

GENDER DISPARITIES IN LEADERSHIP IN THE ANGLICAN CHURCH, DIOCESE OF NAIROBI, KENYA

JOAN WANJA GITHINJI

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A RESEARCH PROJECT REPORT SUBMITTED TO THE INSTITUTE OF ANTHROPOLOGY, GENDER AND AFRICAN STUDIES, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN GENDER AND DEVELOPMENT STUDIES, OF THE UNIVERSITY OF NAIROBI.

NOVEMBER, 2013

DECLARATION

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

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Signature

Joan Wanja Githinji

Reg. No: N69/69024/2011

.....

Date

APPROVAL

This proposal has been submitted for examination with my approval as a University supervisor.

Signed:

Date:.....

Mr. K. Shilabukha

Research Fellow

Institute of Anthropology, Gender and African Studies

DEDICATION

This study is dedicated to my husband Kanyi, and my parents Mr. and Mrs. Githinji.

ACKNOWLEDGEMENT

My deepest gratitude is to God for giving me the knowledge, strength and capability to carry out this research project.. I am sincerely grateful to my supervisor Mr. Khamati Shilabukha for his guidance as I undertook this research project. Further, many thanks go to the administration and clergy of the Anglican Church of Kenya's Diocese of Nairobi for accepting to participate in this study despite their busy schedules. Finally, I thank my husband Kanyi for his financial and moral support and throughout the entire period of the study, and my parents for hosting me during my visit to Nairobi for field work.

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LIST OF ACRONYMS

ACK:	Anglican Church of Kenya
AS:	Administrative Secretary
FGDs:	Focus Group Discussions
IDI:	In-Depth Interviews
KAMA:	Kenya Anglican Mens' Association
UNEP:	United Nations Environment Programme

ABSTRACT

According to the Laws of the Church of England, a woman can be ordained to lead in any seat in the Global Anglican Church. In Kenya though, the highest level of leadership that a female clergy has risen to is that of Canon; with there being no female bishops or archbishop since the first Church Missionary Services missionaries landed in 1844. This study sought to find out why there are gender disparities in leadership of the Anglican Church of Kenya, as well as how these disparities are manifested.

This study focused on the ordained leadership in the Diocese of Nairobi and was guided by two specific objectives. The study aimed to examine the manifestations of gender disparities in the church leadership of ACK, Diocese of Nairobi. The study also aimed to analyse the factors influencing these gender disparities.

Methodology

Cross-sectional descriptive study design was used as the methodology for this study. Nine In-depth interviews were carried out with randomly sampled ordained clergy, one from each of the nine archdeaconaries in the Diocese. One key informant who is at the top of the administrative arm of the Diocese was interviewed. Two focus group discussions were held, and the roles of clergy leaders in Sunday liturgy, along the lines of their gender were observed in nine churches. The main findings of the study were that sex and marital status directly affect an ordained clergy's chances of rising in leadership level, and that Patriarchy and Societal Gender roles were the major causes of women not rising in leadership.

Findings

This study concluded that there indeed are gender disparities in the leadership of the Anglican Church of Kenya, Diocese of Nairobi, and showed that women are the ones not rising in leadership levels, roles and responsibilities.

This study recommended Affirmative Action whereby the church implements a policy dictating that no more than two-thirds of the ordained leaders in any Diocese should be of the same gender, and that male clergy second women to leadership positions for example to be reverends and curates in their parishes' daughter churches.

CHAPTER ONE

1.0 BACKGROUND TO THE STUDY

1.1. Introduction

Anthropologists have postulated that leadership roles assigned to various members within a gender-structured community always tend to favour the dominant gender (Howard and Hollander, 1997; Armbruster, 2000). In most communities, it is the male gender that often scoops the positions of leadership. This is the basis of the ‘Three Obedience’s (the daughter obeys the father, the wife obeys the husband and the widow obeys the son) which demand subservience from the females (Taylor, 2005:496). This means that women are considered out of their realm – even by fellow women – when they seek leadership positions. The acceptable realm where a woman may, and should lead, as dictated by societal gender roles, is in being a care-giver to the society at large. Aside from these gender roles, women in Kenya also have to contend with the differential resource/financial capabilities of the genders (Muga, 2009). The history of women representation in the leadership of socio-political spheres is characterized by women’s struggle. Kenyan women have historically engaged in the process of political struggle and have continued to pursue their interest (Muga, 2009).

Religious organizations mirror this social reality of gender-based and gender-biased leadership roles. Assignment of leadership positions has been used in all spheres of life by the dominant groups to suppress the inferior one, which often translates to men suppressing women. In the history of the growth of the church, there have also been such disparities (Oduyoye and Kanyoro, 1992:140). In most of the major world religions and a host of traditional religions, the pioneers have been patriarchs. Doctrines in most of these religions emphasize the role of the female as helper, reproducer and carrier of misfortunes.

The structure of the Kenyan church that was brought by colonial missionaries operatively moulded itself according to colonial government, that was based on western culture and practices that perceived women as helpers and never central to the running of leadership and governance. Church leadership then assumed a male face. Consequently, women have over the years been

pushed to situations of powerlessness; to the margins because, again, active participation requires economic independence and a sound economic base, yet few women have achieved this.

The attitudes of controlling women in church have been taken for granted from the period of the early church. Further, such attitudes are confirmed by the socio-cultural influences of communities that have embraced Christian religion. The churches continue to misapply generic terms to promote male supremacy over female, who were already experiencing unfair treatment in various spheres of their lives (Oduyoye and Kanyoro, 1992:140).

In the Anglican Church of Kenya (ACK), women's discriminations and oppressions are most likely to be contributed by the interpretations of some of the biblical texts, together with the concept of male dominance as exists in society.

1.2. Statement of the Problem

With history dating back to 1844 when the first missionary from the Church Missionary Services arrived in Mombasa, the Anglican Church of Kenya is one of the oldest churches in the Christian history of Kenya. The ACK is a member of the 70-million strong worldwide Anglican Communion (ACK, 2009). The ACK therefore has over the years, developed an organized hierarchical structure. In its Canon Laws, the Anglican church provides for ordination of women (Church of England, 2013). Ideally then, the ACK's hierarchical structure is open to all members, regardless of their gender, to ascend to the top leadership positions. This is unlike the Catholic Church where the Canon Law 1024 declares that only a baptized male receives sacred ordination validly (Libreria Editrice Vaticana, 2003). There are therefore, gender specific roles such as those of priests which are reserved for males, and those of nuns, which are for females. Apart from the women's and men's exclusive groups such as the Kenya Anglican Men's Association (KAMA) and the Mothers' Union, the Anglican Church does not patent any of its leadership positions to any particular sex; therefore, again theoretically, both men and women can access any leadership positions. This is, however, not the reality. Despite the majority of congregants being women, very few of the women are at the helm of the ACK leadership.

The ordination of women as leaders in the global Anglican Church has been a controversial issue throughout the entire communion over the years. Following a long reign of exclusive male leadership, the first woman Anglican leader was ordained in 1944 in China, to fill a spiritual guidance gap among Anglican Christians during the Japanese invasion. After the war, the concept of a woman Anglican leader was no longer appreciated, and she resigned her license. In the mid-70s, a lot happened in the arena of ordination of women leaders in the global Anglican church. A number of women clergy were ordained to priesthood and several of these ordinations were declared “unlawful”, but the General Convention that governs global Anglican churches eventually passed legislation authorizing the ordination of women. citation

Even as the concept of women leaders in the global Anglican Church and slowly the African Anglican church becomes increasingly acceptable, the ACK has not risen to declare eligibility of women to the higher echelons of leadership. The ACK is modelled after the Church of England, which accepts women leaders in the church, but not women bishops.

Even in those provinces of the global Anglican Church which ordain women, the positions granted to these women cannot rise above a Bishop, and the number of women in these positions are not many. In some countries such as Kenya, Anglican women cannot even be bishops; they can only be canons, deacons, reverends, and lay-readers. In Africa, the first and only woman Anglican bishop was consecrated in Swaziland in late 2012.

In the Kenyan Anglican church, the highest ranking woman is a Canon. This is despite the fact that the education level of female canons is over and above that of a number of the higher ranking men. The Church of England however has plans to unveil its first woman Anglican Bishop in 2015 (Catholic World News, 2013).

This study sought to explore gender disparities in the leadership of the Diocese of Nairobi of the Anglican Church of Kenya. In light of this, the study sought to answer the following questions:

1. How is gender disparity manifested in ACK, Diocese of Nairobi leadership?
2. Why do such disparities exist?

1.3. Objectives

1.3.1 General Objective

To explore the gender disparities in church leadership in the ACK, Diocese of Nairobi.

1.3.2 Specific Objectives

- 1 To examine the manifestations of gender disparities in the church leadership of ACK, Diocese of Nairobi.
- 2 To analyze the factors influencing these gender disparities.

1.4. Justification of the Study

The findings of this study will contribute towards filling up knowledge gaps on gender disparities in church leadership. Although a lot of discourses exist on gender disparities as far as social contexts, socialization, embodiment, communication, sexuality, education, paid work and unemployment, violence, health and illness, and several other spheres, little is known on how the disparities find play in the religious facet. The findings of this study will add to the literature on gender disparities in the religious facet. This will also be important to the scientific community by acting as baseline information for future researches on gender issues in religious groups.

The recommendations of this study, if adopted by the ACK and generally, policy makers, will be significant in capacity building and advocacy for gender equity in church leadership through establishment of strategies to create awareness on mitigation of gender mainstreaming.

1.5. Scope and Limitations of the Study

The study was carried out in Nairobi County, whose geographic coordinates are 1° 16'S latitude and 36°48' E longitude. Nairobi is the capital city of Kenya, and together with its surrounding areas, it forms Nairobi County. The ACK churches in the Diocese of Nairobi, where this study took place, are almost equally divided among the County's administrative constituencies. The focus of this study was on understanding the gender disparities in leadership in ACK, Diocese of Nairobi. This study was guided by feminist theology.

The study was qualitative in nature and thus the number of participants from the study population may have limited the generalization of the study results. The study focused on a small sample of a section of individuals who had the unique qualifier of being ordained leaders in the Nairobi Diocese of the ACK. The study relied on subjective information from the informants. To overcome the challenge of limited generalization of study results, methodological triangulation was used to enhance the validity of the findings.

Finally, due to the descriptive nature of the study design, it was not possible to test the relationship between variables using quantitative statistical methods. However, methodological cross-examination and, to some extent, persistent observation were used to boost dependability of the study's findings.

1.6. Assumptions

- 1 Gender disparities are manifested in the church leadership of the Anglican Church of Kenya.
- 2 There are factors influencing these gender disparities in the leadership of the Anglican Church of Kenya.

1.7. Definition of Terms

Provincial Synod – This is the governing council of the ACK. It considers and approves legislation that affects the entire Anglican Church in Kenya.

Communion – It is used in this study as a shortening of the collective noun “Communion of Congregants” to refer to the collective congregants membership of the ACK.

Consecration – The act and/or ceremony of enthroning an Anglican Bishop or Archbishop

Ordination – The ceremony at which an Anglican deacons and priests (reverends) becomes designated as a church leader in whatever capacity.

Leadership opportunities – The ordained and consecrated church leadership that holds spiritual leadership of the church, as well as the leadership that is authorized to make decisions that affect a large number of people – in this case church congregants, and leadership that comes with wide-spread power and influence. These include canons, lay-canons, reverends and lay-readers

Diocese – The various units that make up the Anglican Church of Kenya; They loosely mirror Kenya’s former administrative units of Provinces.

Canon Law Church of England – Laws and regulations that govern the Global Anglican Church, often shortened to Canon Law

Province – Synonymous with Anglican Church of Kenya

Parish – Smallest unit within the Anglican Church of Kenya, made up of several churches.

Archdeaconary – Administrative units within a diocese

Gender – State of being male or female of a man or woman, as defined by societally defined roles and responsibilities

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

This section reviews the literature relevant to the research problem. The literature is reviewed under the following subheadings: Construct of Gender Disparities in Church History, Gender Disparities in Biblical Texts, Obedience of Church Authority, and Expectations of women in the Church. The Feminist Theology theoretical framework, which informs and guides this study, will also be discussed.

2.2 Literature Review

2.2.1 Construct of gender disparities in church history

Religion and religious traditions consists of a complex set of social elements. These include symbols and rituals, myths and stories, concepts and truth claims, which society believes gives ultimate meaning to life by connecting the religious adherent to a transcendent (Runzo and Martin, 2001:19). However, these traditions create discrimination against some groups among their believers. In Christianity, one of the discriminated groups has been that of women. This is due to the influence of the patriarchal system in the church (Ruether, 1983:94).

Patriarchal Christianity dominated the Christian Church in classical orthodoxy. A patriarchal system completely denies women's participation in the image of God because women are considered to be bearers of sin and therefore less spiritual (Ruether, 1983:94). Ruether points to Augustine as the classical source of patriarchal anthropology. According to Ruether, Augustine of Hippo held that even though a woman can attain salvation, she still remains inferior, for she is sin-prone, and she is only secondarily in the image of God while the male normatively possesses the image of God (Ruether, 1983:96). Aquinas, in the same manner, continued with the Augustinian tradition by justifying the inferiority of women using pseudo-biological argument by referring to women's reproductive role as the 'subversion by female matter' to produce a 'defective human species'; the female. For him, a woman is inferior in every way. This includes

a weak body, less capability of reasoning, and being moral inferiority. This inferiority, he contended, is compounded by sin (Ruether, 1983:96).

Patriarchy is found in all cultures, even in theology where God's voice is 'the voice of man.' In theological circles, God as a father is perceived as the 'great patriarch in heaven', who rules over human beings on earth (Ackermann et al, 1991:96). Missionaries also have their contribution to women's inferiority in church. In many African societies the traditional teachings of missionary initiated churches propagated the notion that women's important role was in the domestic and not in the public domain (Njoroge, 2000:58).

During missionaries' times, women who became Christians were taught how to make tea, gardening, cleaning and nursing children of the whites as ayahs. This was then expanded in the church, so women in the church were cleaning church buildings, arranging flowers and other care services, and this has been extended to the present. Many women see their role in the church as cleaning the church building, and arranging flowers (Getui and Obeng, 2003: 110-111). In this way, missionaries' teachings used suggestive biblical passages to domesticate women's minds. Following that trend, the African Church, which is highly patriarchal and had experienced missionaries in different periods has continued to use the same strategy to ensure control of women in the church. The global Anglican Church has been seen to perpetuate patriarchy in its ordination.

Some women are satisfied with and accept gendered leadership roles in the church. Others do not accept the roles and felt oppressed and marginalized by the restrictions. The majority of women feel confused by scripture passages interpreted to put women in submission to male authority (Keyser, 2011). They believe that men in the church should find a way to include women's input into the decision-making process of the church. Overall, the women feel that looking at how Jesus treated women was the best way to understand how women are supposed to be treated.

2.2.2 Gender disparities in Biblical texts

Biblical interpretations have been used to reinforce the traditional socio-cultural oppression of women (Oduyoye, 2004:92). The church in Africa continues to use the Hebrew Scriptures and the epistles of the Apostle Paul to reinforce the norms of traditional religion and culture (Oduyoye, 2004:91). This sounds to be in many parts of Africa. In the writings *Understanding Human Sexuality*, Izugbara (2004:13) states, “The ascription of a powerfully significant first position to men intervenes to silence women and to discourage other oppositional tendencies. Religious narratives depict man as God’s first born, who was created to dominate the earth. Woman is only as a second thought, to provide comfort to the domineering active man. This discourse which surrounds creation in Christian texts spills into their constructions of sexuality and sexual identities”.

In most churches, just like the societies, some of the biblical texts seem to be interpreted in a way which supports women’s subordination to men. Texts from the epistles of the Apostle Paul, especially those texts where Paul teaches on submissiveness of women and that women should neither talk nor teach in the church (e.g., 1Corinthians 14:34f; 1Peter 3:1; 1Timothy 2:11f) are used to justify women’s subordination in society. The interpretations of these texts go with the belief that in the Old Testament, God made it clear that man is destined to be in charge and women to be governed by men, “...*and he shall rule over you*” (Genesis 3:16).

Apart from that, women’s obedience to men has been used to support their subordination in the church. Women’s obedience to their husbands is emphasised to avoid quarrels in the families, and hence maintaining peace and harmony in the families and in the society in general. However, some men take this for granted, become very aggressive to their wives.

2.2.3 Obedience of Church Authority

Interpretations of biblical texts go hand in hand with people's trust in religious leaders. People trust and obey whatever religious leaders tell them even when what they are told seems to oppress them. People believe that religious leaders represent God on earth. Where there is government pronouncement and church pronouncement, it is obvious that the church pronouncement will be observed over the government one (Izugbara, 2004).

One might come to the conclusion that the trust people have in the religious leaders makes them obey even when the teachings in churches discriminate and oppress them. It is surprising that although people observe and believe in everything they are told by their religious leaders, they still observe and keep traditional teachings and cultural practices. Further research reveals that people believe there is a direct communication between people and divinities in two domains (in church and in the ritual teachings). What counts on which should be observed most depends on the worldview and attitude of the people. It seems that the church has not yet been able to change people's worldview on traditional beliefs.

2.2.4 Expectations of women in the Church

One of the important aspects which religions are very aware of is sexual morality. Most world religions have sought to address the moral issues that arise from people's sexuality in society and in human interactions. Each major religion has developed moral codes covering issues of morality. Moral meaning is an inextricable part of any religious meaning of life, and moral structures are a critical part of religious conceptions of the structure of reality. So, part of what it means to follow the religious life is to follow the moral life (Runzo and Martin, 2001:19).

In most societies, what determines woman's morality in church does not differ from what a woman is expected to be in the society.

2.3 Theoretical Framework

This study was guided by feminist theology, which is one of the feminism theories, proposed by Professor Rosemary Radford Ruether in the mid 1960s.

Feminist theology was born from the traditional and more widely known secular feminist theories, although much later than them, in the 19th century (Ruether, 2011:2). It grew from the questions asked by women in Protestant churches questioning why they could not ascent to ordained leadership, and grew to include analysis of the historical construct of male-dominance in the Bible. As more and more women have continued to be ordained in the Christian church over the last 50 years, female scholars steeped in feminism and who were Christians started to demand a feminist revision of the curriculum to respond to women's needs in theological education and the church (Ruether, 2011:2).

Feminist theology is a branch of Christian feminism. Feminists seek to promote the idea that men's aggressive sexual nature is not biological, but rather culturally engendered and therefore capable of being modified (Bromberg, 1997). Feminist theology promotes thought around the areas of the presence or absence of women in church leadership, the number of women in church leadership, the levels at which the women in church leadership advance or cannot advance to, and why the status quo is as it is. It seeks to achieve the empowerment of women, especially in increasing their numbers and role in religious leadership, by questioning the male leadership constructed in the majority of religions and based on historical constructs of male church leadership, while not questioning the supremacy and credibility of the religion's higher beings as well as its teachings. Feminist theology constantly questions the gender disparity in church leadership, arguing that woman's subordinate status in creation and her primacy in sin are proclaimed, and that they have been used as a way of rejecting the possibility of leadership for women in the church (Ruether, 1990:8). Feminist theology offers a different approach to the religious understanding of women and men by exposing the cultural conditioning of religious belief (Isherwood & McEwan, 2001:74). Feminist theology begins from the point of view that

worldwide, there are more women than men in the church as congregants. The church is deemed to be a “gentle” place, a “soft” setting, and as such it is considered more a womanly place as opposed to bars and game houses which are “manly” settings. The contradiction in this construct is the assertion that as much as church is a woman’s place, the leadership should still be retained by men. citation

2.3.1 Relevance of Feminist Theology to the study

The Kenyan Anglican church is constructed around the concept of historical male church leadership. The number of women in the leadership of the ACK, Diocese of Nairobi, are less than the men in similar positions. The highest ranking woman in the Kenyan Anglican church is a Canon, with there being no women bishops and, therefore, no possibility of electing a woman archbishop as these are elected from the crop of existing bishops. Feminist theology questions this historical and biblical construct of male leadership such as it is in the ACK Nairobi Diocese. Feminist theology seeks to have the role of women in the church highlighted from historical times to date, which shows how the role of women in leadership in the ACK is minimal, highlighting the gender disparity in its leadership. Feminist theology shall question why women in leadership in the ACK Diocese of Nairobi are not in the top echelons like their male counterparts, and seeks to know why these disparities in leadership roles exist.

CHAPTER THREE

3.0 METHODOLOGY

3.1 Introduction

This section focuses on the methodology that was used in this study. It contains a description of the research site, research design, study population, sample size and sampling procedure. The different methods of data collection as well as the data processing and analysis are also described. Finally, ethical issues regarding the study are highlighted.

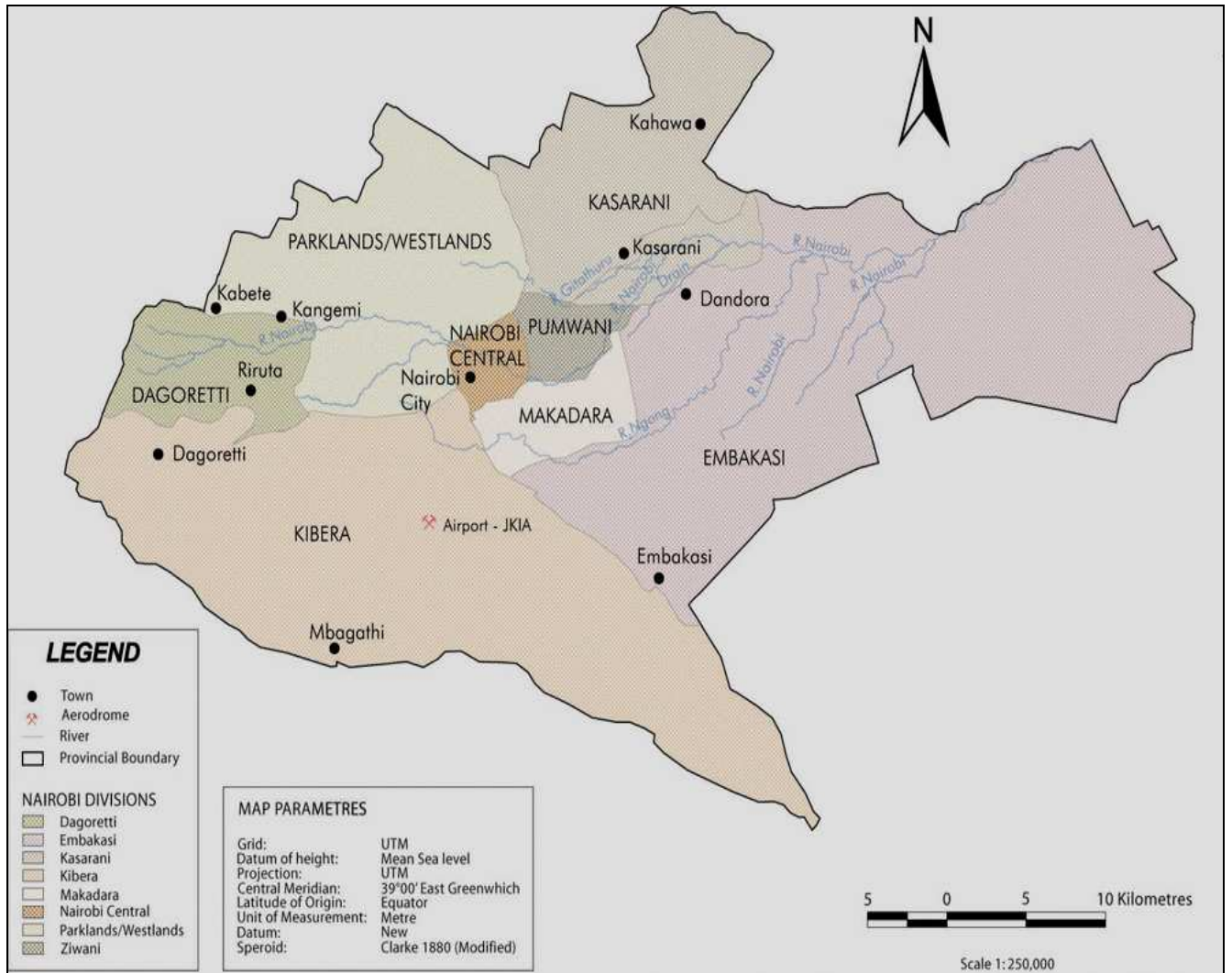
3.1 Research Site

The study was conducted among churches in the Diocese of Nairobi of the Anglican Church of Kenya. Nairobi county is the capital city of Kenya.



Map 3.1: Map of Kenya indicating Nairobi County

(Source: Kenya-Advisor.com, 2011)



Map 3.2: Map of Nairobi County

(Source: UNEP, n.d.)

ACK dioceses are divided into administrative and leadership sections called archdeacons. Under archdeacons, there are deaneries, and under deaneries are the individual churches, which are also known as parishes. Nairobi diocese has nine (9) archdeacons. The diocese has an administrative office at Imani House in the Central Business District, and is also governed by the ACK secretariat that sits at Bishops Gardens in the Community area of Nairobi.

3.1 Research Design

This study was cross-sectional and descriptive. It entailed collection of data over a short period of time. The aim of cross-sectional research was to provide a “snapshot” of the situation, such as the manifestation of gender disparities in the ACK Nairobi Diocese leadership, at that particular point in time. The study was also descriptive. The research questions of this study sought to find out how gender disparity was manifested in church leadership in the Nairobi Diocese of the ACK, and also sought to describe subjective opinions of the sample population as to why these disparities exist.

3.2 Study Population

The study population for this study was all the ordained leaders in the Nairobi Diocese of the ACK, their designation and gender notwithstanding, from the nine (9) archdeaconaries in the Diocese.

3.3 Sample Size and Sampling Procedure

The sample size for the in-depth interviews in this study was nine (9) informants, one from each archdeaconary in ACK Nairobi diocese. Informants were selected via random sampling, to get one (1) interviewee from each archdeaconary.

The planned sample size for the two (2) focus group discussions was nine (9) people per FGD, who were to once again be selected via random sampling.

3.4 Methods of Data Collection

3.4.1 In-depth interviews

9 ordained clergy were picked via random sampling as respondents for the in-depth interviews, one from each of the nine (9) archdeaconaries in the Nairobi Diocese of ACK. Three (3) of these interviewees were women, and six (6) were men.

This method was utilized as it provided a richly detailed exploration of individual accounts of their experiences, thereby helping in achieving a holistic understanding of the situation.

The interviews were conducted with the help of an interview guide (Appendix 2) containing open-ended questions so as to provide room for thorough probing to elicit detailed information. From the in-depth interviews, I got the informants' views on the differences between the responsibilities and leadership roles that different genders conduct within the church.

3.4.2 Focus Group Discussions (FGDs)

Two (2) FGDs were held, one with four (4) ordained women clergy and the second one with eight (8) ordained men clergy. The focus group discussions were conducted with the help of an FGD guide (Appendix 3).

3.4.3 Key Informant Interviews

This study also held interviews with key informants in the ACK structure. These were to include the Archbishop of the ACK, who is the elected overall spiritual and strategic leader of the Kenyan Anglican church and the Chairman of the Provincial Synod; the bishop of Nairobi diocese, who is the elected spiritual and strategic leader of the Nairobi diocese of the ACK and the Chairperson of Diocesan Synod. In the absence of the archbishop, I was to interview the ACK Dean, who serves as vice-chairperson to the Synod, and in the absence of the Bishop of the ACK Diocese Nairobi, I was to interview the Diocesan Administrative Secretary.

The ACK Diocese of Nairobi was on his annual leave during the study period, but he designated the Diocesan Administrative Secretary, Canon Festus Madere as my Key Informant. The office of ACK Diocese of Nairobi also felt that I need not interview the ACK archbishop of Kenya as he has officially designated all Diocesan commentary to Bishops and their Diocesan Administrative Secretaries. I was unable to secure an interview with the archbishop.

The Key Informant Interview was conducted with the help of a Key Informants Interview Guide (Appendix 4), and it aimed at getting deeper insights into the structures informing the existing gender disparities in the Nairobi Diocese of the ACK, from the church's overall leaders.

3.4.4 Observation

Non-participant observation was used in this study. The roles and responsibilities of the two genders in ACK church liturgy were observed, interpreted and recorded in nine (9) churches, one from each of the archdeaconaries in Nairobi Diocese. This was done with the aim of getting the insights into the roles of women versus men in the liturgical leadership of the Diocese.

3.4.5 Secondary Sources

Relevant literature was reviewed to provide background information to the study. Documentary materials such as church education pamphlets and the Canon laws were explored. Of importance was the ACK Nairobi Diocese list of Clergy, showing their sexes and ranks in the churches. These materials helped in establishing the different leadership roles assigned to both genders.

3.5 Data Processing and Analysis

This stage involved cleaning, coding and data entry. Audio recordings were transcribed and where they were not in English, they were translated. The data obtained from in-depth interviews was transcribed, coded and analyzed thematically. For each of these data, separate code sheets were created to establish and interpret patterns and trends. Data on socio-economic and demographic characteristics of the elements were coded and analyzed using Microsoft Excel spreadsheets.

3.6 Ethical Considerations

Ethical clearance was sought from relevant authorities, especially the National Commission for Science, Technology and Innovation, before the onset of the fieldwork.

Before the interviews are conducted, a statement of consent was read to all respondents in the study, and they were asked for their informed consent to participate. A consent form was used

for this (Appendix 1). Participants were briefed about objectives and procedures of this study and that they had the right to agree or object to their participation. Permission was also requested from informants to audio-record their information.

In addition to voluntary recruitment to participate in the study, informants were informed that they would be free to withdraw from the study at any time they so wished.

Explanations were given to all the informants and respondents concerning confidentiality. It was made clear that the information they provided, whether orally or in writing, would be treated with strict confidentiality and that it would only be used for research purposes. Confidentiality and anonymity were maintained throughout the study by using pseudonyms and codes to protect the identity of the respondents. Furthermore, the data was kept under lock and key, and I used a password protected computer that was accessible only to myself as the researcher.

The results of this study will be made available at the library services of the University of Nairobi. The results will also be published in journals and articles so as to share knowledge with the scientific community worldwide.

CHAPTER FOUR

4.0 RESEARCH FINDINGS

4.1 Introduction

This section presents the findings from the study's in-depth interviews, key informant interviews, observation, and secondary sources, followed by an analysis and discussion of these findings.

4.2 Background characteristics

This set of background characteristics was intended to describe demographic variable of the sample and to assess for any influence on the research findings. The demographic data consisted of age, sex, and number of years since ordination. This set of data was enquired from the respondents of the in-depth interviews.

4.2.1 Sex

Of the nine (9) respondents of the in-depth interviews, three (3) were women and six (6) were men.

The one (1) interviewee for the Key Informant Interview was a man. There were no women Key Informant Interviewees.

Two (2) FGDs were held for the two sexes, one with women clergy only and another with male clergy only.

4.2.2 Age

All of the nine (9) respondents of the in-depth interview were asked to give their age as a number or a range, depending on the option they felt most comfortable with. Three (3) of the respondents gave their age as a discrete value. The ages of the respondents are shown in table 1 below in ranges.

Range of ages	Number of respondents
35-39	2
40-44	5
45-49	1
50-54	1

Table 1: Age of in-depth interview respondents

The 2 respondents who were between age 35-39 were women. The 3rd woman respondent was in the second youngest age bracket of 40-44. This indicates that there are not many women among the older clergy.

The Key Informant interviewee was 39 years old.

For the FGDs, both the one with men only and the one with women only, the respondents asked that they give their ages in ranges. The ranges of these ages are shown in tables 2 and 3 below.

Age of women in FGD	
Range of ages	Number of respondents
30-39	3
40-49	1

Table 2: Age of ACK Nairobi Diocese women in FGD

Age of men in FGD	
Range of ages	Number of respondents
30-39	3
40-49	5

Table 3: Ages of ACK Nairobi Diocese men in FGD

4.3.1 Number of years in ordination

All of the 9 respondents of the in-depth interviews were asked to give the number of years since they were first ordained. These findings are shown in Figure 1 below.

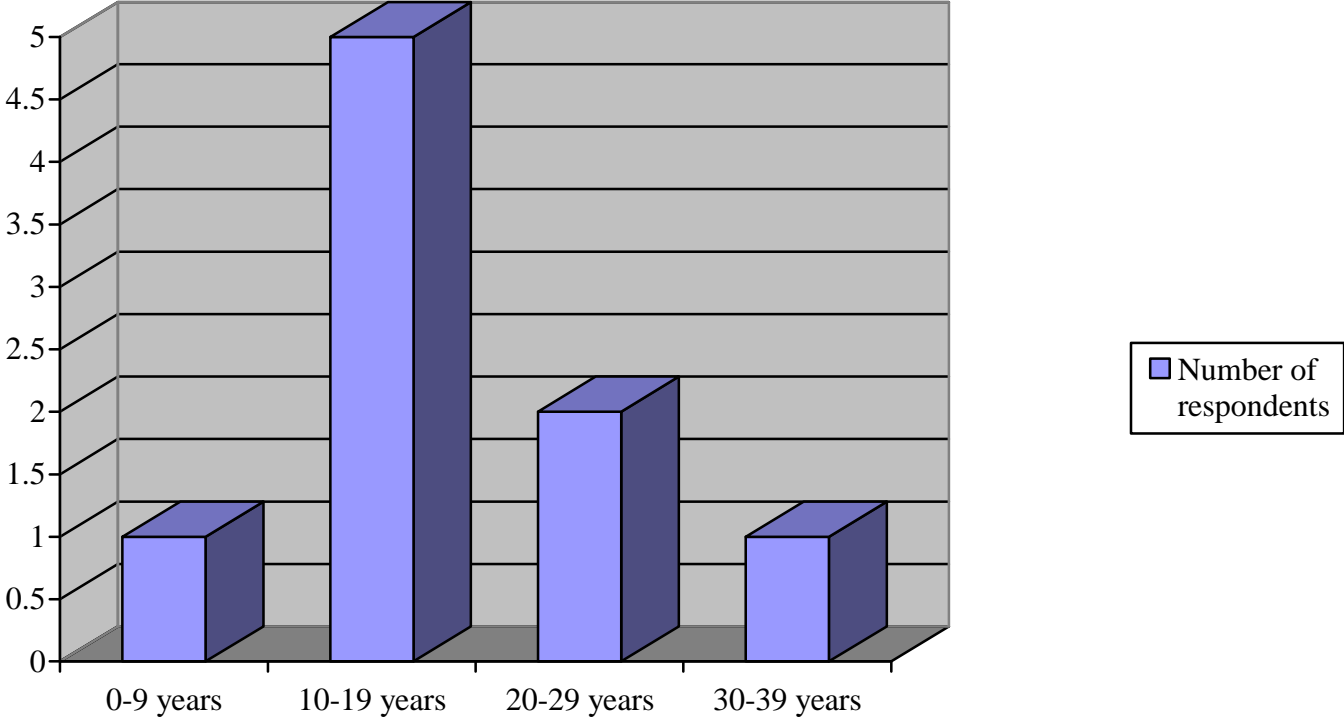


Figure 1: Number of years in ordination

The 3 female respondents have all been ordained for less than 19 years. This indicates that until the last two decades, women were not being ordained as leaders in the ACK Nairobi Diocese.

“In one AGM I was in 1987... the late Archbishop Manasses Kuria shelved that issue of ordaining ladies until later on.”

Male IDI respondent

4.4 Manifestation of gender disparity in ACK, Diocese of Nairobi leadership

Gender disparities in the ACK, Nairobi Diocese manifest in terms of the number of men versus women who are ordained per year, in the number of years the different genders take to rise the leadership ranks once ordained, and in the highest level of leadership that leaders of the two genders can rise.

In 2012, of the 20 applications received at the Nairobi Diocesan office for ordination, 3 were from women. The Diocesan Administrative Secretary, who receives these applications and is himself an ordained clergy, asserts that:

“This (serving as an ordained leader) is a call. If you are not called, you feel that you are not called, you will not apply.”

Canon Festus Madere
Diocesan AS
Key Informant

The differences in numbers of men and women in ordained clergy of ACK Nairobi Diocese is therefore not attributable to the church structure. Perhaps what the question should be at this point is why there are fewer women applicants for the ordained positions.

Regarding the number of years taken to rise the leadership ranks, the 9 respondents of the in-depth interviews were asked to give the number of years that passed between their advancement to higher levels of church leadership from the entry level of a deacon who is attached to a church to assist, then a curate who is an assistant reverend in a church, to the parish priest who is a reverend who heads his/her own church, to a canon, to an archdeacon who oversees a group of churches that form an archdeaconary.

All of the 6 male respondents have had an elevation of level since their ordination. These elevations have taken between 2 to 5 years for the male respondents. For the female respondents, 1 of the 3 respondents had been severally passed over for promotion.

“I have been overtaken for promotion two times since my ordination in 2008, because I am a woman and I am not married. My male counterparts who got these positions were my classmates at (ACK St. Andrews College of Theology) Kabare. I performed better than them... One of them was even not married...”

Female IDI respondent

The male clergy during their FGD also acknowledged that men in the ACK, Nairobi Diocese rose ranks faster than women.

“...in Nairobi in 1993, that’s when a few (women) were made deacons. Then after being made into deacons they stayed for a few years, for almost ten years without being made priests; whereas their counterparts who were men were made deacons in ’93 and in ’94 they were priested.”

Male respondent during FGD

“I was ordained in 2003 and posted to St Andrew’s Anglican Church of Kenya (ACK) in Zimmerman as a deacon. In 2004, I was posted to ACK St James Buruburu as a curate — an assistant priest... I was then transferred to Church of the Good Samaritan as a vicar, then to ACK St Elizabeth, Kahawa, in 2006... On October 1, 2010, I was appointed to my current position.”

Ordained women in the ACK, Diocese of Nairobi cannot rise beyond the rank of Canon. Despite the Canon Laws of the global Anglican Church that were written in 1604 allowing for women bishops (Church of England, 2013), the ACK is yet to pass this allowance for any diocese in the country. The position of bishop of Diocese of Nairobi is an elected position, but since 1964 when Nairobi Diocese became autonomous, there has never been a woman vying for the position.

4.5 Reasons for gender disparities in leadership of ACK, Nairobi Diocese

Respondents of in-depth interviews and key informants categorized the reasons for gender disparities in leadership of ACK, Nairobi Diocese along the themes of Patriarchy and Societal gender roles.

Respondents felt that since the cardinal book in the Anglican Church is the Holy Bible, they should respect the concept of patriarchy as the Bible dictates from the Old Testament, through to the modern times.

“I don’t think God was mad to say that Jesus is the ‘Son of God’ and not the ‘Daughter of God’”

Female IDI respondent

Since the line of leadership and power in the church has historically been carried along the male line, it is fitting that it continues to be so in the modern church. Furthermore, the Bible portrays women as assistants, hence women should accept this position.

A second angle of patriarchy, as narrated by both men and women clergy during their FGD is where women are against women leading them in the Anglican church, Diocese of Nairobi.

“For example, when the church wanted to ordain ladies to be pastors, there was a lot of objection, particularly from the ladies.”

Male FGD respondent

“In one AGM I was... one very influential lady said these words ‘I can’t receive Holy Communion from a lady like me’”

Female FGD respondent

Societal gender roles is the other major reason given by respondents as a cause of disparities in Nairobi Diocese of ACK. Traditionally, women should be nurturers and care-givers, hence their role is to support men as the men discharge their leadership roles.

4.6 Observation of gender roles in Sunday church services

9 ACK Nairobi Diocese churches, one from each archdeaconary, were observed, to see the roles and responsibilities of the different genders. The findings are given in table 2 below:

		Church number:								
		1	2	3	4	5	6	7	8	9
Gender of:	Service Leader	F	F	M	M	M	M	F	M	M
	Preacher	M	F	M*	M*	M	F	F	M*	M
	Leader of prayers	F*	M*	M	M	M*	M*	M*	M*	M*
	Communion Officiant	F	N/A	M	M	N/A	M	F	M	N/A

Table 4: Observed gender of clergy in service roles

Legend:

M Male

F Female

* Indicates un-ordained clergy

N/A The church was not celebrating Holy Communion during the service that was observed

Of the 9 churches that were observed, 4 churches had female clergy carrying out some roles. The other 5 churches without female clergy carrying out any role do not have female clergy.

Church 1's reverend is female, and it had a visiting ordained male clergy as the preacher on the Sunday when they were observed. None of the observed churches had a visiting ordained female clergy when they were observed.

The churches with female reverends saw these women officiate Holy Communion except in the case of Church 2, which was not celebrating communion during the service that was observed. This is despite the women clergy at the FGD saying that there are people who refuse to receive communion from women, notably old people, and especially old women, as they are socialized to believe in patriarchy. The women clergy said that they have noticed that whenever parents of their church members are visiting from rural Kenya, they (parents) do not receive communion.

CHAPTER FIVE

5.0 DISCUSSION OF FINDINGS, SUMMARY AND RECOMMENDATIONS

5.1 Introduction

This chapter presents a discussion of the study's findings against the research objectives, and gives a summary and recommendations.

5.2 Discussion

5.2.1 Manifestations of gender disparities in leadership of ACK Nairobi Diocese

From this study, it came out that there are gender disparities in the church leadership of the ACK, Diocese of Nairobi. Men, by virtue of their socially defined maleness, have the better end of the leadership stick than women. Women did not begin to be ordained in the ACK, Diocese of Nairobi until several years after men. All along, there were only male clergy. This can be seen in the way there are a number of male clergy who are advanced in age, yet the oldest female clergy are in their forties, with very few being above age 50.

Women also face disparity with men when it comes to marital status determining one's chances of ordination and rising the leadership ladder. An unmarried man enjoys the same advantages as does a married man, whereas an unmarried woman is frowned upon and overlooked in the case for ordination and rising the leadership ranks.

Thirdly, men rise the leadership ladder much faster than women do. Women take a much longer time in-between leadership ranks in the ACK Nairobi Diocese than men do. Also, women are not given churches to lead at first glance as men are. Some men have risen straight to reverends heading their own churches with apparent skipping of some levels whereas women seem to have to rise through the leadership levels as they are from deaconesses to curates to reverends.

5.2.2 Factors influencing gender disparities in ACK Nairobi Diocese leadership

The emerging factors that influence gender disparities in the leadership of the ACK Nairobi Diocese are the concept of patriarchy, and that of societal roles and expectations.

The ACK Diocese of Nairobi is modeled after the global Anglican Church, which is guided by the writings of the Holy Bible. The Holy Bible deems that the power of leadership flows along the male line, from God being a “He” and the savior of the world, being his “son” Jesus. This concept of male superiority in terms of leadership spills over to today’s church and leadership.

Secondly, the society in which the ACK Diocese of Nairobi thrives dictates that women are caregivers and nurturers, and as such their place is behind the scenes, and not at the front leading; much less leading men.

5.3 Conclusion and Recommendations

The findings of this study provide important information on some biographic information and the manifestations of gender disparities of a sample of ordained leadership of the Nairobi Diocese of the ACK.

Overall, the study indicates that there are gender-based differences in the leadership of Nairobi Diocese, ACK. These differences point towards men getting a better deal than women in terms of the year in which their ordination started, the opportunity to rise the leadership ranks, and the level to which one can rise.

This study makes the following recommendations to bridge these disparities:

1. The church should advocate for ordination of more women by invoking a policy that no more than two-thirds of ordained leaders should be of the same gender
2. Ordained male clergy should support ordained women and second them in leadership positions

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APPENDICES

Appendix 1: Informed Consent Form

Dear Sir/Madam,

My name is Joan Wanja Githinji. I am carrying out a research study on the Gender Disparities in Leadership in the Anglican Church of Kenya, Nairobi Diocese. This study is in partial fulfillment of a Master of Arts degree in Gender and Development Studies from the Institute of Anthropology, Gender and African Studies of the University of Nairobi.

I am requesting you to voluntarily participate in this study by taking part in an interview. You are being asked to participate in this study because you are a leader in the Anglican Church of Kenya, Diocese of Nairobi. If you agree to this interview, it will take approximately 45-60 minutes of your time. There are no known risks associated with participating in this interview, neither are there direct benefits to you for participating in this interview.

With your permission, this interview will be audio-recorded. You are free to withdraw your consent and to discontinue participation in the interview and study altogether at any time without prejudice. This interview is fully anonymous and confidential. Pseudonyms and codes shall be used to protect your identity. The information obtained from this study may be used in the public domain.

Appendix 2: Interview Guide

- 1 Introductions
- 2 Explanation of the process and consent
- 3 What do you understand the term “gender” to mean?
- 4 What do you understand the words “gender disparities” to mean?
- 5 Share a personal or observed experience with gender disparities in the course of your church servitude.
- 6 Which gender do these disparities supporting over the other?
- 7 Are gender disparities acceptable?
- 8 What has caused these gender disparities?
- 9 Share the first time you can remember when looking back, gender disparities were exhibited.
- 10 For how long have gender disparities been there?
- 11 How are these disparities manifested?
- 12 What can be done to eliminate these disparities?

Appendix 3: Focus Group Discussion Guide

1. Introductions
2. Explanation of the process
3. Which gender do gender disparities support over the other?
4. Are gender disparities acceptable?
5. What has caused these gender disparities?
6. For how long have gender disparities been there?
7. How are gender disparities manifested in church leadership?
8. What can be done to eliminate these disparities?

Appendix 4: Key Informants Interview Guide

- 1 Perception on gender disparities in ACK, Nairobi diocese leadership
 - a. The ACK's stand on gender disparities
 - b. How church structure influences gender disparities
 - c. Factors that bring about these gender disparities
- 2 Future of the situation on gender disparities in the ACK, Nairobi diocese leadership
 - a. Can gender disparities be eliminated?
 - b. What is being done to eliminate gender disparities

Appendix 5: Observation Checklist

Note gender of:

- 1 Service leader
- 2 Preacher
- 3 Leader of prayers
- 4 Clergy officiating communion