positions in the church (Junafiah & Abdulrahman, 2020). For instance, according to the Traits theory of leadership, if a woman possesses leadership traits including charisma, creativity, confidence, honesty and integrity, tenacity, cognitive skills, and knowledge of the organization/business (church) among others, she should be considered for a leadership position.

Trait's theory of leadership has over the years given constructive information about leadership and has been applied by people in all areas in all types of business or organization formations (Ettis & Kefi, 2016). However, Traits theory of leadership has also been criticized with some of its criticisms and limitations including some subjective judgment in ascertaining who is regarded as good leader, over 100 different traits being considers in the Traits theory of leadership, disagreements on which traits as the most important than others in making a good leader, the model attempts to relate the physical traits including weight, height and appearance in the Traits theory of leadership has also been heavily criticized and the Traits theory of leadership is very complex (Raelin, 2016).

2.4.2 Female leadership theory

The female leadership theory among other leadership theories was founded by Bennis G. Warren in 1932 (Chen et al., 2018). This theory states that some leadership styles are characterized by leadership styles and features that are commonly associated with social constructs of femininity including relational, collaborative, consensus-building, and intuitive and open among others. The theory also suggests that some women are more likely than men to lead in a style that is effective under current conditions and thus the common perception that men are the only ones capable of holding leadership positions even in churches does not hold (Jenni, 2017). The female leadership theory is adopted by almost all leaders irrespective of the gender although originally it was made to push women into leadership positions as it stressed and stresses on empathy, humility and relationship dynamics in the business environment and practice. Thus, this theory has assisted women in rising into leadership roles at all levels not only in church but also in elite executive roles.

Besides, according to (McKenzie, 2018), the female leadership theory suggests that there are certain feminist leadership principles including self-awareness, inclusion, respectful feedback, sharing power, self-care and caring for others, dismantling bias, responsible and transparent use of power and accountable collaboration among others. Additionally, from the application of the female leadership theory, the research findings state that, female leaders are more likely than men leaders to emphasize on welfare of others although small differences exist, the research concluded that, women have on overall a leadership effectiveness advantage than men (Sumra, 2019). The proponents of the female leadership theory have removed the glass ceiling on women leadership and made women leaders

through appointments and election while the opponents of the female leadership theory, have maintained traits theory of leadership among the other leadership theories.

Regarding the research objective on women leadership positions, the female leadership theory is connected to the advocacy of women in power or in leadership positions including in elite executive positions. The female leadership theory suggests that female leaders are more likely than men leaders to emphasis on welfare of others although small differences exist, the research concluded that, women have on overall a leadership effectiveness advantage than men and thus giving them leadership positions in church by either nomination, appointment or election would increase the churches' effectiveness and achievement of their objectives (Sumra, 2019). Thus, according to the female leadership theory, women should have taken or take more leadership positions in NICA in Kenya because women as more likely than men to lead in a style that is effective under current conditions. The female leadership theory has been criticized because it only advocates the leadership of women which is subjective from the research findings. (Bhat & Sisodia, 2016).

2.4.3 Participative theories/approach

Participation in decision making in contemporary organizations has gained attractive due to new leadership paradigm and increasing importance of workforce in achieving organizational goals (Klev & Levin, 2016). Participative theories or approach entails engaging various stakeholders in decision making to have diverse views, make the stakeholders feel valued as well as part and parcel of the organization and eventually arrive at the best alternative or decision. Besides, (Scharer, 2019), mentions that participative decision making is a creative process to give ownership of decisions to entire group, finding

effective solutions that everyone can live with. Additionally, through the participative approach to decision making, the person in charge of solving the issue or developing an innovation involves people who are directly associated by the results of the work.

Participative theories have been associated with leadership because leaders are expected to engage or bring onboard various stakeholders even including employees in making key decisions about the organization (Gertsog et al., 2017). The participative theory of leadership suggests that the ideal leadership style is one that takes the input of others into account as well as encouraging contributions and participation from group members and helping group members in feeling more relevant and committed to the decisions-making process. However, leaders who apply the participative leadership style retain the right to allow the inputs of others (López-García et al., 2017). Thus according to (Swearingen 2017) through participative approach to decision making which is a way of improving participation in the organization, individuals and teams become committed and perform better thus achieving the set goals and objectives, the employees performs well even if the leader is absent and participative decision making increase people's morale in organization as well as making them feel valued and part and parcel of all decisions made which subsequently leads to organizational citizenship (Klev & Levin, 2016).

In relating the participative theories or approach to the research objective on involving women in decision making as part of improving participation in the NICA in Kenya, the participative approach or theories suggest that engaging various stakeholders in decision making in order to have diverse views, make the stakeholders feel valued as well as part and parcel of the organization and eventually arrive at the best alternative or decision (Scharer, 2019). Besides, through participative approach to decision making

which is a way of improving participation in the organization, individuals and teams become committed and perform better thus achieving the set goals and objectives, the employees performs well even if the leader is absent and participative decision-making increase people's morale in organization. Thus, by involving the women in decision making in NICA in Kenya will be a way of improving women participation in church leadership (López-García et al., 2017). However, the participative approach or the theories have been criticized for inhibiting swift decision making, increasing likelihood of conflict, diminishing quality of expertise and requiring employees' participation which take substantial time and cannot be used in making quick decisions (Klev & Levin, 2016).

2.4.4 Skills Theory

This theory of skills was developed by Katz Robert in 1965 to relate to the traits theory that suggests that certain traits are good for leaders (Katz et al., 2017). Skills theory states that certain knowledge, abilities, and skills that are developed or learned are vital in execution of certain tasks and important to leaders in execution of their roles. The theory assesses the success of an individual or a leader regarding what they can achieve or accomplish. Additionally, skills theory suggests three types of skills including human skills, technical skills and conceptual skills are key skills that an individual should possess to become a leader and the technical and conceptual skills as skills that are relevant in executing certain tasks in organizations (Chu et al., 2021). Technical skills are skills to proficiency in a certain activity or work, human skills are skills on how to relate with people while conceptual skills are skills that enable one to work with wide ideas and concepts. In terms of leadership skills, as the leaders rise the ladder from lower-level managers to top

level managers, the skills importance move from technical skills to human skills and to conceptual skills.

Additionally, according to Jaccard and Jacoby (2019), more complex than the human, conceptual and technical skills, the skills theory of leadership highlights other components of effective leadership including individual attributes, competencies, leadership outcomes, environmental influences, and career experiences. Besides, the effective leadership in terms of skills theory is dependent on how leader competencies are affected by the leaders' attributes, the environment, and the experiences. Skills theory's strengths are that effective leadership performance can be developed or learned and are learnable as compared to traits theory that states that there are some natural traits that makes an individual and a leader (Carey, 2017). In this way, leadership is available to anyone including women, minority groups and even physically disadvantaged people.

In relating the skills theory to the research topic and to the research objective on women's management or leadership in church's projects and activities, skills theory suggests that certain knowledge, abilities, and skills that are developed or learned are vital in execution of certain tasks and important to leaders in execution of their roles (Vasilescu, 2019). The theory assesses the success of an individual or a leader regarding what they can achieve or accomplish. Besides, Skills theory's strengths are that effective leadership performance can be developed or learned and are learnable as compared to traits theory that states that there are some natural traits that makes an individual and a leader. In this way, leadership is available to anyone including women (Chu et al., 2021). Thus, the various activities by churches including construction of mission hospitals and schools, construction of new churches and other projects can be overseen by anyone even the church women who have

relevant skills ranging from human, conceptual to technical skills (Carey, 2017). Thus, so long as women in NICA in Kenya have relevant skills ranging from human, conceptual to technical skills and certain knowledge and abilities they should be assigned to oversee the church projects and activities.

2.5 The conceptual framework

This is visual representation of the expected relationship between independent variables and dependent variable (Tamene, 2016). It shows the relationship between the women participation (independent variables) and church leadership (dependent variable).

2.5.1 Independent variables

Women leadership positions entails the church leadership positions including pastor, deacon, assistant pastor, youth pastor, music, and choir director, elder and rector among others that are held by women. Besides, it comprises a situation where women church leaders give directions, acts as source of motivation, reprimand and develop goals along with their groups and resolve people and group's needs within the church (Klenke, 2017). Women as termed as good leaders because they have the capacity to understand, regulate and connect with emotions which subsequently connects with the feelings and aspirations of their followers during normal times as well as the time of fortitude and crisis. Women's role in decision making in the church entails the bring women onboard during the decision-making processes in the church to have their views or insights incorporated into the decisions made (Eagly & Carli, 2018). Besides, this can happen indirectly by consulting the women leaders or the women in the church and include their opinions on the church's decisions. Thus, when the church involves women leaders or other women in the process

of making choices by identifying a decision, gathering information and assessing alternative resolutions, they engage women in church leadership.

Women's role in participation or leadership of church projects and activities entails assigning leadership or management roles to church's projects or activities to capable women in the church (Horowitz et al., 2018). Apart from the main church activities including Bible squeeze relays, Bible Brains, offering collection, Bible verse readings, preaching and choir leadership positions, churches have been engaged in projects such as construction of mission hospitals and school as well as new church branches and to involve women in church leadership, the church leadership which is dominated by men should assign these roles to capable and willing women in the church.

2.5.2 Intervening Variable

This is a hypothetical variable that explains a causal relationship between other variables (Setiadharmas & Machali, 2017). The intervening variable for this study is gender stereotyping. According to Wu (2017), this is preconception or generalized view about attributes or features or roles that are or ought to be possessed by some individual or group of people based on gender. For instance, according to the study by Wainaina (2012), on factors influencing women's non participation in church administrative leadership in the Presbyterian Church of East Africa in Milimani Presbyterian in Nairobi County, the low number of women in leadership in Presbyterian Church of East Africa was seen as norm by those interviewed as they are used with the men-dominated churches despite women being the majority and also holding other powerful leadership positions in the business and corporate world. Thus, gender stereotyping is or may be the reason for low women participation in the church leadership in NICA in Kenya as many people perceive that

church leadership positions should be held by men and women should form the congregation.

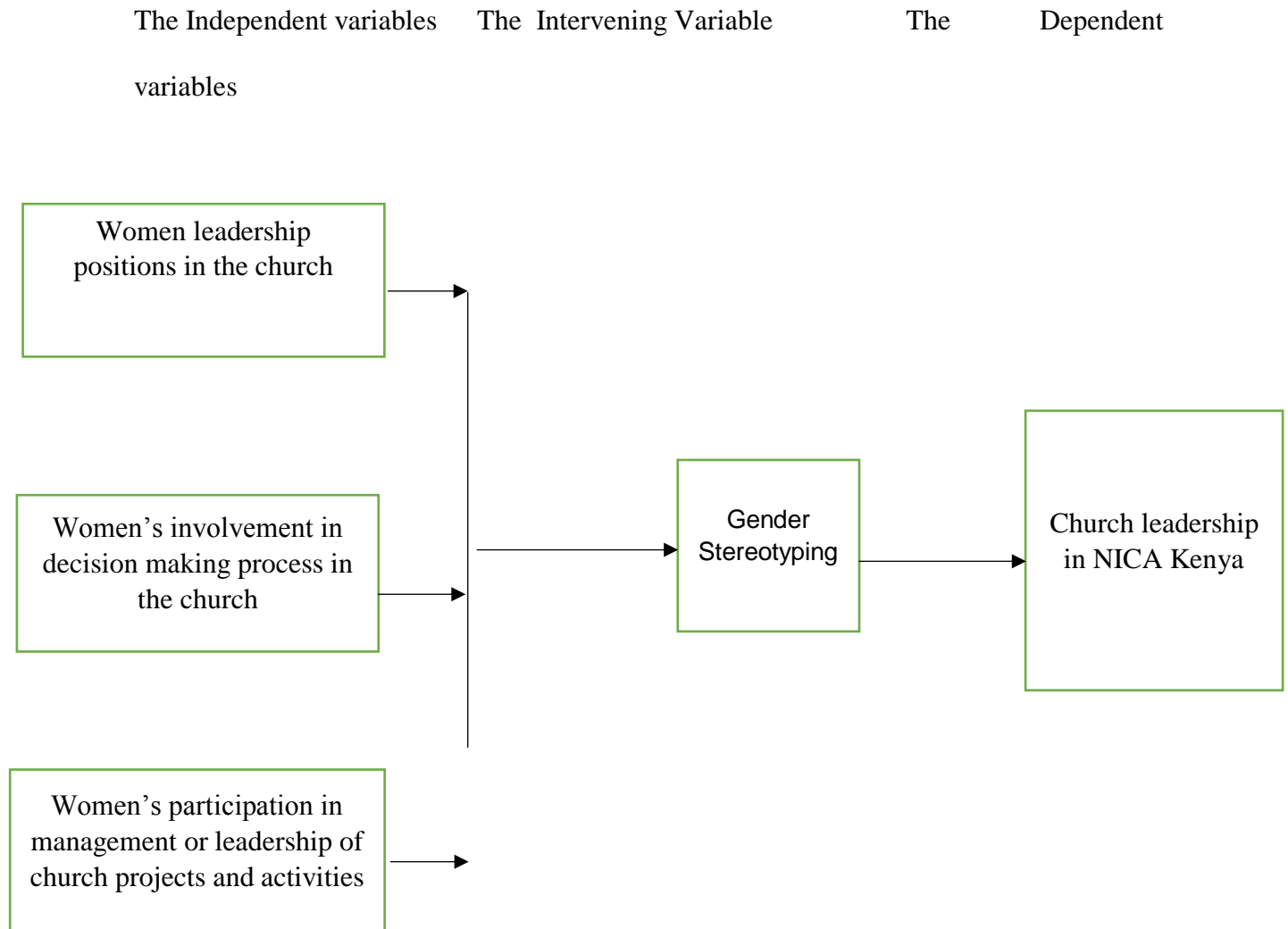
2.5.3 Dependent variable

Leadership is the act of influencing or serving people with an aim of achieving a common goal (Northouse, 2021). In terms of church leadership, leadership entails influencing others out of Christ's interests in their lives to accomplish God's purpose for and through them. Besides, church leaders give directions, acts as source of motivation, reprimand and develop goals along with their groups and resolve people and group's needs within the church. Additionally, according to Objantoro (2017), church leaders are classified into four including builders, fixers, breakers and maintainers and there are certain leadership traits that church leaders should portray or possess including being alert, be absolute in faith, being active (be men of courage), being able (strong) and able to create a Godly atmosphere among others.

The number of female leaders in the church has increased markedly in many denominations which is a subject of investigation. Thus, this study seeks to assess the women participation in church leadership in NICA in Kenya by investigating the leadership positions held by women, women's role in decision making in the church and women's role in management or leadership of church projects and activities.

Figure 1

The conceptual framework



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

It explains methods that were used in the research. The chapter contains the research design, the target population, the sampling procedure, Instrumentation, methods of data collection and methods of data analysis. The research was done in a quantitative manner by gathering quantifiable data and performing statistical analysis.

3.2 Research design

This is the plan that the scholar chose to integrate the different components of the study in a logical and sensible way. A good design encompasses reliability, objectivity, validity, and generalizability of the research findings (Marczyk et al., 2021). This research adopts the evocative research design to illustrate the topic that is the subject of the research as well as allowing the researcher to clearly present the statement of the problem to make others better understand the need for this type of research (Atmowardoyo, 2018). Besides, the descriptive research design was appropriate for this study because it assisted the researcher in validating the research hypotheses or research objectives in a bid to draw the research findings. Besides, it enabled the scholar to collect data and statistically analyze information gathered as it is quantitative in nature (Agyeman-Yeboah and Korsah, 2018).

3.3 Target population

The target population of the survey is the cumulative crowd where the select individuals is got from. The study target population was the NICA clergy and Laity. Besides, this comprised of Evangelists, which is the entry position for a clegy in NICA, clergy or serving in the archdeaconry committee or the parish committee, Deacons, ministers, Assistant Bishop of Meru Diocese, Synod and Diocesan leaders. The Clergy control the leadership positions of NICA, hence the focal point for the research.

3.4 Sampling Technique and Sample Size

3.4.1 Sampling Technique

Sampling involves selecting the group that will collect data from in your research. Random sampling technique was utilized in this study to obtain the effectiveness of the women participation in church leadership in NICA in Kenya (Etikan & Bala, 2017). Using this technique respondent were selected from the working schedule list in a systematic manner. This technique was appropriate since it was possible before giving out questionnaires to identify those who will participate. This also reduced bias because the researcher selected names from a list without prior knowledge of the owners of the names (Sharma, 2017).

3.4.2 Sample Size

It is a part of the total population that was used for the study. Out of 420 the study used 120 samples after using the by (Rahi, 2017 when the study population is less than 9, 000, a sample size of between 9 and 30% is a commendable illustration of the target population and therefore 30 % is adequate for evaluation. Therefore, 30% of 400 was 120.

Table 1*Sample size*

Category		Total population	Sample		Selected	Sample Total
			Gender			
			female	Male		
Evangelists		18	6	12		18
Deacons		13	5	7		12
Priests		32	17	15		32
Diosecan	women	45	25	0		25
leaders						
Synod Delegates		180	10	10		20
Archdeacons		10	2	3		5
Assistant Bishops		5	2	3		5
Bishops		3	0	2		2
Archbishop		1	0	1		1
TOTALS		420	67	53		120

3.5 Validity and Reliability

Reliability and Validity simply elaborates how good the method is to come up with conclusions. Reliability is all about the uniformity of the measure in the research in question. It involves responding to the question whether the same procedure can be applied elsewhere to get the same results. Validity on the other hand refers to the precision of the

results under measure. All assessments of validity are subject to judgments based on the conclusion of the researcher and opinions of experts in the area under research to make it content and systematic error free. The study used the split-half reliability test method to measure internal consistency (Straus, 2017).

3.6 Methods of data collection

The researcher has utilized the first source of data, which is Primary, and the second source of data which is secondary. Primary data is the data found right from major sources by researcher, and secondary data are collected from primary sources and easily available for scholars to use in their study (Assaad et al., 2018). Data was collected using questionnaires containing both open and close-ended questions. The choice for questionnaire as the instrument of data collection was informed by objectives of the study and the nature of data to be collected. Questions were arranged according to the objectives; first section covered women leadership positions; second section covered the women involvement in decision making processes in the church and third women involvement in overseeing church projects and activities (Feng et al., 2020).

3.7 Data collection procedure

The first step was acquiring an introduction letter from the university department to show the authorization of undertaking the research. The NICA's leadership informed about the intention of the study to allow researchers to administer the questionnaires. A research permit from NACOSTI was acquired. The researcher administered the questionnaires to the sampled respondents (Feng et al., 2020). Also, the respondents were given a brief about the aim of the study and how they would give their responses to each question. The

researcher allowed the respondents to fill the questionnaire for a period of two days then the questionnaires were collected and filed awaiting the analysis.

3.8 Methods of data analysis

Data analysis was done after data is collected using questionnaire on the women participation in church leadership in NICA in Kenya. The data was arranged according to the objectives of the study and coded and checked for errors, omissions, exaggerations, biases and accuracy (Heeringa et al., 2017). Collected data was statistically analyzed through descriptive analysis using SPSS program to show the relationship between independent variables and dependent variables, and presented in the shape of tables, bar graphs and charts.

3.9 Ethical consideration

Research ethics were applied through this study. All the works utilized in this study also acknowledged the ethical standards of informed consent from the participants, autonomy and confidentiality, non-maleficence, respect for colleagues, openness and respect for intellectual property and honesty in regard to research data, procedures and results among others (Alderson and Morrow, 2020). Good and secure activity was assured by ethical clearance in the form of science governance. Lastly, a consent form was also issued to the participants stipulating their roles and responsibilities, in order to make the decision to volunteer for the research.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

The section comprises the outcomes and findings after the data testing according to the three research objectives as follows: analysis done, general information. gender/age how they contribute to the study, the respondent rate.

4.2 Sample characteristics

4.2.1 Gender

The sample size of 120 respondents comprised 67 females and 53 males encompassing evangelists, deacons, priests, diocesan women leaders, synod delegates, archdeacons, assistant bishops, bishop and archbishop (all were leaders) as shown on table 2.

Table 2

Gender

		The Frequency	Percenta ge	Valid Percentage	Cumulative Percentage
Appli cable	Female	67	55.8	55.8	55.8
	Male	53	44.2	44.2	100.0
	Total	120	100.0	100.0	

4.2.2 Age Group

Besides table 2 as shown below comprised age group of the participants where majority of the contributors were under the stage group of 31-40 years (50 participants), followed by 18-30 years (37 participants), and then 41-50 years who were 16 respondents. The least were aged from 51 to 60 years old and above 60 years who were 11 respondents and 6 participants respectively as shown below.

Table 3

Age Group

		The Frequency	Percenta ge	Valid Percentage	Cumulative Percentage
The	18-30 years	37	30.8	30.8	30.8
Valid	31 -40 years	50	41.7	41.7	72.5
	41-50 years	16	13.3	13.3	85.8
	51- 60 years	11	9.2	9.2	95.0
	Above 60 years	6	5.0	5.0	100.0
	Total	120	100.0	100.0	

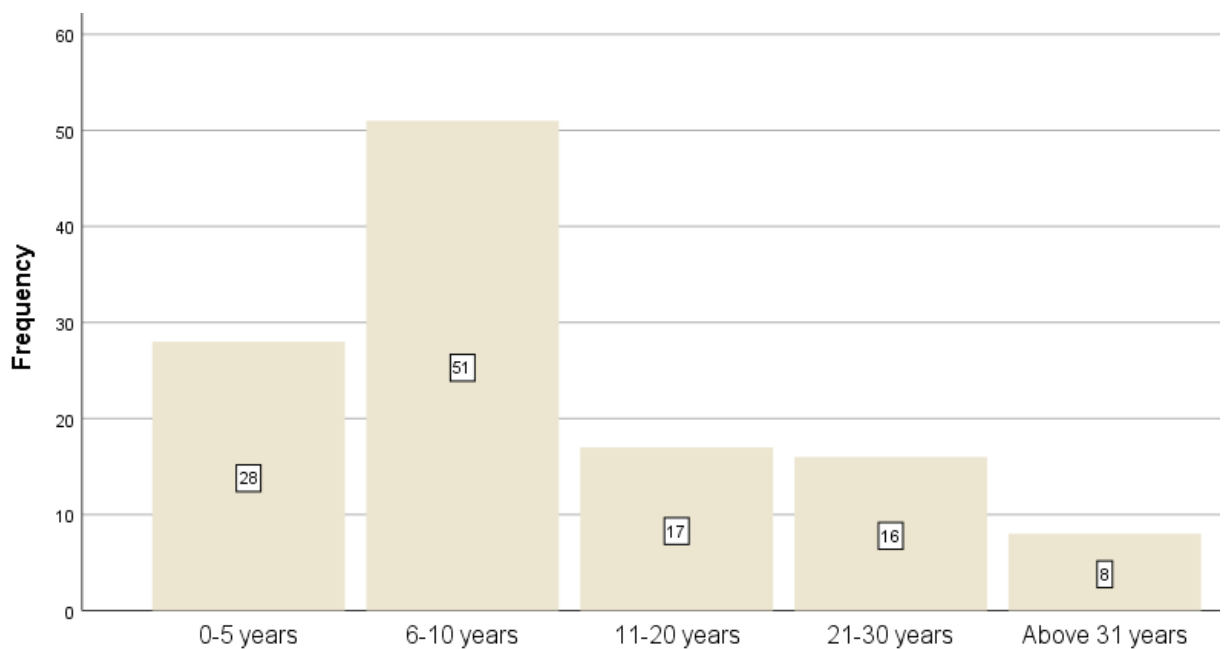
4.2.3 Work Experience

Lastly regarding the work experience, the respondents work experience spanned from 0 to above 30 years where majority of the respondents around 51 participants had a work

experience of 6 to 10 years, followed by less than 5 years which comprised 28 participants and then 17 respondents had work experience spanning from 11 to 20 years. Also, 16 respondents had 21-30 years of work experience and 8 respondents had 30 years and above as shown on figure 2.

Figure 2

Work experience



4.3 Women Leadership Positions

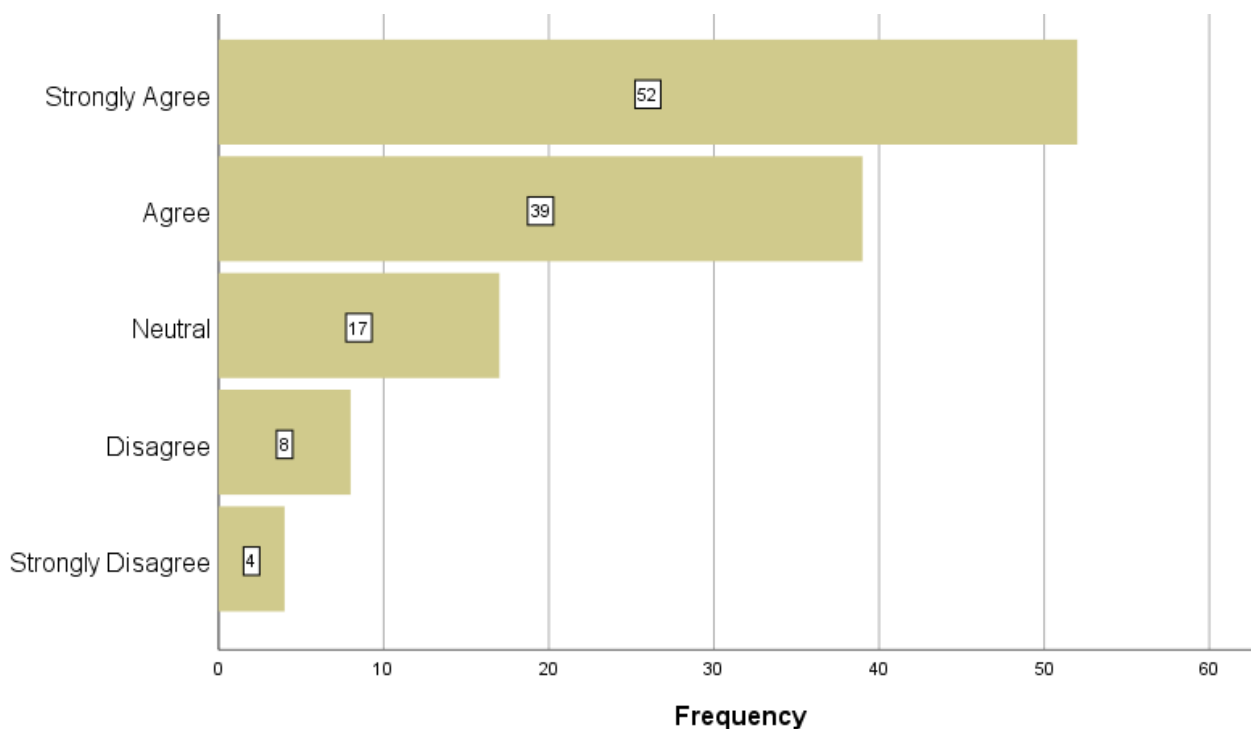
Regarding the first research objective to establish whether women are permitted to pick up leadership positions in church leadership in NICA Kenya, the researcher formulated four questions to be addressed by the respondents as follows.

4.3.1 Permitting women leadership

The researcher enquired if women were allowed to take up leadership positions in the church (NICA Kenya) and obtained the following responses: 52 respondents strongly agreed, 39 participants agreed, and 17 respondents were not sure about it. On the other hand, 8 participants disagreed, and 4 respondents strongly disagreed as shown of figure 3.

Figure 3

Women were permitted to take up leadership places in the church



From the above figure 2, majority of the respondents comprising 91 participants agreed that women were allowed to take up leadership positions in the church while substantial number of respondents (17 participants) were neutral, and minority of the participants (12 respondents) gave negative responses that; women were not allowed to take up leadership

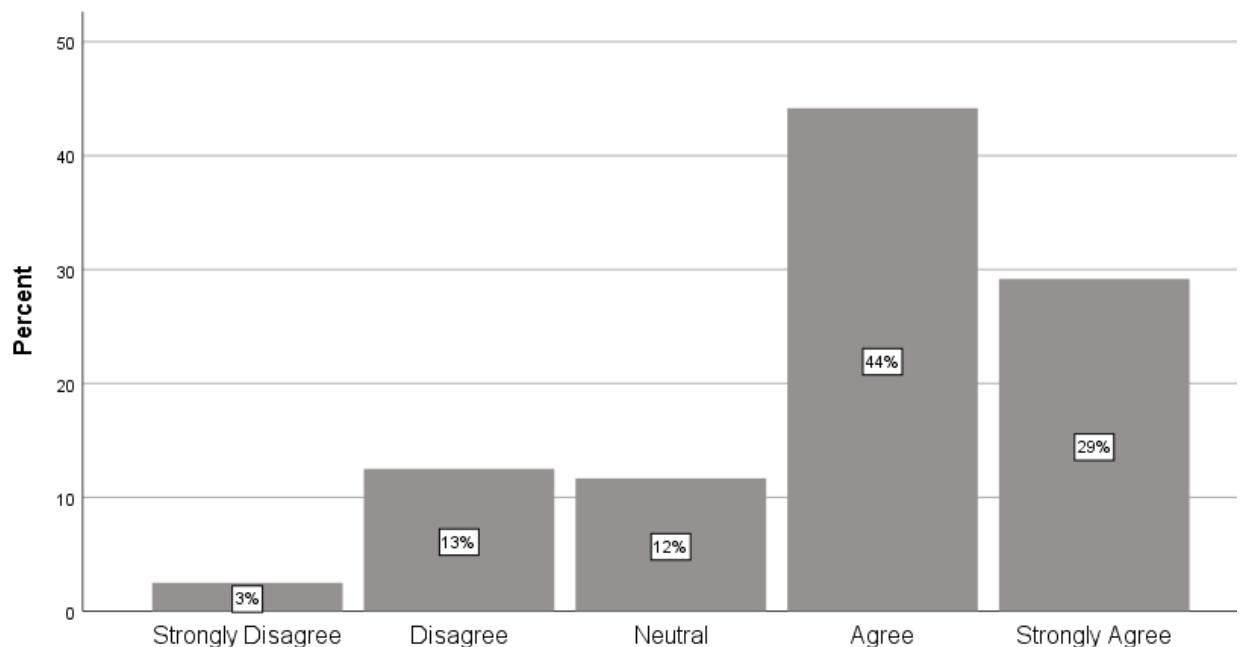
positions in the church. Thus, NICA allowed women to take up leadership positions in the church.

4.3.2 Willingness of women to take up leadership positions

Also, the researcher enquired about the willingness of women in leading or taking up leadership position in NICA Church and obtained the following responses: 44% and 29% of the participants which translated to 53 participants and 35 respondents agreed and strongly agreed respectively which the statement while 12% of the participants (14 respondents) were indifferent. On the contrary, 12% and 3% of the respondents which translated to 15 respondents and 3 respondents disagreed and strongly agreed respectively that, women were wanting to take up leadership position in NICA Kenya as shown on figure 4.

Figure 4

Women were willing to take up leadership position in the church leadership in NICA Kenya



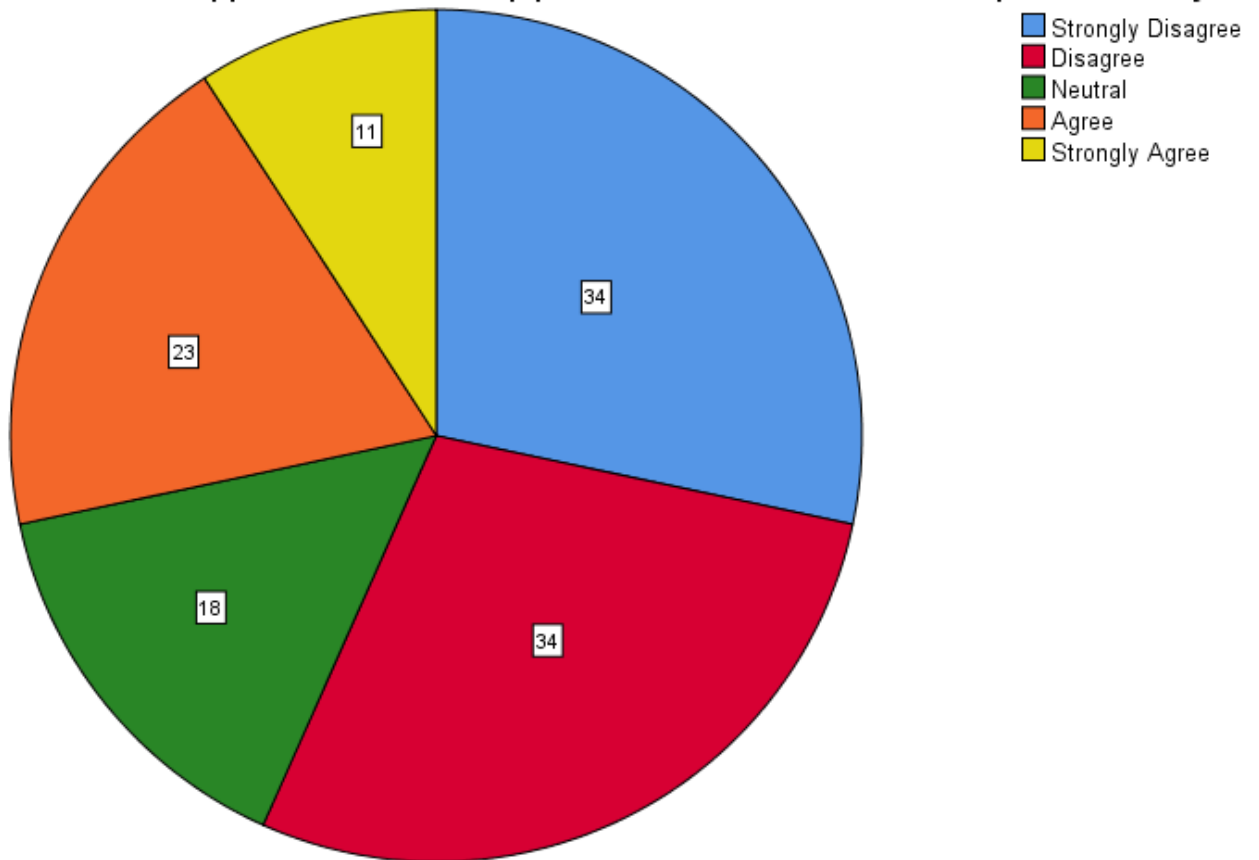
From the above figure 3, the largest percentages (44% and 29%) comprised positive responses, followed by negative responses (13% and 3%) and then 12% of the participants were neutral. Thus, 73% of the respondents which translated to 67 participants agreed that women were willing to take up leadership position in the church leadership in NICA Kenya.

4.3.3 Appointment of women into leadership positions

From the above questions and responses, the researcher investigated whether women were allowed and willing to take up leadership position in the church leadership in NICA Kenya, where majority of the responses were positive, this prompted the researcher to pose another question on the appointment of the women into leadership positions. In this regard, the researchers found that, majority of the responses were negative and that did not match with the earlier two responses. This comprised 34 respondents strong disagreeing, 34 participants disagreeing, 18 participants being neutral, 23 participants agreeing and 11 participants strongly agreeing as shown on figure 5.

Figure 5

Women were appointed to take up leadership position in the church leadership in NICA Kenya



From the above figure 5, majority of the participants around 68 participants gave negative responses that; women were not appointed to take up leadership position in the church leadership in NICA Kenya. Besides, the other portion of responses around 34 respondents gave positive responses that; women were appointed to take up leadership position in the church leadership in NICA Kenya while 18 respondents were indifferent. Thus, women were not appointed to take up leadership position in the church leadership in NICA Kenya.

4.3.4 Motivation to take up leadership position

Regarding the inspiration or motivation for women to take up leadership position, the researcher obtained largely negative responses from the 120 NICA leaders as explained below. 52 out of 120 respondents strongly disagreed, 41 out of 120 participants disagreed, 10 respondents were indifferent, 13 out of 120 participants agreed and 4 out of 120 respondents strongly agreed that women were motivated or encouraged to take up leadership positions in the church leadership in NICA Kenya as shown on table 4.

Table 4

Women were encouraged/motivated to take up leadership positions in the church leadership in NICA Kenya

Women were encouraged/motivated to take up leadership positions in the church leadership in NICA Kenya

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	52	43.3	43.3	43.3
	Disagree	41	34.2	34.2	77.5
	Neutral	10	8.3	8.3	85.8
	Agree	13	10.8	10.8	96.7
	Strongly Agree	4	3.3	3.3	100.0
	Total	120	100.0	100.0	

From the above table 4, majority of the respondents of around 93 respondents gave negative responses, followed by 17 respondents who gave positive responses and then 10

respondents were indifferent. Thus, from the above responses, women were not encouraged/motivated to take up leadership positions in the church leadership in NICA Kenya.

Regarding the first research objective to establish whether women were allowed to take up leadership positions in the church leadership in NICA Kenya, the research found that; majority of the respondents comprising 91 participants agreed that women were allowed to take up leadership positions in the church while minority of the participants (12 respondents) gave negative responses that; women were not allowed to take up leadership positions in the church. Additionally, the largest percentages (44% and 29%) comprised positive responses, and negative responses (13% and 3%) were negative and thus, 73% of the respondents which translated to 67 participants agreed that women were willing to take up leadership position in the church leadership in NICA Kenya. Regarding appointment of women into leadership position, majority of the participants around 68 participants gave negative responses that; women were not appointed to take up leadership position in the church leadership in NICA Kenya. Also, in respect to motivation for women to be leaders, majority of the respondents of around 93 respondents gave negative responses, which meant that, women were not encouraged/motivated to take up leadership positions in the church leadership in NICA Kenya. Thus, women were allowed and willing to take up leadership position but were least appointed and motivate to be leaders.

4.4 Women leaders and decision-making

The second study objective was about determining whether women were directly engaged in decision-making process in the church leadership in NICA Kenya. The research

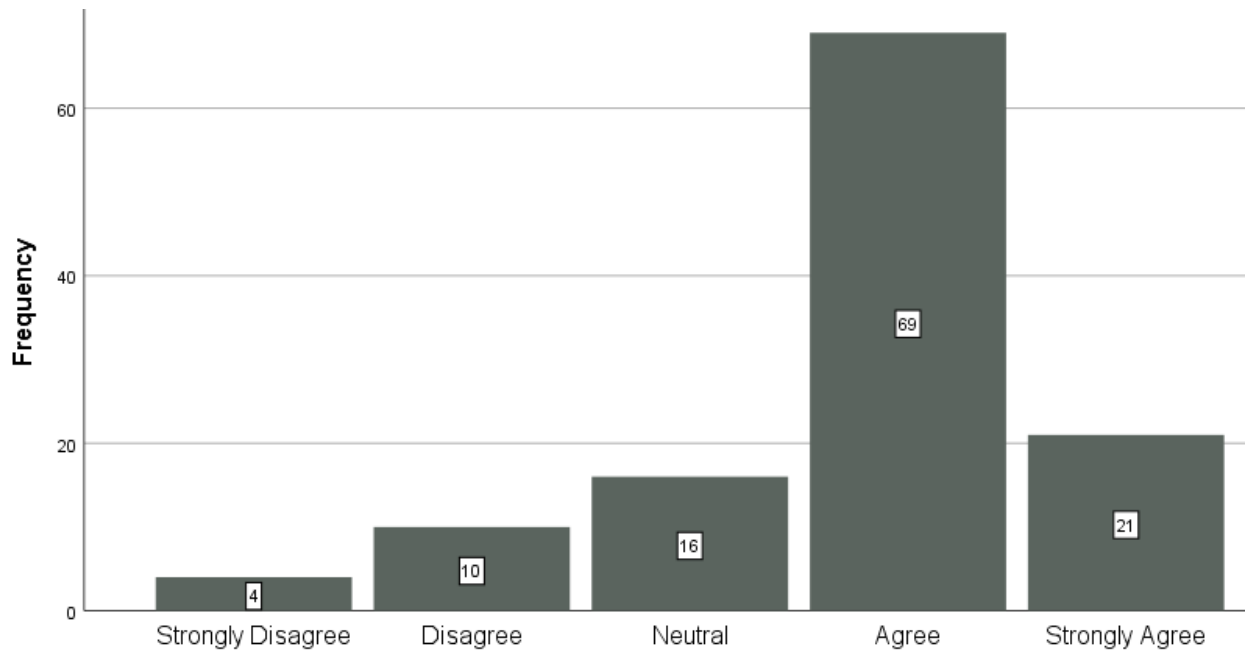
formulated three questions which were to be addressed by the sample leaders from NICA Kenya. The questions were as follows.

4.4.1 Direct involvement in decision-making

This question was about women being directly involved in decision-making process in the church leadership in NICA Kenya. This was because direct involvement of women into decisions about the church leadership was one way of women leadership in NICA Kenya since they would influence the final decisions and the findings obtained the following responses. 69 participants agreed, 21 participants strongly agreed, 16 participants were indifferent or neutral, 10 participants disagreed and 4 strongly disagreed with the statement that, women were directly involved in decision-making process in the church leadership in NICA Kenya as shown on figure 6.

Figure 6

Women were directly involved in decision-making process in the church leadership in NICA Kenya



From the above responses on figure 6, majority of responses comprising 90 participants agreed that women were directly involved in decision-making process in the church leadership in NICA Kenya. On the other hand, the other responses, around 14 responses opposed, and 16 responses were neutral on women being directly involved in decision-making process in the church leadership in NICA Kenya. Direct involvement in the decision-making process about leadership means that, the parties are part and parcel of that leadership because their decisions are incorporated in making the final decisions. Also, the parties involved feel valued and treasured and like in this case, women who were involved in NICA Kenya's decision-making process of the church leadership were treasured and felt valued by the church leadership. Thus, from the question on women being directly involved

in decision-making process in the church leadership in NICA Kenya, it was true women were directly involved in decision-making process in the church leadership in NICA Kenya.

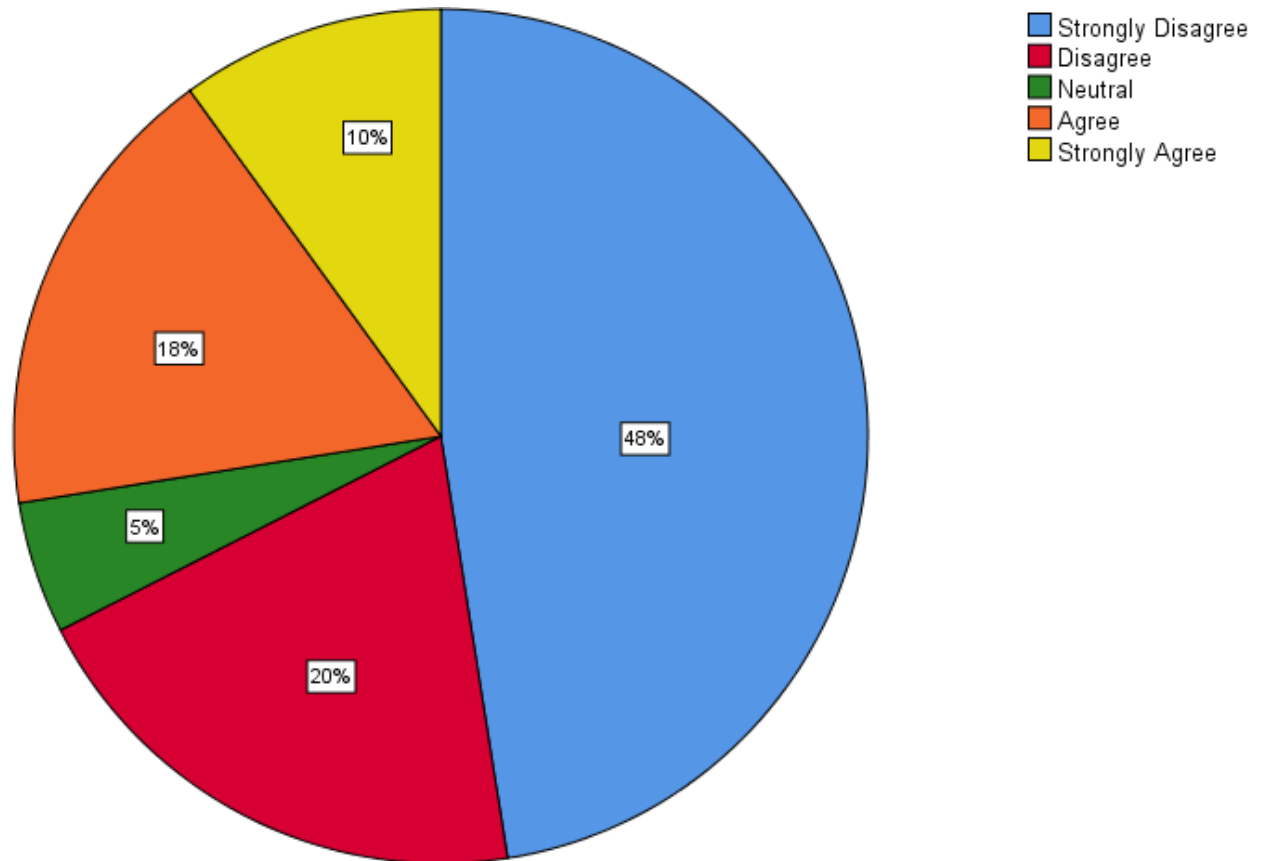
4.4.2 Consulting women in church's decision-making

The alternative of direct involvement of women into decision-making process in the church leadership in NICA Kenya was consulting women. This made the researcher to enquire whether women were consulted in decision-making process in the church leadership. The research formulated this question considering that, women might not be directly involved in decision-making process but might be consulted on the same. In this regard, the researcher found that, 48% of the participants which translated to 57 participants strongly disagreed, 20% of the participants which were 24 participants disagreed and 5% of the participants (6 participants) were neutral that, women were consulted in decision-making process in the church leadership in NICA Kenya.

On the other hand, 18% and 10% of the participants which were 21 and 12 participants respectively agreed and strong agreed that women were consulted in decision-making process in the church leadership in NICA Kenya as shown on figure 7.

Figure 7

Women were consulted in decision-making process in the church leadership in NICA Kenya



From the above figure 7, majority of the participants (68% of the participants) provided negative responses that, women were not consulted in decision-making process in the church leadership in NICA Kenya. This conflicts the earlier responses that, women were directly involved in decision-making process in the church leadership in NICA Kenya. However, it meant that, women who were allowed to participant in decision-making process about the church leadership did it directly and there were no or minimal

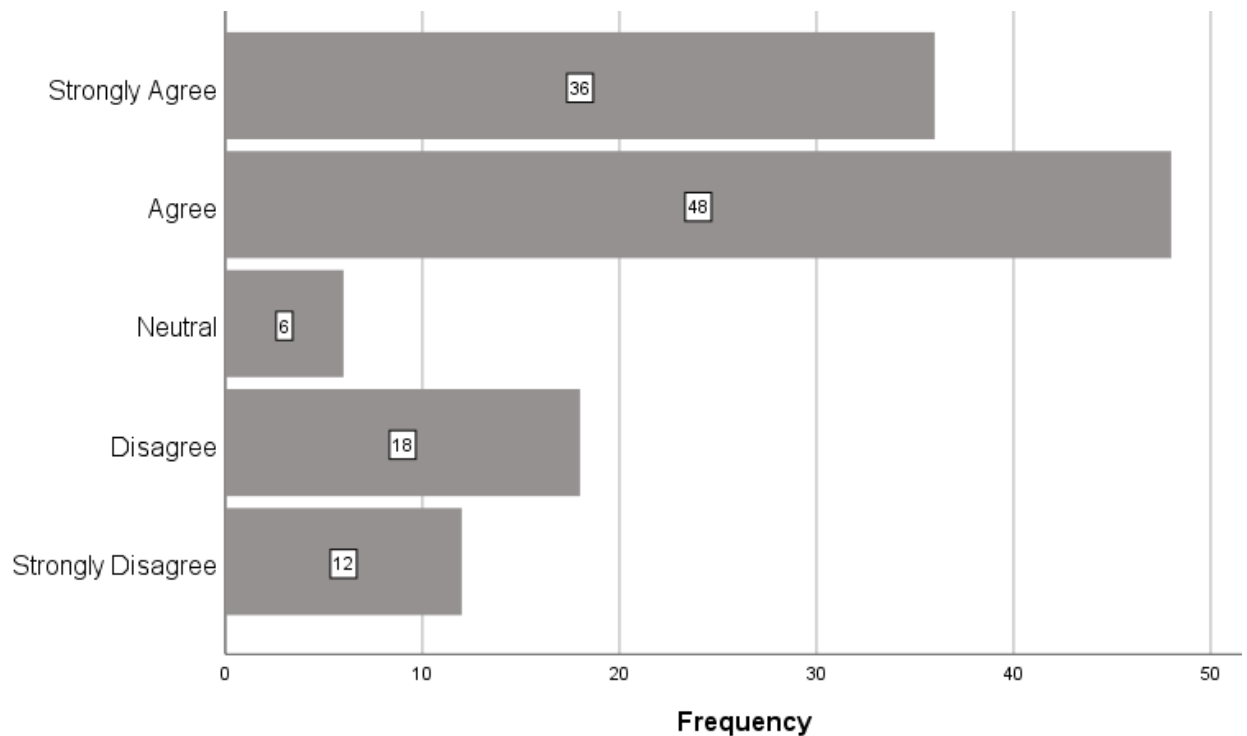
consultations. Hence, the involvement in decision making was direct and not indirect (consultations).

4.4.3 Incorporation of women's opinions in decision-making process

After enquiring about the direct and indirect (through consultations) of women in decision-making process in the church leadership in NICA Kenya, the researcher went ahead to enquire about the incorporation of women's opinions and suggestions into the decisions. This question was posed to the participants because sometimes people are involved in decision-making process, but their opinions excluded or less considered, and it becomes apparent that their involvement was for formalities or 'technical involvement'. This then means that it was better to exclude those members from the process since their opinions or suggestions even if they are the best will not be considered. In this regard, the researcher obtained the following responses: 48 and 36 participants agreed and strongly agreed that women's opinions were incorporated in decision-making process in church leadership in NICA Kenya. Additionally, 6 participants were indifferent while 30 participants provided negative responses, and this comprised 12 participants strongly disagreeing and 18 participants disagreeing respectively as shown on figure 8.

Figure 8

Women's opinions were incorporated in decision-making process in church leadership in NICA Kenya



From the above figure 8, 84 participants which formed the majority of all the participants agreed that women's opinions were incorporated in decision-making process in church leadership in NICA Kenya while 30 disagreed on the same statement. Thus, since women were directly involved in decision-making process in the church leadership in NICA Kenya, their opinions were incorporated in decision-making process.

Regarding the research objective to determine whether women were directly engaged in decision-making process in the church leadership in NICA Kenya, the investigator found that, 90 participants that were the majority responses agreed that women were directly involved in decision-making process in the church leadership in NICA Kenya. Thus,

women were part and parcel of the NICA Kenya's decision-making process of the church leadership.

Additionally, majority of the participants (68% of the participants) provided negative responses that, women were not consulted in decision-making process in the church leadership in NICA Kenya and 84 participants which formed the majority of all the participants agreed that women's opinions were incorporated in decision-making process in church leadership in NICA Kenya. Thus, women were directly engaged in decision-making process in the church leadership in NICA Kenya, there was minimal, or no consultations and their opinions were incorporated in the final decisions.

4.5 Women and the management/leadership of church's projects/activities

In respect to study objective to determine whether women participate in the leadership of church's projects/activities in NICA Kenya, the researcher formulated three questions to ascertain this women's leadership of church's activities or projects. The researcher thought that the scope of the church leadership was not limited to activities inside the church but also outside the church where churches have activities and projects which need leadership for effective execution. In this regard, the researcher posed the following questions.

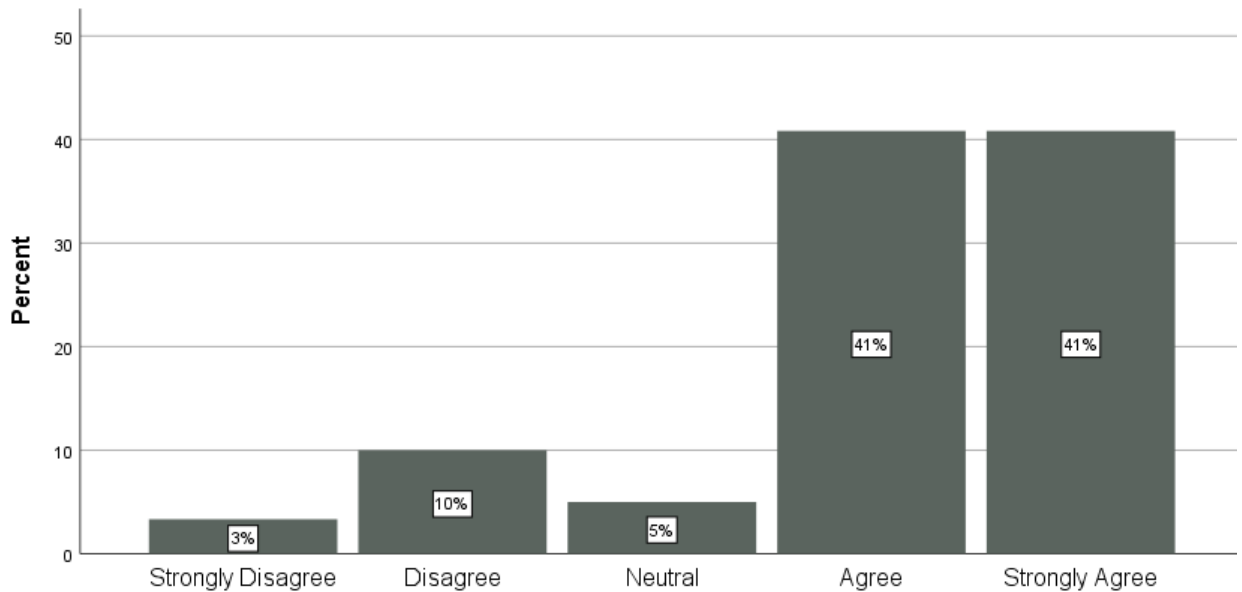
4.5.1 Women leadership on usual church activities

In this question, the usual church activities were leading in church offertory exercise, preaching, and leading on church choir, and groups among others. In this regard, the researcher obtained the following responses; 82% of the respondents which comprised 41% and 41% of the respondents agreed and strongly agreed, 5% of the respondents were neutral which meant that, there were not sure whether or not women participated in the leadership or management of church's normal activities and lastly, 10% of the participants disagreed

and 3% of the participants strongly disagreed that, women participated in the leadership or management of church's normal activities as shown on figure 9.

Figure 9

Women participated in the leadership or management of church's normal activities



From the above discussion on women participation in the leadership or management of church's normal activities, it was evidently true that, women participated in the leadership or management of church's normal activities because a lot of participants (82% participants) agreed with the statement. This was obvious since NICA Kenya leadership structure comprised women leaders in various categories including evangelists, deacons, priests, diocesan women leaders, synod delegates, archdeacons, assistant bishops, bishop, and archbishop although smaller in number compared to their male counterparts. These women leaders participate in NICA church's routine activities such as leading in church offertory exercise, preaching, fellowship, discipleship, worship, mission and leading on church choir, and groups among others that the researcher referred to as usual church

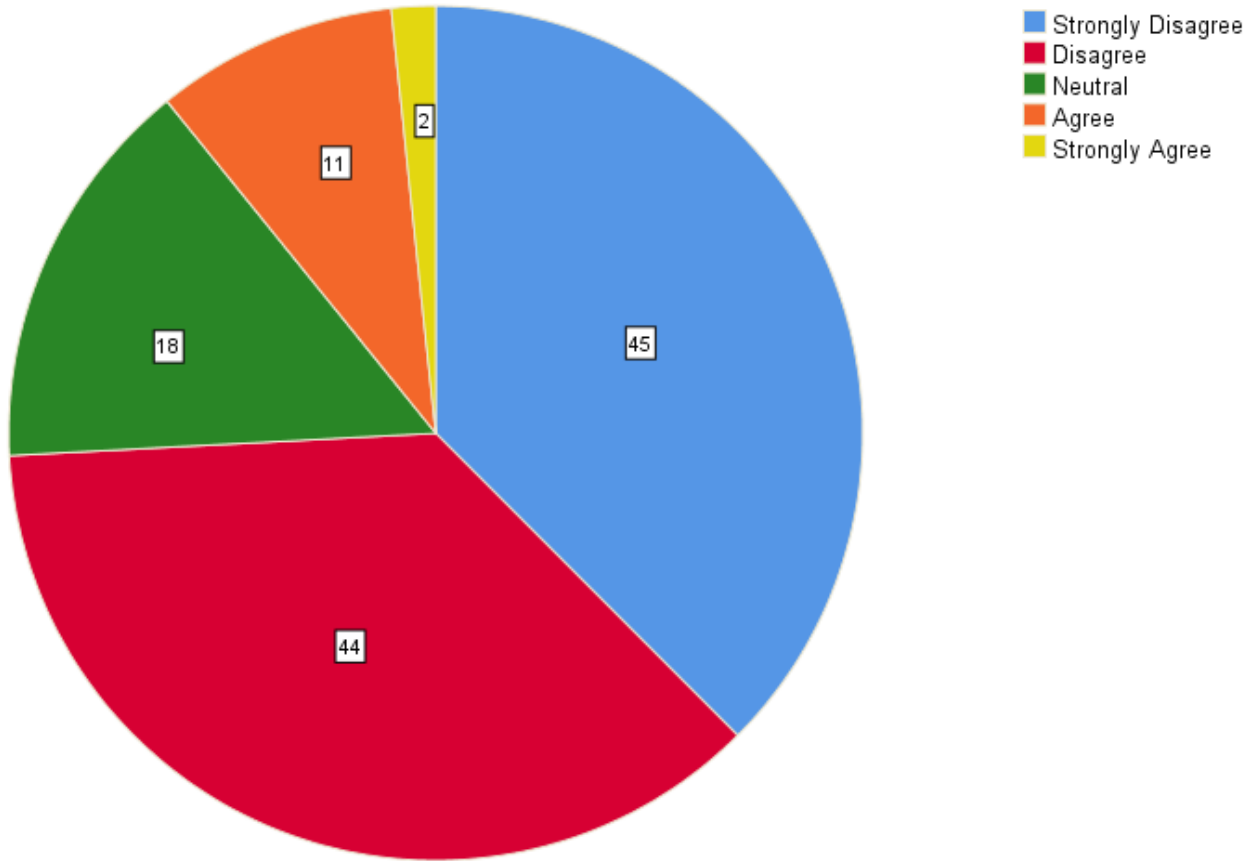
activities. It can be assumed that the 13% of the participants who provided negative responses they did not fully comprehend the researcher's questions and just provided responses randomly without being keen. This was because it was common knowledge that, women church leaders usually participate in routine church activities.

4.5.2 Women's oversight role in church's major projects

In addition to routine church activities, the researchers enquired about the oversight role of women on church's major activities such as construction projects. The purpose of this question was to ascertain whether women participated in leadership roles and activities outside church including supervising or overseeing major projects. In this regard, the 120 participants provided the following responses: 45 respondents and 44 respondents strongly disagreed and disagreed respectively, 18 participants had neutral responses and 13 respondents agreed where 11 agreed and 2 strongly agreed that women were assigned oversight roles in church's major projects as shown on figure 10.

Figure 10

Women were assigned oversight roles in church's major projects



From the above results on figure 10, 89 participants disagreed, 18 participants were indifferent, and 13 participants agreed that women were assigned oversight roles in church's major projects. Thus, most of the respondents disagreed, and this meant that, women were not assigned oversight roles in church's major projects including construction projects. In regard to the earlier results on women leaders participating in NICA church's routine activities, this results seem to suggest that, women leaders who were allowed to participate in church activities were evangelists, deacons, priests, diocesan women leaders,

synod delegates, archdeacons, assistant bishops, bishop and archbishop and their qualifications would match with church activities such as leading in church offertory exercise, preaching, fellowship, discipleship, worship, mission and leading on church choir, and groups among others. Thus, church activities outside the church and especially the major projects such as construction projects were largely led or overseen by men and women leaders rarely participated.

4.5.3 Women's own church projects

Lastly the researcher formulated a question to the participants to enquire on whether women had own church projects or activities including acquisition of water tanks, or pulpits among others. This was because if NICA's women had their projects related to the church, it would mean, they were organized and women leadership in NICA Kenya was significant and had impact. This significance and impact would make women take more or higher leadership position in NICA's leadership structure. In this regard, the investigator got the following responses on the question to whether women had own church projects or activities. 45 and 59 respondents strongly disagreed and disagreed that, women had own church projects or activities. Besides, 5 participants were not sure while 12 participants agreed which comprised 5 participants agreeing and 7 participants strongly agreeing as shown on table 5.

Table 5

Women have their church's projects/activities

Women have their church's projects/activities such as Purchase of water tanks, pulpits etc. for the church

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	45	37.5	37.5	37.5
	Disagree	58	48.3	48.3	85.8
	Neutral	5	4.2	4.2	90.0
	Agree	5	4.2	4.2	94.2
	Strongly Agree	7	5.8	5.8	100.0
	Total	120	100.0	100.0	

From the above table 5, 103 participants disagreed, 5 participants were not sure while 12 participants agreed. Thus, participants who disagreed made up most of the total population and the researcher concluded that; women did not have own church projects or activities including acquisition of water tanks, or pulpits among others.

Regarding the study objective to determine whether women participate in the leadership of church's projects/activities in NICA Kenya, the research found that, women participated

in the leadership or management of church's normal activities because a lot of participants (82% of the participants) agreed with the statement.

These women leaders participate in NICA church's routine activities such as leading in church offertory exercise, preaching, fellowship, discipleship, worship, mission and leading on church choir, and groups among others which the research referred to as usual church activities. Also, 89 participants disagreed, 18 participants were indifferent, and 13 participants agreed that women were assigned oversight roles in church's major projects. Thus, most of the respondents disagreed, and this meant that, women were not assigned oversight roles in church's major projects including construction projects. Lastly, in relation to whether women had own church projects or activities, 103 participants disagreed, and thus, women did not have own church projects or activities including acquisition of water tanks, or pulpits among others. Thus, women participated in the leadership of NICA church's routine activities such as leading in church offertory exercise, preaching, fellowship, discipleship, worship, mission and leading on church choir, and groups among others but not oversight roles in church's major projects including construction projects and did not have own church projects or activities

4.6 Chapter Summary

Regarding the study objective to establish whether women were allowed to take up leadership positions in the church leadership in NICA Kenya, the researchers found that; 91 participants agreed that women were allowed to take up leadership positions in the church, 73% of the respondents agreed that women were willing to take up leadership position in the church leadership in NICA Kenya. In regard to appointment and motivation

of women into leadership position, 68 participants argued that women were not appointed to take up leadership position in the church leadership and 93 respondents said that women were not encouraged/motivated to take up leadership positions in the church leadership in NICA Kenya.

Also, regarding the research objective to determine whether women were directly engaged in decision-making process in the church leadership in NICA Kenya, the investigator found that, 90 participants stated that, women were directly involved in decision-making process in the church leadership in NICA Kenya, 68% of the participants mentioned that women were not consulted in decision-making process in the church leadership in NICA Kenya and 84 participants stated that women's opinions were incorporated in decision-making process in church leadership in NICA Kenya. Lastly, in regard to the study objective to determine whether women participate in the leadership of church's projects/activities in NICA Kenya, the researcher found that, women participated in the leadership or management of church's normal activities because a lot of participants (82% participants) agreed with the statement. Also, 89 participants argued that women were not assigned oversight roles in church's major projects including construction projects. Lastly, in relation to whether women had own church projects or activities, 103 participants disagreed.

CHAPTER FIVE

DISCUSSION AND CONCLUSION

5.1 Introduction

This section comprises discussion of the research results according to the research objectives, conclusion and recommendation for future study as follows.

5.2 Research Objective 1

To establish whether women are allowed to take up leadership positions in the church leadership in NICA Kenya.

Regarding the first research objective to establish whether women were allowed to take up leadership positions in the church leadership in NICA Kenya, 91 and 12 participants agreed and disagreed that women were allowed to take up leadership positions in the church respectively. Also, the largest percentages (73%) comprised positive responses, and negative responses (16%) were negative that, women were willing to take up leadership position in the church leadership in NICA Kenya. This meant that women were willing and allowed to be leaders in NICA Kenya. In regard to appointment of women into leadership position, 68 participants which were the majority of the participants gave negative responses that; women were not appointed to take up leadership position in the church leadership in NICA Kenya and in respect to motivation for women to be leaders, 93 participants which was the majority of the respondents also gave negative responses, which meant that, women were neither appointed nor encouraged/motivated to take up leadership positions in the church leadership in NICA Kenya. This meant that, women in NICA were willing to be leaders, and NICA Kenya allowed them to be leaders but with no or minimal appointments and motivations.

This answered the question that, were women allowed to take part in leadership positions in NICA Kenya? the answer was yes, that, women were allowed and willing to take up leadership position but were least appointed and motivate to be leaders.

5.3 Research Objective 2

To determine whether women are directly engaged in decision-making process in the church leadership in NICA Kenya.

Regarding the research objective to determine whether women were directly engaged in decision-making process in the church leadership in NICA Kenya, 90 participants that were the majority responses agreed that women were directly involved in decision-making process in the church leadership in NICA Kenya, and 68% of the participants stated that women were not consulted in decision-making process in the church leadership in NICA Kenya. Also 84 participants which formed the majority of all the participants agreed that women's opinions were incorporated in decision-making process in church leadership in NICA Kenya. Thus, women were directly engaged in decision-making process in the church leadership in NICA Kenya and their opinions were incorporated in the final decisions. This answers that question on, were women directly engaged in decision-making process in the church leadership in NICA Kenya? where the answer is 'yes'.

5.4 Research Objective 3

To determine whether women participate in the leadership of church's projects/activities in NICA Kenya.

Regarding the study objective to determine whether women participate in the leadership of church's projects/activities in NICA Kenya, 82% of the participants agreed that women participated in the leadership or management of church's normal activities, such as leading in church offertory exercise, preaching, fellowship, discipleship, worship, mission and leading on church choir, and groups among others which the researcher referred to as usual church activities. Also, 89 participants disagreed that, women were assigned oversight roles in church's major projects including construction projects. Lastly, regarding women having own church projects or activities, 103 participants disagreed, and thus, women did not have own church projects or activities including acquisition of water tanks, or pulpits among others. This meant that, women participated in the leadership of NICA church's routine activities but not oversight roles in church's major projects including construction projects and did not have own church projects or activities. This answered the research question that, did women participate in the leadership of church's projects/activities in NICA Kenya? where the answer was yes on church's routine activities but not oversight roles in church's major projects.

5.5 Conclusion

From the above discussion to assess the women participation in the church leadership in NICA in Kenya, the researcher found that, women in NICA were willing to be leaders, and NICA Kenya allowed them to be leaders but with no or minimal appointments and motivations, hence, women were allowed to take up leadership positions in the church leadership in NICA Kenya. Additionally, women were directly engaged in decision-making process in the church leadership in NICA Kenya and their opinions were incorporated in the final decisions and women participated in the leadership of NICA church's routine activities but not oversight roles in church's major projects including construction projects and did not have own church projects or activities. These meant that, women participated in the church leadership in NICA in Kenya directly in decision-making process, and church's routine activities but not activities outside the church, hence, there was women participation in the church leadership in NICA in Kenya.

5.7 Recommendations

In In NICA Kenya, the contribution of women in church management and judgment-making positions as observed is low. Emphases are given for the assignment of women in lower positions such as secretaries and lay clerks. Lack of women's representation and participation in church leadership that is attributed to several factors and constraints. Among the constraints studied contain managerial formations that inhibit women's involvement, damaging attitudes towards women's participation and the existing prospects of customary and literary roles for women. Furthermore, women's capacity to participate

at governance levels is restricted due to over burden of family responsibilities, cultural expectations and stereotyping that a woman's place is in the kitchen.

As a result, it can be concluded that, if men alone are seen to be making decisions of public importance, then girls and boys, women and men can be guided into believing that women have no legitimate position in leadership positions. Therefor there is a self-fulfilling effect, meaning that girls and women do not see themselves as important" judgement makers, none of the gender, either male or female are legalized in keeping young women and older women out of managerial places. Favorable conditions for females to take up leadership positions in church can be set up. This includes scholarships for women, incentives, and implementing the two third gender rule.

Favorable conditions to take up leadership positions in church can be set up for women. This includes scholarships for women, incentives, and implementing the two third gender rule. There is a need for more research on women participation in church leadership to flag out more factors inhibiting women leadership in church. More research will give Church specific recommendations that can enhance the participation of women in church leadership.

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Appendix

Questionnaire

The following questionnaire will be used to seek for information about the women participation in church leadership in NICA in Kenya. This study will use Likert Scale since it is quantitative research. Information presented would be used for scholarly purposes only. Your full co-operation and honesty are awaited because data collected will be treated with total secrecy.

Part I: Demographic information

1. What is your sex?

Male ☐ Female ☐

2. Indicate the age group that you belong?

18-30 ☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ Over 60 ☐

3. Work experience.

0-5 years ☐ 6- 10 years ☐ 11-20 years ☐ 21-30 years ☐ Above 31 years ☐

Part II: Women participation in church leadership in NICA in Kenya

A. Women leadership positions

Please use a tick (✓) mark in the spaces provided to indicate the appropriate response for every question below. **Strongly agree – 5; Agree – 4; Neutral – 3; Disagree – 2; Strongly Disagree - 1**

No	Statement	5	4	3	2	1
	Women are allowed to take up leadership positions in the church leadership in NICA Kenya					
	Women are willing to take up leadership positions in the church leadership in NICA Kenya					
	Women are appointed to leadership positions in the church leadership in NICA Kenya					
	Women are encouraged/motivated to take up leadership positions in the church leadership in NICA Kenya					

B. Women and decision-making

Please use a tick (✓) mark in the spaces provided to indicate the appropriate response for every question below. **Strongly agree – 5; Agree – 4; Neutral – 3; Disagree – 2; Strongly Disagree - 1**

No	Statement	5	4	3	2	1
	Women are directly engaged in decision-making process in the church leadership in NICA Kenya					
	Women are consulted in decision-making process in the church leadership in NICA Kenya					
	Women's opinions are incorporated in decision-making process in the church leadership in NICA Kenya					

C. Women and the management/leadership of church's projects/activities

Please use a tick (✓) mark in the spaces provided to indicate the appropriate response for every question below. **Strongly agree – 5; Agree – 4; Neutral – 3; Disagree – 2; Strongly Disagree - 1**

No	Statement	5	4	3	2	1
	Women participate in the management/leadership of church's normal activities such as Choir mistress, lead in offertories etc.					
	Women are assigned oversight roles in church's major projects such as construction projects					
	Women have their church's projects/activities such as Purchase of water tanks, pulpits etc. for the church					

Thank you for taking part



KENYA METHODIST UNIVERSITY
P. O. BOX 267 MERU - 60200, KENYA FAX: 254-64-30162
TEL: 254-064-30301/31229/30367/31171
INFO@KEMU.AC.KE

EMAIL:

September 14, 2022

KeMU/SERC/MAR/1/2022

NORAH NAITORE NJONI
MAR-3-0956-3/2015

Dear Norah,

SUBJECT: ASSESSMENT OF WOMEN PARTICIPATION IN CHURCH LEADERSHIP. A CASE OF NATIONAL INDEPENDENT CHURCH OF AFRICA (NICA), KENYA

This is to inform you that Kenya Methodist University Scientific Ethics and Review Committee has reviewed and approved your research proposal. Your application approval number is KeMU/SERC/MAR/1/2022. The approval period is 14th September, 2022 – 14th September, 2023.

This approval is subject to compliance with the following requirements:-

- I. Only approved documents including (informed consents, study instruments, MTA) will be used.
- II. All changes including (amendments, deviations, and violations) are submitted for review and approval by Kenya Methodist University Scientific Ethics and Review committee.
- III. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to KeMU SERC within 72 hours of notification.

- IV. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to KeMU SERC within 72 hours.
- V. Clearance for export of biological specimens must be obtained from relevant institutions.
- VI. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- VII. Submission of an executive summary report within 90 days upon completion of the study to KeMU SERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.




REPUBLIC OF KENYA


NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: **138008** Date of Issue: **23/September/2022**

RESEARCH LICENSE



This is to Certify that Rev. NORAH Naitore Njoni of Kenya Methodist University, has been licensed to conduct research in Embu, Meru, Nairobi on the topic: ASSESSMENT OF WOMEN'S PARTICIPATION IN CHURCH LEADERSHIP. A CASE OF NATIONAL INDEPENDENT CHURCH OF AFRICA (NICA) -KENYA for the period ending : 23/September/2023.

License No: **NACOSTI/P/22/20477**

138008

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CONDITIONS

1. The License is valid for the proposed research, location and specified period
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3. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies
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off Waiyaki Way, Upper Kabete,
P. O. Box 30623, 00100 Nairobi, KENYA
Land line: 020 4007000, 020 2241349, 020 3310571, 020 8001077
Mobile: 0713 788 787 / 0735 404 245
E-mail: dg@nacosti.go.ke / registry@nacosti.go.ke
Website: www.nacosti.go.ke



NATIONAL INDEPENDENT CHURCH OF AFRICA - NICA
P.O. BOX 10105-00400 NAIROBI, KENYA 0723140722

TO WHOM IT MAY CONCERN

23RD SEPTEMBER 2022

RE: RESEARCH AUTHORIZATION- REV NORAH NAITORE NJONI

Reference is made to letter Ref No: NACOSTI/P/22/20477 dated 23rd September 2022.

Authority is hereby granted to Rev Norah Naitore Njoni to carry out research on "ASSESSMENT OF WOMEN PARTICIPATION IN CHURCH LEADERSHIP. A CASE OF NATIONAL INDEPENDENT CHURCH OF AFRICA (NICA) -KENYA. for a period ending 23rd September 2023.

The person undertaking this study is bound by all the ethical rules and regulations governing surveys of this nature.

Bishop Paul Kabue
General Secretary
National Independent Church of Africa- National Synod