

**WOMEN EMPOWERMENT AND THE CATHOLIC CHURCH PASTORAL
PROGRAMME: A CASE STUDY OF LUGAZI DIOCESE**

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DECLARATION

I hereby declare that this dissertation is a result of my own effort and has been submitted to the staff of Kyambogo University for the partial fulfillment of the award of Master of Arts degree in Religious Studies.

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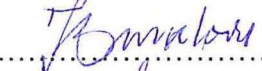
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APPROVAL

This is to acknowledge that this work, entitled: *Women Empowerment and the Catholic Church Pastoral Program: A case study of Lugazi Diocese*, has been done under my supervision and is now ready for submission for examination.

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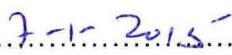
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DEDICATION

This dissertation is dedicated to my mother Noeline Veronica Nalumansi, my beloved brothers and sisters, the General Council together with the entire congregation of the Sisters of Immaculate Heart of Mary Reparatrix –Ggogonya and my late father Joseph Godfrey Kibalama, may his soul rest in eternal peace.

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MAY GOD BLESS YOU ALL

TABLE OF CONTENTS

TITTLE PAGE.....	i
DECLARATION.....	ii
APPROVAL.....	iii
DEDICATION.....	iv
ACKNOWLEDGEMENT.....	v
TABLE OF CONTENT.....	vi
LIST OF TABLES.....	xiii
ABSTRACT.....	xiv
ACRONYMS.....	xv

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction.....	1
1.2 Definition of key terms.....	1
1.3 Background to the study.....	2
1.4 Statement of the problem.....	4
1.5 Objectives of the study.....	4
1.6 Scope of the study.....	5
1.7 Significance of the study.....	6
1.8 Literature review.....	7
1.8.1Introduction.....	7

1.8.2 Components of women empowerment.....	7
1.8.2.1 Political endeavors.....	7
1.8.2.2 Policies in the education sector.....	8
1.8.2.3 Women representatives in the media.....	9
1.8.2.4 Women Association groups.....	10
1.8.3 Endeavors in the Church.....	11
1.8.3.2 Jesus as an exemplary figure.....	12
1.8.4 Policies in the economic sector.....	13
1.8.5 Major hindrances to women empowerment.....	14
1.8.5.1 Cultural hindrances to empowerment.....	14
1.8.5.2 Hindrances in the education sector.....	15
1.9 Research methodology.....	16
1.9.1 Introduction.....	16
1.9.2 Research Design	16
1.9.3 Area of study.....	17
1.9.4 Population of the study.....	17
1.9.5 Sample size.....	19
1.9.6 Sampling and procedures.....	19
1.9.7 Research instruments for data collection.....	20
1.9.7.1 Introduction.....	20
1.9.7.2 Questionnaires.....	20
1.9.7.3 Interviews.....	21
1.9.7.4 Observation.....	23

1.9.7.5 Focus group discussion.....	23
1.9.7.6 Documentary analysis.....	23
1.9.8 Procedure of data collection.....	23
1.9.9 Data processing and analysis.....	24
1.9.10 Ethical considerations.....	24
1.10 Research constraints	25

CHAPTER TWO

AN ELABORATION OF THE COMPONENTS OF WOMEN EMPOWERMENT

2.1 Introduction.....	26
2.2 Defining empowerment.....	26
2.2.1 Empowerment Approaches.....	26
2.2.2 Significance of empowerment.....	27
2.2.3 A sociological expression on empowerment.....	28
2.3 Employment provisions.....	34
2.3.2 Agricultural sector as the main activity.....	34
2.4 Promotion of a sense of self- worth.....	36
2.4.1 Domestic violence.....	36
2.4.2 Dowry system.....	36
2.5 Rights to education.....	37
2.5.2 Education as a means to empowerment.....	38
2.5.3 Women empowerment and stakeholders.....	40
2.6 Accessibility to resources.....	41

2.6.2	Gender relations.....	42
2.6.3	Economic contributions.....	44
2.7	Anti-poverty campaigns.....	46
2.8	Efficiency or integrations.....	47
2.9	Involvement of women in decision making.....	48
2.9.1	Decision making in the community.....	48
2.9.2	Decision making in the church.....	49
2.10	Women’s access to participation in the family.....	51
2.10.2	The Feminists’ views.....	53
2.11	Responsibility and property.....	55
2.12	Sense of dignity (creation).....	56
2.12.1	The aspect of being created in God’s image.....	57
2.12.2	Awareness of equality between man and woman.....	57
2.12.3	View of reciprocity.....	59
2.12.4	Differences in sexes.....	60
2.12.5	Respect of the dignity of woman.....	61
2.13	Access to household property.....	62
2.14	Conclusion.....	65

CHAPTER THREE

AN EVALUATION OF LUGAZIDIOCESAN PASTORAL PROGRAM ON WOMEN EMPOWERMENT IN THE LIGHT OF THE COMPONENTS OF WOMEN EMPOWERMENT

3.0	Introduction.....	66
3.1	Caritas and the Department of women.....	67

3.2	Employment opportunities.....	69
3.3	Participation in the church.....	73
3.3.2	The Catholic Women’s Guild (CWG).....	76
3.3.2.1	Activitiesof the CWG.....	76
3.3.2.2	Achievements of the CWG.....	77
3.3.2.3	Lugazi Diocese and Ecumenical solidarity with women.....	80
3.3.3	Women empowerment and how they assume power.....	83
3.3.4	Challenges threatening Caritas Lugazi Diocese.....	84
3.4	Investment.....	85
3.4.1	Case studies on impact of investment.....	86
3.5	Welfare.....	89
3.6	Women Associations/ Groups.....	93
3.6.1	Formation of women groups.....	93
3.6.2	Women’s day celebrations.....	97
3.7	Accessibility to leadership responsibilities.....	98
3.8	Access to training courses and education of women.....	102
3.8.2	Training women instructors.....	103
3.8.3	Education as a means to empowerment.....	107
3.9	Income generating programs and projects.....	110
3.9.2	Improvement of farmers’ standards.....	113
3.10	Women in family life.....	115
3.10.2	Family life counseling programs in Lugazi.....	115
3.10.3	Benefits of marital counseling programs.....	119

3.11	Accessibility to loans schemes.....	120
3.11.2	Sustainable Agriculture for women.....	124
3.11.3	Trained to utilize banks.....	126
3.11.4	Constraints encountered by beneficiaries of empowerment.....	128
3.11.5	The situation before the benefits of accessing loan schemes.....	129
3.12	Motivation from resourceful colleagues.....	131
3.13	Special suggestions for actualization of empowerment.....	133
3.13.1	Need for sharing experiences of women in church.....	133
3.13.2	Organising training courses.....	134
3.13.3	Organising talks and meetings.....	135
3.13.3.1	Engagement of women to come out of isolation.....	135
3.13.4	Participation indifferent church activities.....	136
3.13.5	Mutual support among fellow Christians.....	137
3.13.6	Towards a more fruitful Caritas- Lugazi.....	137
3.13.7	Principles of building a just community.....	138
3.13.8	Women arising from dominion to partnership.....	139
3.13.8.2	Theology of partnership between men and women.....	139
3.14	Conclusion.....	143

CHAPTER FOUR

GENERAL CONCLUSIONS AND

RECOMMENDATIONS OF THE STUDY

4.0	Introduction.....	144
4.1	Summary.....	144

4.2 Conclusion.....	147
4.2.1 Balancing the gap.....	147
4.2.2 Liberation from the patriarchal culture.....	148
4.2.3 Evangelizing mission of Jesus.....	149
4.2.4 The role of a mother.....	149
4.2.5 Culture as a determinant factor.....	150
4.3 Recommendations.....	151
4.3.1 Networking among women.....	151
4.3.2 Full participation.....	152
4.3.3 Enhancement of self-worth.....	153
4.3.4 Towards empowerment and leadership skills.....	154
4.3.5 Towards evangelizing mission of Jesus.....	154
4.3.6 God’s mission and the church.....	155
4.3.7 Building a sense of self-worth.....	157
4.3.8 Partnership void of misguided competition.....	157
4.4 Areas for further studies.....	159
4.5 Chapter conclusion.....	159

LIST OF INFORMANTS/ RESPONDENTS IN THE STUDY.....	160
REFERENCE LIST.....	162
APPENDICES.....	168
Appendix 1: SAMPLE QUESTIONNAIRE GUIDES.....	168
A. Questionnaire for Church Leaders.....	168
B. Questionnaire for Church Lay Ministers.....	174
C. Questionnaire for Women Leaders.....	175
Appendix 11: SAMPLE INTERVIEW GUIDES.....	176
A. Sample Interview guide for women	176
B. Sample Interview for Religious leaders.....	177
C. Sample interview guide for government leaders.....	178

LIST OF TABLES

Table 1. Number of Questionnaires distributed.....	22
Table 2. Number of people interviewed.....	23
Table 3. Benefits of agricultural extension project.....	73
Table 4. Distribution by sponsors of the level of women empowerment in Lugazi Diocese.....	80
Table 5. Availability of social infrastructural facilities in the study area Study area.....	93
Table 6. Courses given to women in various fields.....	105
Table 7. Distribution of respondents according to the training received from women empowerment schemes.....	107
Table 8. Findings of the study on educational level in Lugazi.....	110
Table 9. Role played by agricultural extension project in women economic empowerment.....	115
Table 10. A list of how women borrowed from Promic.....	123
Table 11. Respondents perception of the impact on women empowerment in Lugazi Diocese.....	128
Table 12. Assessment of the performance of women empowerment schemes in Lugazi Diocese.....	129
Table 13. Distribution of constraints encountered by beneficiaries.....	129
Table 14. Distribution of women by socio-economic variables.....	142

ABSTRACT

This study was an evaluation of Lugazi Diocesan pastoral program on women empowerment in the light of the components of women empowerment. It entailed the fact that the dominant subordinate model of male and female relations characterizes most societies throughout Uganda, this research therefore sought to know the position of women following the Lugazi Diocesan policies based on the equality-complementarity model in contrast to the dominant subordinate model which suppresses Women. The specific objectives of this research involved: elaboration of the components of women empowerment, evaluation of Lugazi Diocesan pastoral program on Women empowerment in the light of the components of women empowerment, and suggesting solutions for a better realization of women empowerment in Lugazi. This study employed the following methods in a bid to achieve those objectives: the qualitative and quantitative, purposeful sampling and research instruments like: the use of questionnaires, interviews, discussion, focus group discussion, documentary analysis among others. The findings of this research revealed that, provisions / policies have been put in place for women in Lugazi to be empowered. On the other side, although the Church advocates for gender equality, patriarchal patterns of governance are still active in the leadership structure, a fact that needs re-visiting for true empowerment to be actualized. The conclusions and recommendations of the study suggested that: to have a fair community and empower women requires the transformation of the mindset of both women and men to view themselves as equal partners in the household of God. Besides; women are not seeking primarily to rule over men but to work with them in just collaboration according to each individual's capabilities. Added to the above, women cannot experience empowerment without the simultaneous liberation of men from their patriarchal standards, therefore complementarity and mutuality rather than contradiction and competition with men are key remedies. So, the general recommendations of this research included: the aspect of balancing the gap, liberation from the patriarchal culture, net-working among women, enhancement of self-worth, partnership void of misguided competition, building of the sense of self-esteem, use of the evangelizing mission of Jesus, encouragement of full participation, among others.

ACRONYMNS

CAPCA	Central Archdiocesan Provincial Association
CBCI	Catholic Bishops Conference of India
CBO	Community Based Organizations
CBT	Community Based Trainers
CEDAW	The convention on the Elimination of all forms of Discrimination against women
CRS	Catholic Relief Services
CWG	Catholic Women's Guild
ELCA	Evangelical Lutheran Church in America
FIDA	Federation Internationale De Abrogadas (women lawyers)
FOWODE	Forum for Women in Development
IITA	International Institute of Tropical Agriculture
KDTL	Katuka Development Trust Limited
LLG	Local Level Government
NAADS	National Agriculture Advisory Services
NARO	National Agriculture Research Organization
NCWD	National Council on Women and Development
NGO	Non- Governmental Organization
NWC	National Women's Conference
SACCO	Saving and Credit Cooperative Organization
SAP	Sustainable Agriculture Program
SILC	Savings and Internal Lending in Communities
UN	United Nations
UNDP	United Nation's Development Program
UWONET	Uganda Women's Network

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This study was about Women empowerment and the Catholic Church pastoral program in Lugazi Catholic Diocese (Uganda), with a major aim of finding out to what extent some important aspects of women empowerment have been actualized in these pastoral programs.

The main aspects laid out in chapter one by the study included the definition of key terms and concepts, giving a background to the study, statement to the problem, objectives of the study, scope of the study, significance of the study, literature review, methodology, research constraints, definition of terms, structure of chapters, budget proposal, time frame work and references.

1.2 Definition of Key Terms and concepts

Women Empowerment: Blanchard, a woman activist defines women empowerment as, letting the power out which encourages women to gain skills and knowledge that will allow them overcome obstacles in life and ultimately help them develop themselves.

Pastoral Programs: These are plans made by the Bishop assisted by the clergy for the members of the Diocese (congregation). Pastoral programs help so much in planning for strategies to uplift the people's standards, economically, socially, politically, and religiously.

The Catholic Diocesan programmers can decide and plan for women since they constitute members or congregation of the Catholic Church. When programmed well, these policies rightly and fittingly lead to women empowerment.

Catholic Church: A church which is universal or general connected with all Christians. The Catholic Church should be universal. This universality calls for unity in diversity in all countries worldwide so that the same policies towards women empowerment being implemented in Asia, Europe, America, should be the ones practiced in Africa.

Lugazi Diocese: It is an administrative (geographical) territory of the Catholic Church in Uganda, currently under Bishop Matthias Sekamanya who is assisted by the Clergy and lay leaders. It is organized, administered and planned for in such a way so as to be an integral part of the universal Catholic Church.

1.3 Background to the study

The dominant patriarchal culture is the main obstacle towards women empowerment. This according to feminists is a kind of culture whose driving ethos is an embodiment of masculist ideas and practices. It is literally taken that a man exhibits many of the classical traits of human excellence which include intelligence, responsible, competent, honest, which is contrary to the side of women who are regarded as weak soft hearted and passionate. (Groag Bell, p.102)

In this, a woman is seen as exhibiting contrasting traits of; love as well as hate, seductive and dangerous, beautiful and terrible, fascination and horror.(Sheila Ruth,1980,p.44). This stereotyped perception of the difference between men and women has, since time immemorial, led to the false justification of a dominant-subordinate relationship between the two sexes.

Thus, men have to dominate women so as to control the latter's perceived dangerous nature, for humanity's good. This dominant-subordinate model of relationship therefore puts the process to women empowerment to a standstill.

It is also important to note that this dominant-subordinate model occupies most of the African cultures in general but the Ganda culture in particular, yet this proves to be the main culture that is found in Lugazi Diocese.

The Catholic teaching, especially in recent Papal encyclicals, on the other hand, does not support the dominant-subordinate model, but instead advocates for fundamental equality and realization of the enriching complementarity that exists between the two (male and female), as strongly stressed by Saint Pope John Paul II in the post Synodal Apostolic Exhortation in an African synod. (N.121, P.269)

Therefore since the Lugazi Diocesan pastoral programmes are under the Catholic Church, they should be inspired by the above Christian teaching based on equality and complementarity model of relationship between men and women in order to bring women empowerment process to totality.

The key aspects of women empowerment that reflect the equality – complementarity model according to the United Nations include;

- Promotion and protection of their rights to access all opportunities and resources in the society.
- Promotion and protection of women's self-worth.
- Promotion and protection of women's rights to have and determine choices.
- Promotion and protection of their right to have power to control their lives within and outside the home.

- Ability to influence the direction of social change to create more just, social and economic order nationally and internationally.(United Nations:www.fanpop.com/spots/female=kickers/articles/79907)

The aim of the researcher therefore was to find out to what extent Lugazi Diocese pastoral programmes are in line with and have actually succeeded to meet these key aspects of women empowerment.

1.4 Statement of the problem

The pastoral programs of Lugazi Catholic Diocese are based on the equality-complementarity model of relationships between men and women, as advocated by recent official social teaching by the Catholic Church. This model is in sharp contrast to the dominant –subordinate model of male and female relations which characterize traditional African societies, in general, and the Ganda society- which forms the majority of the population in Lugazi Diocese-in particular.

However, the reality on the ground, generally, reflects the latter model of relationship between men and women in the Catholic Diocese of Lugazi.

The researcher, therefore, wanted to find out, to what extent the pastoral programs of Lugazi Catholic Diocese are putting into practice the equality-complementary model of male-female relationships, in the development of the Diocese.

1.5 Objectives of the study

This section is going to discuss the general and specific objectives of the study

1.5.1 General Objective

The major objective behind this study is to evaluate whether the Lugazi Diocesan pastoral program enhances or supports women empowerment.

1.5.2 Specific Objectives

This study was conducted basing on the following specific objectives:

- i. Elaborate the components of women empowerment.
- ii. Evaluate Lugazi Diocesan pastoral program on women empowerment in light of the components of women empowerment.
- iii. Suggest solutions for a better realization of women empowerment in Lugazi.

1.5.3 Research Questions

- i. What are the components of women empowerment?
- ii. To what extent is Lugazi Diocesan pastoral policy on women empowerment reflecting the components of women empowerment?
- iii. What could be the solutions for women empowerment to be truly actualized in Lugazi Diocese?

1.6 Scope of the Study

This is divided into:

- 1) **Conceptual/content scope:** The study was conducted in Lugazi Catholic Diocese which comprise of 20 parishes. It was based on major objectives which included; exploring the components of women empowerment, assessing whether the pastoral programmes set by Lugazi Diocese for Women empowerment are fitting in the real process for empowerment, and suggesting ways of bridging up this.
- 2) **Geographical scope:** The researcher chose Lugazi Diocese as her area of interest, due to the fact that, Lugazi being one of the Catholic Dioceses can be taken as a sample to cover a full picture of the whole Catholic Church. For that matter, six (6) parishes were selected as representative parishes for the study to be effective. These included: Mukono, Naggalama, Lugazi, Namagunga, Namilyango, and Nyenga.
Hence the researcher hoped to gain the matter that would have been gathered when the whole Catholic Church was researched about. This Diocese (Lugazi) is located in the town of Lugazi in the Ecclesiastical province of Kampala in Uganda.
- 3) **Temporal/ Time scope:** Lugazi Diocese was established on November 30, 1996, as a Diocese from the Metropolitan Archdiocese of Kampala, under the leadership of Bishop Matthias Sekamanya.
The researcher therefore found it fitting to consider the research period from the time Lugazi Diocese was put in place (1996) to 2012, basically to find out what has been put in place for women empowerment in the Diocese.

1.7 Significance of the Study

- ❖ Women empowerment is a crucial aspect of life that has to be considered important worldwide. The study was relevant as it investigated how far women empowerment has been handled by the Catholic Church and the measures taken for the actualization of empowerment.
- ❖ Policy makers will be sensitized and equipped with knowledge on how to formulate new policies and strategies that will uplift women standards now and the time to come.
- ❖ National Women Activists will get knowledge concerning the challenges to women empowerment beginning from the grass root level to the national level of women which will result into getting first hand information which may be distributed to policymakers of the country.
- ❖ Education Institutions, lecturers and tutors will benefit from this research project in the way that, they will acquire skills and knowledge of making the students' become advocates of women empowerment at both levels (local and national)
- ❖ The Church leaders particularly those of the Catholic Church, will use the data from this study to bridge the gaps and implement the strategies in empowering women and all aspects necessary to uplift their (women) standards in the Diocese.

1.8 Literature review

1.8.1 Introduction

Much has been written about women empowerment by different scholars, religious organizations and women activists with the major emphasis put on the strategies put forward for empowering women and its impact on the lives of mankind. This chapter therefore presents the mind in writings of other people with regard to women empowerment.

1.8.2 Components of women empowerment

Women activists, Government policy makers and Church leaders have taught the need for empowerment of women worldwide. These have exposed the need for this, due to the fact that women are not only instrumental in church duties but can also lead to a change in the political, economic and social arenas of the given nation (Virginia, 2000, p.129). Women are therefore creative vehicles of peace, tranquility and justice throughout the world.

1.8.2.1 Political endeavors

Policies should come into existence that will help raise a platform for women to acquire leadership skills, which skills will be fundamental to their [women] participation in public and Church endeavors. This will also make them free to contest for political seats. For instance in 1952, the Young Women Christian Association (YWCA) was established as one of the strategies to empower women (Dolphyne, 1991, p.36).

Consequently, this has led to a raise of women parliamentarians like Betty Nambooze, in Mukono, Ida Nantaba for Kayunga, and Proscovia Alengot for Usuk area among others (Ssekanjako, 2012).

Lugazi Diocese has spearheaded this noble cause by encouraging Catholic women to indulge in political spheres of life in order to uplift their standards of living. The researcher was

therefore interested in finding out the number of women in Lugazi Diocese who are involved in the political arena of the study area and hence locate how best these can help their fellow women to acquire the leadership or managerial skills.

Not only that, but also the study was to find out whether chances are granted in pastoral programs for women to indulge in leadership posts in the Church. The researcher therefore wanted to find out if this is part of the pastoral programs meant for the Diocesan year plans of Lugazi.

However, while women have risen, there is no need for relaxation, instead phrases like “set a thief to catch a thief” should be considered and applied to a greater degree, such that lucky and hardworking women should make the path easier for those coming up (Beyanga, 2012).

1.8.2.2 Policies in the education sector

In the education sector, the researcher agrees with Francis Bacon’s principle which states that, “knowledge is power to those who apply it”. Access to education is a focal point in the empowerment and promotion of women. It is very true that education is a prerequisite for access to employment, personal autonomy, and complete participation in the economic and social life. Cases in point are Julia Sebutinde- a re-known lawyer, Doctor Mungherera- the new World Medical boss (Ahimbisibwe, 2012).

Accessibility to education should be highly considered. Through education, knowledge is acquired which leads to production of resourceful citizens of a given nation and the world over. If women acquire education, it will be easy for them to make the journey to women empowerment a success.

Thus for women in Lugazi to be fully and truly empowered, the researcher was prompted to make a quest into such a condition in order to trace if the education policies set by the Diocese can adequately cater for the education of the girl-child.

Josephine Gitome, in line with Pope John Paul II affirms that the Church can play a very crucial role towards women empowerment, through imparting sex education to girls, mothers, single women, widows and aged women via various means (Gitome, 1996; p.218). These women if fully trained can go out to teach others, and train marriage counselors.

The researcher intended therefore to find out whether the Diocesan pastoral programmers have organized seminars and counseling sessions on sex education as a means to uplift the standards of women in Lugazi Catholic Diocese.

1.8.2.3 Women representatives in the media

Another important policy is that, there should be an increment of women representatives in the Media, in here, special efforts should be made to employ women who are knowledgeable about and are sensitive to women's changing roles.

This was clearly outlined in the National Women's Conference held in Houston in 1976, that; women are to be employed at all levels, equally paid for any work value, should get equal opportunity for training and promotion just like men (Sheila, p.411). The researcher sought to find out, if this is planned for in the Diocesan policy of Lugazi.

1.8.2.4 Women Association groups

Women associations are very fundamental in fostering and sustaining the position of women empowerment when formed. It should be noted that these comprise of a common objective which is to ensure and realize that the rights of women are truly protected and promoted (Waliggo, 2002, p.160).

For the past years, some of the Associations that have been put in place include; Uganda Women's Network [UWONET], Forum for Women in Development [FOWODE], National Council on Women and Development (NCWD), the Women Lawyers under 'Federation Internationale De Abrogadas' (FIDA), among others.

These women Associations, if applied in the pastoral programs of Lugazi can yield more results since women can feel free to join fellow women for a common cause, hence women empowerment. This is what the researcher sought to find out in Lugazi Diocese, to identify the women associations put in place, and analyze whether and how these Associations have helped to raise women's platform to empowerment.

Women Associations/ groups can be formed by categories of women that include; farmers, leaders, marketing groups, widows etc. It is upon such views therefore that the researcher intends to identify the women Associations if any, put in place by the pastoral programmes of Lugazi Catholic Diocese for women empowerment.

1.8.3 Endeavors in the Church

For women to be fully empowered, endeavors should be made right away from the Church. It is the view of Mpagi (2000, p.185), that the roles to be played by women are properly and clearly outlined in the different Diocesan Five Year plans.

This is true, as women have been encouraged to; become Catechists and members of Church Choirs, have been involved in the decision making bodies of the local Churches, received support in various ministries like the Catholic Women's Guild, and got support in the different Religious Institutions.

These roles are strongly applicable in the program of Lugazi Diocese if considered, for they deal with the realization of women's position right from the grass root levels. It was to the concern of the researcher to locate how they can be newly carried out in Lugazi Catholic Diocese.

Josephine Gitome, in line with Pope John Paul II affirms that the Church can play a very crucial role towards women empowerment, through imparting sex education to girls, mothers, single women, widows and aged women via various means (Gitome, 1996, p.218). These women if fully trained can go out to teach others, organize seminars for youth groups, and train marriage counselors for older generation.

It is this training given to women and the seminars organized together with the counseling sessions, which will help a lot to uplift the standards of women in Lugazi and in the country at large.

All these cannot leave behind any woman despised and discriminated against when done strictly with determination and vigor with the aim of improving their standards and equipping them with knowledge to match with modernity. The researcher therefore intends to find out how the Diocesan pastoral programmers have tried to promote the role(s) played by women in the Church.

1.8.3.2 Jesus as an exemplary figure

In addition, the Church and all proponents of empowerment should copy from the model of Jesus, as Mpagi suggests (2000, p.177-178). Jesus shows a good example for He never demeaned women but seriously related with them as human beings, treated them as real persons and friends to be listened to and helped.

We come to learn that in the Gospels Jesus even healed them (Luke 8:2-3), allowed them to touch him (Mark 5:25-34), and they it should also be noted that, these women followed him until his death on the cross (Luke 7:36-50).

Good examples of women in the Bible that Jesus associated with included Elizabeth, Martha, Mary Magdalene, and so on. Thus if we are to embrace empowerment of ladies; women themselves should actively be included in all spheres of life, listened to and should enjoy a privileged position (Nakawombe, 1996, p.46). The study wished to find out whether the empowerment policies in Lugazi Diocese are against the Jewish and African attitudes which do not regard women as people at all.

1.8.4 Policies in the economic sector

Engaging in such activities using the materials that are available, is recommendable for women in Lugazi. They may not suffer much in searching for the material but can instead devise means of “earning smart” money out of such activities, hence full realization of empowerment of these women.

In Ghana women potters are assisted with small loans and technical advice to upgrade their traditional methods of production. With this, they hugely benefit as the income earning capacity eventually improves, thereby enabling them take better care of their families (Abena, 1991, p.80). This study therefore sought to find out whether the pastoral programs are trying to economically empower women along these lines.

Offen rightly notes that; women in a more privileged class than others, like the educated, the rich, must lead an active role of organizing programs for the less fortunate women in their communities in order to help them increase their effectiveness and efficiency (Offen, 1998, p.102).

The researcher wanted to find out to what extent Lugazi Diocesan pastoral programmers are promoting the involvement of women in the spearheading of their own empowerment.

1.8.5 Major hindrances to women empowerment

1.8.5.1 Cultural hindrances to empowerment

Several writers have put the attention to some major cultural hindrances to women empowerment and these include; Women have been mistreated beginning from childhood. A girl right away from birth was taught the type of food prohibited to her, for instance the eggs, chicken, pork and so forth. These had invaluable significance to the girls and women themselves (Mpagi, 2000, p.174).

It should be noted that she would prepare these dishes so nicely but was not allowed to taste them. The researcher sought to find out whether Lugazi Diocesan pastoral programs discouraged cultural taboos or customs that discriminated against women and consequently disadvantaged their development.

Sheila Butler points out the negative attitude towards women at places of work. Women have been made to observe that there were careers meant for only men at the expense of women, a case in point is engineering and other science related courses. Some of the oppressive ways being cited nowadays at places of work include; a woman is regarded as being attractive and feminine, never to be taken seriously, if she has children then she will never manage the job yet without them then she is unnatural (Butler,2008,p.100). The researcher sought to find out whether Lugazi Diocesan pastoral programs opposed these negative stereotypes regarding women in practical terms.

Another concern about cultural hindrances women empowerment has been raised by women authors like Madiba (1996, p.275), who strongly observes how culture assigns specific roles to women in society. She asserts that women are called mothers but labeled weaklings, servants and subordinates.

In her view, this reduces their position to inferiors who should only listen and wait to be told what to do; this is quite contrary to the whole purpose of creating humanity as derived from the book of Genesis 1:27, where God created them male and female. It is to the concern of this study to find out whether women in Lugazi are regarded as equal to men or are taken as mere servants of men.

The dominant patriarchal culture is another hindrance to women empowerment. This is a culture according to feminists whose driving ethos is an embodiment of chauvinistic ideas and practices. It is literally taken that a man exhibits many of the classical traits of human excellence that is; intelligence, responsibility, competence, and honesty, in contrast to women who are regarded as weak, tender, passionate and soft hearted, hence, the mentality that they should not be entrusted with responsibilities (Groag, p.102). This kind of attitude promotes a dominant subordinate model of relationship between men and women which is dehumanizing to the latter. This study therefore, intended to have a look into how Women are entrusted with responsibilities in Lugazi Diocese.

1.8.5.2 Hindrances in the education sector

In the education sector, a problem arises out of the fact that girls are less valued. They have been restricted to home chores since time immemorial. The ratio of girls to boys attending to schools has until of recent been low, and this is attributed to root causes like; early marriages and pregnancies, fulfillment of home chores, lack of money for fees among others (Dolphyne, 1991).

This has greatly impacted on the position of girls in the future responsibilities. The researcher sought to find out whether the Diocese has a pastoral education policy that promotes the education of the girl child and also look out for the extent the policy has been put in practice.

1.9. Methodology

1.9.1. Introduction

This section handled the instruments and methods employed during the process of data collection and analysis. This section, therefore, considered elements like the study population, study area, research design, and sample size, sampling methods and procedures, research instruments and procedure of data collection, among others.

1.9.2 Research Design

The research design adopted in the study was qualitative and quantitative. Qualitative data included information contained descriptively from respondents, interviews and questionnaires. The qualitative method was used by the researcher because, during these interviews, contacts with respondents were easy hence getting resourceful information viable to the research topic- women empowerment and the Catholic Church pastoral programs in Lugazi Diocese (Uganda).

This necessitated the researcher to have proper analysis of how far the Diocese of Lugazi succeeds or fails in bringing women empowerment to actualization. This is true because the researcher directly got views, feelings, and experiences from the respondents.

Quantitative design was used. It involved information analyzed statistically (numerically) from respondents. This method complemented the qualitative one by for example illustrating the general trend of things positively or negatively as far as women empowerment is concerned in Lugazi Diocese.

1.9.3. Area of study

The study was carried out in Lugazi Diocese which is located along Kampala-Jinja high way. The Diocese is bordered by Bbaale -county in the North, Buvuma country Islands in the South. Lugazi has twenty (20) Catholic parishes which among others include St Paul the Apostle-Mukono established in 1997, St. Joseph-Naggalama(1896), St Kizito-Lugazi (1994), Our Lady of Fatima-Kayunga[1949], St Peter Claver-Namagunga(1927), St Mary's Ntunda(1998). The researcher intended to consider six (6) of these for the study. The area covers about 4,594km with an estimated total population of 1,150,000, and 41.0% of these are believed to be Catholics.

1.9.4. Population of the study

The researcher was targeting the religious leaders, women leaders in the church, lay church leaders, women, Government leaders and the youth. The religious leaders were to be targeted in this study, because they are charged with the duty of evangelization to all people of God.

These (religious leaders) are particularly responsible for organizing and monitoring pastoral activities and among these are the duties that concern women uplifting and the fight for women empowerment.

Women leaders in the Church know of the challenging situations of women empowerment, since they experience and above all, mingle freely with fellow women at all levels. These act as good sources of data for this research project.

The Church lay leaders were also targeted since they lead the Church beginning from the lowest locality; they range from the small Christian communities to parish pastoral councils.

As leaders, they (church leaders) head many departments for instance on worship, development, women affairs, the youths among others. These are also well versed with church plans and programs hence offering resourceful information as per the study.

The Lay women of all religions deep down in the house hold atmosphere have valuable knowledge, as they bring on ground the real gist of women empowerment expressed in their actual feeling and experiences at the grass root level. This would help the researcher get information from various sources or respondents that would help in compiling of the final study findings.

The Youths of different religious denominations are targeted because they are the future leaders and important citizens. They are tomorrow's generation and nationals, thus these also provide supportive duties in the Church and hence are well aware of what they have in setting about the different responsibilities. They were to help the researcher in answering questions on the strategies put forward for the betterment of women.

Government leaders were also targeted as viable sources of information for women empowerment. This is true because they encounter people of different life styles and experiences. They were resourceful and useful during the time of sharing what others say and all that they have about women empowerment.

1.9.5 Sample size

Out of the total population of the whole Lugazi catholic Diocese, which is estimated to be 1,504,802 , representatives were selected as a sample size to describe the real situation of women empowerment in Lugazi Diocese after which the researcher would be able to determine the outcome of the whole catholic community, had it been sampled.

This sample size helped the researcher to exhaustively trace the strategies and the level of women empowerment in Lugazi Diocese and what exactly the church in Lugazi has done towards this cause.

1.9.6 Sampling and Procedures

This study used purposely sampling with the intention of finding the major resource full respondents well versed with the data concerning the study that's to say women empowerment.

Purposeful sampling was therefore used in the interviews given and the questionnaires distributed. It was easy to identify given this method the targeted respondents hence the religious leaders, Women leaders, lay women and the youths.

1.9.7 Research instruments for data collection

1.9.7.1. Introduction

In this study, the researcher used both primary and secondary sources. The primary methods included the use of interviews, questionnaires, focus group discussions, and observations, while the secondary methods contained vital information got from relevant documented materials like books, archives, encyclopedias, magazines, dictionaries, newspapers, journals among others, to back up the data got from other instruments.

1.9.7.2 Questionnaires

The researcher used questionnaires as one of the tools for collecting data; these were given to the respondents purposely selected due to their roles, professionalism, and literacy in the Diocesan community. Thus the following categories of respondents were involved; the church lay ministers, District leaders, women leaders and the Religious leaders.

These questionnaires handled a part of the Biographic information to be filled and another part about empowerment.

The table below shows the people (sample) who were given the questionnaires.

Table 1: Number of questionnaires distributed

Name of the Parish	Religious leaders	Women leaders	District leaders	Church lay ministers	Total
Lugazi	2	2	1	1	6
Mukono	2	1	1	1	5
Nnagalama	2	1	1	1	5
Namagunga	1	2	1	1	5
Namilyango	1	2	1	1	5
Nyenga	1	1	1	1	4

GRAND TOTAL.....30

1.9.7.3 Interviews

Interviews were conducted by the researcher to the following groups of respondents in Lugazi Diocese. The lay women (households), youths, and local or community leaders. These helped to respond to close ended and open ended style of questions for the interviews. The interview method was a rich means of getting information since it invited a variety of answers. Eventually, this helped the researcher to capture the respondents feelings and thinking about the research topic.

It also created a possibility of open dialogue in carrying out the interviews as information would be shared between the interviewer (researcher) and the interviewees (respondents). During the interview process, the researcher introduced herself to the interviewees, explained the reasons and purpose of indulging in the research process and thereafter views from respondents were welcomed. The table below shows those to be interviewed.

Table 2: Number of people interviewed

Name of the Parish	Catholic lay women	Lay men	Local or community leaders	Total
Lugazi	2	1	1	4
Mukono	2	1	2	5
Nnagalama	2	2	1	5
Namagunga	2	2	1	5
Namilyango	1	1	1	3
Nyenga	2	1	1	4

GRAND TOTAL.....26

1.9.7.4. Observation

The researcher made critical observation in various spheres of life while carrying out the study, important to note were the places of worship, home steads, women groups, youth Associations, among others. This helped to analyze the information got from the respondents and what was practically been seen by the researcher.

1.9.7.5 Focus group discussion

Focus group discussion was also another gathering tool which the researcher used to solicit information. Discussions were carried out with key informants like parents, local councilors, lay apostolate women groups and elderly women throughoutLugazi catholic Diocese. These helped the researcher to collect rich information towards the empowerment of women.

1.9.7.6 Documentary Analysis

The study also based on documents purposely used as a source of information. These included; books written on women empowerment. Besides books, other sources included Newspapers, journals, magazines, internet, dictionary, documents from archives, among others.

1.9.8. Procedure of data collection

The researcher used an introductory letter got from the head of Department of Religious studies Kyambogo University, which introduced her to the various personnel in areas where the study was conducted.

The researcher distributed the questionnaires and agreed with the informants on the day of collecting them for analysis that later led to drawing of conclusions.

1.9.9. Data processing and analysis

After collection of data, criticism both from internal and external sources were done by subjecting the findings to measurements of relevant available documents like Journals, Archives, and books among others, purposely to determine whether the collected data was true.

Related to the above also, the findings were subjected to analysis in terms of statistics or tabulation to predict how accurate the information was. In case of accuracy, the data would be retained but inaccurate data would be rejected.

Electronic devices like a camera were used in the field, to capture some events relevant to the study. After this, organizing, compiling and final documentation of the analysis was done.

1.9.10. Ethical considerations

For the effective research process to be carried out, the researcher ensured that the following ethical measures were to be undertaken:

The researcher personally first introduced herself to the respondents and also used the University research introductory letter in order to remove a tendency of shallow data from informants who may fear to share their important or confidential matters to the researcher. Given the proceedings of introduction, the respondents were free to produce the data vital and valuable to the problems under study.

Where anonymity was requested by the informants, the researcher assured the full measure of it but also thoroughly elaborated the purpose of the study which was purely academic. The respondents were convinced by the researcher that, there was no hidden agenda behind the whole research process, to avoid cases of offending them.

1.10 Research constraints

The researcher anticipated encountering some constraints during the process of research and some of them are mentioned below ;

- ❖ There was most likely to be financial constraint arising from the expenditure in photocopying, computer services, buying of necessary materials, transport and researcher assistants. This financial problem was mitigated by seeking donations from friends.
- ❖ Added to this, is the fact that some informants would not be free to respond to questions with the idea that this may be sensitive to their positions, which would in the end lead to production of shallow data.
- ❖ The researcher minimized this by using the introductory letter from the department of religious studies in Kyambogo University to ensure confidentiality and security in handling the study.
- ❖ The researcher anticipated the problem of inaccessibility to some places, due to poor road network, and other areas would be very far away from the main roads, the worse would come to the worst in rainy seasons. In this case, the researcher endeavored to use the available means of transport for example motorcycles and bicycles for the study to be successful.
- ❖ Limited time to carry out the research would be another constraint. This is because the researcher was supposed to march with the stipulated time frame work (academic year) which would not be enough compared to the unpredicted schedule for the informants to return the questionnaires and their availability for interviews. The researcher eased this, by training research assistants who became well vast with techniques of data collection and professionalism.

CHAPTER TWO

AN ELABORATION OF THE COMPONENTS OF WOMEN EMPOWERMENT

This chapter discusses the way in which women have been historically, and are currently viewed by various agencies involved in funding and implementing development programs or projects.

For empowerment of women to be understood better in this research paper, a look into the definitions of empowerment by different authors and women activists was necessary, so the following needed to be noted down;

2.2 Defining Empowerment

In social development literature there were many references to empowerment of groups including gendered, landless, social groupings of various kinds and the poor in general. Rowlands even described the term empowerment as “a word for our times” but then asks, “But what does it mean?” (Rowlands, 1998, p.1).

In the preceding section the empowerment approach to development as a policy framework was discussed. The following discussion was to define what is meant by the term empowerment itself. The word needs some deconstructing to tease out meaning as well as contextualizing it to give relevance to whatever group or whomever person it is referring.

2.2.1 Empowerment Approaches

The concept of empowerment can be applied at any level, to individuals or groups regardless of class, creed or ethnicity, and can come from within or be induced from an outside source.

“The concept of empowerment has become popular as a goal and has become part of the development lexicon at the same time that the focus on individualism as a desirable trait has increased and consumerism and personal achievement have become cultural goals” (Rowlands 1998, p.11).

Rowlands’ view on the rise to prominence of empowerment at first may appear to be from a Western viewpoint, while Sen and Grown (1987) would have empowerment entering the development debate by way of the writings of Third World women.

2.2.2 Significance of empowerment approach

The empowerment approach to development sees women as change agents, agents changing policies, programs and activities in a way that they desire, at a speed that they determine and into a system that they design. The empowerment approach questioned the approaches to women’s development without demanding that they (women) become part of a designated, Western development program (Moser 1989, p.113).

The empowerment approach gave women the opportunity to be part of the goal setting, the planning and the implementation, and also the opportunity to share in the outcomes because it places a value on their knowledge and demands their involvement. The empowerment approach sought to identify the underlying causes of need, disparity and subjugation and then sets out to transform society from within by redistributing power and providing women with choices (Kabeer, 1999).

Empowerment approach as a development approach assumed that women have little or no ‘power,’ which may not necessarily be the case. What may be true is that forms of power once possessed by women are no longer effective due to the loss of traditions (Mantovani 2001; Scheyvens 1995).

Findings revealed that, women do not need to have this power returned; they need to have a legitimate level of power in the new arrangements. This power can only come if women are given and take themselves the access to the skills relevant to the new system and the empowerment approach and its proponents endeavor to enable the development of these skills either within the individual or within group organizations (Sepoe 2000).

The empowerment approach was not widely supported in practice by development agencies and Third World governments because it challenged the status quo. The irony is that the language of the empowerment approach and empowerment itself was readily espoused by these same governments and agencies.

2.2.3 A Sociological expression on empowerment

The word 'empowerment' today is understood in the way that, people, especially the marginalized need power in their struggle against forces that subjugate them, for gaining control over their destiny (Abraham, 2001,p.73).

In recent times, empowerment of women has emerged as an important issue in the Church especially in Lugazi Diocese- the researcher's interest of research.

The goal of empowering women is to provide an increased awareness of their rights and duties. It spoke of equal participation and status in almost all spheres with men including opportunity and freedom to develop them, and ending violence or atrocities committed against women (Rao, 2005, p.88).

The term empowerment is frequently used to describe a process wherein the powerless or disempowered gain a greater share of control over resources and decision-making.

Since women are generally accepted as the most disempowered members of the oppressed classes, the term 'women's empowerment' came to be associated with women's struggle for justice and equality (Kochurani, 2004, p.65). This made it clear that empowerment is about power and changing the balance of power. However, its usage has different meanings in different contexts.

In a patriarchal society like Uganda and in relationships, "power is often seen as a commodity to be used to establish control over others." Therefore, power in this sense is "power over," which means domination. In this kind of relationships, persons or groups gaining power over others may cause the loss of power of the other. This "power over" also can mean that "divine power manifests itself in Church and society in hierarchies of relations of command and obedience" (Giblin, 1996, p.83).

In contrast to this, feminist views of power are more akin to the idea of "power to," that is, "power seen as creative, transformative efficacy and agency achieved through collaboration rather than domination." Hence, "empowerment is a transforming process that enhanced the moral agency of women and other oppressed groups and enables them to act toward justice and right relations" (Giblin, 1996, p.84).

It is developing life skills such as those of good governance, decision-making, creative problem solving, communication and human relations and management (Noronha,2008). 'Power with' on the other hand applied to the process of developing solidarity among women and men. It is the process of joining in the struggles of other marginalized, excluded and discriminated so as to influence the process by building social institutions or structures in their favor.

Developing solidarity among women and men helps much since they are struggles to redeem the marginalized-women. And this study was interested in tracing whether hands of men and women are joined in the struggle for women to be empowered.

The resulting effects in altering the systems that are responsible for ‘power over’ other human beings – women and men. Empowerment of women according to findings, is basically a process, which involved multiple strategies or programs. It is similar to the process of gender sensitization. The result of empowerment is gender equality. It not only ends discrimination between men and women but also ends all forms of discrimination (Noronha, 2008).

With this reflection on empowerment we turn our discussion to developing a theology for the empowerment of women especially in the Ugandan Catholic Church context.

The notion of being empowered seems to infer that one has a degree of power in relation to the power of others and that becoming empowered means gaining power relative to the level of power or powerlessness one had before becoming empowered.

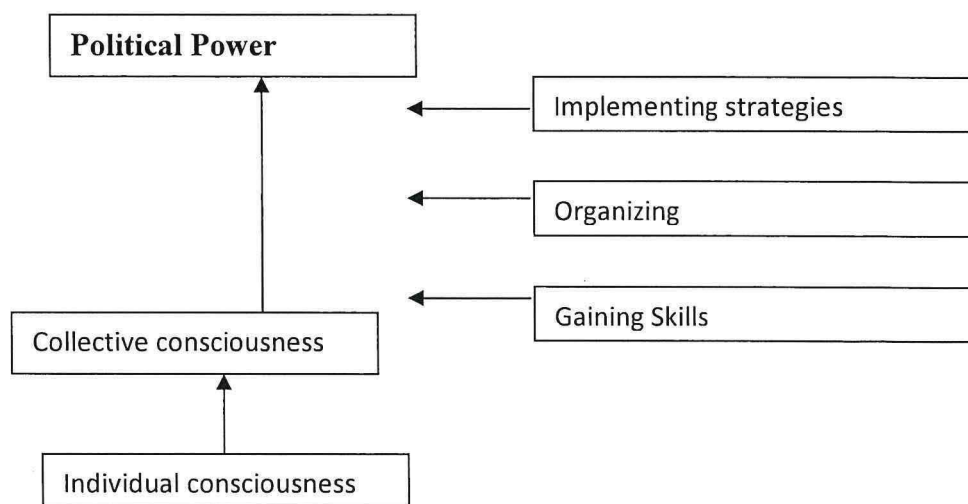
Kilby (2004) argued that empowerment is about individual responsibility and autonomy. Kabeer (1999, p.437) describes empowerment as, “... the process by which those who have been denied the ability to make choices acquire such an ability.

Written literature revealed that, to become empowered one must first be disempowered to some degree. The level of empowerment of a person, what empowerment is and what is required to become empowered can vary from place to place and from time to time (Kabeer 1999,p.170).

The starting point in the process of empowerment thus varied between people or bodies as well as in terms of time and place. It is a field along which organisations find themselves at various stages in their lives and is dependent upon all the other influences acting upon them and within their world. This calls for collective work of people or bodies putting in mind the urge to join hands for this challenge- women empowerment.

Power usually means ‘power over’ something or someone and if someone gains power it would seem that someone else must lose power. Rowlands (1998) and Kabeer (1999) however, talk of other forms of power as well as ‘power over.’ They speak of ‘power to’, ‘power with’ and ‘power from within’, all of which allow for different meanings for empowerment.

However, whether power comes from within or without, the resultant level of power must be a result of some influence or action, probably external to the body, which has undergone a change in power level. But the body has nevertheless participated in the influence or action either willingly or unwillingly.



Source: Reorganized by the researcher based on Schuler 1986

Figure 1 above shows a diagrammatic construction of how empowerment is ‘built’ from a very low individual base level to a high level of political power. This depiction of the

building of empowerment by Schuler (1986) uses the terms of individual and collective consciousness at what she shows as the lower levels or the beginning of the empowerment building process.

The levels of consciousness used by Schuler in Figure 1 can be equated with Rowland's and Kabeer's levels of power.

Individual Consciousness can be equated with 'power within' and Collective Consciousness can be equated with 'power with' and 'power to'. It is the lower level of the empowerment continuum, as depicted in Schuler's model shown in Figure 1, the gaining of individual consciousness and the progression to collective consciousness that this research is concerned with.

Friedman (1992) described three types of empowerment: psychological, social and political. Psychological empowerment related to the state of mind and the way in which this state of mind results in a sense of identity, self-esteem and confidence level.

This psychological power is similar to Kabeer's 'power within'. Such empowerment may result in a person becoming more able to express their feelings, desires and opinions or even to seek assistance or advice in relation to issues they see as having some impact upon them (Kabeer 1999, p.400)

Such empowerment could be the first step in a progression from a powerless state. Social empowerment is the same as 'power with' as described by Kabeer (1999). Social empowerment involved interaction with others, to share or to take some form of action in relation to something, some issue or activity of common interest.

Social empowerment could also be the same as Rowland's (1998) 'power to' in that the individuals give power to the group and conversely the group gives power to the individuals who make up the group; a dynamic important to successful social interaction.

Political power is the next step in this progression and is the equivalent of Rowland's (1999) 'power over'. Political empowerment may be individual or collective and is a more powerful form of social empowerment. Political empowerment, when it bestows political power enables the individual or the group to not only have an influence over issues affecting themselves, but also provides the opportunity to have an influence over issues affecting others.

Scheyvens (1995) said that it is at the social and political empowerment stages that efforts to effect changes in the wider society are most effective. Scheyvens (1995) used Schuler's model of building empowerment to emphasize the importance of inputs into this progression from a powerless state to a position of political power.

This model referred to consciousness of the woman as an individual and collective level and highlighted the effect of other influences or inputs into this progression to political empowerment. These influences are those alluded to above as external influences or actions and could be influences such as family or individuals in the family.

Community members contributed influence to the degrees and levels of empowerment of individuals and groups within it. From a relatively young age in traditional societies in Papua New Guinea, boys were greatly influenced by their older peers and adult men into becoming powerful, both mentally and physically, in relation to women (Beben 1990; Mantovani 1993).

Such influences included stories and education, and also specific rituals and rites conducted to ensure the young man clearly knew his role in life as a male and how his relationship with women should be. The traditional societies' influence of boys to be stronger both mentally and physically at the expense of girls was unfair. The study thus wanted to have a close look into how girls can be empowered through rituals, stories among others in Lugazi Diocese.

2.3 Employment provisions

Today women are working in organized as well as unorganized sectors of the economy, and this is most evident in the Indian society. However, most of the Ugandan women work in the unorganized sectors, where they are subjected to various forms of exploitation.

2.3.2 Agricultural sector as the main activity

The main economic activity of the Ugandans centers on the agricultural sector. The growth of industrial sector in the urban centers led to the movement of men to non-farm employment which is more productive. As a result of this, men migrate to industrial sectors, which results in women taking over most of the agricultural tasks.

In recent years, women's participation in the agricultural sector increased. Various reasons prevented women from seeking better and more remunerative employment, for example, rural poverty, illiteracy and family responsibilities. Thus, women stagnated in the traditional economic sector as men advanced into the modern sector.

The problem of poverty and food insecurity affected the majority of households in the communal areas within and around the rural areas of Uganda. The most vulnerable groups were the elderly, female, and child-headed households as well as orphans.

On the economic level, poor women carry the double work role of both homemaker – mother and the paid job. But they carry this double work role under the most unfavorable conditions. They worked in the most exploited sectors of the labor force – those reserved for minority and poor women (Ruether, 1985, p.234).

However nationally, although significant efforts have been made in changing employment laws that discriminate against women, the task is incomplete and increased employment education is needed for the workers and employers to narrow the employment gap between men and women, especially in Lugazi Diocese.

Within the church especially in the Catholic Diocese of Lugazi, increased effort is needed to deepen the quality of gender relationship at the workplace to lift the status of women to be genuinely seen and regarded as co-workers with men.

Since in the discipleship of equals as Barya argues, “each and every one enriches the discipleship community of equals with their different experiences, vocations, and talents. In short, the concept of “discipleship of equals” sought to map a radical democratic vision and reality that articulated an alternative to patriarchal structures of domination” (Barya, 2006 p.19). Whether discipleship of equals was stressed in Lugazi Diocesan pastoral programs, the study was revealed in the next chapter.

2.4 Promotion of the sense of self worth

2.4.1 Domestic violence

To build women's self-worth, domestic violence against women should be properly handled and addressed so that malpractices like beating wives, child marriages, and denial of girl opportunities to education and development are unheard of in Uganda but specifically in Lugazi Diocese.

Domestic violence is still a reality in Africa and it is rooted on the idea that women are properties to men (Pinto 2003, p, 75). This research therefore traced whether steps to curb down domestic violence are put in place by Lugazi Diocesan pastoral programmers.

2.4.2 Dowry System and Degradation of the self-worth of Women (The church's view)

Findings in written literature showed that, one of the reasons for the degradation of the dignity of women was the practice of dowry system in Ugandan society. The term dowry means the property that a bride is forced to bring with her at the time of marriage. There are differences of opinions among scholars with regard to the origin of dowry system (Bledsoe, 1995, p.26).

Hedwig Bachmann is of the opinion that the concept of dowry shows the expression that used to describe the handing over of the bride with the dowry.

The custom is connected with the conception of marriage as a gift, which was probably the outcome of the African patriarchal ideology. A religious gift in kind is usually accompanied by a gift in cash or gold. Therefore, the gift of the bride, who is gifted mainly for reproduction as well as traditional companionship, was also accompanied by a formal and small gift in cash or ornaments.

The greed for acquiring more property and enjoying comfort by accepting dowry came to such a level that newly married women are subjected to physical and psychological torture by the husbands because they consider them property having “exchanged them for dowry”.

Thus in the present day marriage proposal with a ‘bride price’ has become a business to make money and to invest in real business for the bride’s family. This study was thus to locate whether bride price laid a foundation for making money in families of Lugazi instead of the need to empower women.

For as Kabeer (1999, p.439) states, “...we are interested in...people’s capacity to make choices...” It is the lifting of such oppressions and especially the psychic or internal, and the role of the Diocese in doing this that is of interest in this research.

The gender perspective on empowerment and development is important as it exposed the social relationship as being of vital importance to empowerment and hence development, namely, the relationship between men and women (Sepoe 2000).

Whether we view development as a series of discrete projects resulting in measurable outputs or as a stage of advancement, development will be both subjective, in that the stage of advancement for the individual is dependent upon the way a person feels about themselves and their social and physical environment, as well as objective, e.g. a person’s income level has risen.

2.5 Rights to education

One of the important factors determinative of the empowerment of women was education. Education empowerment implied equipping women with knowledge and information. It would play the most crucial role in empowering women (Rao, 2007).

Education liberates women from ignorance and enhances their self-esteem. At the same time, it enables them to choose their own way and look after their families in a better way. Therefore, empowerment of women was directly linked with education. Education is the agent of basic change in the status of women.

Education helps women to empower themselves with employment. An educated woman need not be confined to the house. She can get involved in employment and widen her horizon. There is a direct link between education, employment and social status enjoyed by a woman in society. According to Selma Pinto, “education holds the key to opening the doors of parity for women. It needs to be such that it seeks to empower and liberate women” (Pinto, 2003:63).

Education has been identified as the major instrument for raising the status of women. It is a key factor in creating awareness about injustice and discrimination, of unequal distribution of power between sexes and above all, in bringing about a much needed social change. Education involved attitudinal change regarding the status of women.

2.5.2 Education as a means to empowerment

The education of women with a definite vision and purpose as findings revealed, is an important means for their empowerment (Mies, 1975, p, 103), hints at reasons for the distraction of education to women: Concerning the goals and purpose of women’s education two divergent views have emerged in the course of its development. The one can be summarized as a demand for equality, including equal opportunities for women; the other stresses the need of the development of human resources.

Education plays a vital role also in shaping the destiny of women especially in rural areas.

In fact, the inequality and exploitation imposed on women have to be seen in the social context of a society where large sections of the population, male and female, adults and children suffer under the oppression of the exploitative system. It is not easy to eliminate the inequalities of women alone.

According to Gnana (2005), educational institutions, moreover, should be serious and dedicated supporters and defenders of women's rights and empowerment. The issue of the basic inequality between men and women, the oppression and violence suffered by women as well as the valuable contribution made by women at home and in society should be standard areas for discussion and study in educational institution.

Therefore the deep foundations of inequality of the sexes were built in the minds of the men and women through a socialization process which continues to be extremely powerful. In my view, the best way to modify or improve this system was through educational strategy of imparting knowledge that can transform individuals, institutions, relationships and ultimately the whole of society.

Government of Uganda in collaboration with religious institutions recently initiated efforts to bridge the gap between the educational levels of men and women and increased literacy overall. For example, the church literacy programs were successful in a number of districts in Uganda that includes Lugazi Diocese.

In areas where church related NGOs organization implemented programs, literacy level increased significantly, especially among women.

Uganda thus needs to use education as basic agent for change in the social status of women. Women studies should be promoted as part of various courses, and educational institutions should be encouraged to take up active programs to further women's development. Major emphasis should be laid on women's participation in vocational, technical and professional education in different levels.

2.5.3 Women empowerment and stake holders

Woman's empowerment starts at home. Churches, NGOs, the community, parents and teachers were to conscientize children about gender equality. Husbands had to be conscientized so that freedom to women is an important aspect, but again, in order to fully participate in feminist movement, they (women) had to be encouraged to be ready to receive this freedom.

In the context of the devaluation to women's life caused by lack or even absence of education as seen in the context of the study area in the next chapter, the researcher noticed that the Catholic Church has to educate women about the value of life and the dignity and worth of human life.

A society that welcomes the female children and protect their life should be created and trainers involved in the formation of conscience have to spread awareness regarding women oppression in Uganda but Lugazi Diocese in particular. At the time of Ugandan independence, the Church expressed support for new freedom as well as some anxiety about the moral direction of the new nation.

In April 1963, Issue of the *African Ecclesiastical Review*, Charles Matovu wrote, “the speed at which these young countries are running after knowledge and material development can easily overshadow moral principles and cause the people to neglect or at least minimize the priority of spiritual values, and cause them to operate on the false principle of expediency,—that the end must justify the means” (LeBlanc-Medeiros P.34).

2.6 Accessibility to resources

Boserup’s work (1970) brought a realization that women did not necessarily benefit from modernization and that perhaps productive resources needed to be directed to women-specific projects. Boserup noted that women are important economic actors within their communities and not just passive recipients of men’s generosity or beneficence.

It was this productive role of women and gender based inequalities that brought about a change in thinking regarding the involvement of women in development programs (Beneria & Sen, 1982).

The United Nation’s Decade for Women, which began in 1975, saw a number of major conferences dealing with the position and role of women across the globe and a rising of awareness of both governments and development agencies to the needs of women (Tinker. 1990 p. 79).

Despite the decade-long focus on women and a revolutionary change in thinking towards women by development agencies, the general literature showed only a slightly improved position for women relative to that of men in some spheres of well-being and the position of women worsening in others.

“In world facing massive resource depletion and a growing population, it is often women whose burdens are increased because it is they who must search for hours for fuel wood, or

walk several kilometers to find a clean source of water, or who must plant their crops on increasingly infertile soil.

Women's access to various services, particularly medical care, credit and education, is also much more limited than it is for men" (Scheyvens, 1995, p.8). This study gave out what is on ground in Lugazi Diocese concerning women's burdens and ways of curbing down the situation.

In an effort to ensure the inclusion of women in the development process, there was a focus on the role of women and their responsibilities/duties within the household and the community and how these duties might be addressed to improve the efficiency of the task and to ease the burden on women, thus increasing women's productivity.

From a development perspective, the issues for women were initially centered on their responsibilities only and not on their responsibilities in relation to those of men. There was an acknowledgement that the gendered roles are the result of the subordination of women by men and it is the gender relationship that is the primary issue for women. "It seemed apparent that if one wishes to understand women's disadvantaged position in any society, a study of gender relations is necessary" (Scheyvens, 1995, p.9).

2.6.2 Gender relations

The way in which a society dictates the role that the sex of a person will have on that person's position in that society, was the basis of gender relationships. "Gender relations refer to the gender dimensions of the social relations structuring the lives of individual men and women, such as the gender division of labor and the gender division of access to and control over resources" (Sepoe, 2000, p.22).

Different societies have differing ideas about how men and women should behave, highlighting the widely varying socially gendered constructs for people who are sexually the same.

That women have the caring responsibilities such as health, food, water and child care generally means that any improvement in their situation can mean improvement for all because women are focused on providing for the basic needs of the community (Bunch and Carrillo, 1990, p.66).

Women's roles in community management, through activities such as the preparation of feasts or the organization of village water supplies, were not seen as productive because although they require women's time, they are difficult to equate to paid work (Moser, 1992). Nevertheless, any improvement focused on easing a work burden and increasing productivity.

“It was extremely difficult to separate the oppressions of patriarchy, capitalism, nationalism and other political systems; in reality they are inextricably interlinked” (Scheyvens, 1995, p.22). The subordinate position of women can render them ignorant of the origins of their situation. If a woman has no experience outside of her daily set of housekeeping tasks, she is in no position to analyze the reasons for her predicament or to even realize that her life experience is not how it is for all women (Kabeer, 1999; Afshar 1998; Batliwala, 1993).

2.6.3 Political contributions

When Boserup wrote about the economic situation and contribution of women, their low levels of political participation received little or no attention. The ability to exert influence in decision making locally, regionally, and nationally or in the home was significant in determining resource allocations. Exerting such influence is a form of political participation and this participation is as relevant to the individual as community political participation or participation at the institutional level (Sepoe, 2000, p.104).

Development must be directed beyond the practical needs of a woman's domestic role and it is here that women's organizations and grassroots movements could play a part in the achievement of development. Through the process of making women have a positive attitude towards their responsibilities (conscientisation), they have become more attuned to the need to influence the decisions which impact upon them.

This can happen through the formation of women's local groups that enable them to be active in politics at the community level, which is the first step in seeing that strategic needs are addressed (Sepoe, 2000, p.104).

Formation of women's local groups enables women to become active participants in all spheres of life hence the rise to empowerment, the researcher had to find out how local groups are faring in Lugazi Diocese, whether and how they have helped women to journey towards empowerment of women.

The Catholic Church in Uganda used to, and in some instances still does, endeavor to address physical and material needs of groups of people by providing monetary and technical resources with little if any input by or accountability to the people concerned.

There have been many projects implemented by the Church over the years where the intention is to make life better for the people, but the projects have been implemented without the beneficiaries having any real input to planning used. Lugazi Diocesan pastoral policy set out many projects for the betterment of women, their effectiveness was to be seen or laid out in chapter three.

Programs in these sectors, although useful, reinforce stereotypes of women as dependent and homebound mothers (Tinker, 1990). Such programs provide assistance to women for their reproductive role and are generally in the informal education sector. One view of this situation showed that it not only entrenches the dependent and subjugated position of women, but also overtly prevents them from contesting places within the formal education sector thus giving more opportunities to men (Scheyvens, 1995; Rogers 1980; Moghadam, 1990).

Knowledge gained by the women in such programs pertained to their present and local situation, whereas men had greater access to knowledge pertaining to modernization of a world beyond the local. The end result is that women became efficient mothers dependent upon men for anything beyond the household role; they are passive recipients of aid unable to be change agents (Scheyvens, 1995 p.38). The study unearthed the roles performed by Lugazi women in their families so as to analyze whether women are still total dependants to their husbands in families or homes or not.

Welfare programs are more easily evaluated to show that planned outcomes were achieved. This can improve the standing of agencies in the eyes of donors because it is "...a simple and politically safe agenda which development agencies find difficult not to follow" (Scheyvens, 1995, p.39). Welfare programs are part of the plans and policies stipulated in the

pastoral programs of Lugazi and hence the researcher was yet to show their effectiveness in the Diocese.

2.7 Anti-poverty Campaigns

Moser, (1989) claims that the anti-poverty approach to development policy reflected a shift in donor thinking in the early 1970s, away from economic growth towards redistribution to meet basic needs. This approach recognized the inequality between men and women but attributes this inequality to poverty and not to the subordination of women (Young, 1990, p.36).

With this understanding of cause and effect, the way to address the effect, is to provide a chance for wealth creation strategies. Projects aimed at increasing the efficiency of women's productive work, or improving the rewards for productive work and new income generating activities, aim to reduce poverty should be put in place. This seemed applicable to Lugazi pastoral plans of total empowerment of women, so the result of anti-poverty campaigns was to be considered by the researcher.

The anti-poverty approach is currently enjoying resurgence in the new form of credit schemes. Many of the World Bank's wealth creation strategies are centered on micro-finance schemes specifically targeting women. These schemes made small amounts of money available to women on credit so that women could establish themselves in some form of income generating activity.

Credit schemes are doing a significant part of empowering women in Uganda and Lugazi Diocese in particular; these have helped raise women's standards.

2.8 Efficiency or integration

The emphasis of the efficiency approach seemed to be on how to best utilize the women themselves to meet the development ends rather than using development to improve the conditions of women. By improving the efficiency of women in areas such as health, subsequent expenditures in these areas can be less than otherwise required or even reduced.

The mainstreaming of women's needs may result in better value for money spent from the agency's viewpoint, but if the outcomes such as education are aimed at productivity rather than social justice, then they may do nothing to change the dominance of men over women.

Scheyvens, (1995) pointed to the World Bank's encouragement of girls' education and claims, it is based on the rationale that it would help to lower birth rates and therefore assist economic growth. The inclusion of women on various committees that form part of a development project was also seen as a sign of equality even if the presence of women on such committees imposes a greater work burden upon them.

The welfare, the pro-wealth creation and the efficiency approaches (already mentioned in this discussion) are a part of the equilibrium paradigm. They aimed to work within the existing social structures ignoring prejudices of class and ethnicity hoping that modernization would work for all in these times of globalization, without acknowledging that the social as well as the economic 'playing field' is not level, either globally or locally.

2.9 Involvement of women in decision making

2.9.1 Decision making in the community

Observations and research in relation to the physical environment of isolation in which women live, led to the conclusion that, individual consciousness leading to a collective consciousness, is the most important level on the empowerment continuum for these women. It is at these levels that awareness of alternatives and aspirations are possible.

To acquire the ability to make choices, as Kabeer, (1999) described empowerment, one must be aware that there are choices to be made; that the status quo is not the only way things could be (Scheyvens 1995). If for example women are able to make choices, the choices they subsequently make are themselves likely to vary from one person to another depending on culture, education level, life experience and many other influences.

Individuals are always part of a larger community which will impact upon them, and they are subject to the agency of others (Biersack, 1991). The agency of others in enabling women to make choices was also seen as a way of bringing about empowerment for women in developing countries.

The effectiveness of such agency however was difficult to determine and agency is “... indeterminate and hence unpredictable in a way that is antithetical to requirements of measurement” (Kabeer, 1999, p.462).

Therefore determining whether a person is empowered or not as a result of some action or situation was almost impossible to measure, and the success or otherwise of ‘agency’ would only be known to the individual on whose behalf the agency was enacted.

Giving access to resources such as land or credit, or creating provision for political participation or equal educational opportunity are not themselves empowering, but they can allow for a greater degree of consciousness to be achieved which can result in choices to be made which were not previously available.

This was an empowering strategy for women. The greater the degree of consciousness, or as one progresses from the level of individual consciousness to collective consciousness, the greater the ability to make choices and the greater the awareness of the availability of choice and the more able one is to exercise the ability to make the choice.

2.9.2 Decision making in the Church

At the ecclesial level, the Diocese and whole Catholic Church has to move towards the emancipation and empowerment of women and eradicate the fundamental causes of the exploitation of women. The stance that the Church has to do more towards the liberation of the oppressed women prompted us to suggest what is crucial to accord equality of women at all levels.

In concrete terms, equal participation means that both women and men as believers have interpreted the word of God, participated in framing the laws of the Church and in decision making, contributed to the development of doctrine, and done the ministry of spiritual guidance. They have evangelized and dared more in the Church for the life of the world, for freedom, dignity and responsibility (Shalini, 2005, p.813).

In order to give equal status to women, the Church has to teach that patriarchy is not good. Through conscientisation programs starting from the parishes, the Church can free the lives of women from the cruelties of the patriarchal system. Shalini recalled that; Christians believe in the basic equality of all the faithful.

The Church in Lugazi should advocate for the complementarity model of men and women at the expense of the patriarchal model of subordination and this should be evident in the pastoral programs of Lugazi.

In her teachings, the Church accepts that both man and woman are created in the image and likeness of God (Shalini, 2005: 813) Basic equality of all is the faith affirmation of Christians. The Catholic Church thereby has to accept that a woman is initiated into Christian faith through baptism just like a man.

Women profess the same faith, they receive the same sacraments, they read the same scriptures, follow the same commandments and laws, and share the same mission and vision of life in her striving after eschatological fulfillment. The Catholic Church in Lugazi therefore should follow these beliefs and accept women as members who can bring about a dramatic change as far as the future of the Church was concerned.

The Church has to recognize women's leadership competence, intellectual capacity and creative potentiality and include them as co-workers and co-leaders in the life of the Church. Dioceses should train and empower women for canonical and judiciary undertakings, marriage and family counseling, formation and leadership training.

Women's active involvement and their leadership are essential for the Church to deepen and enrich its own identity and legitimize its mission as a community of equals. This is a process which cannot take place meaningfully as long as the males alone constitute the decision-making bodies of the Church (Aquino, 1988, p112).

It is heartening to note that in a welcoming break with all-male tradition of the Vatican, Saint Pope John Paul II appointed Mary Ann Glendon, a law professor to head the pontifical Academy of Social Sciences, making her the highest ranking woman to occupy an advisory position in the Catholic Church. In various cases, it is observed that women are encouraged to be more effectively involved in pastoral programs, in diocesan and parish pastoral councils and in diocesan synods (Kroeger and Phan, 2002).

2.10 Women's participation in family affairs

A family is defined as a basic unit of a society, and is constituted by a pair of male and female persons united by the socially or religiously accepted rite of marriage (Chackalackal, 2008). The Ugandan family is structured basing on the patriarchal system of domination, which is notorious for the degradation of women.

Women are supposed to have little or no identity of their own apart from their ties to their husbands. They cannot assert themselves in any situation. They are known only in terms of their relation with the male members of their family. Lugazi Diocese pastoral programs should live to address this and see to it that cases of degradation of women are stopped for women to be free.

The social life for most women in Uganda is confined within the four walls of the family home and the garden. Once they are married most of them are isolated and are allowed to have no more social contacts (Tamale, 2007).

A woman's status is considered always in relation to a male: either the daughter of her father, or the wife of her husband or the mother of her son. Beyond these relational terms of identification, no other social designation is important or significant as she is a mere appendage to men.

Some men consider household and farm work as the most degrading and humiliating while they consider their wives as the most competent to do it. Thus, most Ugandan women remain at home and cannot find any expression to their inborn talents or desires except as housewives.

Actually, literature showed that, women are seen as just adjuncts to men (Kemirere, 2009, p.17). The secret and socially tolerated crime of wife-beating is common not only among the illiterate poor in remote villages, but also among highly educated upper class families, irrespective of class, caste and religious barriers.

2.10.1 The Feminists' views

In order to understand the degradation of women in the family, Shalini (2005) analyzed two important problems: gender inequality and patriarchal division of labor in the family. The concept of gender refers to the qualitative and interdependent character of male and female position in society. Gender relations are constituted in terms of relations of power and dominance that govern the lives of women and men.

Thus, gender divisions are not only fixed by biology, but also constituted by the wider aspects of social factors like the division of labor, which are rooted in the context of cultural, religious and ideological systems prevailing in a society (Østergaard, 1992).

Gender is the cultural definition of behavior acknowledged as appropriate to each sex in a given society at a given time. It may be described as a set of cultural roles, defined by existing power relations and social practices.

Unfortunately, the term 'gender' was used both in academic discourses and in the media as interchangeable with 'sex.' As Lerner rightly remarks, such a usage hides and mystifies the difference between the 'biologically given sex' and the 'culturally created gender' (Lerner, 1986).

Another field of degradation of women in the family was about the invisibility of their work. Work of women was rarely recognized in the family and the society. The concept of the father as the primary bread-winner was strongly linked with his role as head of the household. He is in charge of the family, and the woman is only fit for domestic work. She is devalued because her efforts do not bring any direct monetary gain.

For women empowerment to be actualized there is need for recognition of the work done by women in families. The status of marginalizing women to the extent of saying that they are fit for domestic work is wrong.

According to Gajiwala, (2007, p.32) there are two reasons for considering women's paid work-force and their contribution as secondary: the first one linked their primary work with mere home-making and child-bearing; the second reason is that their income was considered supplementary to their spouse's.

As a result, they are often paid less and offered less opportunities for advancement. Consequently, women are reduced to commodities and controlled by men.

For some activists, the family drained women of their physical and mental energy. For example, early marriages (common in most rural communities in Uganda) are an obstruction for women's progress since they become home-bound due to child bearing. Women's autonomy and physical mobility is limited depending on husband's choices, cultural traditions and practices.

Even in family settings that theoretically have enough resources such as money, clothing, vehicles, land, food, the way it is distributed may leave women inadequately catered for. Typically, adult men and male children are fed first. In some extreme cases, in Uganda's rural areas, women eat only after men have finished, and a young wife must allow her mother-in-law to eat first. Whatever is left is divided among the young mother and her female children (Tiwari, 2006, p.64).

From the above discussion, it is important to note that family could be recognized as the primary site of oppression and denial of participation for women. However, this was not equally applicable to the whole Ugandan rural situation.

Various factors like economic power division of labor, and restrictions on women's autonomy, participation in family decision making, marriage kinship patterns, children's future etc., act as barriers to women's all-round empowerment. The Church in Lugazi Diocese has a role to play as we shall see in the next chapter.

2.11 Responsibility and property

The question of women's political participation is now on the international agenda; it permeates many regional and national plans of action. Various international conferences were held, under the auspices of United Nations aiming at the political empowerment of women.

For example, the United Nations adopted the Convention on the Political Rights of Women in 1952. Since 1975 four international conferences on women have been held under its auspices; all the conferences have emphasized women's political empowerment as a key concern.

The issue of women's political empowerment actually came to the forefront of the global debate at the time of the Fourth World Conference on Women held at Beijing in 1995. Women in Uganda did often have limited access to mainstream political power.

In modern society, political status of women is generally defined by the equality and freedom enjoyed by women in the shaping and sharing of power and in the value given by society to the role of women.

The position of Ugandan women in politics has always been marginal and their position in the parliament has always remained at a very low level. The sentiment in favour of women being active in politics is nothing new. Women's right to equal political participation including their right to vote was accepted by many countries.

2.12 Sense of dignity (creation)

The foundation for the dignity of every person is the fact that they are created in the image and likeness of God. In *Mulieris Dignitatem*, Saint Pope John Paul II invites us to a deeper understanding of the anthropological and theological roots of the dignity of women.

We have already seen that man and woman have equal dignity from creation because both are created in the image and likeness of God. That was the starting point for demanding one's rights and opportunities (Arellano, 1988, p.7).

Feminist exegetes have worked intensely and for a long time on the position of woman in the creation story. Scripture tells us that God created humankind in God's own image and likeness, male and female God created them (cf. Genesis 1:27). Henceforth, the fight for women's rights began with this.

Genesis 1:26-27 asserts that both men and women are made in God's image. There is no hint of the superiority of men or of the inferiority of women. This text is the centerpiece of the Christian understanding of the human person, which continues to guide us today. In the following section, we shall outline how being in the image of God has implications for the empowerment of women.

2.12.1 The Aspect of being created in God's Image

Genesis 1:26 affirms that when we see a human person, we see a picture of God. To say that a human person is the very 'image of God' has profound theological implications. A person who sees a statue or a painting of him or her recognizes himself or herself in it. It is similar to a reflection of self in the mirror. When God decided to make a creature in God's image, God made it as if it were his own reflection.

Every human person, created by God, is in the image and likeness of God. The social implication behind such an understanding was that all human beings are to be treated equally irrespective of their gender or class because all possess the image of God in the same manner. The Second Vatican Council drew upon the same passage in discussing the dignity of the human person (Tanner, 1990).

To be created in God's image meant that human beings can know and love God. The ultimate aim of human intelligence and freedom is the vision of God and union with God in time and eternity. The ability to know and to love shapes the very personhood of men and women from the beginning to the end of life. This proclaimed that, they are subjects and not objects.

Every person has intrinsic dignity and should never be treated as a thing or as a means. This is what the researcher anticipated in Lugazi Diocesan programs, hence, the findings were to reveal in the next chapter.

2.12.2. Awareness of equality between man and woman

The term ‘complementarity’ shows the relationship between man and woman in Genesis. It implies equality and correspondence between man and woman. At the same time it implied a difference too.

“Their complementarity allows them to be partners in which each needs the other, because each provides something different from what the other provides. The partnership of man and woman is based upon a community of nature and interdependence due to a complementarity of role” (Clark, 1980, p.24).

Saint Pope John Paul’s Letter to Women, presented the essential principle of complementarity in the following way: “Woman complements man, just as man complements woman: Men and women are complementary. Womanhood expressed the “human” as much as manhood did, but in a different and complementary way.

When the Book of Genesis speaks of “help,” it is not referring merely to acting but also to being. Womanhood and manhood are complementary not only from the physical and psychological points of view, but also from the ontological. It is only through the duality of the “masculine” and the “feminine” that the “human” finds full realization” (Pope John Paul II-Letter to Women, p.7).

According to this view, gender roles are necessary for human fulfillment and they are more than mere biological or psychological differences between male and female. “This is a new move, and the pope makes it by regarding the body as a constitutive part of divine image in humanity” (Kalbian, 2005, p.39).

This complementary relationship was clearly expressed in the Catechism of the Catholic Church (Chapman, 1994, p.372), “Man and woman were made ‘for each other’ - not that God left them half-made and incomplete: he created them to be communion of persons, in which each can be ‘helpmate’ to the other, for they are equal as persons and complementary as masculine and feminine.”

2.12.3 View of Reciprocity

As stated earlier, a human being is a relational being; he or she exists in interpersonal relationships. This relationship, which respects the uniqueness and autonomy of subjects, was called reciprocity. Reciprocity implied mutual openness between man and woman, an openness that accepted the differences and reciprocal responsibility.

This reciprocal difference is a reflection of God, his image and likeness. God’s image was expressed fully in the integration of the two sexes. Their union constitutes the first form of communion of persons (SaintPope John Paul II). They stand each in need of a substantial infusion of the other’s qualities in order to achieve harmony and balance in the human person.

The most intense expression of this reciprocity was found in the spousal encounter in which the man and the woman live in a relationship which was strongly marked by biological complementariness, but which at the same time goes far beyond biology.

Sexuality in fact reaches the deep structures of the human being, and the nuptial encounter, far from being reduced to the satisfaction of a blind instinct, became a language through which the deep union of the two persons, male and female, was expressed.

In his 1981 Apostolic Exhortation on the Family, Pope John Paul II insisted “It is important to underline the equal dignity and responsibility of women with men.” He further explained that: “This equality was realized in a unique manner in that reciprocal self-giving by each to the other and by both to the children which was proper to marriage and the family” (Tanner, 1990, p.53).

2.12.4 Differences in sexes

Genesis 1:27 expresses the difference between male and female sexes. Both were created in perfect equality as human persons but in their respective beings as man and woman. Identity is the same but the image is reflected in two ways as male and female. Pope John Paul II remarked: The personal resources of femininity are certainly no less than the resources of masculinity: they are merely different.

Hence a woman must understand her fulfillment as a person, her dignity and vocation, on the basis of these resources; according to the richness of the femininity which she received on the day of creation and which she inherits as an expression of the “image and likeness of God” that is specifically hers (Brown, 1995, citing Pope John Paul II).

Brown observed that; the Pope is not like some ancient Church writers. They do not understand gender differences to arise because women are in certain respects deficient in the gifts, which men have. It was clear that the Pope wants to honor women by seeing their differences from men as assets rather than liabilities. This should be witnessed in the Diocesan plans which are reflected in Lugazi pastoral programs.

So the fruitful collaboration of men and women must be based on truth about the human person. Two sexes, different and equal, are a revelation of the image and likeness of God and are part of the goodness of the creation of God (O’ Leary, 2004, p.26).

Sexual difference was neither irrelevant nor additional, nor is it a social product: it originated in the very intention of the Creator. In the same Apostolic Letter, the Pope spoke about a distinctly feminine response to Christ in the light of the gospel examples and the indication of biology and psychology regarding gender difference (Burggraf, 2006, p.202).

The Pope further said that “equality of dignity” does not mean “sameness with men,” because “this would only impoverish women and all of society, by deforming and losing the unique richness and the inherent value of femininity” (John Paul II, 1996).

2.12.5 'Respect the Dignity of Women'

In order to empower the women, suggestions indicated respecting their dignity as a priority. It can be rightly noted that the basis for the dignity of women is that they are created in the image of God.

The dignity of women is not human made, it is God given because she was created in the image of God. So, those who deny the dignity of women also deny God himself or God's image in them. Hence, respecting the dignity of women means respecting their life, freedom, aspirations, and visions, among others (Mantovani, 1988, p.37).

In dealing with the issue of enhancing the dignity of women, we elaborated three areas that necessitate working for the empowerment of women. Respecting the dignity of life was important for the empowerment. Respecting the dignity of life, first of all, means respecting the female foetus and infants.

The girl child was considered a liability in most of families. She was conditioned to believe that she is inferior and subordinate to her brothers.

Respecting the status of women is the other side of enhancing their dignity; respecting and seeing them as persons and not as commodities. If we accept this as a principle there will not be cruelties of dowry system and bride burning.

The Ugandan Catholic Church has a long history of supporting and protecting women and girls. The White Fathers opposed forced marriage and provided refuge to young runaway women, believing that their position in society amounted to virtual slavery (Shorter, 2006, p. 182).

2.13 Access to household property

Much of the recent literature on women's asset ownership, particularly in developing countries, has emphasized the gender asymmetry in land rights.

The interplay of the importance of agriculture and women's immense but often invisible contribution to that sector, with little access to productive resources, has pushed for agrarian reform with an emphasis on ending discrimination against women with respect to ownership of land.

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted by the United Nations General Assembly in 1979, laid out an agenda for equality between men and women and required its signatories to ensure that discrimination against women in all spheres was abolished, including women's right to own, inherit, manage, and dispose of property. CEDAW established an international bill of rights for women and, in many signatory countries, helped women's access to property (Deere and León, 2001, p.114).

Women should work out the process of acquiring rights by getting men who are gender sensitive, thus rights like owning, inheriting, managing and disposing of property as men would be guaranteed.

Empirical literature on women's asset ownership largely revolved around its implications for individual and household welfare. Gender discrimination in access to and control over resources and assets has a number of negative implications for both women and girls as well as for their households and families—including limitations on female household bargaining

power, increased poverty and vulnerability of women and children in female-headed households, and disinvestment in girls (Jones et al. 2010, p.104).

However, there is increasing recognition among countries in the developing world that land reforms and pro-poor property rights are integral to economic growth and poverty alleviation.

Uganda in particular has been praised for being on the forefront of land reform efforts with the passage of national legislation mandating gender equitable land laws under the 1995 Ugandan Constitution and the 1998 Land Act.

The Uganda Constitution “is heralded as one of the most gender neutral with regard to property rights in Sub-Saharan Africa including land rights, both in content and language. It accorded both men and women the same status and rights” (Rugadya et al., 2004, p.223).

In addition to the guarantee of property rights “without bias to gender or marital status,” the Ugandan Constitution also decreed equal land rights for men and women during marriage and at its dissolution, with a clause on the use of “affirmative action in favor of marginalized groups based on gender or other reason created by history, tradition or custom, for the purpose of redressing existing imbalances.”

Dillon and Quinones, (2009) estimated the value of men’s livestock holdings in Northern Nigeria to be about twice that of a woman. Over time, they argue, this disparity widens wealth inequality between men and women, because livestock values appreciate faster than the value of other assets typically owned by women, such as household durable goods.

Women also are less likely to hold financial savings. This gender disparity was observed in Tanzania where Ellis et al. (2007) found that ; only about 5 percent of women have bank accounts compared to 11 percent of men who do so. Ellis et al. (2006) also found out in Uganda that women entrepreneurs receive only 1 percent of available credit in rural areas. For empowerment of women to be advocated for, gender disparity needs to be addressed on a serious note in the pastoral programs of Lugazi Diocese so that, women can access financial empowerment but above all, enhance full control of their property.

2.14 Conclusion

The main findings of this chapter revealed that, a lot is desired for women to be truly empowered. The work contained issues handed down by different writers, women activists, and church leaders concerning necessary prerequisites for women to be empowered.

However, it should be noted that, the duty of empowering women should not be left to the Church alone, but all stakeholders like the Government, educators, parents, NGOs, students and social workers need to converge to find a way out for this noble cause.

CHAPTER THREE

AN EVALUATION OF LUGAZI DIOCESAN PASTORAL PROGRAM ON WOMEN EMPOWERMENT IN THE LIGHT OF THE COMPONENTS OF WOMEN EMPOWERMENT

3.0 Introduction

This chapter evaluated the components of Lugazi Diocesan pastoral programs on women empowerment in relation to the components of women empowerment. Lugazi Catholic Diocese comprises of Lugazi pastoral programs, a department that plans and implements policies/ strategies upon which the Diocese operates. The following therefore are the main aspects that Lugazi Diocese considers for women to be empowered;

- ❖ Capacity building to be implemented by availing women with trainings on credit and saving through Saccos, promotion of micro-credit (PROMIC), creation of saving & internal lending.
- ❖ Human resource management to be ensured through formation of women groups like Tusubira women group.
- ❖ Wealth creation strategies through provision of Briquettes to women, having community based trainers to supervise the women farmers, setting up competitions among women model farmers to boost their morale.
- ❖ Gender and advocacy done through ensuring good hygiene and sanitation amongst women at parish and sub- parish levels.
- ❖ Ensuring food security through availing women with maize threshers, pineapple and cassava suckers together with implements like wheel barrows, water tanks and cans.

- ❖ Promotion of a sense of self-worth especially morale from visitors from national and international areas.
- ❖ Provision of employment opportunities to women to raise their status. (Caritas annual report, 2000)

Basing on these plans for women empowerment in Lugazi Diocese therefore, the findings of the study were helpful as the researcher evaluated the aspects in light of the components of women empowerment.

3.1 Caritas and women empowerment in Lugazi Diocese

The department of women in Lugazi Diocese follows under Caritas. Caritas itself means love, it is thus the intention of the founders to extend love to others by helping the needy, orphans, widows, handicapped, and the marginalized (women) and this is derived from the report- Caritas Lugazi (2011). It is this love that was instructed to us by Jesus Christ that: “love your neighbor as you love yourself” (Mathew 25)

Caritas Lugazi Diocese has its origin from Caritas Uganda that was founded in 1999, but important to note also is that, it is categorically put under the Central Archdiocesan Province Caritas Association(CAPCA) which was originally set up by the current Archbishop of Kampala- Dr Cyprian Kizito Lwanga. This comprises of Central Dioceses of Uganda and these include: Kampala, Masaka, Kasana-Luwero, Kiyinda-Mityana, and Lugazi Diocese, the researcher’s area of interest.

According to the Caritas Lugazi report (2010), the administrative structure of Caritas-Lugazi Diocese comprise of the following leaders:

Rev Fr Dennis Luntamye.....Director

Rev Fr John Baptist Lule..... Women & Projects

Angella Nkalubo.....Coordinator....Sustainable Agriculture program (SAP)

Florence Lumala.....Coordinator...Central Archdiocesan Provincial Association (CAPCA)

Bukenya Aida.....Extension Officer....CAPCA

Catherine Nabwami.....Extension Officer.....SAP

Muteganda Evarest.....Marketing Officer.....SAP

Mumbere James.....Marketing Officer.....CAPCA

Mary Sseruwo.....Accountant.....SAP

Lucy Yiga.....Accountant.....CAPCA

Nakayenga Sharon.....Coordinator.....Promotion of Micro-Credit (PROMIC)

Gwokyalya Christine.....Credit Officer.....PROMIC

Nabattu Maria.....Assistant Women Desk

Remmy Kitagaana.....Field Assistant Officer....SAP

Tonny Kasule.....Field Assistant Officer....SAP

Ssegujja Athanasius.....Veterinary Officer.....SAP

From the above information/data therefore, most of the cabinet leaders are women, which gives a good background for women empowerment in the Diocese and it is right to emphasize that women are catered for under Caritas. This is the basis for women activities, life, and projects throughout the whole Diocese of Lugazi.

3.2 Employment opportunities

Employment opportunities involve the action of helping people to find work. Women in Lugazi Diocese under Caritas- Lugazi, are provided with work in order to be occupied in a bid to actualize women empowerment. They (women) deal majorly in the agricultural activities to earn a living

Life for most of the people living within the Diocese of Lugazi is a subsistence lifestyle based around the village, the sago palm (especially for the bush people), the garden (especially for the women and girls) and trade, fishing for the men near L. Victoria. There are occasional variations to this brought about by some form of celebration or ritual or illness and activities associated with the Church.

These activities include the Church women's groups, midweek and weekend religious services and other Church sanctioned activities. If seen by men as legitimate, women can participate freely although their other tasks will not necessarily be done for them in their absence unless they have an older daughter to do them.

A village woman's day starts early, before dawn, and finishes after dark. Her day is one of caring for her family by way of food preparation, food production, washing clothes and children, tending to the young and the sick, fetching water and firewood and usually walking long distances to achieve many of these tasks. A woman is generally accompanied by her children who if they are male are pre-school age, and if they are female are not at school either because they are too young or do not go for other reasons, or they are married.

It is common to see a woman bearing a heavy load of produce and firewood on her back suspended from a strap across the woman's forehead, walking alone or in the company of very young children at dusk making her way from her garden to her house.

“Young girls are taught to carry from a very early age and as they grow, so too do their loads” (respondent in the interviews).

The division of labor or separation of tasks, in Uganda appears to be upon the basis of sex giving rise to specific sex-based, socially-constructed gender roles imposed by men. Yet the division of labour may also be seen as a basis for a degree of independence, particularly in a society where community “...is of the greatest importance to rural people in Uganda” (Women leader, interview).

Women and men performed different tasks in a traditional community. These tasks, while not necessarily cooperative, were indeed complementary and women’s tasks were not seen as inferior. This division of labour was, according to Mandie (1983), for the benefit of the community. In Uganda, the community can dictate the likes and dislikes of the individual and this community is not just a grouping of people but a complex series of relationships. This includes relationships with the environment of the bush and the garden as well as the village, dead relatives and ancestors and of course other individuals. These relationships require constant attention and involve an ongoing series of exchanges that help to cement the relationships.

Traditionally, women played a significant role in binding communities and in the political relations between communities and clans by the role they played in marriage and relationship building. Such activities were not necessarily obvious to early western anthropologists who recorded the ‘public’ but often did not see the ‘private’ influence of women (CAPCA II Project Report 2012). To have specific, clearly defined tasks to perform within such a social environment may indeed provide a degree of independence otherwise unachievable.

Formal or paid employment within the Lugazi Diocese is limited to government employment, a very small number of private businesses and the Diocese itself. There is also the situation where people work in family businesses, but these opportunities are generally limited to serving in a trade store, harvesting cocoa or coffee for sale. Trade store is a small, family run retail outlet usually selling processed food items and perhaps a limited range of hardware and sometimes second hand clothing.

The Diocese employs a number of women in responsible positions of management and coordination as well as administrative and office roles. Women may also be employed as housekeepers and cleaners in some religious communities or the house of the parish priest.

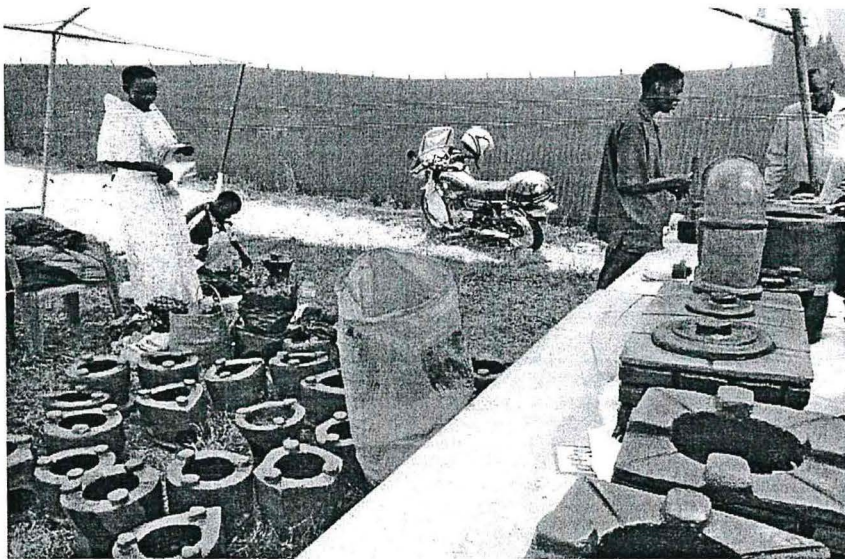


Plate 1: Women involved in making environmentally-friendly stoves. Others were observed to be involved in poultry, farming and craft making among others

Source: Diocesan Women Exhibition (May-2012)

The money earned by these women is no doubt put to various ends by the women and their families, but the fact that they are employed and working can be an empowering experience in itself.

“I am empowered. I have my job and my income. I am free to move around. I can make choices.” Respondent from Nyenga parish.

To know there are choices to be made for many women is significant in the empowering process. To be able to make a choice is a degree of empowerment not reached by many women for a range of reasons ranging from ignorance of the choices, inability due to other responsibilities, lack of freedom to do so due to coercion from others or just a lack of power within to make the decision (Sepoe, 2000, p.19).

In this connection, quantitative data was collected in order to assess the perception of the beneficiaries in terms of capacity building. The findings indicated that 93% of beneficiaries responded that the projects had increased their capacity, while only 7% of the sample indicated that the projects did not increase their capacity. Below is a table that illustrates the importance of the project.

Table 3: Benefits of agricultural extension project

VARIABLES	FREQUENCY N=90	PERCENTAGE %
Wages	30	33.3
Training	20	22.2
Credit & Savings	21	23.3

An area of the beneficiaries' capacity is illustrated in the way that during the field survey, beneficiaries were asked to identify their particular capacity area that the project had

strengthened. A total of 33.3% of the sample indicated that the wages they earned by working at the project site as a day laborer increased their capacity, whereas 22.2% indicated that the training they received from the projects increased their capacity.

While 23.3% indicated that the services they received through the credit and savings project increased their capacity, the remaining 21.1% indicated that farm input provision increased their capacity



Plate 2: Inspection of women's income generating activities and innovativeness through making stoves

Source: Exhibition (May-2012)

3.3 Participation in the Church

There are numerous ways in which women can involve themselves with the Church.

Women can be passive recipients of the Church's doctrine and practices by observing the rules of the Church and attending services, and be impacted directly or indirectly by living in an environment in which the Church plays a significant role in the lives of the lay people.

Women in Lugazi Diocese become members of women's groups formed under the auspices and/or the banner of the Church or associated entity such as the Legion of Mary or Catholic Women's group or Guild. It should be noted that, this is one of the policies promoted by Lugazi pastoral program under Caritas organization for women to be empowered.

A Catholic priest in Namilyango parish had this to say about how women were involved in church activities:

“Some take it as a duty because as Christians they are obligated to actively participate.

The Catholic Church in Lugazi Diocese is encouraging good leadership and good mobilization through the established leadership.

Women were also noted by other respondents to have participated in other Church roles like; being active in Church choirs, taking readings at mass, encouraging others to receive sacraments, among others. But important to note is the formation of the Catholic Women's Guild by Lugazi Diocese pastoral program that has helped women to grow and have a broad view of life socially, economically, among others.

A male extension worker Namagunga Parish had this to say:

They mainly act as Catechists who are trained as lay preachers in the Catholic Church, some are Heads of married women, and others are responsible for the spiritual and pastoral care of the parishes.

A priest noted that

First of all women are religiously more active than men in terms of Church....Their presence is very significant and we appreciate it as priests”

“Some women spend most of their free time interested in making the Church be a respectable place... We really thank them” (Fr Paluku Gilbert- Namagunga).

From the interviews with nuns and lay women who have become more formally involved with the Church than merely passive recipients, the general impression is one of very positive self-fulfillment. These women expressed a great deal of satisfaction with their lives and they are observed by other women, as well as men, as being strong women worthy of respect.

At the grassroots level women are the ones involved. The top positions are filled by priests and religious; not the laity, men or women. A woman employee of Caritas Uganda said that:

“My own experience has empowered me. I can stand up and speak.”

“I have told men to shut up. Women generally cannot say this” (Angella Nkalubo-Caritas).

I am a role model. Men have said to me, “if you can do this my wife could do it.” Women approach me; they have land and want me to help them with a project.

“Women used to be recognized for their knowledge and skills. We (women) need to grasp opportunities; we need to do it ourselves.”

“Most changes in women are through the Religious. The changes in men’s attitudes towards women for the better are due to religion” (Woman leader-Lugazi).

There is need for some hopeful women to befriend men in a good way with an aim of winning men on the women’s side for the road to women empowerment to be actually

paved, these in the end will struggle to speak on behalf of women in their day to day endeavours/ roles.

We still have a lot of prejudice though within the clergy. They live on their own and they don't learn or understand how ordinary people live. The Church needs the awareness of women. What role can the women play in developing the Church?

3.3.2 The Catholic Women's Guild as promoters of women empowerment

This Catholic Women's Guild formed as one of the aspects towards women empowerment in Lugazi Diocese has yielded much fruits to the benefactors (women) in the Diocese.

3.3.2.1 Activities of the Catholic Women's Guild

The Catholic Women Guild work is organized through groups at the various levels of the church: congregations, zones, presbyteries, regions and national. The composition of each group is diverse and brings together women and girls from different ethnic, socio-economic, linguistic and age backgrounds. This diverse composition of women groups constitutes an indispensable human resource investment within Lugazi Diocese. Their weekly programs are designed around giving opportunity to women from sharing of wealth of knowledge to sharing wealth of assets and experiences.

Generally the activities of the Catholic Women Guild are as follows:

- a. At the Congregational level, the women take part in the fellowship of the Least Coin, an internationally coordinated prayer conducted once every month, and also in the

celebration of the mass leaders also organize the celebration of WDP ecumenically with the Baptist, Catholic and Anglican women.

- b. Meetings and Conferences are held every year at all levels to assess the work done and for general education and training.
- c. The department produces material to create awareness on Gender and HIV/AIDS issues and links women in this regard to NGOs like CARITAS and CAPCA that train them on the general principles of women empowerment, and also empower them socially, economically and politically (Guild report-2010).

3.3.2.2 Achievements of Catholic Women's Guild

The Catholic Women Guild serves as ecclesial instrument through which women shape their policies and channel their ministry and mission visions, plans and recommendations through the Synod. The Synod is the highest organ of the Diocese where decisions regarding the well-being of the church are made.

The Synod meets annually and on a Diocesan level. During such meetings, the Diocesan secretary for Catholic Women Guild like other heads of departments and institutions reports on the activities and proposals from their area of jurisdictions. It advocates the interest of women and the need for the church to be pro-active in ensuring the implementation of just gender policies within its faith communities and the wider nation (Guild's report 2011).

It has been noted by a respondent from Lugazi parish that;

Women serve as leaders of the local Catholic Women Guild Movement and as Elders. In some congregations female Elders serve as Chair Persons of Congregational Board and this

has led to an increase in the number of female representation and participation in the Synod meetings that constitute the first and second courts of governance in the Lugazi Diocese.

The policies made at these levels have allowed increased number of women to gain access to higher education and to prepare them for strategic leadership role within the church and society. Thanks to the open- minded policy of Lugazi Diocese because women and girls have the opportunity to excel in all fields today.

Some of the respondents with gratitude state that; the women saw that working in partnership with men could lead to a better understanding and collaboration for the advancement of the work of the God. Today, the two departments produce annually a study booklet guide consisting of Bible Studies, leadership, house craft, gender, HIV/AIDS and good governance, just to mention but a few.

The women thought that to bridge the gender gap it was necessary for women and men to study together so that they will put in practice what is taught to them in church by teaching it back at home to their children (Rosern Ssegujja-Coordinator).

The members were equipped with leadership skills and self-confidence to take up positions of responsibilities within their communities. Increased number of the Diocesan women have advanced their educational career and have taken on leadership roles as presidents of NGOs, social groups, councilors, mayors, parliamentarians, principals of schools, directors, lecturers in universities just to mention but a few. Below are findings on the way women have fared towards their own empowerment.

Table 4: Distribution by sponsors of women empowerment in Lugazi Diocese

Responses	Percentage	Frequency N=105
Women self-initiative	40.3	42
Government	33.6	35
Women Church leaders	31.1	28

Source: *primary data*

The study shows that most (40.3%) of the respondents were sponsored by women self-initiatives themselves such as leadership development. The government was mentioned as helping in only 33.6%, while 31.1% were sponsored by Women Church leaders Organizations. This shows that women self-initiative through empowerment are veritable tools in poverty alleviation. NGOs also help to add value and training women and also sensitize them in areas like family planning, child care and entrepreneurship. Some provide loans for women groups.

On the other hand, it is obvious that government's effort alone at wealth creation from the grass-root level would not be sufficient to achieve the desired objective. This can be attributed to unstable government and government policies. For accessing the impact of women empowerment on political awareness of women the measures are awareness of women on different social and political issues, change on their personal life or perception, opportunities available to them, impact on mobility, participation in community or political activities, among others, are taken into account.

Data about awareness after joining Church women groups, all females out of 30 responded positively. All male beneficiaries are also more aware as before accessing the credit. But in case of community, women beneficiaries have less awareness than other status groups. They have also been empowered to become active advocates of basic human rights. The plate below shows the Catholic Women Leaders with the Bishop of Lugazi Diocese.



Plate 3: Some of the people in the photo are Leaders of the CWG

Source: Women' Guild Day Celebrations (March-2008)

Members engage in mission services such as visiting orphanages, prisons, leprosy settlements, handicap centers and organize special collections for the care of those infected and affected by HIV and AIDS (Gana 2001:68). The Catholic Women Guild served as a good nursery for Lugazi Diocese's launching and taking positive action during the strategic empowerment of Churches in Solidarity with Women in 1998.

3.3.2.3 Lugazi Diocese and the Ecumenical Solidarity with Women

Lugazi Diocese is an evangelical and ecumenical ecclesial community. The Catholic Church in Uganda embraced the mandate of the strategic empowerment of Churches in Solidarity

with Womenand appointed a fellow woman from the Catholic Women Guild (CWG) as the Motivator for the program. Her mandate was to ensure that the objectives and activities of the strategic empowerment took roots in local faith communities throughout the nation.

The following objectives were adopted by Lugazi Diocese Catholic Women Guild:

- ❖ To initiate, encourage, inspire and instill the participation of Catholic women in all forms of the Lay Apostolate
- ❖ To provide a channel through which Catholic women may communicate and coordinate their activities and ideas; thereby fostering their own welfare and that of society
- ❖ To be an organ through which the Catholic women articulate themselves and their interests
- ❖ To mobilize and encourage women to participate more effectively in projects for the general betterment and advancement of themselves, their families and the national development
- ❖ To provide for, facilitate training for on-going formation and education of women
- ❖ To collect and document information that is relevant to the Guild
- ❖ To establish links with Government and Non-government Organizations and to promoted external links with internal organizations with similar objectives, interests and to do all such other things, incidental or conclusive to the attainment of the above objectives.

As the decade motivator, the Chairperson of the CWG organizes seminars and workshops with communities of men and women, sensitizing them on issues of gender equality and the need for women to be empowered and recognized as having potentials that should be harnessed for the common good of the entire community.

In addition, she gave lectures on key themes that were reproduced in the joint annual publications of the Women's Work, women groups, sensitization on family and health, training and Evangelism Departments (Capca report, 2000, P.3).

The evaluation of the activities done by the Catholic women's Guild has revealed that in the church, there is increased participation of women in leading church services and preaching but also women now can head many congregations of Lugazi Diocese as chairpersons and group leaders unlike before when they led only the Catholic Women's Guild.

In light of the Diocesan pastoral program of Lugazi's endeavors to uplift women through the formation of the Catholic Women's Guild, it is right and fitting to note that the organization has realized some of the women's dreams via realization of leadership skills by women in Lugazi.

This study has also shown that the struggle for empowerment has resulted into greater partnership among women but also between men and women. This is highlighted in the following points:

- i) Men are beginning to see the need to live and work together with women at home, church and society. Some men now assist their wives in house chores and farm work in areas where farming was solely a woman's affair.
- ii) There is growing awareness of the need to treat the widows with care and the importance of a WILL which help to avoid intrusion and confusion in the family at the death of the husbands. In most Ugandan cultures women were not allowed to inherit their late husband's property because women were viewed as property to the man and his family.
- iii) Women can now vote for fellow women to assume position of responsibility in Church hierarchies without making a mockery of her as usurping a man's place. This is very evident in church eldership which was formally seen as a position meant for men not women.

Despite the numerous achievements mentioned above, women still face, marginalization in decision-making, leadership, employment opportunities, and economic structures within Lugazi Diocese. The end of strategic empowerment of Churches in Solidarity with Women did not draw to a close Lugazi Diocese's desire towards the empowerment of women (Ssuuna Dolores- Women's guild).

3.3.3 Women's Empowerment and how they are Assuming Power

Power can be understood as that which stimulate and instills self confidence in an individual. But it is rather unfortunate that women have been educated to believe that they are inferior to the men Clifford (2005, p.56), argues that "women are not inferior to men... it is rather women's inferior education and training that created the illusion of male superiority.

If women were well taught as men, they would understand the subtleties of arts and sciences as well as men do". It is therefore important to re-educate the younger generation of women and men concerning the need to build wholesome partnership within an egalitarian society that reflects the following attributes:

A society that embraces women, men, boys and girls as equal partners in development, equal partners to enjoy equal representation in decision- making structures, both formal and informal; and their voices in the formation of their policies affecting and impacting their societies on an equal platform or 'grounds levels'(Guild's report 2012, p.2).

This perspective falls in line with Lugazi Diocese's rationale in setting up a program that will continuously educate the society in the need to improve the status of women within society. However, the activities of the program have not yet reached parts of the country because of limited resources.

3.3.4 Some challenges threatening Caritas Lugazi Diocese

There are some challenges that are still blocking the path to women's success in Lugazi and much is still needed for these to become a dream. These include:

- In areas where field assistants have completed their work, women have a tendency of not putting in practice the skills they have learnt in their farms. They become reluctant and hence worsen the situation by producing poor yields on their farms.
- Assistance from foreign countries to Caritas is lowering down. Sweden, America, Australia and others, are decreasing their support by 20% annually, yet it is not easy to get new donors. This is a threat to women empowerment.
- Price changes affect productivity in the way that the items used by farmers change prices every time. For example paraffin, seeds of different varieties, among others.
- Inability of taking the services of Caritas to all parishes covering Lugazi Diocese, but also marketing these services to the public is still a great challenge.
- Unpredictable weather changes, this is a serious problem since most of the women in the Diocese are involved in farming. The planting seasons cannot be depended upon yet this is the time, farmers tend to invest in their work. Eventually the seeds are hit by the dry season leading to production of poor yields during harvesting.

In essence, one of the respondents, Lumala Florence's position as the Catholic Women's Coordinator of the Diocese of Lugazi is a recognition by the Diocese of Lugazi that there needs to be particular attention given to the issues of women as a group within the changing socio-economic environment of modern Uganda.

The examples cited by Florence of her work are very much across the empowerment continuum; from individual consciousness when working at the village level to political activity in the case of the logging activity. The educational role Ms Florence plays in the awareness raising of issues with whole community groups is both individual and collective consciousness-raising.

Ms Lumala Florence also highlights the changing nature of society and the need to address the resulting issues, and that the Church is very much at the heart of life in the Diocese of Lugazi and although responsible for many positive things, it still needs to look at its own structures and attitudes in relation to ordinary people and women in particular.

Gender mainstreaming within the institution of the Catholic Church would not appear to be happening according to respondent's views regarding decision and policymaking within the Church and associated organizations such as Caritas.

3.4 Investment

Investment according to the encyclopaedia is a contribution of something such as time, energy, or effort to an activity or project in the expectation of a benefit. Findings of this research reveal that, Lugazi Diocesan pastoral programs entails an aspect of deliberate attempts to replace local varieties with new and improved varieties of crops for instance cassava, pineapples, banana etc, as sources of investment for women in the Diocese.

These women farmers were advised by agricultural extension workers, these included the District agricultural extension officers and agricultural officers from area development projects like NAADS in Mukono and Naggalama, together with Caritas- Lugazi for women farmers in Namilyango parish (Guild's report-2010).

Some farmers believed that these were deliberate attempts to replace the local varieties in bid to find market for the new varieties from Kawanda and Namulonge Research Institutes. Responses were gathered on how farmers learned about CBSD. From the data, farmers learned about the prevalence of CBSD in Mukono and Kamuli districts through four multiple ways: Through agricultural extension workers, farmers mentioned 61% as a source of information. These extension workers included the district agricultural extension officers, agricultural officers from area development projects like NAADS in Mukono and Kamuli, VEDCO, BUCADEF and CARITAS Lugazi for farmers in Mukono district (Najjemba Kizito-farmer).

3.4.1 Case studies on impact of investment

Below are the cases studies of some women in terms of their investment:

“A woman respondent from Nyenga Parish had this to say; I am married and I have four children. I was poor and did not have a job and my husband was not formally employed. I heard about the Women Guild, an association run under Lugazi Diocesan pastoral program, from a friend so i went to the project office found at the Diocesan administration offices in Lugazi and I asked them the situation, expecting to get some kind of loan to start a small business. They told me that they would not give money, but could provide training, organize us in groups and build my capacity through continued training. For a person like me, expecting immediate solutions, what they said was not attractive at that moment. I was reluctant to join the group, but occasionally I attended the training. Later, I decided to join the group because I wanted their company. While the training was progressing, the project team asked the group to start saving some coins every week in a group account in order to get some seed money to establish a group credit saving scheme (Zziwa Immaculate-Namilyango).

Another respondent from Namilyango Parish narrated how she can access enough food at home and also pay for her children's fees after investing in a business;

“When I was asked to contribute my share, I asked myself, does something good come out of saving coins on a weekly basis? Anyhow, I continued with the group because my husband agreed to give me some coins on a weekly basis. Gradually, the group was able to accumulate some money. After six months since I joined the group, I took a loan of 500,000 Ug shs for the first time. It was enough for me to sell beans on the side of the road. I made some profit and I managed to pay back the loan within six months and then I took 850,000 Ug shs for the second round. This was enough for me to start a small shop with what I had in my hand. I then managed to have a small shop to sell some traditional dresses and I am now supporting myself as well as my family. I am even now able to save 30,000 Ug shs per week. I also now employ two other people to work with me. Before I had my own business, we often had conflict in the family because we were living in poverty. We did not have enough to eat and we could not send our children to school. But now the conflict has gone and we have enough to eat, we pay for our children's education and we are becoming self-sufficient.

Below are some of the proceedings got by women in Namilyango parish after investing in different activities that earn them income and profits.



Plate 4: An exhibition of products for some Diocesan women after investment

Source : Exhibition at parish level in Lugazi Diocese (October-2010)

The results of the study revealed that there was more participation of women agricultural activities and it is this that has helped women to become economically sound in Lugazi Diocese, hence raising their status. This rightly marches with Lugazi Diocesan program of capacity building through training women on promotion of micro- credit (PROMIC).

3.5 Welfare/Hygiene

The concept of welfare and hygiene is one of the policies put in place by Lugazi pastoral program to empower women. This is done in the way that hygiene and sanitation are ensured to women at home throughout the parishes and sub-parishes that make the Diocese.

In the early church ministry, missionaries used health services as an entry to the community for the purpose of gospel ministry and it has continued since then. However, it was not well coordinated in a broader context.

To coordinate the medical ministry with other development activities, the church established a Catholic Medical Bureau department at its head office in Kampala. This department coordinates all health related projects that offer both curative and preventative services.

The Lugazi Diocese projects has also identified the problem of HIV/AIDS as a potential threat to its holistic ministry and committed it to addressing the problem from both spiritual and physical perspectives. The church has already launched and successfully completed a three-year community based HIV prevention project in Jimma, in western Ethiopia. Currently, a similar project has been launched in Lugazi town council. The latter has extended its service to rural areas. The project is a comprehensive HIV/AIDS and Family Planning integrated program (Caritas report-2009).

According to the information obtained from the department, three strategies and approaches have been used to address the problem of HIV/AIDS in Lugazi Diocese. These include access, improved quality and improved institutional capacity. Access to services is being improved by diminishing cultural barriers through advocacy aimed at increasing church and community involvement and support (Fr Dennis Luntamye-Director Caritas).

Another attempt that was made to improve quality of services is the upgrading of knowledge and skills of service providers including peer educators/promoters and church leaders at

various levels. Moreover, the Government HIV/AIDS prevention policy dimension allows faith based organizations and other NGOs to work with the government and other organizations at grass root level. This has given the organization a prime opportunity to make strong linkages and coordination mechanisms with government offices, CBO's and NGO's so as to harmonize actions and avoid repetition of efforts.



Plate 5: Clarification on health issues to a group of women

Source: Caritas Leaders' Visits to Parishes (July-2005)



Plate 6: Some sustainable household hygienic practices learnt through seminars

As a mother, a woman is responsible for ensuring that her children attend the medical clinic on the appropriate day so that they can be vaccinated. She is also responsible for taking sick children to the aid post for medication. Because of their often solitary daily routine women are more likely to be uninformed of upcoming events such as maternal health days at the aid post. The Church through the regularity of Sunday liturgy has given people, women in particular, more regular access to information.

In fact one of the priests noted:

“For me, the biggest challenge for women is when they are pregnant.

They need to be assisted during that time even after delivery.

Also some people talk about either a complex of inferiority or superiority for each woman empowered”

The indirect effect that the Church has had on the lives of women by providing an opportunity to organize, to hear news and to act publicly have been as important for all women as the opportunity to work and to be educated has been for those women who have been able to avail themselves.

The improved health status of women, albeit still low by world standards, has improved the life expectancy of women as well as their life quality, especially in relation to childbearing.

We had medicine like penicillin; it worked so quickly on these people. To be able to remove a retained placenta saved the lives of so many women...The midwives that would attend the women would only catch the baby when it was born and help to wash it. They didn't know anything about difficult births, bleeding or retained placentas. So many women must have died from something so easily fixed.

Resource Accessibility by Women in Lugazi Diocese

Access to social infrastructure in the study area is presented in Table below:

Table 5: Availability of Social Infrastructural Facilities in Study Area

Facility	Percentage	FrequencyN=
Health centre	13.3%	26
Primary school	32.8%	64
Secondary school	23.1%	45
Police station	10.8%	21
Market	14.4%	28
Community bank	5.6%	11

Source: Primary data

While most of these facilities are provided by the governments (state and local governments respectively), the community bank, Taxi Park and some of the schools are private initiatives.

While many of the respondents had cause to use the schools, health centers, police stations and market facilities, the community bank, post office and sports center were of no significance to them. 24.41% of the respondents work from their homes.

Of all the respondents, 28.25% and 37.93% respectively either walk to their places of business or rely on transportation to convey them. Only 9.41% of the respondents own their own cars. The average age of these cars is 15 years old.

Respondents reside in traditional compounds (18.33%), multifamily units (21.67%), room and parlor units (16.67%), flats of more than one bedroom (32.5%), and semi-detached/ detached houses (10.83%). While 11.44% own their own homes, 47.73% live in family

compounds, 32.34% are tenants, and 8.49% are squatters. Average household size is 7.43, and average number of households per building is 13.78.

3.6 Women Associations/ Groups

3.6.1 Formation of women groups

The formation of women groups is one of the policies set by Lugazi pastoral program to ensure women empowerment in the Diocese. Women groups play an important role in the empowerment process for women (Scheyvens 1995, p.22).

They provide a space for women to gather, discuss, plan activities and strategies that are of interest to them, both practical and strategic. At times the process may, to the outsider, appear to be a long and tedious one or of little significance, but in the context of the life of a village woman in a remote part of the Lugazi Diocese, these activities and actions can be greatly empowering moments.

“Because of the Church we have groups like these. We have members in groups from all over the parish as long as the women can get to the meeting. This means that we can go to other villages and talk to other women.” (Focus Group)

The freedom of movement and the degree of independence afforded to women through membership of a women’s group is clearly demonstrated in the views expressed by the women themselves in the focus group discussions.

A good example of the views is that in the early days of some women groups, a man would be the group president. As a result the women would conduct their meetings in the presence of the president-man, since they had little choice but in all this they could not feel free to air

out their views. Eventually, this ceased to be the policy as women nowadays lead fellow women in these groups (Focus Group).

From the findings of this study, it is right to say that these women groups provide a platform for education, discussion, personal development and political activism for many women who would otherwise not be able to participate or contribute.



Plate 7: Formation of women groups at parish and deanery level help collective work and benefits all women in the group

Source: Lugazi Diocesan Women Groups (July-2006)



Plate 8: Formation of women groups supported by Caritas Uganda

Source: Women Groups meet at parish level (February-2008)

These women groups formed for instance in parishes of Naggalama, Namilyango, and Mukono Parishes, have helped raise women's challenges to the platform. 20 groups were registered as Community Based Organizations (CBO).

These groups have played a significant role as observed by several women in the Diocese, these roles include;

- Women in Lugazi Diocese have recognized their rights and gained confidence in the activities of the Church.
- They have taken up responsibilities like involvement in the Legion of Mary.
- Free discussion of women matters without the interference of men has surfaced.
- Visiting fellow women when sick, these provide family necessities, treatment, and counseling which helps to empower them.

This is seriously witnessed and illustrated in responses below;

What do you get from being a member of the women's group?

When we have our meetings I always come because we always have a good time.

Since I started coming to the meetings I have learned to write my name.

I realize that I have rights and that women are equal to men.

After coming to the Legion of Mary, I gained confidence and wanted to have more to do with the Church so I became a prayer leader. Now I conduct and lead prayer meetings in my village (Woman leader, Namiryango Deanary).

We get support from other women, most especially when one of us has a problem. "I represented the Women Guild at a conference of the Lugazi Diocesan women's Legion. I had to report on all the things that we do here in Naggalama Parish. I had to represent all the Legion of Mary women from the Parish" (Woman leader, Nagalama, parish, Lugazi Diocese).

What has the group achieved?

- The women's group helps to give women confidence.
- We have bought things for the school and community centre for crafts for women without employment.
- We (Catholic Women Guild) organize Mass for special women's day.
- We have helped many of our fellow rural women when they are sick or when their children are sick or their husband dies.

From the above findings, therefore, women groups have tried to empower women in Lugazi Diocese though a lot needs to be worked upon especially taking these services to the grass root level, deep down in the villages for all women to be truly empowered

3.6.2 Women's day celebrations

As one of the policies geared towards women empowerment, the pastoral program of Lugazi inaugurated in the Diocese an idea of women's march for all women that is usually done on celebrations to mark the international women's day annually (Angella Nkalubo-Caritas women's desk).

Consequently, women have been motivated and have learnt to freely associate with fellow women of all parishes in the Diocese, together with leaders at the Diocesan and parish levels. They now value their lives than before, and so feel accepted by the Church as good contributors towards the development of the Catholic Church in general but in particular, Lugazi Diocese.

This march by women is usually done by women belonging to the different parishes that constitute Lugazi Diocese. It is carried out at the Diocesan administrative offices located at Namagunga parish. This can be elaborated in the plate below;

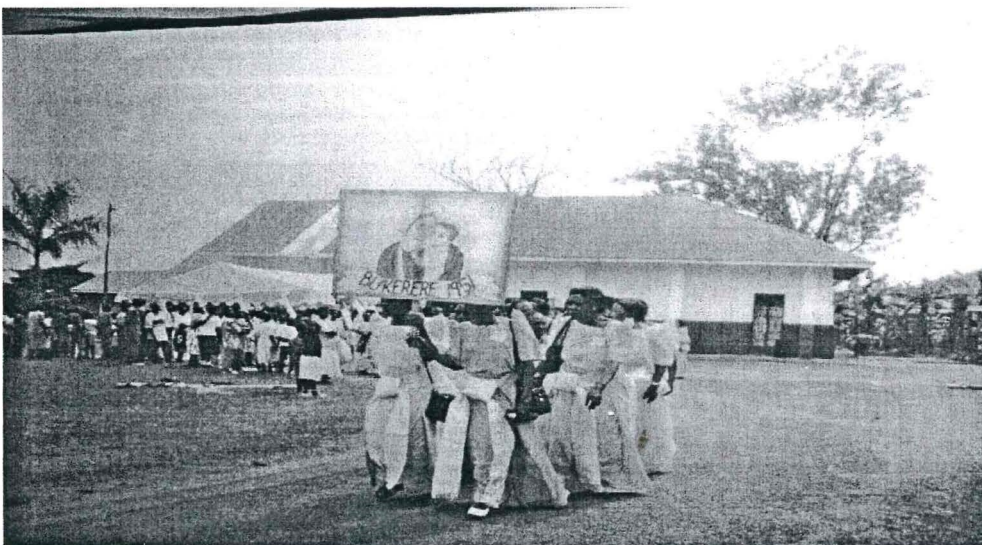


Plate 9: Women marching on their celebrations- Lugazi Diocese

Source: Lugazi Diocesan Annual Women's Day (March-2011)

3.7 Accessibility to Leadership Responsibilities

The community-managing and leadership role of women is about the maintenance of resources such as water, health care and cultural learning, whereas for men it is about the politics of the community, which has a direct return either by payment in money or status or both. In fact, to support this, the Extension Officer, noted that

“Many women have been put in positions of leadership in the Diocese of Lugazi. Almost all the projects in all the parishes and deaneries in Caritas Lugazi Diocese are headed by women”

He elaborated that the church provided opportunities for women to undertake responsibilities like taking readings in church. He added that women are expected to be potential leaders in church, agricultural projects, group work among others.

“Church committees give women a chance to exert some political influence... Women are invited onto committees...so,when ordinary women see other women on committees and making decisions it gives them confidence that they can do it.”

A respondent from Lugazi parish sees women’s groups as playing a vital role in the empowerment of women. Women have a contribution to make to the community. Even if women are reluctant to speak out when on a committee, at least they are privy to the thoughts and deliberations of the committee and are able to convey the information they have gathered to other women thus keeping women informed about what is being considered and decided, often on their behalf.

One of the key informants noted that:

“Many women’s groups initially set up by nuns are now run by the lay women themselves. They have a president, executive and sometimes request support from the nuns. These committees provide the opportunity for women to develop a collective empowerment with the potential to exert political influence. The solidarity behind the message coming from the women’s group is more powerful than a single voice. The exchange of views and the discovery of their rights has been a very empowering aspect of these women’s groups. The patronage of the groups by the nuns is very important as “men have a lot of respect for the nuns and what they say to women.”

Except for the company of her young children and sometimes her older, single daughters, much of her life is spent in the garden or washing children and clothes, or in the dark in the house cooking before or after a long day of often hard physical work. There is little time for communal involvement and what time there is, is often found at the expense of other essential tasks. Women’s groups under the auspice of the Church provide rare opportunities for solidarity among women.

Marriage itself is often an impediment to women’s involvement in communal activity because of the added responsibilities of care of children, husband and extended family. These obstacles are not present or are not as great for single women (Sepoe 2000). Thus, to the outsider, the women of Uganda and Africa in general appear to be a subjugated group of people controlled by a series of rules and taboos brutally imposed by a patriarchal system of authority.

On any given day a man might involve himself in any number of planned or unplanned activities. He might be involved in politics; he might hunt or go fishing (if he is a coastal dweller); he might work in his coffee or vanilla garden; or he might decide to hop on a vehicle and travel to some distant destination. For a man in the village, life is far less regimented and more social than it is for a woman.

Almost all activities that a man might involve himself in have a potential tangible outcome; money from the sale of coffee or cocoa or fish; improved relationships and/or prestige from politicking; the experience and excitement of visiting a town. The opportunities for social interaction are greater for men than for women because their lives are less regimented and their responsibilities are limited and are mostly to themselves whereas there are many persons dependent upon a woman for food and care.

Generally men in rural areas that are covered by Lugazi Diocese seek power and authority. For most this is in the form of local prestige and importance especially in the eyes of other men. He needs to be seen as head of the family and this may mean subjecting his wife to physical abuse and violence to ensure that she submits to his authority.

Most women accept being 'beaten by their husband as normal and despite efforts by the Church and government to highlight such violence as a criminal act, very few cases are brought to court. Most women accept the power of men over women in the domestic domain. All major family decisions are made by men, and although women may have input to the decision in the privacy of the home, the man does not acknowledge this input.

“Indeed Lugazi Diocese was at one time referred to by some leaders in the Church hierarchy as the ‘exemplary diocese’ in Uganda, under the good leadership of Bishop Ssekamanya (Fr. Gilbert Paluku- Naggalama parish).

This is because it was seen by others within the diocese and the Roman Catholic Church in Uganda to be doing a lot for women and it appeared as though women had some influence over decision making and policy affecting the Diocese.

There are organizations, positions and roles within the church that are identified with women and allow women to play a role, albeit a role that may be seen by some of the male Church members as being tokenistic, or not as important as the roles that men play.

The women in these situations have taken control of their situation and have experienced ‘power from within’ (Scheyvens 1995).

“I remember when I first saw a young woman leading the rosary in church. You just never saw that before. Men always did that sort of thing. Then older women began to speak out. When we first came here a woman never spoke in public or approached you without a man with her” (Women leader- Namagunga parish).

However, during the interviews one of the parish priests warned on politics that

“When it comes to politics, it is not an easy game for women, some women may lose their self-respect and embrace greed for power”

He then advised that

“Engaging in politics depends on the skills of each woman and her interest. In Lugazi we have Namboze Bakileke as a parliamentarian for example.

3.8 Access to Training Courses and education of women

Training courses for women whether done by the church or secular institutions are important in empowering them. In fact the findings revealed that Lugazi Diocese for one has a number of projects aimed at empowering women.

One Catholic Priest noted:

The Church provides an opportunity for women to use their skills.

Women can see themselves as women and not just a beast of burden and procreation.

A woman coordinator in the Lugazi Diocese had this to say:

After facing challenges of lack of education and training, the Church has kept coming in where the government didn't intervene...Most women support groups have been influenced by church based training programs.

The researcher took photos with an example of these programs. See plate 10 and 11 below of women training sessions



Plate 10: Catholic women sharing activity outcomes and experiences during a training at an exhibition

Source: Extension Workers Field Visits to Women (April-2004)



Plate 11: women undergoing agricultural training and advice with an Agricultural Extension Worker sponsored by the Diocese and its organizations.

Source: Caritas Lugazi Staff records (October-2007)

3.8.2 Training women instructors

Lugazi Diocese has a policy of giving courses to elderly women (instructors), put in place by the pastoral program of Lugazi in a bid to actualize women empowerment. These have been taught and afterwards given facilities given to help in the progress of the work. The recipients then organize classes in their localities for the rest of the community members to benefit. Eventually, exams are given from the Districts and then Certificates are rewarded to the members. According to the Caritas report-2010, this has been majorly done in October to parishes that included: Nyenga, Lugazi, and Naggalama among others.

Consequently, this method has yielded much fruits which include: amassing a lot of wealth from the proceedings of these courses, good record keeping on farms, good maintenance of the farms among others. With this, the pastoral program of Lugazi is credited for the tireless

effort put in the struggle for real empowerment of women in Lugazi. Below is a table that shows some courses received by women.

Table 6: Courses have been given in the following fields as per 2010

Course	Month	Numberofwomen	Percentage (%)	Place
Farming & Marketing	February	133	43	Mukono, Nazigo, Kyampisi
Bee keeping	March	40	16	Namilyango, Nagojje, Kiryooowa, Naggalama
Lobby & Advocacy	May	50	23	Nyenga, Lugazi, Kazansaaya, Bulere
Procurement & Disposal	July	20	2	Namagunga, Seeta, Takajunge
Record keeping	October	40	16	Naggalama, Buziika
Total		283	100	

Source: Caritas Lugazi Staff records (November-2010)

Added to the above, a number of CAPCA trainings were given for women to be empowered concerning production of high yields and better methods of farming. This was done for four (4) days from 15th -19th October (2010) in Kampala Archdiocese at Pope Paul Hotel. Such trainings have enriched women in business farming that has led to chances of stepping forward towards their empowerment.

In June 21st -23rd (2011), another group of female workers were trained in Kabanyoro Agricultural Centre, towards getting more skills in Cassava production to suit the standards of improvement in farming systems, hence a road to women empowerment.

Community Based Trainers (CBTs) were also given morale in another training given from 3rd /7/2010_ 25th/11/2010. During this training, 34% were women and it was carried out in the Diocesan parishes of Namagunga, Lugazi, and Namilyango. The specific aim behind this training was that the CBTs be encouraged to supervise the work of different farm groups in their localities and that this should be the routine in all Lugazi Diocesan Parishes (Caritas-report, 2010).

In June 2007, 31 paid field agents, 20 among these were women and 40 volunteer fields' agents, 19 being women, in Nyenga, Mukono, and Naggalama parishes, were taught the prevention of Cassava Mosaic and Cassava Streak Diseases that had proved a terrible problem affecting their (women) gardens throughout the Diocese of Lugazi. This was done under the guidance and sponsorship of the Great Lakes Cassava Initiative (GLCI) together with the International Institute of Tropical Agriculture (IITA), National Agricultural Research Organization (NARO), and Catholic Relief Services (CRS). Farmers henceforth became aware of how best they can produce and gain much from Cassava in their areas (Kasule Tonny- Coordinator Caritas)

As a result, the women who were involved in these training workshops went and shared the skills they got, hence a number of women in Lugazi Diocese have accessed the ideas and policies. Lugazi pastoral program is praised for the way women empowerment, through such trainings, has been handled, though the process needs to some other areas with in the Diocese where it has not yet reached.

Table 7: Distribution of respondents according to training received from women empowerment Schemes

Training received	Percentage (%)	Frequenqy
Entrepreneurship	33.7	35
Saving culture	28.6	31
Tailoring	22.4	23
Hair dressing	10.2	11
Computer services	5.1	5

Source: Primary data

The study revealed that of the respondents, 33.7% were involved in entrepreneurship such as cookery/catering and events management for most of the women.

Accordingly, agriculture plays a vital role in meeting the food needs of the Lugazi Diocesan population Kampala's growing population. The study revealed that female youths are also involved in saving and investing culture. This attracted 28.6% of the study population.

Up to 22.4% had received some sort of training in tailoring while 10.2% of women had hair dressing training. Some women had also embraced Information Technology (IT) as 5.1% had trained in Computer services as a form of empowerment.

3.8.3 Education as a means to empowerment

One of the crucial factors to empowerment of women as expressed by different writers in chapter 2 is education. For women to have a better future, it is vital to get education as this plays the most crucial role in empowering women (Rao, 2007, p.16).

Education empowerment implies equipping women with knowledge and skills,so as to be informed about nets-working and mentoring.

A look into Lugazi Diocesan pastoral program on education reveals that, the Diocese has the following plans; setting up Catholic founded schools and maintenance of the already established ones, emphasis on the education of the girl child, helping women to access some training that will equip them with skills for their development, among others.

Education for all is one of the United Nations' Millennium Developmental goals, for without education, there is little hope of changing the status quo. This is one of the major issues addressed by the Lugazi Diocesan pastoral program.

Educational institutions should be serious defenders of women rights and empowerment (Gnana 2005, p.13). But also the process of empowerment should not be a one- sector effort; instead different sectors have to join hands for this cause.

As such, homes, churches, NGOs, the community, parents, teachers, and husbands need to be conscientized so that, they give freedom to women for involvement in feminist movement as chapter 2 shows.

This has been done in Lugazi Diocese, the research findings reveal that homes, parents, teachers but majorly the Catholic Church in Lugazi have played a great role in claiming and fighting for women's rights. These have educated women about the value of life, dignity and worth of their lives. Eventually literacy levels have increased significantly among women in the Diocese (Focus group).

This was stressed by lay woman interviewed in Naggalama parish, and a counselor for Lugazi Diocese that:

“Without the Church there was no education for girls,
the Church broke the barrier for women”.

She went ahead and credited the Church for breaking the barriers to education for women, as she noted that in early days, men would not let girls go to boarding schools with boys, the Church set up girls' schools and vocational centres to teach skills to young men who could not afford to join high schools.

Another woman stressed that:

“With education women have become teachers,
nurses, accountants, secretaries, lawyers, among others.”

This has led to achievement of qualities by women like: self-reliance, motivation, courage and increment in income levels, a fact that has led to economic and social empowerment of women in the Catholic Diocese of Lugazi.

Education further helps women to empower themselves with employment. An educated woman can get involved in employment to widen her horizon; there is a direct link between education, employment and social status enjoyed by a woman in society (Selma Pinto 2003, n.63).

the study population. Market vending is most attractive for large number of women unlike the white collar jobs' if the developing nations were going to be able to feed themselves.

The functionally unemployed include; the retired and retrenched (15.83%), job seekers (3.33%), housewives (3.36%), and students (11.65%). They are dependent on relatives, pensions, petty trade, menial jobs, and others. The remaining 41.94% rely on a combination of these sources, in addition to their primary source of income. Informal activities in which the respondents are involved include farming, catering, pure water production, craft production and trading.

The ratio of workers in the formal sector to those employed in the Informal Sector is 1:1.17. All the respondents employed in the formal sector have informal enterprises, either shops or private professional practice.

Most people in slum areas like Lugazi Diocese, Mukono Parish run an extended family system. On the average, the women are responsible for the welfare of themselves and 7 dependents inclusive of children and in-laws.

3.14 Conclusion

From the analysis of the data, the women participants in the research indicate that the Lugazi Diocese, and by association, the Catholic Church has indeed been a contributing factor in whatever levels of empowerment these women enjoy. As the participants were selected as representative of the women of the Diocese, it seems likely that this finding applies to women throughout the Diocese.

From the perspectives shared by women within Lugazi Diocese and the Catholic Church as a whole, it can be said that, although the Church advocates for gender equality, patriarchal patterns of governance are still very active in the leadership structure, a fact that needs to be checked out if actual realization of women empowerment is to take place.



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DEPARTMENT OF RELIGIOUS STUDIES

August 2nd 2012

Dear Sir / Madam,

RE: EDUCATIONAL RESEARCH

The bearer of this letter **NANTONGO EMILLY REGINAH (SR) 2011/U/HD/162/MARS** is a student of Kyambogo University pursuing a Masters Degree course.

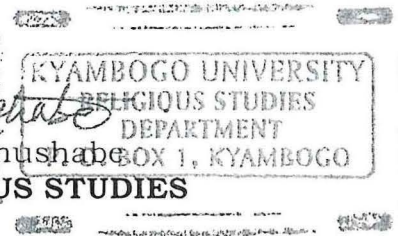
She is conducting a research which is part of the requirements for the fulfillment of the award.

You are therefore requested to assist her with data collection.

Yours sincerely



Dr. Sulpicius Tumushabe
H.O.D. RELIGIOUS STUDIES



CHAPTER FOUR

SUMMARY, GENERAL CONCLUSIONS AND RECOMMENDATIONS OF THE STUDY

4.0 Introduction

This chapter contains the summary of major issues in the findings of the study. This is followed by the various conclusions. Finally the researcher made recommendations based on findings and conclusions of the study

4.1 Summary

Equality, equity and equal rights are concepts that trigger much debate in communities where people are pursuing justice for their human rights. This is also the case in the community of the church. Women and feminist theologians are challenging the church to reexamine those issues that discriminate against women based on their gender in the light of new perspectives on the theology of creation and anthropology. Fellowship and mutuality are key marks in the building of genuine Christian community and where injustices, inequality and unaccountable and disabling power are used to subordinate others then such community goes rogue.

The researcher agrees with Oduyoye (2001) who argues that in a true communion no voices are left unheard and no God-given charismas are trivialized, or glossed over...Abundant life, it is argued, is that which is natured in a communion where there is participation.

Participation, we should note is different from gender-directed, predetermined forms of involvement that most Churches operate. It has no room for subordinations. A church therefore should be a place for mutual caring, sharing of skills and other resources.

As far as this research is concerned, the first chapter outlined a general picture of the entire study in relation to the empowerment of women into leadership position within the Lugazi Diocese.

In some traditional settings women were over looked as leaders. Accordingly when missionaries replaced traditional institutions with modern ones, they did not offer positions to women. In the post-independence period, those structures continued to constrain women. Consequently, this resulted in patriarchal prescribed sex role in society that produced differential treatment for males and females. This has resulted to women's low participation in public activities and men's political supremacy and power dominance in structures of governance.

Chapter one had the general introduction of the study with following aspects as the main concern: definition of key terms, background to the study, statement to the problem, objectives of the study, scope of the study, significance, literature review, methodology, and research constraints.

In chapter two, the researcher focused on exploring the available literature in libraries, internet, to discover or find out how different women activists, religious organizations, and writers have addressed the urge for women empowerment.

Hence issues like employment provisions, promotion of a sense of self-worth, rights to education, accessibility to resources, anti-poverty campaigns, responsibility and property, awareness of equality.

Chapter-three evaluated Lugazi Diocesan pastoral program on women empowerment in the light of components of women empowerment. It focused on exploring the following issues: employment opportunities, Participation in the church, investment, Welfare/hygiene, Women Associations/ groups, accessibility to leadership responsibilities, access to training courses, access to professional training and higher education, income generating programs and projects, Women in family life, accessibility to loan schemes.

The analysis revealed that through these institutions have to a limited extent improved on the welfare of women within the church and society. Efforts made by these departments have contributed to the increased number of female elders, workers in the church and increased cooperation between the Christian women groups and/or movements.

With Lugazi Diocese's heavy involvement in the Catholic Women Guild in Solidarity with Women, some traditional barriers that hindered the advancement of women have witnessed significant changes.

This chapter also suggested ways for a better realization of women empowerment but more especially to the researcher's area of interest-Lugazi Diocese. . It revealed that within the Lugazi Diocese, women need to be accepted as co-workers with the men. However the women lamented about their limited participation in positions of strategic leadership where decisions regarding the wellbeing of the church are made.

The researcher proposed the construction of a just community of women and men in partnership as a model that the Lugazi Diocese can adopt to facilitate the emergence of effective leadership relationship between women and men.

Chapter four focused on the following areas: the summary, general conclusions and recommendations of the study. This chapter concludes by suggesting some relevant solutions that involve identifying creative ways and methods for the empowerment of women in the Catholic Church in Uganda and tentatively makes suggestions for further research.

4.2 Conclusion

4.2.1 Balancing the gap

The empowerment of women into leadership position of the church is a gradual process that calls for consistency, persistency and urgency on the part of the church and women themselves. The study concludes that the Lugazi Diocese can do much more in balancing the gender gap if it follows in a disciplined way the Trinitarian model of leadership by restructuring its male dominating pattern of leadership that permeates its administrative structures.

Women in church have abandoned their position of passivity and servitude, and maximize their strength and resilience for the struggle for building of a just community of women and men within the church and society. It is obvious that this study has given attention only on a limited aspect of the issues raised.

The limited time and scope of study has restricted the capacity to accommodate in-depth data collection during my field work. However, it serves as path way for further research in the field of study.

Empowered women to share their entire God given gifts through the church: Furthermore, if women empowerment is a community of sharing and participation then in its operations, women should also be empowered to exercise their talents for the general welfare of the church. Accepting females to be trained as pastors but limiting their access to power does not reflect true women empowerment. Because in fellowship and empowerment, there is a notion of common sharing which equally means working together, using the best one can give and not according to the limitations that traditions and cultures associate with ones gender .

4.2.2 Liberation from the patriarchal culture

Most Ugandan women belong to the oppressed and exploited segments of the society. In our study, we noted that Uganda continues to be a patriarchal society. The patriarchal nature of the Ugandan family and its hierarchical distribution of power, leads to the subordination of women. Liberation from the patriarchal culture is necessary for the empowerment of women in Uganda to become a significant reality.

In the matriarchal system that was prevalent in the ancient Ugandan society women enjoyed a very good position in the family and society. Nevertheless, we are not proposing the replacement of the patriarchal culture with the matriarchal one. We rather propose an inclusive structure where both men and women enjoy freedom and where there is mutual co-operation.

The foundation of the dignity of every person is that they are created in the image and likeness of God. From a detailed discussion of the Yahwistic and the Priestly account of creation, we arrived at the conclusion that there is no superiority of man or inferiority of woman in the creation narrative. The Apostolic Letter *Mulieris Dignitatem* of Pope John Paul II emphatically establishes the equal dignity of man and woman in the creation.

By examining the situation of women in Uganda, we understand that the male world has constructed a culture, making the feminine world as functional and instrumental. If women have to have an enhanced position in Uganda, it is necessary to go beyond an individualistic and male dominated anthropology. For the empowerment of women in Uganda, we suggest to restore the dignity of women in the Church and society on the basis of the anthropological principle of *Mulieris Dignitatem*.

4.2.3 Evangelizing mission of Jesus

In the context of the diverse forms of oppression faced by women in Uganda, the Church has the responsibility of continuing the mission of Jesus. To overcome the oppressed situation of women, the Church in Uganda must become a prophetic voice. The evangelizing mission of Jesus extended to the liberation of women, the oppressed section of society during his time. Jesus acted for liberating and empowering women from their oppressed social status. We suggested this evangelizing mission of Jesus as a model for the Church today. So the major thrust of evangelization in Uganda must be directed towards the empowerment of women.

4.2.4 The role of a mother

The role of mother is held in highest honor in Ugandan religions and culture. Pope John Paul II considers motherhood as the primary vocation of women and women's role as mothers as having a special value, but he does not limit women's place to the domestic sphere. Motherhood and biological condition of women cannot be used as an argument to justify women's subordinate role. The recognition of the contribution of women in the family, society and the Church is important for their empowerment.

4.2.5 Culture as a determinant factor

Among the challenges to women empowerment, it is concluded that women are victims of domination and exploitation in religion, culture and society. For constructing a theology, we must critically evaluate the traditions that contribute to the oppression of women. In fact, culture has been a very strong determinant factor in the oppression of women in Uganda. The oppression of women is to be understood as a result of many cultural, religious and traditional factors.

For the Catholic Church to empower women in Uganda without disclosing the injustices in the tradition and culture is fruitless. So the Christian response to the emancipation of women should give due reverence to the culture and at the same time challenge the distortions of culture. We suggest that evangelization should lead to the transformation of one's basic attitudes. Culture should provide equal dignity and freedom for all, both man and woman.

4.3 Recommendations

Steps need to be taken to put into action all policy decisions on gender justice: It is not sufficient to write out costly policy documents and then fail to take the recommendations seriously by not following up on implementing them.

The Catholic Church needs to consider a good number of innovations, ideas and dedicated quality time to draw up policy documents that are intended to strengthen its life and witness. However from the field work conducted this researcher observed that, for women to be liberated, they need education which creates awareness of their situation of oppression and domination and this can be achieved only when women are encouraged to engage in critical reading in order to move out of their ignorance.

4.3.1 Net-working among women

There is need to encourage and strengthen networking of women. Instead of women struggling to bring down fellow women they should join forces and see how best they can help each other in the advancement of the kingdom. Instead of fighting with one another, women should uphold each other in mutual trust and understanding that foster their empowerment. The senior women should be helping in directing and coaching the younger generation to be resilient, visionary and striving for excellence in all that they do without wasting their energy on engaging in unhealthy competition with the men.

Women empowerment should not be seen as reducing or stripping men of power, rather it is the means by which women and men can, in partnership, promote the kingdom values. Biblical understanding of leadership it is closely related to gifts of the spirit for the good of the community.

Therefore, in building partnership of women and men, issues of power relations necessitate frank, open and in-depth re-examination, treating it wholeheartedly and commitment in living out the values that it believes in. The message and practices of the church throughout its ministry and mission must demonstrate equality and partnership of women and men as a model for the society.

4.3.2 Full participation

The future Church can benefit from leaders who know how to **encourage participation**. In religious tradition, the clergy have always ruled the laity, at least in formal, structural ways. Priests held the sacred scriptures and later the pastors mandated their interpretations. The clergy maintained lines of separation from laity through divisions in theological education, language, ecclesiastical garb, even in physical distance between pulpit and pew.

It is recommended that the future Church, likewise, benefits from a leader who is not afraid to share power and information. The behind-closed-door sessions that create an elite based on currency of information cannot be tolerated either in the corporate world in the future Church. Women tend to disperse information, not hoard it for the sake of power. The Church of tomorrow will be energized by a majority of well-informed people, not by a minority of power brokers.

Another area that calls for immediate attention would be the inclusion of gender studies in the curriculum of the seminary as well as other Roman Catholic owned institutions of learning. The seminary is the nursery of the church's teachings and practices therefore it constitutes a strategic asset to equip the seminarians to build an inclusive partnership model of human relationship.

4.3.3 Enhancement of self-worth

There is need for leaders in the Church to know how to **enhance the self-worth of others**. Clergy folks need to be truly interested in people. A minister who sees the calling as work to accomplish while sequestered in a fine study with God and books will neglect the fullness of ministry. On the other hand, the minister who loves being with people and can inspire people with their words and rituals is more likely to experience happiness in the ministry.

The Church needs leaders who can **energize people**. The Church exists for the people, not just to provide a career ladder for professional ministers. The future Church will not be a launch pad for building a clergy career but will be a place where a community of faith comes alive in egalitarian ways. Community rather than career building will be the future focus of church leaders.

There is also need to continue learning. Research by Carole (1996), shows that women have a natural tendency for good leadership for our culture in the next century. Rightly so, for we have been negotiating the needs of our families throughout the years. And we have had to find a way to affirm all, provide for all, and at the same time make wise decisions for our time and our budget. Women are natural leaders. But often we are unsure of our abilities.

4.3.4 Towards empowerment in leadership skills

Women will need to continue studying and reflecting. The church can offer education of women in leadership studies and analyses of power relations will be important.

An understanding of the evil dimension of exploitation and power, yes, even in the Church, will need to be explored. A new understanding of the functions of Church will be requisite. To serve a community of faith with the freedom of woman's style of leading will mandate that you become an astute observer of social change.

Women will be leading in that "not-yet" moment, when resistance to women's ways of leading will still be in force while new paradigms for Church and women will be emerging. Hang on, because there are better days ahead if we are prepared.

Women need to develop a spiritual attentiveness to the matters of family and church community. What we learn from the failures of the brothers is that the family must not be neglected in order to save the world. As women, we are placed in a fragile role, belonging to both private and public spheres. The challenge is there, however, for a more realistic approach to ministry to emerge from women's leadership in the Church. We must attend to the needs of the "domestic church" first. The nurture of the home must not be neglected. The dichotomy between Church and home needs to be blurred, and women can do that for the future Church and future family.

4.3.5 Towards the Evangelising mission of Jesus and the empowerment of Women

The term Evangelization can be summarized as the proclamation of the Good News. Etymologically, the term 'evangelization' is associated with the concept of gospel, from the Greek (euaggelion) and Latin (Evangelium). Therefore, the word evangelization means the process of making the gospel known. In the present context of the denial of freedom and equality to women, the Church is called upon to be the agent of social transformation and empowerment.

The Apostolic Letter of John Paul II *Mulieris Dignitatem* brings out beautifully Jesus' openness to women. It shows how Jesus acted for liberating and empowering women from their oppressed social status. Here we discuss how this evangelizing mission of Jesus is a model for the Church today. Jesus empowered women. He considered the situation of women seriously by giving them equal status with men in his gospel.

Often the teachings on the secrets of the kingdom during his proclamation paralleled men's stories with women's stories. The oppression of women in the Ugandan society is a contradiction against the liberative mission of Jesus. If someone says that, 'women do not deserve freedom,' that is a rejection of the all-encompassing mission of Jesus.

Jesus' attitude and dealings with women stands in contrast to that of his society. In Jesus' time, women were considered inferior to men and talking to them in public was forbidden. Jesus allowed women disciples and they followed him as he journeyed with the apostles through towns and villages, proclaiming the good news of the Kingdom of God (Lk 8:1-3). Jesus talked to women in public, discussed theology with them (Lk 10:38-42; Jn 11:21-27; Jn 4:3-42).

Jesus trained women to thank God for creating women (Lk 11: 27-28). Jesus' call to freedom was not only to the women of his time but also to the women of all future centuries. He frees them from the system of dominance that diminished their personhood and imprisoned their womanhood. Jesus desired that each woman be able to live a full human life with dignity that was hers at creation. Jesus accorded women dignity through his teachings and actions.

Jesus' liberating and humanizing message has meaning for all women struggling for full humanity and their rightful place in history, for Jesus' message not only liberates but also empowers. Today from the Church, women expect this attitude of Jesus towards women. Jesus' life-giving relationship with women stands as a heart-warming example for his Church.

The all-embracing evangelization for which Jesus set out, aimed at liberation from all kinds of bondage and oppression. In order to uphold the dignity of women we have to discover Jesus' attitude towards women. We have already seen that in *Mulieris Dignitatem* Pope John Paul II emphatically taught to respect the dignity of women and accept their feminine genius in all aspects of life.

4.3.6 God's Mission and the Church

The church does not exist to fulfill its own agenda but continuing the mission of Jesus as outlined in Luke 4: 18-19, "The spirit of the Lord is upon me, because he has anointed me to preach Good news to the poor. He has sent me to proclaim freedom for the prisoners and the recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favor'.

The ultimate mission of the church is to proclaim the reality of the Kingdom of God in the world (Mukamakuza 2009, P.17). God's mission leads us to encounter people, especially those on the margins of society. It is when our personal space is opened up to others, where others invite us into their own world and where class, tribe, race, colour and gender distinction are not considered or emphasized.

The findings also agree with those of Oduyoye's (2001) whose perspective concerns the church as God's missioned agent within the African context. She argued that: The church is a round table which are seated the people of God who are continually nourished as the body of Christ, from resources that God provides... all are invited to participate in the Christ-event and is one which is open to all the vulnerabilities of inclusiveness...none can be first or last: at the end of the day the owner of the vineyard will say 'pay all equally' with the invitation come, you who have been faithful.

The logic of her argument (in relation to the current study implies that a church should be a place of equality irrespective of gender, color, race and social statuses. It is a place where each individual feels free to participate, and is welcomed to sharing their diverse gifts and potentials.

The Church could be a sign of hope for the empowerment of women. Greater sensitivity to the oppressed situation of women and violence against them should lead to adopt innovative kinds of ministry from the part of the Church. The pastors of the souls should take adequate care in presenting the Biblical anthropological truths in their preaching, avoiding the patriarchal framework.

4.3.7 Building a sense of self esteem

Lack of self-confidence can act as a major setback to empowerment. Women in the Catholic Diocese of Lugazi need to stand firm for their liberation because no one else will liberate them fully if they fail to see the necessity for such a transformation and the need for united action.

Once they are convinced, the first radical requirement in entering the struggle is to regain first their humanity by getting rid of the image of the oppressed that they have internalized. Findings show that for women to have a greater participation in the decision making of the church especially in the Diocese of Lugazi which is predominately male ruled, they need to be more self-confident and exhibit a high spirit of determination and commitment to liberating themselves and also preparing a way for other women to follow. Therefore, for women to be in all levels of leadership position within the church, they need to engage in critical reflection on their identity, vocation and what talents they possess which need to be harnessed to participate fully in the mission of God through his church.

Transformation, according to Freire (1996, p.34) does not come by chance; rather “it is a product of human action just as objective social reality does not exist by chance but as the product of human action”. To have a just community and to empower women requires the transformation of the mindset of both women and men to view themselves as equal partners in the household of God.

4.3.8 Partnership void of misguided competition

Partnership in leadership calls for power sharing and greater collaboration and not competition. Who wins and who losses or a power struggle between men and women concerning who is at the top of the decision making process should not be left to misguided competition.

Women are not seeking primarily to rule over men but to working in just collaboration according to each individual’s capabilities. “All people are equal before God. But equality does not mean identical; it means that although people have different gifts and different functions, they all come from the same source” (Ken-Phin 1997, p.43).

Therefore “Power-sharing is a prerequisite for the realization of co responsibility” says Oduyoye (1990, p.52).

Some people have always misunderstood the quest for gender equality, as such see it as a way which women want to rule the world. While some women also misunderstand empowerment to mean fighting with the men, but what this study seeks to affirm and advocate for is our common participation in the church which begins with our common baptism in Christ Jesus.

To have a fair community therefore and to empower women requires the transformation of the mindset of both women and men to view themselves as equal partners in the household of God (Freire 1996, p.34).

Finally it is recommended that women empowerment consider the view that “Women need the Church, and the Church needs them”. Our role now is to lead on in a new reformation of church structure, religious imagination and expression, so that the community of faith can continue to find meaning in the 21st Century.

4.4 Areas for further research

In terms of future research, in-depth studies like the current one are needed to help the Lugazi Diocese to discover how best to implement contemporary Religious policies so that it can fulfill the vision of becoming a just community in which women and men are equally welcomed and supported to be mutual partners in fulfilling the ministry and mission of Christ through his church.

4.5 Conclusion

The researcher in conclusion has become convinced that a community-based theology is important for the empowerment of women. It can be seen that women cannot experience empowerment without the simultaneous liberation of men from their patriarchal standards and attitudes. For the empowerment of women therefore, complementarity and mutuality are key remedies rather than contradiction and competition with men.

LIST OF INFORMANTS/ RESPONDENTS IN THE STUDY

NO	NAME	DESIGNATION	LOCATION	DATE
1	Buyondo Paddy	Businessman	Mbikko	3 rd 9 12
4	Fr Dennis Luntamye	Director- Caritas	Kayunga	20 th 9 12
5	Fr Gilbert Paluku	Priest	Naggalama	20 th 9 12
2	Genza Rose	Farmer	Nyenga	16 th 10 12
3	Gwokyalya Christine	Credit Officer- PROMIC	Wantoni	3 rd 9 12
6	Kasule Tonny	Coordinator-Caritas	Nkokonjeru	14 th 11 12
7	Kimuli John Bosco	Social worker	Namilyango	2 nd 11 12
8	Lubega Moses	Farmer	Namagunga	2 nd 11 12
9	Lukabwe Magdalene	Teacher	Mukono	3 rd 9 12
10	Lusembo Peter	Youth	Ggaba	2 nd 11 12
11	Luyambi Thomas	Self employed	Mukono	3 rd 9 12
12	Nabayunga Josephine	Headmistress	Naggalama	20 th 9 12
13	Najjemba Kizito	Farmer	Kayunga	5 th 12 12
14	Nakayenga Sharon	Coordinator- PROMIC	Namagunga	2 nd 11 12
15	Nalikka L. Flora	Coordinator-Caritas	Mukono	5 th 12 12
16	NamubiruCornellius	Catechist	Malongwe	18 th 12 12
17	Nkalubo Angella	Women leader	Lugazi	14 th 11 12

18	Samanya Charles	Catechist	Naggalama	20 th 9 12
20	Semakula Tobias	Accountant	Namilyango	9 th 01 13
22	Sr Kabanamura Tereza	Headteacher	Naggalama	5 th 12 12
19	Ssegujja Rosern	Coordinator-CWG	Nsambya	5 th 12 12
21	Sseruwo Mary	Accountant	Lugazi	14 th 11 12
23	Ssuuna Dolores	Leader-Women's Guild	Mukono	2 nd 11 12
24	Tamale Henry	LC Chairman	Kiryooowa	16 th 10 12
25	Tamwenya Richard	Youth leader	Bulere	18 th 12 12
26	Tebasiima Lawrence	Leader- Laity	Ttakajunge	9 th 01 13
27	Tibaangwa Rose	Housewife	Buziika	18 th 12 12
28	Tumusiime Rebecca	Leader-Laity	Seeta	14 th 11 12
29	Tumwine Emmanuel	Youth Leader	Kyampisi	18 12 12
30	Tusuubira Catherine	Businesswoman	Nagojje	16 th 01 13
31	Walugembe Collins	Social worker	Bufumbe	16 th 10 12
32	Walusimbi Leonard	Student	Nazigo	9 th 01 13
33	Wambuzi Anthony	Engineer	Lugazi	14 th 11 12
34	Wanyana Veronica	Shop attendant	Mbikko	16 th 01 13
35	Yiga Aloysius	Carpenter	Kazansaaya	5 th 12 12
36	Zalwango Christine	Secretary	Mukono	16 th 10 12
37	Zawedde Assumpta	Enrolled nurse	Namagunga	2 nd 11 12

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APPENNDICES

Appendix I: SAMPLE QUESTIONNAIRE GUIDES

A. Questionnaire for Church Leaders

Dear respondent. I am a student of Kyambogo University in the Department of Religious studies. The major purpose of the study is to assess the relationship between women empowerment in Lugazi Diocese and Lugazi Diocesan policy on women empowerment.

You have been selected to participate in the study by giving your views which will help the researcher to get relevant information.

You are therefore kindly requested to fill this questionnaire. (Please tick where necessary)

Name: _____

Occupation: _____

Age: _____

Address: _____

1. Do you have an aspect of involving women in the Church roles? What are some of these activities that women can do in the Church?

Has this provided a platform for women to be empowered?

2. Do you think that leadership training courses should be set for women in the Diocese?

Yes

No

Give reasons to support your answer.

3. Are there chances allocated by the Diocese for women to access loans?

Yes

No

4. Do women get access to look at model farms for more experiences?

If yes, how do women benefit from such programs?

If no, what are women missing when they are not exposed to model farms?

5. Do you think financial support should be extended to women in Lugazi Diocese at all levels as means of bringing about empowerment? Why do you say so?

6. Are women given chance to hold some responsibilities in the Church?

If yes, how has this helped them?

If no, why do you think these responsibilities are not allocated to women?

7. How do the present political, economic, social, and cultural aspects challenge the road to empowerment of women in Lugazi?

What measures can the Church do to overcome such challenges?

8. Are women encouraged to have family essentials for maintenance of hygiene in their homes?

Yes

No

If yes, what are some of these essentials? How have these essentials uplifted the women towards empowerment?

Appendix II: SAMPLE INTERVIEW GUIDES

A. Sample Interview Guide for women

1. What is your
 - (a) Name
 - (b) Age
 - (c) Marital status
 - (d) Religious affiliation
 - (e) Occupation
 - (f) Residence
2. How often do the Diocesan women leaders visit the women at the sub-parish and parish levels? Do these visits help women about women empowerment? If yes, how are women benefitting from these visits, if no, what should be done for these visits to suit the cause (women empowerment)
3. What are some of the women associations found in the Diocese of Lugazi? How have these Associations led to empowerment of women in Lugazi Diocese?
4. Do you get chances to look at model farms for more lessons? How have you gained from such experiences?
5. Do you have access to family essentials for maintenance of hygiene in your homes? How are these family essentials useful to women in Lugazi?
6. Do you think that education of the girl child should be valued in the society? Support your answer. How will these lead to the actualization of women empowerment?
7. How often do you get empowerment sessions organized by the pastoral committee? Do these sessions lead women to empowerment in Lugazi? How, please support your view?
8. What do you think are the challenges today towards women empowerment? How can these challenges be overcome for women to be fully empowered in Lugazi?
9. How are the aged and sick women treated in the area? Should special services be given them? What can be done for them to feel empowered?

C. Sample interview guide for government leaders

1. What is your
 - a) Name
 - b) Age
 - c) Marital status
 - d) Occupation
 - e) Religious affiliation
 - f) Residence
2. Do you think women empowerment is useful to the society at large? How is it helpful to the society?
3. What is your view on ownership of businesses by women? Does this bring any significance/good result for women empowerment? What are some of these results?
4. Will inheritance of family property by women bring about women empowerment? How will this lead to the actual process of empowerment?
5. In a bid to bring about women empowerment, do you think that women should be involved in farming? How will this boost their levels towards empowerment? Are you of the view that collective farming should be done for women to be empowered? Support your idea.
6. Do think that women empowerment of women can lead to any changes in the family? What changes can come in the family as a result of this?
7. In the bid to actualize women empowerment, should the Diocesan policy put up links with the Government organizations for the betterment of women? What are some of the benefits women will get out of these links?
8. Is education of the girl child of any importance to the society? How does this in the process lead to empowerment of women?