

**THE IMPACT OF SELECTED CATHOLIC
TEACHINGS ON WOMEN DEVELOPMENT**
*A CASE STUDY OF KANSANGA PARISH,
KAMPALA ARCHDIOCESE*

BY

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DECLARATION

I, Kabonesa Clare Regina, hereby declare to the best of my knowledge, that this is my original work and has never been submitted for the award of a Degree in any other University.

Signed by:  _____
KABONESA CLARE REGINA

Date: 5/10/09

DEDICATION

This dissertation is dedicated to my son, Aaron Gerard Gitta. Thank you so much for bringing hope and meaning to my life.

APPROVAL

This dissertation has been submitted with my approval as the candidate's supervisor.

Signed by: Fr. Katorokire Innocent

REV. FR. KATOROKIRE INNOCENT

Date: 5/10/09

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ABSTRACT

The major aim of this study was to explore the impact of selected teachings of the Catholic church on the development of women in Kansanga Parish. The study was based on three major objectives, which were; to examine the impact of sacred ordination of baptized men in the Catholic Church on the development of women; to examine the impact of ratified consummated marriage in the Catholic Church on the development of women; to examine the impact of the indissolubility of a valid marriage in the Catholic Church on the development of women. The study employed both quantitative and qualitative methods of research. It involved a total of 430 respondents from the selected zones. The instruments used for data collection included questionnaires, interviews guides and documentary reviews. Findings indicated that women are particularly oppressed and challenged by the teachings on ratified consummated marriage and indissolubility of a valid marriage especially in today's developing society and changing times, and this has greatly limited their ability to take part in economic, social and political transformation of the society. The study recommended that; all stakeholders in the Catholic Church need to be more open to the possibility of religious liberation as a means of promoting the growth of all Catholics to religious maturity and conviction; fundamental revision and gradual amendment of the Catholic teachings and laws on ratified consummated marriage be considered to suit the changing society; the authorities of the church need to embark on religious and educational campaigns to raise the awareness of their congregations about their own human dignity and worth, as well as enhancing their critical judgment so that they do not just believe what they are taught or what they presume without being analytical and asking questions.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

In most parts of the world, religion has played a significant role in the development process of the society. Throughout the spread of Christianity, various customs and beliefs were seen to be in favor of men. Women's oppression had become so familiar, that it seemed natural and to a great extent hidden, that people did not even question it. Some complementary writers describe the role of women as having been downplayed, overlooked, or denied throughout much of the Church history. Male leadership was assumed in many spheres of life, not only in church, but also government, society and the family. Some scriptures such as 1Cor. 14:33-34, Eph. 5:22-24, 1Tim 2:11-15, give an undesirably negative impression towards women.

Particular religious teachings and laws such as those of the Catholic Church on sacred ordination of baptized men, ratified consummated marriage and indissolubility of a valid marriage were well known for their conservative nature towards women and their rights and played a significant role in promoting gender inequality.

According to Tuyizere (2007:122), African societies are products of a common historical evolution enriched by diverse cultures and languages and composed of different ethnic or religious communities. All societies and communities alike are characterized by gender differences between men and women, which in many ways have had a bearing on women and their role in the development process.

1.1 Background to the study

The relevance of the teachings of the Catholic Church to development is arguably substantial, having both positive and negative influence. The Church through its doctrine provides order and stability in society as well as promotes social capital formation through involving people in various community development activities as well as supporting initiatives that may generate literacy, health, employment, and promotion of human rights.

However, some religious teachings can also have a downbeat influence on social and economic development. For instance, the teachings of the Catholic Church on Sacred ordination of baptized men, ratified consummated marriage and indissolubility of a valid marriage have played a role in shaping and maintaining the social hierarchy and dominance for men and exclusion of women from the true benefits of authority and leadership. These teachings have continued to limit women's empowerment, from the unwillingness of the Church to allow women to assume positions of leadership within religious and social institutions, to the ways in which some catholic religious values often define women in terms of their sex or gender and domestic responsibilities.

These teachings have historically been interpreted as prescribing distinct gender roles, with women often being excluded from church leadership. (www.womeninchristianity.com) and Tuyizere (2007) observes that;

Throughout the spread and growth of the Christianity, patriarchal culture subverted the gospel and turned it around as a complex, idealizing subordination of women. The culture of the Bible, in its reading, preaching and interpretation, stresses the subordinate position of women

and most of the (male) preachers to sow seeds of inequality through their gospel.

This has created difficulties in addressing socio-economic imbalances between men and women, making human rights for all difficult to enforce as religious and cultural interests take precedence over the right to equality for some sectors of society.

Today, very little has changed as far as women's position and role in society are concerned, especially societies in which the Catholic religion and culture are held in high regard.

1.2 Definitions of key terms and concepts

Conceptually, the term 'Catholic' as defined by the Catechism of the Catholic Church (1994, Sec. 830:225) as 'universality of the Church'. Therefore, the Church is Catholic in a double sense. First, because Christ is present in her and where there is Christ Jesus, there is a Catholic Church. (Sec. 830, p225). Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race. The Catechism (Sec.836:227), also states that; "All men are called to this Catholic unity. All those who believe in Christ, have been baptized and are honored by the term Christian".

The term "teachings" as defined by the Oxford Advanced Learner's Dictionary (2008), refers to 'the ideas of a particular person or group, especially about politics, religion or society that are taught to other people. This study will adopt a working definition of this term as; the codes and laws that govern Catholics both locally and internationally, and provide order to the external life of the Church.

These codes are a clear reflection of the Catholic faith and may be found in the Code of The Canon Law, The Holy Bible and other religious authorities of the Catholic Church. The three teachings examined in this study are; sacred ordination of baptized men, ratified consummated marriage and indissolubility of a valid marriage.

Sacred ordination is the holy act or ceremony of making somebody a priest, minister or rabbi (Advanced Learners' Dictionary 2008). According to the law of the Catholic Church, only a baptized man is eligible and can validly receive ordination to priesthood.

A ratified consummated marriage according to the Advanced Learners Dictionary (2008) is a legal and officially valid bond between a man and a woman that has been completed and perfected by the sexual act. For purposes of this study, a ratified consummated marriage is one that has been legally and officially bound by the teachings and laws of the Catholic Church and has been completed by the sexual act.

A valid marriage is one that is legally and officially acceptable by a given system. In the interest of this study, a valid marriage is one that is acceptable according to the laws of the Catholic Church. This study therefore intends to examine the influence of these three teachings on women development.

Development, broadly defined, encompasses economic, socio-cultural and political improvements in the overall quality of life. This concept has however been defined and interpreted in many different ways depending on one's origin, background experience or environment.

According to Todaro (1994), development should be perceived as a multi dimensional process including the reorganization and reorientation of the entire economic and social system.

Young (1994) defines it as ‘the process of enhancing the capacity of human beings to realize their potential for creativity and spirituality.

Development may also be understood as the positive and gradual movement from a lower level of living and thinking to a more advanced one, as well as having the capacity to define, analyse, think about and act upon one’s problem.

This study will adopt the working definition of development as the process of enhancing the capacity of human beings to realize their potential for creativity and spirituality.

1.3 Statement of the problem

It is widely believed that the teachings of the Catholic Church provide a great deal of good, moral comfort and meaning to life for many people. It is also important to note that the Church has to an extent delayed women’s emancipation and development. Women are indirectly oppressed by the teachings of the Catholic Church when it comes to the dynamics of development. The teachings and laws of the church on sacred ordination, ratified consummated marriage and indissolubility of a valid marriage are seen to be in conflict with the changing times. Women are still being held to a standard that is still far below what they are capable of accomplishing.

Despite their significant role and contribution to the development and well-being of the society, women have for a long time suffered and endured various challenges caused by interpretations and implications of some teachings of the Catholic Church.

The teachings of the Canon law (Can. 1134) and the Bible on ratified consummated marriage emphasizes the need for women to surrender and submit their lives to their husbands and families. Eph 5:22; “Wives submit to your husbands as to the Lord. For a husband has authority over his wife just as Christ has authority over the church.... And so wives must submit completely to their husbands just as the church submits itself to Christ”. The teaching on indissolubility of a valid marriage (Can.1141) stresses that a consummated marriage cannot be dissolved by any human power or being other than death; Mark 10:9 “Man must not separate then, what God has joined together”; and the teaching on ordination (Can. 1024), which promotes the exclusive sacred ordination of baptized men. 1Cor 14:33; ‘As in all churches of God’s people, the women should keep quiet in the meetings. They are not allowed to speak; as the Jewish law says, they must not be in charge....”

These teachings have both directly and indirectly perpetuated patriarchy and gender disparities in society, putting women in positions of inferiority and compromising their ability to take part in the political, social and economic transformation of the society. The downbeat effect of these teachings on women’s equality and emancipation would lead to continued lack of social and economic empowerment, leaving women vulnerable to various forms of physical and intellectual exploitation such as domestic violence, sexual

abuse, discrimination and their insignificance in social, political and economic development.

1.4 Purpose of the study

The purpose of this study is to: analyze the impact of selected teachings of the Catholic Church on the general development of women in Kansanga Parish, Kampala Archdiocese.

1.5 Objectives of the study

The objectives of this study were to;

1. examine the impact of sacred ordination of baptized men in the Catholic Church on the development of women.
2. examine the impact of ratified consummated marriage in the Catholic Church on the development of women.
3. examine the impact of the indissolubility of a valid marriage in the Catholic Church on the development of women.

1.6 Research questions

1. What is the impact of sacred ordination of baptized men in the Catholic Church on the development of women?
2. What is the impact of ratified consummated marriage in the Catholic Church on the development of women?

3. What is the impact of the indissolubility of a valid marriage in the Catholic Church on the development of women?

1.7 Research hypotheses

1. Sacred ordination of baptized men in the Catholic Church has hindered on women's participation in decision making and management of Parish activities.
2. Ratified and consummated marriage in the Catholic Church has deterred women's ability to acquire proper employment and pursue professional careers.
3. Indissolubility of a valid marriage in the Catholic Church has obstructed women's access to justice and protection by the law.

1.8 Scope of the study

This study will examine the impact of selected Catholic teachings on women development in Kansanga Parish, Kampala Archdiocese.

1.9 Significance of the study

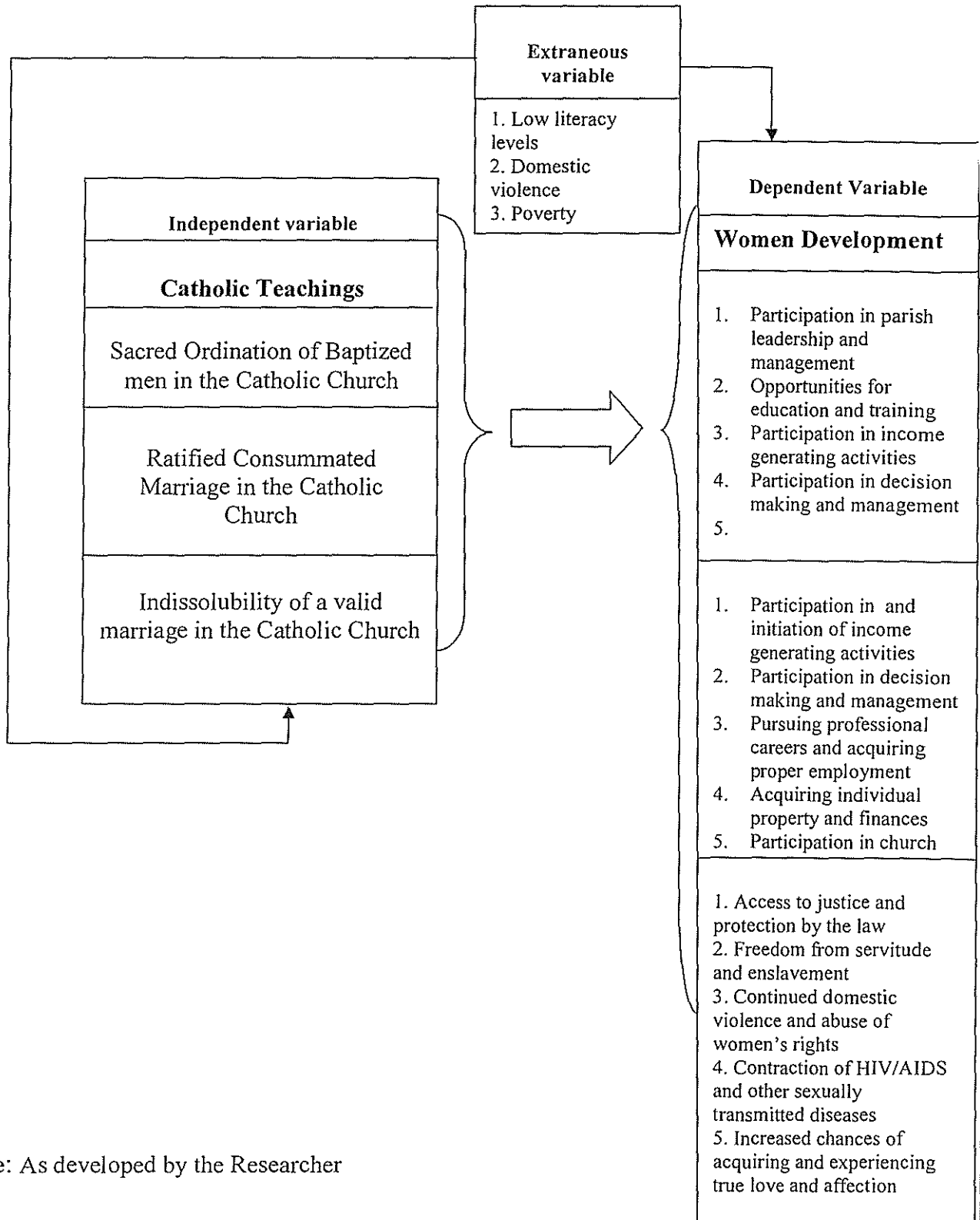
This research should be significant in the following ways:

1. It should help to sensitize all stake holders in the religious sector to be more open-minded about the need to educate people more about the intended lessons, messages and wisdom that are imbedded in the Catholic religious laws, teachings and practices.

2. The research should also help the general public to appreciate Catholic teachings and practices from an altogether different light in relation to the dynamics of development and human rights.
3. The research should also compliment the existing knowledge about the impact of Catholic religious teachings on women development.

1.10 CONCEPTUAL FRAMEWORK

Figure 1: Conceptual framework as perceived by the researcher showing the relationship between the selected Catholic teachings and women development.



Source: As developed by the Researcher

The figure 1 above illustrates the relationship between selected catholic teachings in the Catholic Church as the independent variable and women development as the dependent variable. The figure shows the teachings on sacred ordination of baptized men in the Catholic Church, ratified consummated marriage and indissolubility of a valid marriage in the Catholic Church and the extent to which they impact on women development in general. The interpretations of these teachings by the society and the implications of the messages behind them have had a significant impact on women.

However, the figure also shows that there is a possibility that other extraneous factors may also influence the women development.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews related literature on the impact of selected Catholic Teachings on women development. These teachings are; Sacred ordination of baptized men in the Catholic Church, Ratified consummated marriage in the Catholic Church and Indissolubility of a valid marriage in the Catholic Church.

2.1 Sacred Ordination of Baptized men in the Catholic Church on Women Development

The Code of the Canon Law (1984:Sec. 1024) teaches that; “Only a baptized man can validly receive sacred ordination” meaning that only those who have received sacred orders are capable of the power of governance, which exists in the Church by power of divine institution, that is, Bishops, Cardinals, Parish priests, Deacons .

According to 1Cor.14:34-35, St. Paul also teaches that;

In all Churches of God’s People, the women should keep quiet in the meetings. They are not allowed to speak; as the Jewish law says, they must not be in charge. If they want to find out about something, they should ask their husbands at home. It is a disgraceful thing for a woman to speak in Church.

Throughout the history of the Catholic Church, different teachings have been used to justify and rationalize gender imbalance, and to promote insubordination and discrimination against women. Both the historical and current facts in the Catholic

religion show that most religious roles and responsibilities were and to some extent are still led by men for instance, conducting liturgy, conferring sacraments and other significant roles. This means that women were excluded from the privileges of leadership and participation in influential roles such as teaching, consecrating, performing ordinations, presiding at the Eucharist, forgiving sins and taking all major decisions regarding church leadership.

More so, for Aristotle and Aquinas;

Women were intrinsically inferior, being produced biologically as incomplete human beings. This meant that women could never represent normative humanity. For this reason Christ had to be a male in order to represent normative humanness. This also meant that women could not be ordained, since they could not represent Christ. Women were also excluded from leadership roles. They lacked autonomous humanness and thus had to be always under male authority. (www.seechange.com)

These views by Aristotle and Aquinas strongly highlight the origins of the Catholic religion which were deeply rooted in the Jewish and Roman cultures. These were well known for their conservative nature towards women and their rights in the church. The Catholic Church was founded on male dominance and authority and the exclusion of women from church leadership was the norm.

More often than not, arguments that revolve around Catholic teachings are persuasive and sensitive since religious texts are considered sacred and holy, and hold divine authority for believers. However, the interpretation of many religious texts still remains subject to debate and revision by theologians and religious authorities alike.

The challenge for Catholic women today is that the Church continues to promote sacred male ordination to priesthood ahead of what might be the real sacramental needs or wishes of the catholic community. This in some ways has hindered women's access and participation in the pastoral duties.

Kissling (2002) observes that;

Generally, powerful institutions and people are not very good at sharing power. Equality and democracy as ideals are fairly recent and even those institutions committed to these goals fall far short of meeting them. In undemocratic institutions, the drive to preserve power is more pronounced and often ruthlessly protected. This is certainly true of the Papacy and the Vatican.

He however goes on to challenge this view when he argues that; 'the reaction and judgment of the Vatican officials should not determine whether or not women are priests. Who cares whether the Vatican thinks they are priests or not? 'Do the people of the Catholic Community accept them?' is a more appropriate standard."

These two views by Kissling bear out the fact that the promotion of women's participation on church leadership remains a challenge for the Catholic Church. The radical course of action for the church would be to challenge the society with the possibility of sacred ordination of women to priesthood as a way of assessing the status of women in the church community and providing greater latitude for allowing women to participate in pastoral roles. This will facilitate women's participation in decision making and leadership in the Parish and eliminate existing gender disparities among men and women.

In August 2000, the Irish Catholic Church proposed dropping seven texts from the proposed new lectionary because they gave an undesirably negative impression regarding women. Some of the texts which were recommended for deletion include:

- 1 Timothy 2:11-15;

Women should learn in silence and all humility. I do not allow them to teach or to have authority over men. They must keep quiet. For Adam was created first and then Eve. And it was not Adam who was deceived, it was the woman who was deceived and broke God's law.

- Titus 2:4-5;

"Ten they can train the younger women to love their husbands and children, to be self controlled and pure to be busy at home, to be kind and to be subject to their husbands so that no one will malign the word of God.

- Ephesians 5:22-24;

"Wives, submit yourselves to your husbands as to the Lord. For a husband has authority over his wife just as Christ has authority over the Church and so wives must submit completely to their husbands just as the church submits itself to Christ. (www.futurechurch.org)

Such texts and teachings in the Church tend to compromise the important role of women in the society due to their sexist nature. Religion being the way of life of the people, most of the teachings especially such as those above and more are usually translated into the day to day lives of the people and as mentioned earlier, in most societies, women are usually more religious than the men and therefore they will live according to the word of God and the expectations of the church.

Coleman (1991:100), states that;

One of the most divisive and controversial issues facing the Catholic Church as we enter the third millennium is the ordination of women. The declaration issued by the Congregation for the Doctrine of Faith in 1976 said that; the Church in fidelity to the example of the Lord does not consider herself authorized to admit women to priestly ordination. The actions of Jesus and the practices of the apostles are seen as normative.

This observation by Coleman brings to light the promotion of the idea of patriarchy and male dominance, as a system in the Catholic Church, and also in many ways stresses the controversial implications of expanding leadership roles for women in religious work. This means that the organization of church affairs is in such a way that there is promotion of male supremacy or precedence, thereby legitimizing men's ascendancy over women. This calls for continuous efforts for advocacy, religious debates and discussions on elimination of gender differences in Catholic religious work.

Pope Innocent III once notably stated that; "No matter whether the most virgin Mary stands higher, and is also more illustrious than all the apostles together, it was still not to her but to them that the Lord entrusted the keys of the Kingdom of heaven". (Article: Women in Christianity, 2000, p.4)

In the consultation leading to the development of the Bishop's Pastoral Response to women's concerns, women from around the world said that sexism is found at every level of the church. "The Church is a Patriarchy, that is, an institution under the rule of men, it is a male led, a male dominated church rather than a discipleship of equals. (Coleman, p.94)

Alexander Strauch, Complimentarian author, as quoted in an article on Culture, Religion and Gender (2002:8), is of the view that;

True biblical equality assures that both men and women are full and equal partners in life. Women and men are free to exercise in the Church any and all gifts they possess. Men hold no unique leadership-authority role solely because of their gender. Leadership and true teaching in the church is to be determined by spiritual gift and ability, not gender.

In agreement with Alexander's view, Roger Nicole, a Conservative theologian writes that; 'the matter of the place of women in the home, in society and in the Church is not an issue that can be conclusively determined by a few apparently restrictive passages that are often advanced by those who think that subordination represents God's will for women.(www.religioustolerance.org)

The previous views help to emphasize the very cornerstone of the Catholic Church is that every human being is created equal and every person has human rights. The church therefore needs to promote the equality of men and women and the rights of women to lead the church and to make their contributions to the development of their religious communities through participation in decision making and management.

In 1975, Pope Paul VI as quoted by Coleman (1991:98), while speaking of the United Nations International Women's Year noted that; "one of the aims of the year was winning equal rights for the women and declared that there are still millions of women who do not enjoy basic rights.

He appealed to the members of the Catholic Community to examine their conscience in matters of religion and human rights. He said; "the examination has to do with the

manner in which rights and duties of both women and men are respected and fostered and also with the participation of women in the life of the society on one hand and the life and mission of the church on the other.

Every member of the church is called to participate actively in the life and mission of the church and this is call stems from baptism and confirmation. The basis of all rights in the church is baptism. Hence there is in Christ and the church, no inequality on the basis of race or nationality, social conditions or sex. (Coleman 1991:93)

However, Pope Pius X of Rome shared a different view. On July 29th 1904, he instructed the Bishops of Italy not to trust the intelligence or reliability of women.

“In public meetings, never allow women to take the word, however respectable or pious they may seem. If on a specific meeting Bishops consider it opportune to permit a meeting for women by themselves, these may speak but only under the presidency and supervision of high ecclesiastical personalities. (www.churchwithoutwomen.com)

This view reaffirms the exclusion of women from leadership or participation in decision making and stresses the subordinate position of women in the Church and society in general.

Furthermore, Pope Benedict XVI, who is also the current leader of the Roman Catholic Church, asserted that women contribute to the government of the Church through their manifold services. He however stresses that these services, though crucial to the Church, are purely of an auxiliary, charismatic nature. The true government of the Church is reserved for men. (www.churchwithoutwomen.com)

According to Tuyizere (2007:22);

When Jesus began his ministry, he called 12 male disciples although he frequented the company of women like Martha, Mary Magdalene and Salome. By choosing the disciples as the future leaders of the church, the Disciples of Christ followed his example and understood that only men could lead the church.

What should be underscored however is the great influence of the Roman law on the Catholic Church. Romans were seen as the architects of church administration, who hated confusion and enforced discipline. They lay down strong rules especially on Liturgy and Pastoral communities, most of which emphasized limited participation of women in the government of the church and society in general. 'It was only during the early Middle Ages in the Catholic Church that women were allowed to be Deaconesses but they were however forbidden from ordination to Diaconate'. (www.churchwithoutwomen.com)

According to Baur (1994:338); "In a Synod of Bishops in 1947, the Study Commission on Women in Society and Church made the following recommendations;

1. The participation of women in the work of evangelization in the positions of recognized and effective responsibility be promoted;
2. Particular importance be attached to their participation in ecclesial bodies for reflection, planning, decision making and evaluation at parochial diocesan, national and international levels;
3. The Episcopal conference study the expediency and the possible modalities of non ordained ministries open as much to women as to man to be formally instituted.

As seen in previous discussions and in those to follow, these recommendations have simply remained on paper but have not been vigilantly enacted. Today women may hold various Church ministry positions but they are rarely in visible liturgical roles and

because they are rarely seen on the altar, they may be perceived as less holy, worthy or capable.

The teachings of St. Paul (1Cor. 14:33) as discussed earlier in this chapter, urge that women are not allowed to speak in meetings nor are they to be in charge. The major challenge for the and for women alike is that, how then, are they going to be able to participate in the work of evangelization as was recommended by the Synod of Bishops in 1947? This question must haunt women even in other aspects of their lives (especially those who relate the teachings, expectations and values of religion to their participation in and contribution to economic, social and political development). As a result, they continue to lag behind the curtains of leadership and development by taking on secondary roles.

We can say that some efforts are being made to mitigate this injustice, especially now that awareness has been raised on the issue. Still, women in the Catholic Church today are not allowed certain positions of power and leadership in the church and sexist culture continues to pervade church. The denial of women to serve at liturgy continues to convey second class status even though they can participate as song leaders, cantors, lectors and extra ordinary ministers of the holy Eucharist.

Coleman (1991:99) is of the view that; 'The practice of the Church can be understood as human tradition and not as divine revelation and therefore can be changed.'

Pressure should continue to be put on Church Leadership and on church members in general to work towards the full equality of men and women in church and society as much remains to be done before the immense resources of women are fully used for the kingdom of God. It is therefore necessary that this issue be open to careful discussion. By virtue of the fact that society is not willing to teach openly about it is a sign of injustice in the church.

It suffices to say that women's political, social and economic empowerment is the responsibility of everyone and this includes the Government, Civil Society, the Church and the women themselves. To keep women in the background of the development process is to do the society a great dis-service as they are the instruments and strong agents of positive change.

We should commend the Catholic Church for its efforts in involving women in administration. However there is still need for the church authorities to be more open minded and positive on the possibility of women taking up positions at the top of the leadership hierarchy. This will not only boost the capability and participation of women in Liturgy but will also change society's views about the complimentary roles of women and men in the development of this country.

2.2 Ratified and Consummated Marriage in the Catholic Church on Women Development

The teaching of the Canon Law (1984: Sec.1055) states that;

The marriage covenant, by which a man and a woman establish between themselves a partnership of their whole life, and which of its own very nature is ordered to the well being of the spouses and to the procreation and upbringing of children, has, between the baptized been raised by Christ the Lord to the dignity of a sacrament.”

It also goes on to state that; “A marriage which is ratified and consummated cannot be dissolved by any human power or by any cause rather than death.” (Sec.1141)

The Catholic Church views marriage as a covenant for life that cannot be severed, a relationship of oneness between a husband and a wife not only physically but spiritually; the only such relationship that God establishes among humans. In these teachings, we acknowledge that the relationship of a husband and wife supersedes all relationships and God intends that they abide in that relationship until death parts them. What should be underscored in these teachings is that a woman’s attention and priorities in marriage should always be directed to her husband and family.

The interpretations of these teachings have had varying implications on women’s social political and economic development. In desperate situations some women have had to sacrifice careers, values, individual identities, in a bid to submit and commit to their marriages.

According to Duchman (2004:3);

Marriage is not a love affair. It is an institution which hedges a sexual union between a man and a woman with a dense network of law, custom, social pressures, tradition and ritual, because that union is the crucible of human identity which needs special protection. Marriage is unique, and is the only sexual arrangement which has a public dimension because of the calamitous social and cultural consequences if it goes pear-shaped.

This view by Duchman bares an element of truth, especially in reference to the existing marriage contracts of the 21st century. As he states, marriage is an institution that defines the sexual union between a man and a woman with serious legal, social and traditional pressures. It is very true that marriage today as was in the past has serious implications for those involved. Needless to say, women are the most affected by these pressures, i.e. physically, intellectually and emotionally.

The teachings and scriptures of the church emphasize that a woman's realm, role and domain are her children and her husband. The career of a woman in light of the scriptures is her husband and her children. However, the irony here is that at the household or family level, decision making usually lies in the hands of men, which gives women limited jurisdiction right from their homes. In the long run, essential leadership skills and confidence among women to participate and make significant contributions in social and economic development continue to suffer.

As observed by Coleman, (1991:103), Christianity has understood marriage to be the only appropriate channel for human sexuality. It is a relationship of social and domestic

partnership, typically characterized by sexual intercourse and shared parenthood. In Genesis 2:18-24, God says; "It is not good for the man to live alone. I will make a suitable companion to help him. That is why a man leaves his father and mother and is united with his wife and they become one." The Church views this as the foundation of marriage that God established from the very beginning when he created man and woman.

"Marriage relationships are established by the laws of God, which he instituted through human government. When a man and a woman meet the requirements of these laws, they are bound together in marriage. (www.freechristians.com) Kirwen (1979:186) also qualifies the above teachings when he says that;

Marriage has two essential properties in the manualist model. The one is unity, the other indissolubility. According to the property of unity, a valid marriage can be contracted only between one man and one woman. Unity therefore requires that polygamy in all forms be forbidden.

Important to note is that in a consummated marriage, the woman is also expected to assume the identity of the man. She is expected to change her name to incorporate that of her husband. This will directly or indirectly imply that she loses her individual identity as an individual, and this may have a bearing on her professional, social and, or career life. The book of Colossians 3:18 says; 'Wives, submit to your husbands, for that is what you should do as Christians'.

This verse of the bible may have good intentions for the marriage institution but to ask women to resign themselves to, surrender to or give in to their husbands also simply

amplifies a sense of inferiority. It tells men what they are supposed to yearn and crave for in a woman i.e. submissiveness to their husbands, and also instructs women to become desirable. In most cases, we find that women are not that way and therefore feel the pressure to submit, which escalates the degree of unhappiness.

In some cases, women in consummated marriages are not allowed to pursue personal careers or make decisions on matters that affect them or their families. This not only offends their status but also waters down their complementary role in the home and undermines their ability to exercise control, power and jurisdiction in the society.

Christian Egalitarianism holds that; 'the submission of the

Woman in marriage and womanly restrictions in the Christian ministry are inconsistent with the true picture of biblical equality.

In Christ, there must be no discrimination based on race or national origin, social level or gender, but respect for the natural biological uniqueness of each gender, not seeing it as requiring any dominant/submissive applications of gender to either marriage or church leadership.
(www.womeninchristianity.com)

According to Coleman (1991:104), Men have seen women as primarily child bearers, essential to the male's contribution to the intergenerational kinship and women have seen marriage as a way of securing their own status by means of their children. Tuyizere (2007:150) agrees with this view when she says that;

The husband considers himself the head of the family because he married the woman and built her a house, so the wife must be submissive, dependent on the man for his land, money and other property. The woman is not allowed to make physical contributions toward the wellbeing of the family. The children do not belong to her. If a woman behaves contrary to

these expectations, she may be beaten up or divorced or live in a miserable marriage.

These two views affirm that Catholic marriages are of Patriarchal nature, where the man takes dominance over the family and home. Men have many times taken advantage of this authority where some marriages have turned polygamous. Polygamy however, is in many ways an extension of male dominance and supremacy. It raises the single husband to a pedestal above the wives who must compete for his love and attention.

The Code of the Canon Law (Sec. 1135), asserts that, "Each spouse has an equal right to whatever pertains to the partnership of conjugal life". Coleman (1991:98) qualifies this teaching when he says;

Equality is not a privilege to be earned by women, but a right which belongs to them by virtue of their creation in the image of God. Equality leads to acceptance, respect, sharing, mutuality, appreciation, friendship and partnership, while inequality leads to domination, superiority, disrespect, lack of appreciation, devaluing and stereotyping.

However, most Church teachings view the woman as a home maker, who looks after the children and the home. She is not an equal partner with her husband, but a junior, who is expected to rely on her husband. "In 1930, Pope Pius XI condemned women's emancipation as undermining the divinely founded obedience of the wife to her husband and a false deflection from her true and sole role as mother and home maker." (www.seechange.com)

According to the United Nations Development Programme News letter (2007:5), Millennium Development Goal No. 3 aims to Improve Gender Equality and Women Empowerment. The three core values of development which are sustenance, self esteem,

and freedom from servitude also spell the need to provide an enabling environment for individuals especially women to have a sense of worth and self respect and the ability to be able to choose.

It is imperative that the Church's teachings on marriage be revisited in a bid to emphasize the critical and or significant role of women in the marriage institution, as opposed to that of purely homemaker and child bearer. The teachings should promote independence in a marriage relationship, where wives are no longer obligated to their husbands or families and can enjoy an equally high standard of living and feel empowered to contribute to leadership and governance of the society.

2.3 Indissolubility of a valid marriage in the Catholic Church on women development

According to the teaching of the Canon law; "The essential properties of marriage are unity and indissolubility; in Christian marriage they acquire a distinctive firmness by reason of the sacrament" (Can. 1056).

"Matrimonial consent is an act of will by which a man and woman by an irrevocable covenant mutually give and accept one another for the purpose of establishing an marriage". (Sec. 1057)

The law also states in Article 2: *Separation while the Bond remains* that; “Spouses have the obligation and right to maintain their conjugal life, unless a lawful reason excuses them”. (Sec.1151)

The above teachings of the Canon law stress the legitimacy of the bond that is created between a man and woman at the contract of marriage. It also emphasizes the life long commitment which cannot be annulled or adjourned by any human authority. It therefore implies that marriage in the Catholic Church is indissoluble.

In the Gospel according to Mark 10:2-9, in Jesus’ teaching about Divorce, when asked by the apostles if it is lawful for a husband to divorce his wife, Jesus answered;

From the beginning of creation, God made them male and female and for this reason, a man shall leave his father and mother be joined by his wife and the two shall become one flesh. Therefore, what God has put together, no human being must separate. Whoever divorces his wife and marries another, commits adultery against her and if she divorces her husband and marries another, she commits adultery.

When the idea of dissolving marriage (divorce) was introduced in Italy in 1970, the Catholic Church vehemently opposed it. According to Prof. Valentia Dolara (2007);

The Catholic Church viewed proposals for divorce as no less than a declaration of war on the sanctity of the Christian marriage. By opposing divorce so strongly, the Church’s ultimate goal was to preserve the traditional family. (www.florence newspaper.com)

The same teachings on indissolubility of a valid marriage in the Gospels of Mathew 19:1-12 and Luke 16:18 continue to stress the undesirable effects divorce.

As we acknowledge and appreciate the effects of divorce on both the woman and the man, it is also important to note that the Church's effort to keep marriage intact also has adverse effects for women who suffer in dysfunctional marriages but have to respect the obligations of their commitment. Because of the patriarchal nature of Catholic marriages women have in some cases silently fallen victim of the interpretations and implications of teachings of the law. "Complicating matters even more, the women in question are being held to a standard within the family that is quickly becoming obsolete in society."
(www.florencenewspaper.com)

Kasenene (1998:81) observes that;

Divorce is generally disliked because of the effects it has on the children and families involved. However, there are cases where divorce is accepted as a necessary evil. The just reasons for divorce include (but are not limited to); continuous cruelty by the husband, continued unfaithfulness. The Roman Catholic Church maintains its absolute position on divorce, while other churches such as the Protestant Church permit divorce on a wide variety of grounds in which marriage is "morally dead".

Kasenene's argument helps to throw more light on some of the reasons why the dissolution of marriage may be valid. He however also emphasizes the fact that in spite of the reasons, the Catholic Church still maintains that the bond of marriage may not be dissolved. The major challenge for women in such marriages where husbands are cruel or unfaithful is that most times they are exposed to life threatening situations such as HIV/AIDS or even death.

More so, society also tends to place a high premium on women's marriage and derides women who fail at their marriage or do not seem to be able to get married. Therefore the

pressure for women is very high to minimize divorce in order to avoid the stigma that accompanies it. On the contrary, similar stigma and pressure does not apply to the males, who in many cases take it upon themselves to even take on extra wives or partners.

The Code of the Canon law (Sec.1153) also teaches that;

A spouse who occasions grave danger of soul or body to the other or to the children, or otherwise makes the common life unduly difficult, provides the other spouse with a reason to leave, either by a decree of the local Ordinary, if there is danger in the delay, even on his or her own authority.

The interpretation of this teaching is that the Church is always concerned that human life must be protected from things that would destroy it. This provides a window of protection for women to exit dysfunctional marriages a chance to start a new life.

However, the Canon law also goes to emphasize that, while spouses may separate, the marriage bond still remains. “Spouses have the obligation and the right to maintain their common conjugal life, unless a lawful reason excuses them” (Can. Sec.1151).

Simply put, objectives of the teachings of the Catholic Church on indissolubility of marriage sometimes may not pay much attention to the implications they may have on either spouses and in this case, the women. Sometimes the inability of women to take into account the patriarchal implications of marriage eventually interferes with their capacity to live up to the expectations and values of the church.

The reality of the issue is however, that many times women’s social, economic and political rights are obstructed by the intensity of the marriage bond. A full-time working woman for example, especially one who is working against her wishes may be

more prone to divorce because she may not be able to fulfill all her marital obligations and yet she may also be getting less economic or social satisfaction from her marriage.

When society talks of empowering women for development, it is imperative to keep their rights in mind in all aspects of social-cultural, economic and political development. Many women do not feel like they have the same rights and abilities as men. Everybody in society has basic rights, women, men, children, adults alike. Therefore, without applying these rights to every one especially the women, we cannot expect to have justice, peace and freedom in a developing society.

2.4 Conclusion

From all the above discussions and views, there emerges the fact that the rights and development of women to an extent have been restricted by the roles attributed to them by the male dominated society and those implied by the three teachings of the Catholic Church on sacred ordination of baptized men, ratified consummated marriage and indissolubility of a valid marriage. The views of the Church on these particular aspects of life hold in high regard the authority and power of men while the status of women in society still remains down played and neglected.

Women still plead for the right to be seen as persons rather than sexual objects while men continue to dominate society and are reluctant to listen and accept the change.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter describes the methodology which will be adapted in this study. It presents the study design, description of the setting and the population study, techniques and methods of data collection.

3.1 Research Design

This study used a cross-sectional research design. An in-depth descriptive analysis of the impact of Catholic teachings on women development in three selected zones of Kansanga Parish, and it employed qualitative and quantitative methods of data collection, presentation and analysis.

3.2 Study Population

A study population of 1428 was employed from the three selected zones from which a sample of 430 respondents was involved in this study. The population employed 3 Priests, 2 Deacons, 10 Catechists, 15 Community leaders, 150 lay men and 250 lay women. The respondents were randomly sampled from within the three selected zones. The respondents were considered knowledgeable on issues concerning the study. The respondents were from the three selected zones of Kansanga Parish, (Noah Mawagali, Yoanna Maria Muzeeyi and Matia Mulumba). These three zones were selected because of their population size and the distribution of the characteristics of the respondents.

3.3 Sample size and Sampling technique

Table 1 shows a sample size of 430 respondents selected from a total of 1428 members of the selected study area. Based on the topic of the research, both the random and purposive sampling techniques were used.

Table 1: Showing Population and sample size of respondents in the Parish

Category	Total parent population from selected zones	Sample size of respondents from all three zones	Sampling technique
Priests and Deacons	15	5	Purposive sampling
Catechists	18	10	Purposive sampling
Community Leaders	22	15	Random sampling
Catholic lay men	531	150	Random Sampling
Catholic lay Women	842	250	Random sampling
Total	1428	430	

Source of figures: Population statistics from Parish Office

The random sampling technique was used to ensure a representative cross-section of the different categories of respondents within the sample, while the purposive technique made it possible for the researcher to easily obtain relevant and accurate information from the respondents as it ensured objectivity and impartiality of respondents. This technique also helped the researcher to control the extraneous variables as some respondents were selected based on a particular purpose.

The sample size comprised of 5 Priests and Deacons, 10 Catechists, 15 Community leaders, 150 Catholic lay men and 250 Catholic lay women. Some of these respondents

were selected as they were key players in Parish leadership and administration and were knowledgeable in matters of the day to day progress and development of the Parish.

According to Krejcie and Morgan (1970) table in of samples, the sample size for a population of 1400 would be 302 (see Appendix 4). However, the researcher selected a higher sample figure, which was 430 respondents, for 1428 population size. Therefore, more than 95% of the study population was sampled; as a way to make the study comprehensive.

A suitable sample size of 357 was calculated and determined using Krejcie and Morgan (1970) sample size calculation; Equation 4.

$$n = \frac{N}{1 + N(e)^2}$$

n (sample size), **N** (Population size), **e** (precision +/- 5%)

3.4 Research Instruments

Data collection was done using questionnaires, interview guides, and documentary reviews. These were helpful in obtaining both primary and secondary data.

3.4.1 Questionnaires:

Questionnaires were used in collecting quantitative and qualitative data. Both open ended and closed ended questionnaires were designed to obtain in-depth information covering all aspects of the research. The open ended questionnaires helped the researcher to

moderate both the relevance and complexity of views from the respondents and the closed ended were used to ease the quantification of the data.

3.4.2 Interview guides:

In-depth interviews were conducted with the different categories of respondents to compliment the quality of data received. Church leaders, community leaders, lay men and women were interviewed to collect relevant and in-depth information on the topic of study. Interviews were also used to allow flexibility and clear explanation of the respondents' views and also helped the researcher to check for accuracy and relevance of the responses to the topic of study.

3.4.3 Documentary Reviews:

Various documents related to the topic of study were reviewed as a means to acquire information related to the research. Some of the documents included Parish records, websites and internet pages, and newsletters. This also helped the triangulation method used in the research to explore various sources of data in order to achieve reliability and validity of data collected.

3.5 Validity of instruments

To ensure validity, research instruments were developed under close guidance and recommendations of the supervisor. All questions were scrutinized and modified to obtain the required information and data. The researcher also employed the triangulation method through which multiple sources of data were explored.

3.6 Reliability of instruments

The reliability of the research instruments was established by conducting a pilot study with 10 respondents from the Parish. This was done to validate some of the questions that were used in the questionnaire and interview guides. Later, the necessary changes were effected before carrying out the main research.

3.7 Research Procedure

The data used in this research were gathered and developed using questionnaires, interview guides and documentary analysis. The researcher acquired a letter of introduction from the Director School of Post Graduate studies and permission from the authorities of the study area to carry out the research.

A general questionnaire was designed distributed to the Priests, Catechists, Community leaders, lay men and women within the selected zones. To compliment the data collected from the questionnaires, the researcher conducted interviews relating to the study topic to establish more facts.

3.8 Data Analysis

As a way of examining the impact of the selected Catholic teachings on women development, collection of both Quantitative and Qualitative data was done. The researcher categorized the data collected from questionnaires, interviews, documentary reviews and observations after which the data were systematically interpreted. All qualitative findings were then analyzed and related with those from quantitative findings

in order to establish conformity and consistency and be able to come up with valid and reliable conclusions.

3.9 Ethical considerations

Due to nature and topic of the study, the researcher sought written permission from the Parish authorities to carry out the study. The researcher also took time to explain to the respondents the sensitivity of the aspects of the research and also sought their permission to document their views and comments in the study report. This study also observed maximum confidentiality and anonymity where requested.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter examines four major aspects of the study. The first aspect looks at the demographic characteristics of the study and the other three aspects examine the hypotheses of the study, which are; Sacred Ordination of baptized men in the catholic Church has got an impact on Women development, Ratified consummated marriage in the Catholic church has got an impact on Women development, Indissolubility of a Valid marriage in the Catholic Church has got an impact on Women development.

4.1 Demographic Characteristics

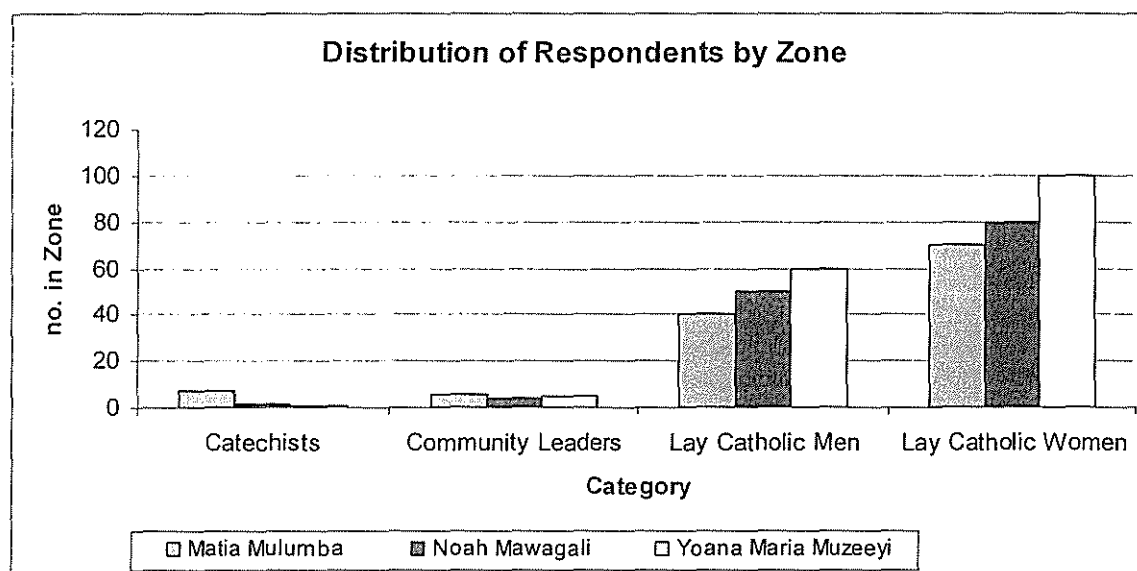
This section of the study shows the characteristics of the sample of respondents used in the study from three selected zones. These include; category of respondents by Zone and duration served or lived in the parish.

Table 2: Categories of Respondents by zone

ZONE	Category			
	Catechists	Community Leaders	Lay Catholic Men	Lay Catholic Women
Matia Mulumba (%)	7 (70)	6 (40)	40 (26.6)	70 (28)
Noah Mawagali (%)	2 (20)	4 (26.7)	50 (33.3)	80 (32)
Yona Maria Muzeeyi (%)	1 (10)	5 (33.3)	60 (40)	100 (40)

Source: Data from field

Figure 2: Distribution of respondents by zone



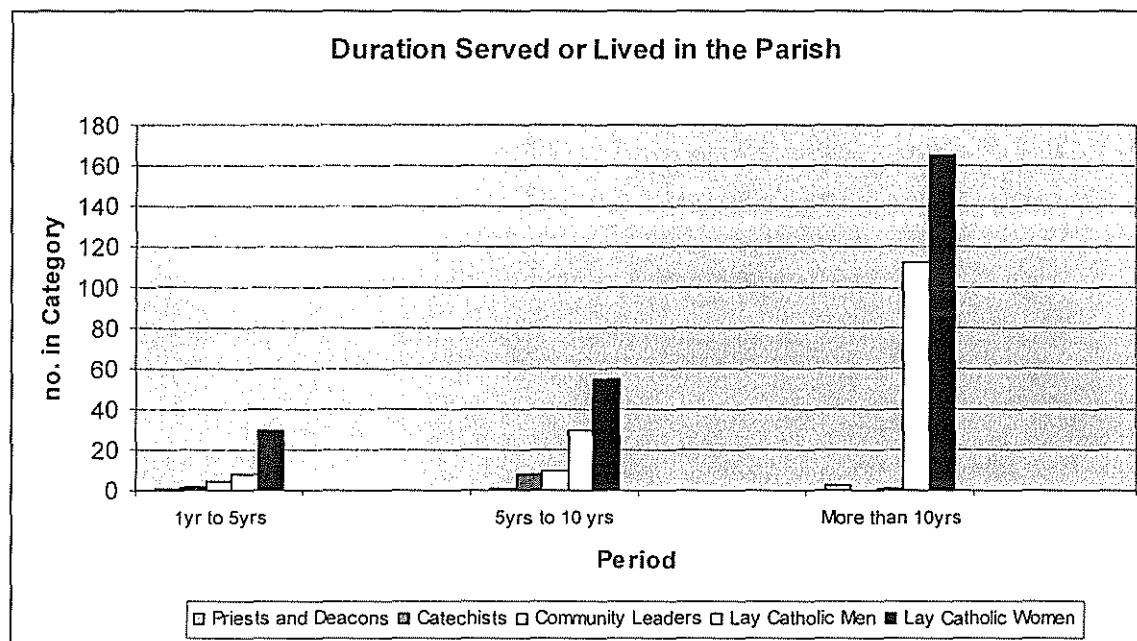
The categories of respondents in the study sample were selected from three different categories of zones. These were: Matia Mulumba, Noah Mawagali and Yona Maria Muzeeyi.. The majority of the respondents were from Yona Maria Muzeeyi zone (166). Being that women comprised a higher percentage of respondents in the sample size, this implies that the number of women and, therefore, of respondents, in Yona Maria Muzeeyi zone was much bigger than that in other zones.

Table 3: Duration served or lived in the Parish

DURATION IN THE PARISH	Category				
	Priests and Deacons	Catechists	Community Leaders	Lay Catholic Men	Lay Catholic Women
1yr to 5yrs	1	2	4	8	30
Percentage	20%	20%	26%	5.3%	12%
5yrs to 10 yrs	1	8	10	30	55
Percentage	20%	80%	66%	30%	22%
More than 10yrs	3	0	1	112	165
Percentage	60%	0%	6.6%	74.6%	66%

Source of figures: Office of the Parish

Figure 3: Showing duration served or lived in the Parish



According to table three, the majority of the lay Catholic women (165) and lay Catholic men (112) and Priests have lived and/or served in the parish for more than 10 years. However, table also shows that majority of the community leaders (10) and Catechists (8)

have served in the Parish for 5-10 years. This is because usually most of these leaders have to hand over their offices when their terms of service expire and some times few of them continue with the subsequent terms. For the lay men and women the Parish is their home and therefore they are part and parcel of the day to day life and activities of the Parish.

4.2 Hypothesis 1: Sacred Ordination of Baptized Men in the Catholic Church has an impact on women development.

This section is going to address the hypothesis that Sacred ordination of baptized men in the Catholic Church has got an impact on women development. The discussion will focus on the responses from the field about the impact of sacred ordination of baptized men on women development.

Table 4: Responses of Parishioners on sacred ordination of Baptized men

Sacred Ordination of Baptized men on Women development	Responses			Total
	Agree	Not sure	Disagree	
selective Ordination of Baptized men in the Catholic church has hindered women's participation in Parish leadership and Management	232	78	120	430
percentage	53.9%	18.1%	27.9%	100%
absence of Women leaders in the Catholic Church has hindered their contribution to decision making process and management of our Parish	135	62	233	430
percentage	31.4%	14.4%	54.2%	100%
selective ordination of men in the Catholic church has compromised women's opportunities for education and training	157	45	228	430
percentage	36.5%	10.4%	53%	100%
exclusive ordination of men in the Catholic Church has hindered the participation of women in income generating activities in Kansanga Parish	142	30	258	430
percentage	33%	6.9%	60%	100%
rejection of women from ordination to priesthood in the Catholic Church has promoted gender disparities among men and women in the Parish	310	5	115	430
percentage	72%	1.1%	26.8%	100%

Source: Data from the Field

According to Table 5, findings show that the members of Kansanga Parish have mixed opinions about the impact of sacred ordination of baptized men on women development. 45.3% of the respondents agree with the above aspects, while 44.3% disagree, which gives no significant difference in the responses except for the 10.1% who are not sure. However, a good number the respondents (72%), agreed that sacred ordination of Baptized men in the Catholic Church has particularly promoted gender disparities among the women and men of Kansanga Parish and another (53.9%) agreed that this has also greatly hindered women's participation in Parish leadership and management.

The above may be true because from the demographic characteristics of the Parish, it is evident that most of the members in the selected zones are women and they have been part of the Parish for a long time.

The table also shows that 54.1% do not agree that ordination of men in the church has hindered women's participation in the decision making process and neither has it hindered their participation in income generating activities (60%). This means that women in the Parish actively take part in decision making and have also had opportunities to initiate and engage in income generating activities. For the other aspects as can be seen from the table, 53% compared to the 36.5% do not agree that sacred ordination of baptized men has compromised women's opportunities for education and training.

This finding indicates that sacred ordination of Baptized men in the Catholic Church has no significant impact on the general development of women in Kansanga Parish.

A qualitative analysis on the same reveals that some of the members of the Parish particularly the women, strongly share the view that leadership of the Church and Parish in general should rightfully be left to the men as women can always play supportive roles such as Catechism instruction, singing in the choir, ushering and others. One of the parishioners from Yoana Maria Muzeeyi zone, Mrs. Lukyamuzi Mary, who is also a member of the Catholic Women's Guild and the current 'Nabafumbo' of the Parish, supports the above. She said; "even Jesus during his time did not choose women to be part of his disciples. Therefore, the church has to follow the example of Christ and not

include women in church leadership. Women have to accept their roles as home makers". She also made reference to the Uganda Women's Anthem; 'Mothers, Daughters, all women everywhere stand up and embrace your role today". In a related interview, Mrs. Otim Sylvia, also a member of Yoana Maria Muzeeyi said; "I strongly disagree with the appearance of women on and around the altar. In all other very high offices in the church, they can participate".

More so, Ms. Nakawungu Brenda, a member of the Yoana Maria Muzeeyi zone supported this view, which she explained using the example of the Holy Trinity. She said; "God the Father, created the universe, God the Son, saved man from mortal sin and God the Holy Spirit came down from heaven and brought us the seven gifts such as wisdom, patience, piety and other. It was the same spirit which impregnated the Virgin Mary with the son of God. This is supposed to show us that the divine authority on earth should be left to the men".

In the same perspective, a member of Noa Mawagali zone, Ms. Nakalema Annet, who is also a Catechist in the Parish, expressed the need for Catholics to support and defend the Catholic faith in all its fullness. "You should focus on Papal authority because it has strong support in scripture and it can be easily traced historically. In the Old Testament when God established his covenant with Israel, he provided for a living continuing authority in the Mosaic Priesthood. This authority did not end when the Old Testament scripture was written, rather it continued as a safeguard and interpretation of the sacred scripture."

To qualify her view, Ms. Nakalema continued; “when Jesus established his Church, he set up a living continuing authority to teach, govern and sanctify his name. This living authority began with the twelve apostles who would preserve and authentically interpret the true revelation of Jesus Christ. This same apostolic authority determined the Canon of the bible and will preserve the teachings of Jesus Christ in all their fullness and uncorrupted from error until the end of time.”

These views not only show the value and relevance that the people of Kansanga, especially the women, attach to the teachings of the Church but also their willingness to interpret and abide by these teachings. In the same manner, some of the men from Matia Mulumba zone also argued that promotion of women in church leadership would compromise their contributions in other areas, such as their marriages and families. They however stressed the need to involve more women in the various Parish development activities such as research, educational trainings, conferences and trips, construction projects, among others, as opposed to the current situation where men are favorably benefiting from these opportunities.

According to the Inauguration report of Kansanga Parish of December 2002, statistics show that the representation and participation of women on the various Parish development committees is still very minimal. A higher percentage of the membership and leadership of most of the development committees in the Parish constitutes of men.

This presents a challenge for women who wish to be part of or make significant intellectual and physical contributions to the general development of the Parish. The continued exclusion of women from high-ranking church and community leadership and administration to an extent ignores the current needs of development and the rights of women to their true calling by Christ to serve the kingdom of God.

Commenting on the above aspects, Church leaders expressed knowledge and appreciation of the fact that indeed there is always a challenge for believers to grasp the true and intended by the teachings and laws of the church and religious scriptures. In most cases these messages have been interpreted to suit the different religious and social situations that believers are usually faced with from time to time. The however stressed the importance of believing in and adhering to the teachings and catechism of the church regardless of how incompatible they may be to the transformation of human kind.

On women in church leadership, the views of the church leaders clarified that the exemption of women from ordination to priesthood and other high offices of the church is not discrimination of women by the catholic faith, but rather a fulfillment of the true requirements of the law and a way of safeguarding the authentic interpretation of the sacred scripture.

These findings therefore indicate that sacred ordination of baptized men in the Catholic Church has no impact on women development in Kansanga Parish.

4.3 Hypothesis 2: Ratified Consummated marriage in the Catholic Church has an impact on Women development

The discussions in this section are going to examine the impact of ratified consummated marriage in the Catholic Church on women development.

Table 5: Responses of Parishioners on Ratified Consummated marriage

Ratified consummated marriage on Women Development	Responses			Total
	Agree	Not sure	Disagree	
Ratified consummated marriage in the Catholic Church has hindered women's participation in decision making and management.	241	5	184	430
Percentage	56%	1.1%	42.8%	100%
Consummation of marriage in the Catholic Church has reduced women's chances of pursuing their professional careers and acquiring proper employment.	220	15	195	430
Percentage	51.2%	3.4%	45.4%	100%
Ratification and Consummation of Marriage in the Catholic Church hindered women from initiating income generating activities	191	9	230	430
Percentage	44.4%	2.1%	53.5%	100%
The consummation of marriage in the Catholic church obstructs the right of women to acquire and accumulate individual property and finances.	310	9	111	430
Percentage	72%	2.1%	25.8%	100
Ratified consummated marriage in the Catholic Church has obstructed women's participation in Church leadership and administration.	399	11	20	430
Percentage	92.8%	2.5%	4.6%	100

Source: Data from the Field

According to Table 6, findings show that a good number of the members of Kansanga Parish agree that ratified consummated marriage has an impact on women development. 92.8% compared to 4.6%, agree that it has obstructed woman's participation in Church Leadership and administration, and 72% compared to 25.8%, believe that it obstructs

women's right to acquire and accumulate individual property and finances. According to the statistics from the Parish, and the data from the field, women take up a higher percentage of the population in Kansanga Parish, of which a good number are married.

The significant differences may confirm that the women in Catholic marriages are actually facing challenges in acquiring positions of leadership and management in the Parish as well as accumulation of personal property and finances.

However, the table also shows that a bigger percentage (53.5%) compared to 44.4% do not agree that ratified consummated marriage has hindered women from initiating or taking part in income generating activities. More so, the table also shows that most of the respondents (51.2%) agree that ratified consummated marriage has to a certain extent compromised women's chances of pursuing their professional careers or opportunities to acquire proper employment.

This may be due to the obligations that women have towards their husbands and families which in most cases require them to sacrifice their careers. This finding therefore shows that ratified consummated marriage in the Catholic Church has a significant impact on the development of women in Kansanga Parish.

Qualitative findings show that participation in church leadership; acquisition and accumulation of individual property and finances, and acquisition of proper employment are some of the challenges facing married women in the Parish. Most respondents who

happened to be women revealed that the expectations and obligations of marriage have a great bearing on their lives especially socially and professionally.

One of the respondents, Mrs. Lubwaama Ruth a member of Noa Mawagali, zone said that she failed to agree with her husband about taking up a position as a treasurer on one of the development committees of the Parish. She said; “His argument was that the position was too sensitive and demanding, and would require a lot of intellectual and physical input from me”.

In another related interview, a member of Matia Mulumba zone, Mrs. Bayira Margaret said that 8 months ago she had to forfeit a good career opportunity because it required her to travel extensively. She said; “I and my husband failed to come to a compromise and we had to seek counsel from one of the Priests in the Parish, who urged me to appreciate my husband’s view on the issue.”

Another member of the Parish, Ms. Nantumbwe Esther, now separated from her husband, says that she had earned enough money and felt the need to acquire a new piece of land. She told her husband that she would put the land title in their children’s names. She said; “my husband said that our children belong to him and therefore he decides what goes to them and if I wanted to buy a piece of land it would have to be in his names. He kept asking me where I had gotten the money to buy land without him knowing and yet he knew that I was employed.”

As mentioned earlier in Chapter 2, some women in ratified consummated marriages are not allowed to pursue personal careers or make decisions on matters that affect them or their families. This not only weakens their complementary role in the homes but also undermines their ability to exercise control and jurisdiction in society.

Such incidents are just a few of the indicators of the challenges that the women in Kansanga Parish are facing due to the marital obligations they have and expectations from the community. This has resulted in the increase of unhappy marriages and the high number of unmarried young men and women in the Parish. In some cases it has resulted into the breakup of homes, marriages and families. Statistics of the Parish as at May 2004 reveal that there are fewer homes in total with married couples whose marriages were ratified and consummated in the various zones compared to those who are cohabiting or living alone.

This implies that due to the implications of ratified consummated marriage and the incompatibility of the teachings and laws of the church on the same, most single people are resorting to simply cohabiting or living single lives. This has had adverse effects on the social cultural development of women in the Parish as they are exposed to multiple partners and relationships for fear of commitment, which increases the chances of vulnerability to HIV/AIDS, broken homes, domestic violence and other forms of economic and social challenges.

4.4 Hypothesis 3: Indissolubility of a valid marriage in the Catholic Church has an impact on Women development.

The discussions in this section address hypothesis 3. This section will examine the responses from the field about the impact of indissolubility of a valid marriage in the Catholic Church on Women development.

Table 6: Responses of Parishioners on Indissolubility of a Valid Marriage on Women development

Indissolubility of a valid marriage on Women Development	Responses			Total
	Agree	Not sure	Disagree	
Indissolubility of marriage in the Catholic Church has contributed to continued domestic violence and abuse of women's rights in our Parish	315	13	102	430
Percentage	73.2%	3%	23.7%	100%
The permanent marriage bond in the Catholic Church has exposed women of the Parish to high chances of contracting HIV/AIDS	410	6	14	430
Percentage	95.4%	1.4%	3.2%	100%
The indissolubility of Catholic marriages has inhibited women's prospects of acquiring and experiencing true love and affection	197	8	225	430
Percentage	45.8%	1.8%	52.3%	100%
Indissolubility of marriage in the Catholic Church has impeded women's rights to freedom from servitude and enslavement	218	2	210	430
Percentage	50.7%	0.5%	48.8%	100%
Indissolubility of marriage in the Catholic Church has hindered women's access to justice and protection by the law	377	4	49	430
Percentage	87.7%	1%	11.3%	100%

Source: Data from the Field

According to Table 7, findings show that a great number of the Parishioners agree with the above aspects. 73.2% of the respondents compared to 23.7%, agree that it has contributed to the continued domestic violence and abuse of women's rights in the Parish. 95.4% also agree that it has exposed women to higher chances of contracting HIV/AIDS, while 87.7% compared to 11.3% agree that it has hindered women's access to justice and protection by the law. Some 50.7% also agree that indissolubility of a valid marriage has impeded women's rights to freedom from servitude and enslavement, while 48.8% disagree.

These responses indicate the social, physical and psychological challenges that some women in Kansanga Parish face and sometimes persevere, due to the indissoluble nature of the marriage bond. Moreover, the emphasis of submission and servitude for women in marriage has encouraged the culture of tolerance of marital violence. However, the table also shows that 52.3% do not agree that indissolubility of a valid marriage has inhibited women from experiencing true love and affection. Results therefore indicate that indissolubility of a valid marriage in the Catholic Church has got an impact on women development in Kansanga Parish.

Qualitative data reveals that aspects such as marital violence and abuse of rights as well as lack of justice and protection from the law are the most important challenges to women development in the Parish.

More so, very few of the women in Kansanga parish who are in unhappy marriages or separated from their husbands, are willing to share their challenges or seek counsel from

the concerned authorities. The few members who were willing to share, expressed concern and fear of the negative image that comes from separation or a failed marriage. Some of them talked about the fear of raising their children as single mothers with limited resources to provide for their families.

In Matia Mulumba zone, one of the women, who is now separated from her husband but stays nearby for the sake of her children, says that since she left her husband's home, he has been sending her anonymous death threats. She says; "I have tried to seek assistance from the police but they keep telling me that since the messages are anonymous, they cannot open up a case against him. They keep telling me to sort my issues out with him or come back when I have a solid case".

Another member of Noa Mawagali says that for him, marriage is not a joke and it is not anyone's business but him and his wife. "Any problems or misunderstandings we face should stay between me and her. If we have a fight, I expect her to forgive me and move on, just as other couples do, I don't expect her to pack up and go!"

However, other members of the parish were of the view that sometimes women get married to the wrong husbands or for the wrong reasons and end up suffering throughout marriage.

A scenario was narrated by one of the members of Noa Mawagali zone, where one of the women was according to the Catholic Church validly married to a very sexually promiscuous husband, who had a number of children outside wedlock, and kept bringing

them to his marital home. Unfortunately, he died and left all the children in her care, most of whom are boys. The challenge she faces currently is that most of the grown up boys are demanding for a fair share of their father's property and on certain occasions have even taken her to court for instances where she has not adhered to their demands.

Based on the above one is tempted to ask; what about her rights as a wife in the home? How does the law of the church protect her interests? Does this mean that she has no share of the property that her husband left? These are some of the controversies that women may sometimes wish to avoid when opting to dissolve or opt out of a marriage.

Sometimes the consequences of persevering in unhappy marriages are far reaching. The loss of self esteem and self worth are very devastating. Women and sometimes men are forced to put up with violence for long periods, causing poor health conditions. This also affects their productivity in other areas, for instance absenteeism from work, failure to take good care of their homes or may even lead to premature deaths orphaning their children.

CHAPTER FIVE

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter discusses the results of the study, from which conclusions are made and recommendations given in view of the objectives of the study. This study had three specific objectives, which were to:

1. Examine the impact of Sacred ordination of Baptized men in the Catholic Church on women development;
2. Examine the impact of Ratified consummated marriage in the Catholic church on women development;
3. Examine the impact of Indissolubility of a valid marriage in the Catholic Church on women development.

5.1 Discussion of findings

5.1.1 The impact of sacred ordination of baptized men on women development in Kansanga Parish

Quantitative and qualitative data showed that sacred ordination of baptized men has no significant impact on women development in Kansanga Parish. Many of the members of the Parish, both women and men were in agreement with the teaching of the Church and the Canon law on ordination and saw no serious threat whatsoever of this teaching on the general development of women. About women's participation in Parish leadership and management, a summary of the responses indicates that most members were of the view

that women's promotion to higher levels of church leadership is not a true reflection of the teachings of Jesus and the scripture. Coleman (1991), states that;

One of the most divisive and controversial issues facing the Catholic Church as we enter the third millennium is the ordination of women. The declaration issued by the Congregation for the Doctrine of Faith in 1976 said that; the Church in fidelity to the example of the Lord does not consider herself authorized to admit women to priestly ordination. The actions of Jesus and the practices of the apostles are seen as normative.

In relation to the above view there was a general conviction by the respondents that Priesthood and other aspects of Church leadership belong to the men. More so, parishioners also seemed to be in agreement that if women engage too much in church leadership and management, it will compromise their contributions to the other important aspects of their lives such as their marriages and families. These views have clearly been reflected in by representation of women on the various development committees in the Parish. The percentage of women on the various different committees still remains low and it is also evident that women occupy secretarial or deputized roles. To some extent, this may pose as a challenge to the few women who may wish to pursue careers in church leadership and administration.

On the other hand, the members of Kansanga Parish were of the view that sacred ordination of baptized men in the Catholic Church has to an extent created gender disparities between the women and the men. As seen earlier in chapter two, an observation by Kissling (2002) indicated that;

Generally, powerful institutions and people are not very good at sharing power. Equality and democracy as ideals are fairly recent and even those institutions committed to these goals fall far short of meeting them. In

undemocratic institutions, the drive to preserve power is more pronounced and often ruthlessly protected. This is certainly true of the Papacy and the Vatican.

This may be due to the high levels of authority and the various leadership opportunities that men have in the parish which may have highlighted or created social and financial gaps and eventually leading to lack of proper correspondence and other inconsistencies between the men and the women. As a consequence, women's participation in the general development of Kansanga Parish will continue to dwindle and eventually become insignificant.

This also means that there is still a great need for education and awareness for women and men in Kansanga Parish regarding the importance of gender balance in Catholic Church leadership. The women need to see that male dominance and privilege in the church should not be the norm. In most cases, women are aware that they are disadvantaged but the issue is that they do not know how to change the status quo even when the possibilities for change are clear.

However, qualitative findings in some cases also indicated low literacy levels among women. This also presented as a challenge to some women who wish to take on leadership and management positions as they lack the knowledge and skill sets required to effectively comprehend and deliver.

In most cases men end up having advantage over the women due to their confidence and possession of basic knowledge of regulations, procedures and skills especially in advocacy, public speaking and negotiation.

This makes it easier for them to take on public leadership and decision making roles and other key responsibilities in the parish.

5.1.2 The impact of ratified consummated marriage in the Catholic Church on women's development in Kansanga Parish

Qualitative and quantitative results of the study revealed that ratified consummated marriage in the Catholic Church has a significant impact on the development of women in Kansanga Parish. Findings show that women's participation in decision making and management, acquisition of proper employment, accumulation of property and finances, and participation in church leadership and administration are still a challenge.

The general trend indicated that women's choices about their social and professional lives are strongly bound by their marital obligations. Sadly, one crosscutting issue that featured in the responses was that most of the women in the Parish expressed concern about their inability to identify and peruse specific life goals and dreams because they always had to consider the implications of their decisions on their marriages and families.

As noted earlier in chapter two, Duchman (2004) gives a clear indication of this when he states that;

Marriage is not a love affair. It is an institution which hedges a sexual union between a man and a woman with a dense network of law, custom, social pressures, tradition and ritual, because that union is the crucible of

human identity which needs special protection. Marriage is unique, and is the only sexual arrangement which has a public dimension because of the calamitous social and cultural consequences if it goes pear-shaped.

Because of the teachings of the church law and the scripture that stress submission of wives to their husbands, this has portrayed women in marriages as less capable of making decisions for their own wellbeing, having to depend on their husbands. This means that women today continue to bear the burden of poverty, which puts them in very desperate and compromising situations.

“Wives submit to your husbands as to the Lord. For a husband has authority over his wife just as Christ has authority over the church: and Christ is himself the Savior of the church, his body. And so wives must completely to their husbands as the church submits itself to Christ.” (Ephesians 5:22-24). Whatever influence and authority a woman exercise in the family is subject to her husband’s ultimate approval.

Coleman (1991) expresses his disagreement with this part of the scripture when he says;

Equality is not a privilege to be earned by women, but a right which belongs to them by virtue of their creation in the image of God. Equality leads to acceptance, respect, sharing, mutuality, appreciation, friendship and partnership, while inequality leads to domination, superiority, disrespect, lack of appreciation, devaluing and stereotyping.

It is worth noting that women more often than not play an important role in the well being and growth of their families but their perseverance in these marital situations puts them between a rock and a hard place. In some cases, this has led to the break up of relationships and families and which also culminates into other problems like theft, murder, and destruction of societal values, principles and standards. This has in some cases pushed women into prostitution, exposing them to dangers of contracting

HIV/AIDS. Some of them have even fallen victims to agents of human trafficking or murder.

On the other hand, the benefits of economic growth and family welfare that come from empowering women are undeniable. Women need to be encouraged and strengthened to improve their participation in the political, social and economic development of their communities especially within their homes and families. This will enable them to understand and appreciate more their social roles in society. It will also enable and encourage them to take advantage of and benefit from the existing opportunities in development.

Concerning participation in church leadership and administration, women also expressed having less access to significant leadership and management roles in the Parish due to their other marital and family obligations. They felt that their contribution to the general development of the Parish is not valued in the same way as that of the men who officiate in higher positions such as headship of committees, treasuries, zones and councils.

This indicated that although women are often some of the most active members of their local religious or social communities, they still continue to suffer discrimination where they are denied opportunities for leadership. One of the questions to be asked may be; 'What solutions does the Catholic Church offer for some of the challenges that women face in today's marriages?'

Results however showed that women are able to take part in or initiate income generating activities. Some women expressed gratitude and appreciation for the moral and financial

support that they get from their husbands and families to involve in businesses of their choice. Notwithstanding the above, some of them expressed concern about their husbands' interference in the management of their finances and assets because it causes a lot of unwarranted tension in their homes.

The implication here is that women continue to have limited opportunities to income sources and lack of control over their own resources, which makes them economically vulnerable, handicapped and unable to keep up with the demands or today's development challenges and dynamics.

In agreement with an observation from an article earlier in chapter two;

In Christ, there must be no discrimination based on race or national origin, social level or gender, but respect for the natural biological uniqueness of each gender, not seeing it as requiring any dominant/submissive applications of gender to either marriage or church leadership.
(www.womeninchristianity.com)

It is imperative that women be empowered to improve their participation in the political, social and economic development of their communities especially within their homes and families. This will enable them to understand more their social positions and complimentary role in society and to realize and exploit their capabilities.

5.1.3 The Impact of indissolubility of a valid marriage on women development in Kansanga Parish

Qualitative and quantitative analysis revealed that a good number of the members of Kansanga Parish are of the view that indissolubility of a valid marriage in the Catholic Church has an impact on women development.

Results showed that women are being exposed to the dangers of contracting HIV/AIDS and other sexually transmitted diseases. There is also evidence that women in unhappy and life threatening marriages are not adequately protected by the law, which has also exposed them to continued marital violence and abuse. Some of them have been forced to stay in their marriages due to lack of alternatives for them to support themselves and their children.

Part 1 of the Canon law, Article 2 Sec. 1153, provides that a spouse who occasions grave danger of soul or body to the other or to the children or otherwise makes common life unduly difficult, provides the other spouse a reason to leave, either by a decree of the local ordinary or if there is danger in delay even on his or her own authority.

This means that husbands or wives who feel that their marriage spells danger are free to separate. Kasenene (1998:81) observes that;

Divorce is generally disliked because of the effects it has on the children and families involved. However, there are cases where divorce is accepted as a necessary evil. The just reasons for divorce include (but are not limited to); continuous cruelty by the husband, continued unfaithfulness. The Roman Catholic Church maintains its absolute position on divorce, while other churches such as the Protestant Church permit divorce on a wide variety of grounds in which marriage is "morally dead".

This view by Kasenene endeavors bear out some of the situations or cases where divorce may or could be justified especially where the preservation of human life is at stake.

However, the law also says in Sec. 1151 that; 'Spouses have the obligation and right to maintain their common conjugal life, unless a lawful reason excuses them'. This section of the law does not protect the interests of women who may wish to terminate the conjugal life. It exposes them to other psychological challenges such as legal and civil deutes, which in most cases they end up defeated. It therefore allows for separation while the marriage bond remains. Besides, in some cases, the extension of conjugal rights has led to other forms of physical abuse, risks of unwanted pregnancies, abortions and in some cases, death.

The implication here is that women will continue to experience a stigma associated with failure to overcome marital injustices which are sometimes kept within the privacy of their homes.

Findings also showed that the indissoluble marriage bond does not stop women from experiencing true love and affection. Some of the responses indicated that women in dysfunctional marriages are sometimes forced to look for affection in all the 'wrong' places especially if they are not getting it from their marriages. This was the general response from women who are persevering in abusive marriages and a few who with sexually promiscuous husbands.

Today, chances are high that every five in fifteen women who take part in extra marital affairs also stand high chances of contracting sexually transmitted diseases as well as suffering other behavioral problems such as depression, shame, drug abuse, low self esteem, just to mention a few, which pose serious threats to their lives, families and the community.

From the above discussion, it is evident that there is still a need for study and analysis of women's complex experiences of the different religious teachings, beliefs and practices. The teaching of the church on indissolubility of a valid marriage, on one hand, gives women great advantage in terms of a sense of meaning and belonging in their homes and families, security and identity but at the same time contradicts with the some of the key principles, standards and ideals of human rights especially in relation to the development trends and dynamics of the 21st century.

5.2 Conclusions

According to hypothesis one of the study, findings revealed that sacred ordination of baptized men in the Catholic Church has no impact on the development of women in Kansanga. The responses indicated that the ability of women to participate in and benefit from the general development of the Parish is not in any way affected by the exclusive ordination of baptized men to priesthood.

However, the findings of this study for hypothesis two and three show how directly and indirectly, Catholic teachings on ratified consummated marriage and the indissolubility of

a valid marriage, play a significant role in women's development in Kansanga Parish. It is clear for these two aspects that women still face challenges when it comes to the compatibility of particular religious teachings to the dynamics and complexities of development today.

The interpretation of these teachings still remains subject to debate and revision by theologians and religious authorities alike. It is important to bear in mind the extent to which women's emancipation has been delayed and how women are indirectly oppressed.

This calls for continued religious education and awareness in society by religious authorities on the relationship between and role of religion in political, social and economic development; and the exercise of affirmative action in favor of women with regard to education, politics and governance, financial empowerment and participation in development both at community and national levels.

5.3 Recommendations

Based on the outcomes of this research, the following recommendations were made;

1. All stakeholders in the Catholic Church need to be more open to the possibility of religious liberation by opening ordination to all who experience the priestly call regardless of gender. This means calling for expanded leadership for and elevation of women to high levels of authority in the church, such as priesthood, as a means of promoting the growth of all Catholics to religious maturity and

conviction. It will also help them to fully recognize their roles, obligations and rights as members of the church, and enhance their ability to utilize their freedom as true sons and daughters of God.

2. Fundamental revision and gradual amendment of some Catholic teachings and laws on ratified consummated marriage be considered by Catholic religious authorities, to suit the changing society and also to highlight the true essentials of the Catholic faith rather than what is commanded or prohibited by the church. In other words, as opposed to using scriptures as supreme measures for human behavior, Church authorities should seek for and interpret the wisdom that is hidden behind the laws, scriptures and other religious texts.
3. The authorities of the church need to embark on religious and educational campaigns to raise the awareness of their congregations about their own human dignity and worth, as well as enhancing their critical judgment so that they do not just believe what they are taught or what they presume without being analytical and asking questions.

5.4 Area for further research

The influence of religion on the status of human rights in Uganda: A case study of Kampala District.

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APPENDICES

Appendix 1

Impact of Selected Catholic Teachings on Women Development: A Case Study of Kansanga Parish, Makindye Division, Kampala Archdiocese.

Researcher: Kabonesa Clare Regina – MA DAM/12876/61/DU

Background to the Study:

The relevance of the Church and religion to development is arguably substantial, having both a positive and negative impact. Both can provide order and stability in society as well as a source of social capital formation through involving people in various community development activities as well as supporting initiatives that may generate literacy, health, employment, and promotion of human rights.

However, the teachings of the church can also have a downbeat influence on social and economic development where some religious teachings and values play a role in shaping and maintaining social hierarchy and exclusion. The extent to which some of the teachings limit women's empowerment, for instance, has been well documented, from the unwillingness of the Church to allow women to assume positions of responsibility within religious and social institutions, to the ways in which religious values often define women in terms of their domestic responsibilities.

This study therefore seeks to examine the impact of selected teachings of the Catholic Church women development in Kansanga Parish. The research also aims at examining the relationship between religion and community development and to emphasize the need to create a strong link between Catholic teachings and the dynamics development.

Dear Participant,

I hereby humbly ask you to fully participate in this research by completing this two paged questionnaire. Your assistance is highly appreciated.

Thank you and God Bless.

.....
KABONESA CLARE REGINA

N.B Please note that confidentiality will be strictly observed

QUESTIONNAIRE FOR PARISHIONERS

Part A

Names (Optional):

Age: Sex:

Marital status:

Zone:

Position served in the Parish:

Duration served/lived in the Parish: a). 1yr – 5yrs b). 5yrs – 10yrs c). More than 10yrs.

Please complete this questionnaire by putting a tick () in the appropriate box.

1. Strongly Agree 2. Agree 3. Not Sure 4. Disagree 5. Strongly Disagree

Part B: Sacred Ordination of Baptized men and Women Development

	Strongly agree	Agree	Not sure	Disagree	Strongly Disagree
Selective Ordination of Baptized men in the Catholic Church has hindered women's participation in Parish Leadership and Management					
Absence of Women leaders in the Catholic Church has hindered their contribution to decision making process and management of our Parish					
Selective ordination of men in the Catholic church has compromised women's opportunities for education and training					
Exclusive ordination of men in the Catholic Church has hindered the participation of women in income generating activities in Kansanga Parish					
Rejection of women from ordination to priesthood in the Catholic Church has promoted gender disparities among men and women in the Parish					

Part C: Ratified Consummated Marriage in the Catholic Church and Women Development

		Strongly agree	Agree	Not sure	Disagree	Strongly Disagree
	Ratified consummated marriage in the Catholic Church has hindered women's participation in decision making and management of Parish activities					
	Consummation of marriage in the Catholic Church has reduced women's chances of pursuing their professional careers and acquiring proper employment.					
	Ratification and Consummation of Marriage in the Catholic Church hindered women from initiating income generating activities					
	The consummation of marriage in the Catholic church obstructs the right of women to acquire and accumulate individual property and finances.					
	Ratified consummated marriage in the Catholic Church has obstructed women's participation in Church leadership and administration.					

Part D: Indissolubility of a Valid Marriage in the Catholic Church on Women Development

		Strongly agree	Agree	Not sure	Disagree	Strongly Disagree
	Indissolubility of marriage in the Catholic Church has contributed to continued domestic violence and abuse of women's rights					
	The permanent marriage bond in the Catholic Church has exposed women to high chances of contracting HIV/AIDS					
	The indissolubility of Catholic marriages has inhibited women's prospects of acquiring and experiencing true love and affection					
	Indissolubility of marriage in the Catholic Church has impeded women's rights to freedom from servitude and enslavement					
	Indissolubility of marriage in the Catholic Church has hindered women's access to justice and protection by the law					

Appendix 2

INTERVIEW SCHEDULE FOR PARISH PRIESTS, DEACONS, CATECHISTS AND COMMUNITY LEADERS

Impact of Selected Catholic Teachings on Women Development: A Case Study of Kansanga Parish, Makindye Division, Kampala Archdiocese.

Researcher: Kabonesa Clare Regina – MA DAM/12876/61/DU

Background to the Study:

The relevance of the Church and religion to development is arguably substantial, having both a positive and negative impact. Both can provide order and stability in society as well as a source of social capital formation through involving people in various community development activities as well as supporting initiatives that may generate literacy, health, employment, and promotion of human rights.

However, the teachings of the church can also have a downbeat influence on social and economic development where some religious teachings and values play a role in shaping and maintaining social hierarchy and exclusion. The extent to which some of the teachings limit women's empowerment, for instance, has been well documented, from the unwillingness of the Church to allow women to assume positions of responsibility within religious and social institutions, to the ways in which religious values often define women in terms of their domestic responsibilities.

This study therefore seeks to examine the impact of selected teachings of the Catholic Church women development in Kansanga Parish. The research also aims at examining the relationship between religion and community development and to emphasize the need to create a strong link between Catholic teachings and the dynamics development.

Dear Participant,

I hereby humbly ask you to fully participate in this research by completing this two paged questionnaire. Your assistance is highly appreciated.

Thank you and God Bless.

.....
KABONESA CLARE REGINA

N.B Please note that confidentiality will be strictly observed

1. Assessment of the impact of sacred ordination of baptized men in the Catholic Church on women's participation in Parish leadership and management.
2. Assessment of the impact of sacred ordination of baptized men in the Catholic Church on women's contribution to decision making process and management
3. Assessment of impact of sacred ordination of baptized in the Catholic Church on women's opportunities for education and training.
4. Assessment of impact of selective ordination of baptized men in the Catholic Church on women's participation in income generating activities
5. Assessment of impact of sacred ordination of baptized men in the Catholic Church on existing gender disparities among men and women.

Appendix 3

INTERVIEW SCHEDULE FOR LAY CATHOLIC MEN AND LAY CATHOLIC WOMEN

Impact of Selected Catholic Teachings on Women Development: A Case Study of Kansanga Parish, Makindye Division, Kampala Archdiocese.

Researcher: Kabonesa Clare Regina – MA DAM/12876/61/DU

Background to the Study:

The relevance of the Church and religion to development is arguably substantial, having both a positive and negative impact. Both can provide order and stability in society as well as a source of social capital formation through involving people in various community development activities as well as supporting initiatives that may generate literacy, health, employment, and promotion of human rights.

However, the teachings of the church can also have a downbeat influence on social and economic development where some religious teachings and values play a role in shaping and maintaining social hierarchy and exclusion. The extent to which some of the teachings limit women's empowerment, for instance, has been well documented, from the unwillingness of the Church to allow women to assume positions of responsibility within religious and social institutions, to the ways in which religious values often define women in terms of their domestic responsibilities.

This study therefore seeks to examine the impact of selected teachings of the Catholic Church women development in Kansanga Parish. The research also aims at examining the relationship between religion and community development and to emphasize the need to create a strong link between Catholic teachings and the dynamics development.

Dear Participant,

I hereby humbly ask you to fully participate in this research by completing this two paged questionnaire. Your assistance is highly appreciated.

Thank you and God Bless.

.....
KABONESA CLARE REGINA

N.B Please note that confidentiality will be strictly observed

1. Assessment of the impact of ratified consummated marriage on women's participation in decision making and management.
2. Assessment of the impact of ratified consummated marriage on women's chances of pursuing professional careers and acquiring proper employment
3. Assessment of the impact of ratified consummated marriage on women's ability to initiate income generating activities.
4. Assessment of the impact of ratified consummated marriage on women's ability to acquire and accumulate individual property and finances.
5. Assessment of the impact of ratified consummated marriage on women's participation in Church leadership and management.
6. Assessment of the impact of indissolubility of a valid marriage in the Catholic Church on continued domestic violence and abuse of women's rights
7. Assessment of the impact of indissolubility of a valid marriage on women's chances of contraction HIV/AIDS.
8. Assessment of the impact of indissolubility of a valid marriage in the Catholic Church on women's access to justice and protection by the law.

9. Assessment of the impact of indissolubility of a valid marriage in the Catholic Church on women's rights to freedom from servitude and enslavement.

10. Assessment of the impact of indissolubility of a valid marriage in the Catholic Church on women's prospects of experiencing true love and affection.

Appendix 4

Sample Size (n) required for the given population size (N)

N	n	N	n	N	n	N	n	N	n
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	256	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	354
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	170	118	400	196	1300	297	7000	364
50	44	180	123	420	201	1400	302	8000	367
55	48	190	127	440	205	1500	306	9000	368
60	52	200	132	460	210	1600	310	10000	370
65	56	210	136	480	214	1700	313	15000	375
70	59	220	146	500	217	1800	317	20000	377
75	63	230	144	550	226	1900	320	30000	379
80	66	240	148	600	234	2000	322	40000	380
85	70	250	152	650	242	2200	327	50000	381
90	73	260	155	700	248	2400	331	75000	382

Source: From D. W. Morgan and R. V. Krejcie (1970), determining sample size for research activities, educational and psychological measurement.



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**OFFICE OF THE DIRECTOR
SCHOOL OF POSTGRADUATE STUDIES AND RESEARCH**

May 8th 2009

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: INTRODUCTION FOR KABONESA CLARE REGINA

This is to inform you that the above named is our registered student (MADAM/12876/61/DU) in the School of Post Graduate Studies pursuing a Master of Arts in Development Administration and Management (MADAM)

She has completed her taught Modules and is left to embark on research on: **"Catholic teachings and their impact on Women Development: A case study of Kansanga Parish"**.

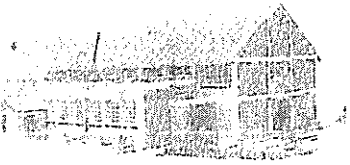
Any assistance rendered to her regarding research, will be highly appreciated.

Yours faithfully,

For Prof. Owolabi O. Samuel,

DIRECTOR-SCHOOL OF POSTGRADUATE STUDIES AND RESEARCH

OUR LADY OF MT. CARMEL CHURCH



KANSANGA CATHOLIC PARISH,
(KAMPALA ARCHDIOCESE)
P.O.Box 70437,
Tel: (041) 510780
Kampala - Uganda

ur Ref:

Date:12/05/09.....

ur Ref:

TO WHOM IT MAY CONCERN

Dear Sir/ Madam,

RE: KABONESA CLAIRE REGINA

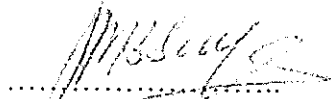
This serves to introduce to you the above mentioned person who is a student of Kampala International University, pursuing a Masters Degree in Development Administration and Management (MADAM).

The person in question is doing a research on "**Catholic teachings and their impact on Women Development**" and her case study is on Kansanga Catholic Parish.

Therefore, I am requesting you to furnish her with any relevant information to enable her write up her research.

Thank you for your cooperation.

Devotedly yours,


.....
Fr. Joseph M. Bbuye
PARISH PRIEST