

**The place of women in the Leadership of the Apostolic Faith Mission in Zimbabwe
(AFMZ)**

Terence Mupangwa

Student Number: 216050390

Supervisor: Professor Herbert Moyo

**This thesis is submitted in fulfillment of the requirement for the degree of
Doctor of Philosophy, in the School of Religion, Philosophy and Classics, University of
KwaZulu-Natal, Pietermaritzburg, South Africa**

2021

College of Humanities

DECLARATION

I, Terence Mupangwa, declare that

1. The research reported in this thesis, except where otherwise indicated, is my original research.
2. This thesis has not been submitted for any degree or examination at any other university.
3. This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.
4. This thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
 - a. Their words have been re-written, but the general information attributed to them has been referenced.
 - b. Where their exact words have been used, then their writing has been placed inside quotation marks, and referenced.
5. This thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References section.

Terrence Mupangwa

Student's Signature

Date: 04/03/2021

Supervisor's Signature

Date: 04-03-2021

DEDICATION

This thesis is dedicated first to my husband Walter and our daughters Mufaro and Munashe who, despite all the challenges we faced in this journey, remained resolute and encouraged me not to give up. Secondly, it is also dedicated to my late mother Rusia, Mwaringiseni Kutsaranga who eagerly desired to see me graduate with this doctoral degree. You went to be with the Lord too soon mum. May your soul rest in peace.

ACKNOWLEDGEMENTS

Firstly, I wish to express my unreserved gratitude to God almighty who saw me through the entire journey of this academic engagement. To God be all the glory. Secondly, I wish to extend my gratitude to my supervisor Professor Herbert Moyo. Without his direction and guidance, this work would not have been possible. Thank you for being patient and like you would always say play the ‘devil’s advocate role,’ leading to the successful completion of the study. You pushed me to think critically. May God richly bless you.

To the gatekeepers of the AFMZ before the split in 2018, a big thank you for according me permission to do research in the AFMZ. My sincere gratitude is also extended to the members of AFMZ who participated in the focus group discussions and interviews. This study would not have been successful without them sacrificing their precious time.

Last but not least, I would like to thank my husband Walter and our daughters Mufaro and Munashe for always being in my corner. Without your prayers and encouragement, I would not have accomplished this study.

ABSTRACT

This study focusses on exposing the sources of the marginalization of women in the leadership of the AFMZ church. This study argues that women in the AFMZ have been marginalized in the church's leadership which is evidenced by the ceremonial titles women have and yet they do not sit in decision making boards of the AFMZ. The marginalization is also evidenced by the fact that female pastors have never occupied the position of Overseer and President. Therefore, this study endorses mutuality and partnership between men and women in the leadership of the Apostolic Faith Mission in Zimbabwe. The research design was qualitative in which case data was collected through interviews and focus discussions, from sixty participants who were purposefully selected. The major finding of this study is that women are being marginalized in the leadership of the AFMZ due to a number of reasons such as, Few Female voters, The nomination process, Interpretation of the bible, Culture and Patriarchy, Tradition, AFMZ's teaching on Marriage, The Holy Spirit has not given the directive and doubting the call of a woman among other things. Hence using the African feminist theology and the Feminist ecclesiology as theoretical frameworks, the ultimate goal is to advocate for an inclusive leadership model of leadership which uphold men and women working together in the leadership of the AFMZ. The study proposed an inclusive model of leadership in which it was suggested that teaching of liberation theology in the home, empowerment of women through education, solidarity, inclusion of gender studies at the AFMZ Theological seminary, learning from other circles and leadership renewal will facilitate the achievement of this model. However, it was acknowledged that the achievement of such a model may take time but hope for change is certain.

TABLE OF CONTENTS

DECLARATION.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT.....	v
Chapter 1	1
General Introduction and Background to the Study	1
1.1 Introduction	1
1.2 Background of the Problem of the Study.....	2
1.2.1 The History of AFMZ Church	6
1.2.2 AFMZ and Women	9
1.2.3 The Problem	9
1.3 Research Questions	10
1.3.1 Key Research question.....	10
1.3.2 Research Sub-Questions	10
1.4 Objectives.....	11
1.5 Motivation of the Study	11
1.6 Focus of the Study	13
1.7 Significance of the Study	13
1.8 Structure of the Dissertation	15
1.9 Conclusion	16
Chapter 2	17
Literature Review	17
2.1 Introduction	17
2.2 The Shona Culture and the Leadership of Women	18
2.3 Women and leadership in Africa	30
2.4 How African Women slipped out of Power	38
2.5 The religious leadership role of women in Africa before the advent of Christianity.....	39

2.6 The Leadership of Women in Zimbabwe	41
2.7 Pentecostalism and Women in Leadership	46
2.7.1 Brief History of Pentecostalism and the Leadership of Women	46
2.7.2 Views on Pentecostalism as accommodative to female leadership	51
2.7.3 Views on Pentecostalism as Restrictive to Female Leadership	52
2.8 Comparison between men and women Leadership	58
2.9 Women Ordination	60
2.10 Ordination of Women in the African Context.....	68
2.11 The Role of Women in Religion	68
Chapter 3	73
Theoretical Framework.....	73
3.1 Introduction.....	73
3.2 African feminist theology (AFT).....	73
3.3 Feminist Ecclesiology	77
3.4 Integration of the Two Theories	79
3.5 Conclusion	80
Research methodology	81
4.1 Introduction.....	81
4.2 Research design	81
4.2.1 Qualitative Research.....	82
4.3 Research site and the procedure to gain access.....	83
4.4 Study Target Population	83
4.5 Research Methodology	84
4.5.1 Sampling procedures	84
4.5.2 Methods of Data collection	85
4.6 Procedures for data collection	88
4.7 Research Participants	90
4.7.1 Male pastors	90
4.7.2 Female pastors.....	90
4.7.3 Elderly women.....	91
4.7.4 AFMZ Presidents	91
4.7.5 The elders.....	92
4.7.6 The Deacons.....	92

4.7.7 Boys Fellowship	92
4.7.8 Sisters Union Committee	93
4.7.10 Girls' Fellowship	96
4.8 Data Analysis: Procedures and Methods	97
4.8.1 Methods of Data Analysis	97
4.9 Methodological Limitations	98
4.10 Confidentiality and Ethical Considerations	98
4.11 Conclusion	98
Chapter 5	100
Data Presentation and Analysis	100
5.1 Introduction	100
5.2 Political Factors	100
5.2.1 Few Female Voters	100
5.2.2 The Nomination process	103
5.2.3 Women have their own department	109
5.2.4 Less Preaching opportunities For Female Pastors	113
5.2.5 The Notion that Women are not marginalized	116
5.2.6 Giving the overseers the mandate to Place pastors	121
5.2.7 The type of Education	124
5.3 Socio- Cultural Sources of Marginalization	128
5.3.1 Bestowing overseers with a lot of powers	128
5.3.2 AFMZ teaching on Marriage	130
5.3.3 Culture and Patriarchy	141
5.3.4 Men are Natural Leaders	148
5.3.5 Tradition	152
5.4 Theological sources of Marginalization of women in leadership	154
5.4.1 The Holy Spirit has not given the directive to include women	154
5.4.2 Spiritual force fighting AFMZ	156
5.4.3 The Interpretation of the Bible	157
5.4.4 Doubting the call of a woman	159
5.4.5 Women delayed to train and to be Ordained as Pastors	162
5.5 Conclusion	163
Chapter 6	164

Developing a non- gendered Leadership model: Towards the inclusion of women in leadership in the AFMZ	164
6.1 Introduction.....	164
6.2 Nature of the model	164
6.3 How to achieve an inclusive model of leadership	166
6.3.1 Teaching liberation theology in the home.....	167
6.3.2 The involvement of women in constitution making process.....	173
6.3.3 Solidarity between men and women.....	177
6.3.4 Developing the right attitude towards women.....	179
6.3.5 Learning from other circles in life.....	180
6.3.6 Women should acknowledge their value, be confident and bold.....	182
6.3.7 Empowerment through Education	185
6.3.8 Proper Gospel during Women’s Meetings.....	189
6.3.9 More Women to Enroll in Theological Seminary	191
6.3.10 Giving female pastors more opportunity to preach at national conferences.....	192
6.3.11 Leadership change now and then	193
6.3.12 Living Waters Bible College must include gender studies in its curriculum.....	195
6.4 Conclusion	196
7.2 Summary of findings.....	201
7.2.1 Redefining culture.....	201
7.2.2 Servant hood Leadership in AFMZ.....	202
7.2.3 Theological Training.....	203
7.2.4 Celebrating Differences	204
7.2.5 Women are suffering double marginalization.....	204
7.2.7 The inclusive leadership model.....	205
7.3 Conclusions.....	206
7.4 Suggestions for further research	208
7.4.2 Singlehood in the AFMZ	208
7.4.3 The call of a female pastor	208
References.....	210
Appendix 1.....	242
Interview guides	242
APPENDIX 3 PERMISSION LETTER FROM GATE KEEPERS	246
APPENDIX 4 Manicaland Central Web page	247

APPENDIX 5 Living Waters Theological Seminary Transcript..... 250

Chapter 1

General Introduction and Background to the Study

1.1 Introduction

Women generally in many churches are the majority. The presence of women in greater numbers than men may be an indication of their commitment to church activities and religion at large. Yet regardless of the women being the majority, the treatment that they receive in the church is ambivalent. It is surprising that women are still experiencing subordination marginalization and injustice in the church. This study focusses on the place of women in the leadership of the Apostolic Faith Mission in Zimbabwe (AFMZ) which is one of the Pentecostal churches in Zimbabwe. Leadership involves decision making for the people that are being led. Leadership is supposed to be about serving other people and not exercising power or authority over other people. It should be a process in which a person should take the initiative to assist others or the people being led to a better position in life and make them feel that they belong and are appreciated. Leadership should be accessed by all within the membership and not to be a preserve for a particular group or a few within the church. Leadership is not just having a title but the ability to make decisions that influence the running of the organization or institution you are leading. Even in leadership no human leader is infallible, nor is any one superior to those he leads in every respect. Therefore, a good leader will always take into account the ideas of those he leads, and involve them in decision making as much as possible. Should the AFMZ leadership employ such ideologies and incorporate the views of women; it would not be difficult to incorporate them in the leadership. AFMZ leadership seems to follow the cultural way of doing things in which a woman is expected just to follow and the leadership space is for men only. AFMZ uses the Bible to support this position. This study was carried out in 2017 before the church split over disagreements concerning the adoption of a new constitution. Currently there are two factions that claim that they are the authentic AFMZ. It should be noted however that findings of this study were gathered before the split.

This study is an interrogation of the marginalization of women in the leadership of the Apostolic Faith Mission in Zimbabwe (AFMZ) where women constitute the majority. Despite women being the majority, the leadership structure of the AFMZ incorporates very few women. Regardless of women's commitment and them being the majority in the AFMZ, their experience in leadership does not reflect their commitment and presence. As a Pentecostal church, it is expected that the women in AFMZ would express themselves freely in all the affairs of the church including leadership, and yet it is in church the women in the AFMZ have no room to fully express themselves in leadership. The exclusion of women in the leadership of the AFMZ implores an understanding hence this study investigates the sources of marginalization of women in the leadership of the AFMZ. The AFMZ is marginalizing women in leadership at a time when the constitution of Zimbabwe is advocating for and allowing the involvement of women in leadership in all sectors of society (Constitution of Zimbabwe Sections 17, 56 and 80). This study's expectation is to expose and critique the sources behind the sidelining of women in the AFMZ governing structures.

This chapter presents an overview of the study and is structured under the following subheadings: Introduction, background of the problem of the study, research questions, and objectives, motivation of the study, focus of the study, significance of the study, structure of the dissertation and the conclusion of the chapter.

1.2 Background of the Problem of the Study

AFMZ is the oldest Pentecostal church in Zimbabwe, which was established in 1915 (Madziyire and Risinamhodzi (2015:32); Chivasa (2017:1); Hwata (2005:27); Machingura (2011:18); Nhumburudzi (2016:31) and Togarasei (2016:2). It is a member of the AFM International, which constitutes 52 national churches in parts of Africa, the United Kingdom, Australia, India, Pakistan, Brazil and the United States of America (Horn, 2006; Nhumburudzi, 2016:31). AFMZ attained a century of ministry in Zimbabwe in May of 2015, an event which was celebrated in August of the same year at Rufaro National Conference Center in Masvingo (Madziyire & Risinamhodzi (2015:105); Murefu (2015:1) and Ndhlovu (2018:3).

According to the AFMZ website, the church has a membership of 2.3 million people, 60% of whom, according to Kwaramba (2004:71) are women, while children, youth and men make up the remaining 40%. Despite women constituting 60% of the membership, very few women in the form of pastors hold decision making positions in AFMZ. Mapuranga (2013:74-91) observed that in Pentecostal churches, women generally form the greater percentage of the membership and yet they are still excluded from leading the churches. Church leadership is still firmly in the hands of men who are the minority. It appears that AFMZ is still heavily influenced by the patriarchy ideology, which promotes male dominance and cast men as better leaders compared to women. However, Paustian-Underdahl, Walker and Woehr (2014:1) argue that there is no difference in leadership effectiveness between men and women, therefore, there should be no socio-political, religious and theological reason for the AFMZ to exclude women from its leadership structures. Moreover, Msila (2014:59), opines that, it is vital that women be included in leadership positions as this ensures a working society. Besides, the bible has examples of incredible women who ruled over Israel, some in times of turmoil such as Deborah and Esther. The following examples, however, illustrate how AFMZ is overtly excluding women in its decision making structures. Where the women are given titles, the titles tend to be more ceremonial rather than functional.

First, AFMZ functions under the Presbytery type of governance in which the Board of Elders runs the affairs of the church (Nhumburudzi and Kurebwa, 2018:7; Madziyire and Risinamhodzi 2015:143). The Board of Elders comprises of the pastor, deacons and elders (AFMZ constitution Chapter 4 section 4.10). Women, who hold the designation of deaconess, which is the equivalent to that of deacon for men, are not allowed to be members of the Board of Elders. Moreover, 'deaconess' is the most senior position a woman can hold apart from becoming a pastor. Pastor's wives have the title of deaconesses as well and they do not sit in the church board that makes decisions for the church whether at local, provincial or national level. The leaders of the ladies Union's decision making is only confined to matters that have to do with the ladies department and not to do with the whole church. The leaders of the ladies Union do not also sit in the apostolic and workers councils. Men on the other hand, from the level of deacon can sit in all the church boards even if they are not pastors, except for the apostolic council which has to be constituted by overseers only. The position of elder is also only held by men even though their

wives are expected to pass the examination process as well for the husband to become an elder. When both the husband and the wife pass the exam the husband is the one who becomes an elder and the wife becomes or remains a deaconess. One wonders why the wife does not become an elder as well since she is expected to undergo the examination process. Furthermore, according to the AFMZ constitution, the local board exercises jurisdiction over all the affairs of the church and its administration. Deaconesses are therefore expected to work under the oversight and control of the pastor and the board (AFMZ constitution Chapter 4 section 4.1.6.4). It follows that a deaconess cannot make decisions that have to do with the running of the church. Deaconesses according to AFMZ constitution should receive instructions from the pastor and the church board on the duties they are to execute in the church. The AFMZ constitution chapter 4 Section 4.16.4 states that a deaconess “shall work under the oversight and control of the Pastor and Local Board of Elders, but shall not be a member of the local Board of elders”. Section 4.16.5 further explain that a deaconess “shall be appointed in the same manner as a deacon, but shall not exercise the same authority”. Therefore deaconesses do not make any decision, instead they receive instructions and commands from the board of elders. This demonstrates the power of patriarchy and male supremacy in the AFMZ, which gives men more authority over women, just by virtue of them being men. It seems there is a ceiling for women in the church leadership which does not apply to men. Although it may appear that women have leadership roles, such as being deaconesses, it is evident that they are conferred titles and responsibilities without the commensurate level of authority.

The ceiling is not placed on women who are non-pastors only but on female pastors as well. It seems the higher they can go is only to that level of being a pastor. This is demonstrated clearly by their absence in the most senior positions such as President (the title that is given to the person who holds the highest position in the leadership structure of the AFMZ) and Overseers. According to Nhumburudzi and Kurebwa (2018:5-6), Madziyire and Risinamhodzi (2015:82-86), Murefu (2015) and Kwaramba (2009), the position of President and that of the Overseer has never in the church’s history been held by a woman. Among the female pastors there are some who meet all the qualifications for the positions of overseer and president nonetheless the positions have remained occupied by men. By being excluded from the overseer positions,

women are automatically excluded from the post of the president and participating in the Workers Council, which is the highest governing body of the church.

The marginalization of women is further demonstrated by the constitution language, which clearly shows that the highest positions of Overseer and the President are a preserve for men. The pronoun 'he' is used wherever there is reference to the two positions. For instance, where it lays down the election of an Overseer it states that "He shall be elected by the provincial council on equal representation from assemblies" (AFMZ constitution chapter 9 section 9.4.1). Even when specifying the duties of an Overseer the pronoun 'he' is used to emphasize that it is a position for men. The same applies to position of President (AFMZ constitution chapter 13 sections 13.2 and 13.3). Using such pronouns inevitably excludes women from these positions. This practice puts into question Madziyire and Risinamhodzi (2015:146)'s claims of gender neutrality in AFMZ leadership. They could have made such a claim to portray AFMZ as a gender sensitive church since they are under the leadership and influence of the Holy Spirit who put all people on equal standing as reflected by the Pentecost narrative in Acts 2. Phiri (2005:34) opines, and rightly so, that women have to know and experience God for and by themselves and not through man. It is difficult however for women in AFMZ to experience God for themselves if all decisions are made for them by the men.

Assessing all the examples listed above it is evident that women, both professional (pastors) and lay are marginalized from AFMZ's leadership. A number of questions as to why the marginalization of women from leadership in the AFMZ continues despite developments in gender equity and gender movements in Zimbabwe and across the globe to intentionally increase women's participation in leadership linger.

This study therefore seeks to find out the sources and the basis of women's marginalization in the leadership of the AFMZ. The researcher hopes that by questioning the current state of affairs, the study may bring to the fore the causes of the exclusion of women in the leadership of the AFMZ. Hence, this study is based on the African feminist theology and the feminist Ecclesiology as theoretical frameworks, which are movements and theories within liberation

theology which oppose exclusion and seek for equality, justice and inclusion among all regardless of gender.

1.2.1 The History of AFMZ Church

According to Togarasei (2016:1) the AFMZ is debatably one of the largest and oldest Pentecostal churches in Zimbabwe. It is believed that the Apostolic Faith Mission is the one that introduced Pentecostalism in Zimbabwe (Machingura, 2011:12; Hwata, 2005:27; Togarasei, 2016:2). AFMZ's leadership since its establishment in Zimbabwe is dominantly male (Machingura, 2011:15). It has grown to the extent that it has 26 provinces throughout the nation.

The birth of AFMZ is associated with the Holy Spirit experience or encounter that took place in Kansas in the United States of America at number 312 in Azusa Street in 1906 (Nhumburudzi, 2016: 29-30). This event was said to be under the leadership of Charles Fox, Charles Parham and William Seymour (Machingura, 2011:15; Togarasei, 2005). According to Machingura (2011:15), Maxwell (2006:15) and Ferguson (1988:503) the Azusa Street experience marked the beginning of Pentecostalism, as most Pentecostal churches trace their beginning from this experience. John G. Lake is believed to have been instrumental in taking the revival that began in Azusa Street to Africa in 1908 through South Africa (Madziyire and Risinamhodzi 2015: 21). John G. Lake is said to have arrived in South Africa on the 14th of May 1908 with his wife, as a preacher. He and his friends took advantage of the Zionist movement that was already in existence when they got to South Africa and established a strong Pentecostal church. With a group of other missionaries, John G. Lake led many people into glossolalia (Machingura 2011:16). This glossolalia later influenced, to a greater extent, the formation of the AFMZ (at the time AFM Rhodesia) church.

During that time South Africa had a lot of mining activities that attracted a lot of people from the southern region of Africa including Zimbabwe as mine workers (Togarasei, 2016:3; Madziyire and Risinamhodzi, 2015:32). John G. Lake evangelized to the mine workers who were then filled with the Holy Spirit. Whenever these mine migrants returned to their home countries they also evangelized and shared their experiences with their families and neighbors (Madziyire and Risinamhodzi, 2015:332). It is however believed that, Zacharias Manamela was the first migrant

to have brought Pentecostal gospel in Zimbabwe through his preaching in Gwanda, his hometown in 1915 (Togarasei, 2010; Hwata, 2005). Notably so, Manamela did a tremendous and effective job in Gwanda. Though it was unofficial, its impact was so great that the Apostolic Faith Mission South Africa had to task Reverend G.J. Booyesen from Louis Trichardt to seek registration of the church with the Zimbabwean colonial government (Togarasei, 2016:3). Manamela, however, did not stay for a long time in Gwanda (Togarasei, 2016:3). The few available records show that he was soon succeeded by Kgobe who continued ministering under the leadership of Reverend Booyesen. However, Kgobe was gifted in the healing ministry, a practice which the colonial government did not approve of. As such, the church could not be officially recognized (Togarasei, 2016:3). In spite of this however, the church persevered and even managed to buy a farm in Gobatema in Gwanda (Togarasei, 2016:3; Madziyire, 2015:34). Furthermore, at some point in 1919 the church opened a primary school which was ultimately closed down owing to the church's registration status (Togarasei, 2016:3).

The AFMZ remained unregistered for many years despite many efforts to be registered in the then Rhodesia. In 1920 the Johannesburg based overseer- Bosman, came to Gobatema to work on the registration but was unsuccessful (Togarasei, 2016:4). According to Togarasei (2010:21) three reasons were attributed to AFMZ's denied registration; i) AFMZ practiced the gift of speaking in tongues and faith healing which the colonial government did not believe in; ii), it was alleged that AFMZ missionaries did not respect the missionary boundaries established by the Rhodesian government as they went about evangelizing; and, iii), it was alleged that both AFMZ's leadership of the time shunned education and healthy institutions which made the colonial state suspicious of them (Togarasei, 2016). However, permission was ultimately granted for official recognition under the leadership of Enock Gwanzura in 1947 (Togarasei, 2016:5).

After registration, AFMZ was handed over to the black Zimbabweans to lead, with Reverend Kupara as the first black President in 1983, although he was given the title of superintendent instead of president at the time (Madziyire and Risinamhodzi, 2015). He was succeeded by Jefries Mvenge, who was later followed by Steven Mutemererwa. Enos Manyika took over the reins as the President after Mutemererwa retired. Upon the retirement of Manyika the current president Asapher Madziyire was elected into power in 2003 (Madziyire and Risinamhodzi,

2015:82-94). It can be noted that, all these presidents are male. Women did not contest for this position because the position could only be occupied by a pastor who was an overseer and AFMZ was not ordaining women pastors. There were no female pastors during the time of the first five presidents. AFMZ began to ordain women as pastors in 1999 (Kwaramba, 2004). For one to become the president of the church, one of the requirements is that you should be a pastor first for at least ten years. By the time Asapher Madziyire was elected women were being ordained as pastors but could not contest because no female pastor had served the required ten years yet.

Madziyire and Risinamhodzi (2015) write about a woman called Rhoda Ruwuya, who was greatly spiritually gifted and possessed great leadership skills. For that reason, the leadership of her time, including the likes of Ezekiel Guti the founder of ZAOGA who was an elder in AFMZ at that time, sought advice on how to run their assemblies and the church at national level from her. Having a prophetic gift does not necessarily mean a person have leadership qualities. The fact that AFMZ leadership sought her advice demonstrates that she had leadership abilities and skills, although this potential was not fully and officially exploited ostensibly because of her gender. She was appointed a deaconess a non-decision making position despite the leadership qualities she exhibited and the fact that she was filled by the Holy Spirit and operated in spiritual gifts. The AFMZ website also features the contribution of a woman named Kerina Murape from Chiweshe. She was also endowed with the spiritual gifts of faith, prophecy and healing, which helped in the growth of the church. Like her predecessor Rhoda, she was appointed a deaconess, a position which bears no decision making authority (AFMZ website). This is in contrast to what happened to men who had the same spiritual gifts during that time. The men were appointed to be deacons and elders, which are decision making positions (Madziyire, 2015:43-60). Some men who manifested the same gifts were even appointed to be leaders of assemblies despite the fact that they were not ordained pastors. An example of such people are the Gwanzura brothers who became leaders of assemblies around the 1940s because they had spiritual gifts just like Rhodha Ruwuya and Kerina Murape (Madziyire and Risinamhodzi 2015:44-47). It was only around the early 1960s that men from the AFMZ began to attend Bible School (Madziyire and Risinamhodzi 2015:60). This shows that the exclusion of women from decision making positions in the AFMZ started from the inception of the church in Zimbabwe.

It can be noted from the history given by the different scholars that the absence of women in leadership and their contribution in the establishment of AFMZ is historical. Although women contributed in the church's establishment and expansion, their contribution has not been recognized. The Circle of Concerned African Theologians laments "the absence of women in the religious history of Africa" and considers it a "grave concern" (Phiri, Govinden and Nadar, 2002:4). Similarly, Watson (2002:17-21) points out that although women have always been in church 'their experiences, contributions or achievements' have generally been marginalized, trivialized, or ignored. The contributions of women in AFMZ seem to be ignored and trivialized hence they are not even recorded.

1.2.2 AFMZ and Women

It may appear from face value that AFMZ is a democratic, equal opportunities institution, since, according to its constitution, any person, including women, can be used by the Holy Spirit (AFMZ Constitution chapter 1 section 1.3.7; Machingura, 2011:19). However AFMZ has shifted from its confession of faith by failing to put it into practice. Despite being filled with the Holy Spirit who equips all believers women in AFMZ are being excluded from decision making. Women in AFMZ, in terms of leadership are being pushed to the periphery, whether they are a pastor or not at all levels of leadership in the church.

1.2.3 The Problem

Women are being marginalized in the AFMZ's leadership structure despite the fact that they constitute the majority of the membership. Non-clergy women in AFMZ are appointed deaconesses but are not allowed to sit in the decision making boards of the church at local assembly, provincial and national level. By having such titles it gives the impression that they are leaders and yet they are not given the opportunity to exercise the leadership. Deacons who are at the same level with deaconesses sit in the decision making boards of the church. This shows that women are being excluded from the leadership of the church. More so, in as much as women are ordained as pastors in the AFMZ, there appears to be no provision for them to be

elevated to higher positions within its structures. The female pastors have never hold the top positions of overseer and president in the church. This exclusion goes against the constitution of Zimbabwe which promotes the participation of women in leadership. Furthermore, women's exclusion in the church leadership is taking places at a time when many local, regional and international institutions are promoting gender equality in leadership. Examples of such institutions in Zimbabwe are Musasa and Zimbabwe Women Lawyers' Association. Regionally, there is Sonke Gender Justice which is based in South Africa. Moreover, other churches in Zimbabwe in particular and Southern Africa in general are including women in decision making systems. These include the Lutheran Church, which has a fair share of women representation in the church council, and the Methodist church in Southern Africa, which elected a female presiding bishop - Purity Malinga (Kumalo, 2020). At the international level, the United Nations and other international organizations actively and intentionally advocate for and promote women to be in leadership. Leadership practices in the AFMZ can therefore be said to be going against the direction of socio-political and economic movements that are gunning for equality between men and women in all organizational decision making structures. The non-uplifting of women to leadership positions seem to have become the culture of the AFMZ. It is in this vein that this study seeks to interrogate the basis of the domination of women by men in the AFMZ church with a view of identifying possibilities for the emancipation of women from such domination. AFMZ seems not to endeavor to strike a balance between men and women in its appointment of leaders from the local assembly level up to national level.

1.3 Research Questions

1.3.1 Key Research question

In a context where women are the majority in the membership of the church and the constitution of Zimbabwe that promotes gender equality, what are the sources of the marginalization of women in the leadership of the AFMZ?

1.3.2 Research Sub-Questions

1. Why are women being marginalized from the leadership of the AFMZ church?
2. What is the socio-cultural and theological basis for the current position of women in the AFMZ?
3. What can be done for women to participate fully in the leadership of the AFMZ?

1.4 Objectives

The objectives of this study are:

1. To explore the reasons behind the marginalization of women in the leadership of the AFMZ.
2. To investigate the socio-cultural and theological basis for the current position of women in the AFMZ.
3. To outline ways that can facilitate full participation of women in the leadership of the AFMZ.

1.5 Motivation of the Study

My first motivation to study this topic was academic. The Circle of Concerned African women Theologians has set a very good precedence in addressing issues that concern the marginalization of women.¹ Examples of such scholars are Nadar, Phiri, Oduyoye and Madipoane just to mention a few. These women theologians appreciate the fact that Christianity and our African culture uphold both liberative and oppressive elements towards women. Having read some of their articles such as *'Without a voice, with a violated body: Re-reading Judges 19 to challenge gender violence* by Madipoane Masenya (2012), *On Being Church: African Women's Voices and Visions* by Sarojini Nadar and Isabel, Apawo Phiri (2005), and *Ecclesiology in African Women's Perspective* by Mercy Amba Oduyoye (2005), I also wish to make a noteworthy academic contribution towards this ongoing discussion on the struggle to liberate women from the various injustices directed against them.

¹ This is a group of African women theologians who gathered with the aim to publish works that address issues that concern the marginalization of women. It was inaugurated on 25 September 1989. It is a network of women from some parts of Africa though some stay outside Africa. Examples of such theologians are Mercy Amba Oduyoye, who is the one who actually first came up with this idea, Madipoane Masenya, Sarojini Nadar and Nyambura Njoroge.

In addition, the desire to complement the works of other scholars such as Machingura and Nyakuhwa (2015), Mapuranga (2013), Biri (2013) on women and leadership has contributed to my decision to embark on this research topic. This study will add on to existing literature the sources of marginalization of women in leadership in a church set up. Furthermore, the research that has been conducted so far in Zimbabwe seems to focus more on other Pentecostal churches such as Zimbabwe Assemblies of God Africa (ZAOGA) and only mention AFMZ in passing. For instance, Mapuranga's article titled '*An analysis of the application of I Corinthians 14:34-35 and 1 Timothy 2:11-14: the politics of Pentecostalism and women's ministries in Zimbabwe*' focus more on ZAOGA, Family of God and His Presence Ministries but mention AFMZ in passing. *Faithful Men of a Faithful God? Masculinities in the Zimbabwe Assemblies of God Africa* by Chitando (2013) and *Proverbs 31 Woman: Pentecostalism and 'Disempowering Femininities' and 'Oppressive Masculinities' in Zimbabwe* by Biri (2016) also focus on ZAOGA. This study will specifically focus on the AFMZ.

I was also motivated by my interest in the issues of governance and women's involvement both in the church and society at large. Given the chance and because of their commitment to church activities, women can be the backbone of any institution, be it the family or the church. Men can only exclude women at their own peril and at the expense of the development of families, churches or even nations. In the Bible, especially the New Testament, change and faith is mainly demonstrated through the life and actions of women. Jesus demonstrates the type of faith and resilience through the use of women. For example, women witnessed the resurrection and preached it to men (Matthew 28vs 8-10), the first evangelist to the Samaritans was a woman (John 4vs 1-30, more so the news of the birth of Jesus was announced to Mary before it was announced to Joseph (Luke 1v26-38). In the Shona culture we have the proverb which says "*Musha mukadzi*" (A woman is the backbone of a family). The church is considered as a family of God, and it is bound to go astray if the involvement of women in church activities and leadership are overlooked.

Another reason that inspired me to carry out this study is the way discussions around women's involvement in leadership are avoided and cause agitation in some church going men. This was

evident, as I witnessed the reaction of church leaders at one of the AFMZ assemblies in Harare in 2014, where issues to do with women and leadership in the AFMZ and its structure of governance could not be discussed, as it brought uncertainty amongst men. The reaction of the men of that assembly raised much curiosity in me and generated interest in investigating more why women were not elevated to leadership positions in the AFMZ. The issues of gender and governance are regarded as political, thus people feel reluctant to talk about them. It is hoped that this study would try to sensitize the church against sidelining women from positions of authority.

1.6 Focus of the Study

The focus of this study is to expose the sources of marginalization of women in the leadership of the AFMZ. From the inception of the AFMZ church up to the present day, there is no lay woman who has ever been in decision making or female pastors who have risen to a higher rank in the hierarchy of the AFMZ's governance structure. AFMZ clearly undermines the leadership potential in women. Watson (2002:72), avers that the church has failed women in so many ways by allowing patriarchal forces to influence the running of the church. Women are experiencing institutional subordination and injustice in the church even though it is a space in which women can develop their own discourse of faith (Musimbi Kanyoro 2002a:25-26 and Natalie Watson 2002:2-3).

This study explores and critically analyzes the views of members of AFMZ church regarding the marginalization of women in the church's leadership. The goal of the study is to determine the socio-cultural factors that have contributed to the marginalization of women in the leadership of the AFMZ.

1.7 Significance of the Study

The significance of this study is that it is an original contribution to the academic body of knowledge. The study deals with a subject that has been scientifically studied before but still needs more attention. Kwaramba (2018) in his doctoral thesis focused more on why female

clergy are not in top leadership. This study's focus is on why all women in AFMZ are not being included in the church's decision boards, whether clergy or not.

Most studies such as that of Hwata (2005, 2011) and Togarasei (2016) have focused on the history of the AFMZ and the work of the Holy Spirit in the AFMZ, but not on the status of women in the church. This study will therefore fill in this gap in the body of knowledge of this important institution in Zimbabwe. This is of significance particularly because gender justice is a top agenda for both government and non-governmental organizations, and as such, the church is expected to contribute to these efforts. It is worrying that the exclusion of women in leadership is being perpetuated in the AFMZ, and yet it is an institution that is expected to champion human emancipation and women rights, and their equal participation in both governmental and non-governmental institutions. Identifying and critically analyzing reasons behind this marginalization is important in finding solutions to the challenge, and eventually to the emancipation of women in Zimbabwe.

Findings and recommendations of this study are likely to be adapted by other churches and organizations with similar challenges to review their organizational structures. It is not only the AFMZ that is facing this challenge of excluding women in leadership. There are so many other organizations and churches facing a similar challenge that is why there are so many social movements that have emerged advocating for gender equality in all aspects of human life. The academy and organizations that deal with gender equality are likely to benefit from this study's findings and recommendations. The findings could also contribute towards shaping government policies on equality and social inclusiveness in the country. The study can also become a source document on issues concerning AFMZ and serve as a catalyst for further research on women and leadership in AFMZ. Socio-culturally, the study is significant because it will review good and bad African cultural practices that affect the manner in which institutions are managed with particular reference to gender and leadership. The society at large will therefore be challenged to question some of the cultural practices that could be hindering progress by promoting male dominance. Furthermore, findings of this study could contribute evidence for activism against all forms of gender discrimination particularly for feminists and gender activists. This study is therefore significant for these reasons.

1.8 Structure of the Dissertation

The structure of this study is as follows.

Chapter one is the general introduction of the study. The chapter has been arranged under the following sub-headings: Introduction, Background to the study, the problem, History of AFMZ, Focus of the study, Motivation of the study, Research Questions, Research objectives, and Significance of the study.

Chapter two discusses literature related to the study. The chapter exposes the debate among scholars on the issue of women being marginalized in leadership in the church and the society in general. The views of the scholars are discussed under the following headings; The Shona culture and women leadership, Women and leadership in Africa, Pentecostalism and women in leadership, the role of women in the life of the church, women ordination, Zimbabwe government and the leadership of women, and the role of women in religion.

Chapter three gives the theoretical framework that undergirds this study in detail. It explains in detail African feminist theology and the feminist ecclesiology theories and discusses the relationship between the two theories and how they relate to this study.

Chapter four describes how the study was conducted. It presents the methodology and methods by which this study was carried out under the following headings: Introduction, Research design, Research setting, Study target population, Research methodology, Data collection tools, Data Analysis, Ethical considerations, Methodological limitations and the Conclusion.

Chapter five presents and analyzes the research findings. The chapter critically examines the main sources of the marginalization of women in the leadership of the AFMZ as presented by the participants. The findings were discussed under the following themes: Few women voters, AFMZ's teaching on marriage, Bestowing too much power on Overseers, Giving Overseers the responsibility to place pastors, culture and patriarchy, tradition, doubting the call of women, women having their own department and the belief that men are natural leaders.

Chapter six proposes a model on how to develop a gender inclusive leadership structure, based on the views of the participants.

Chapter seven is the conclusion of the study in which major highlights of the study are discussed and suggestions for further research are outlined.

1.9 Conclusion

Having read the issues raised by this study, the introduction has provided a brief overview of the issue of gender justice within the AFMZ. In studying the unequal partnership between women and men it is hoped that a genuine partnership that reflects biblical values would be realized. This chapter established that the AFMZ church, in terms of leadership, is not inclusive and women have limited chances of being included in the church's structures of governance. Therefore, there is a need for an investigation of the sources of the exclusion of women from the leadership of the AFMZ for the status quo to be changed. To this end, the chapter which follows did a thorough exposition of and analysis of the status accorded to a woman as portrayed by the African culture and Shona culture in particular, in order to place the woman in the AFMZ in her contextual culture and customs.

Chapter 2

Literature Review

2.1 Introduction

While it is true that there has been considerable literature on the status of women in different churches, very few, if any, have been presented on the women in AFMZ in particular. It is the thrust of this thesis to shed light, through African feminist theology and feminist ecclesiology, on how the church, and African culture has influenced the position of a woman in leadership. The purpose of this chapter is to give an analysis of the status accorded to a woman as portrayed by the African culture and Shona culture in particular. This provides a supporting background to the marginalization of women in the leadership of both the church and the society at large. The significance of this chapter to the overall thesis is that it pushes the project forward by laying and providing a strong background to the entire study. It places the AFMZ woman within her contextual culture and custom for the reader to understand how and why she is in the position she stands today with special reference to leadership of the church.

In chapter one, an introduction to the study was outlined. It presented the background to the study, research questions, research objectives, significance and motivation of the study. The aim of this chapter is to review literature related to core tenets of the research so as to locate this study in the scope of the existing literature. A lot of literature has been written in relation to gender and leadership. Of particular interest are the works of Muringa and Makaudze (2014), Makaudze (2015), Mapuranga (2013), Machingura and Nyakuhwa (2015), Sesanti (2016), Steady (2011) and Amadiume (1997; 2015) and Schmidt (1992) who deals with the effect of colonialism on women in Africa. The chapter will also help in the identification of gaps in existing literature about gender disparities in church leadership in Zimbabwe in general. I have categorized the review of literature under the following key themes: The Shona Culture and the leadership women, African Culture and the leadership of women, Pentecostalism and women in leadership, The Zimbabwean government and leadership of women, the ordination of women, and the role of women in religion. It has to be noted that I am focusing on the Shona culture

despite the fact that AFMZ began in Matabeleland and that Zimbabwe has many cultures which might have had some influence on the development and establishment of the AFMZ. This is mainly because most of the AFMZ's provinces are among the Shona and a few in the other cultures. There are 26 provinces throughout the country and 19 provinces are among the Shona whilst the remaining are found amongst the other cultures (AFMZ website). Even though Ndebele is used for translation, Shona seem to be the main language that is used at national conferences. Therefore, my assumption is that the Shona culture has more influence on AFMZ than the other cultures. Also all the participants who participated in this study were Shona.

2.2 The Shona Culture and the Leadership of Women

According to Vengeyi (2013:151) "Contemporary peoples classified under the rubric 'Shona' are varied and cover most of Zimbabwe and parts of Mozambique, stretching from the Zambezi River in the North and the Indian Ocean in the east". The term Shona people is an umbrella term referring to sub-ethnic groups found in Mashonaland and Manicaland regions of Zimbabwe (Dodo, Dodo and Zihanzu, 2017:48). According to Rutoro (2007:81), the Shona occupy the eastern, western and southern parts of Zimbabwe. They are believed to have occupied those areas since the tenth century (Gelfand, 1973:101). Vengeyi (2013:151) also mentions that it is ambiguous how these people came to be called the Shona people. Gelfand (1999:5) states that they never at any time called themselves by this name but the name was conferred on them because they speak one of the dialects of what linguists call the *Shona* cluster of Bantu languages, that is Karanga, Korekore, Zezuru, Manyika and Nda. Vengeyi (2013:151) concurred and stated that "It should be reckoned that the people called Shona today never referred to themselves as such and they initially disliked the name". Until today, historians dislike the term Shona and they prefer to identify various groups in the so-called Shona family by their chiefdoms or their dialect groups such as Karanga, Manyika, Zezuru, Korekore and Nda. For African historians, the universalization of the term Shona to all tribes native to Zimbabwe is a British innovation at colonization and afterwards, not an indigenous one. Vengeyi (2013:151) contends that it was also used by the Ndebele people as a derogatory term to all those they would have conquered as they expanded their territory in the southern – western parts of Zimbabwe in the nineteenth century. This study uses the term Shona since it has become

conventional and most of the study participants represented these different sub- ethnic groups. According to Dodo (2017:48), the Shona people constitute over 82 percent of the entire Zimbabwean population. Most of these societies were and are still patriarchal and so they do not recognize the place of women especially in public leadership.

There is a debate among scholars concerning the Shona culture and the leadership of women. Some scholars argue that the Shona culture was not as restrictive and marginalizing to women as it is today, while others hold the opposite view, opining that it has always been restrictive to women. Scholars such as Rutoro (2015), Chimbandi (2014), Zinyemba (2013) and Mudenge (1986) are of the view that Shona culture, like many other African cultures, is predominantly patriarchal and therefore discriminatory against women. Chimbandi (2014:7) and Rutoro (2015:309:35), are of the opinion that the Shona culture is a culture that encourages male dominance and female subordination. Mudenge (1986:90) says that patriarchy in the Shona culture is found in every aspect of the Shona people. Patriarchy begins from the ancestral spirit realm right into the home. In the same vein, Gaidzanwa (1992:134) laments the fact that patriarchy over the years disempowered women to a point where they no longer had confidence in themselves. Similarly, Mwale and Dodo (2017) aver that “The Shona people are a conservative patriarchal people who value their culture, which in the end affects their way of life”. They further suggest that among the Shona, men are not only seen as the decision-makers in society, but also as being superior to women. They assert that such a perception affects gender relationships at all levels of the Shona society, including in leadership (Mwale and Dodo, 2017). According to Rutoro (2007: 81), if one watches closely, he or she can observe that in the Shona culture, a woman is not as greatly esteemed or respected as a man. She is expected to submit to the authority of a man because he is considered to be superior in many aspects though not in all areas of life. Rutoro (2007) further asserts that this is the reason why a son is given a higher place in Shona culture than a daughter. In a similar manner, Gelfand (1973:44-45) highlights that among the Shona, girls are expected to respect their brothers even if the brothers are younger than them. The practice of expecting women to give respect to men has influenced the power of men in decision-making in the Shona culture. However, according to Gelfand (1992:45) this hierarchical nature of the Shona does not affect the mood of the home environment. Gelfand (1992) claims, though debatable, that the home is still peaceful and enjoyable despite the

hierarchical nature of the relationships. Maybe he came to this conclusion because the Shona women did not question the hierarchical nature of their relationship with men. It seems the Shona women simply accepted the status quo. The Shona people have a proverb which says ‘*Chakafukidza dzimba matenga*’ (No one will ever know what is happening in people’s households because outsiders have no access) which means that no one can really know what happens in people’s households because they are secretive about it. Therefore, it may not be correct to argue that all Shona households are peaceful.

It is believed that there are two power processes among the Shona people. According to Kanyongo and Onyango (1991:27) the two power processes are decision making and authority structures and these two are closely connected. Among the Shona people it is the responsibility of the man to make decisions that affect the day to day life, whether in the home or society at large (Kanyongo and Onyango, 1991). A woman, however, can propose and suggest certain ideas but the man has the final say in everything. Kanyongo and Onyango (1991) further argue that, this status is bestowed upon men within the Shona culture. In concurrence Gumbo and Sibanda (1982:18) argue that no matter how affluent and famous a woman can be among the Shona, she has to be under the ruler ship and leadership of a man. Concurring with Gumbo and Sibanda 1982, Dodo, Dodo and Zihanzu (2014:48) argue that this cultural approach to governance saw most women lagging behind in knowledge acquisition, wealth ownership, decision making and leadership in Zimbabwe.

The cultural belief of male dominance affects women working in higher institutions of learning such as universities as well. According to studies by Mugweni, Mufanechiya and Dhlomo (2011) in their article *Hopes and hiccups expressed: Barriers to university female lecturers’ promotion* the Shona culture as represented by the Karanga people in Masvingo contributes towards women’s exclusion in leadership positions. They discovered that women in universities are excluded from leadership positions as a result of cultural stereotypes that view men as natural leaders. According to Mugweni et al. (2011) culture destroyed women’s self-esteem and instilled fear in them making them to give in to male ruler ship. Studies by Chabaya, Rembe and Chadesango with female heads in Masvingo also confirmed that culture acts as a barrier to women’s advancement in leadership. They found that cultural expectations impede female

primary school teachers from being promoted to higher offices and leadership positions. They found that although they could be qualified to become school heads and meet all the requirements, they have remained as classroom practitioners due to cultural constraints. Similarly, studies by Zikhali (2009) on the constraints faced by women in accessing higher leadership positions in both private and governmental organizations in Zimbabwe revealed that women are mostly hindered by cultural practices. The studies further revealed that culture socializes women to be subservient whilst men are socialized to become decision makers.

Traditional Shona culture is believed to have been restrictive to women from the very beginning. This may be suggesting that there was never a time when Shona culture transitioned from being accommodative to being restrictive to women in leadership. Bhila (1982) in his article *Studies in Zimbabwean History: Trade and Politics in the Shona Kingdom. The Manyika and their Portuguese and African Neighbors, 1575-1902*, affirms that from the very beginning traditional leadership in the Shona culture was characterized by male dominance and this is the reason why women are always at the periphery in leadership even in the contemporary society. Zinyemba (2013:41) avers that the Shona culture cemented the pre-colonial attitude towards women, suggesting that the precolonial Shona values marginalized women in leadership. Bhila (1982:121), corroborates that Shona women assisted men who were in leadership such as chiefs, community elders and spirit mediums but they never became leaders themselves. Furthermore, Bhila (1982) asserts that culture did not allow women to be in leadership. However, Bhila (1982) also noted that, despite the fact that the Shona culture did not allow or actively promoted female leadership, some women ended up leading by default (Bhila1981:121). Bhila (1981) records that in kingdoms where men would rebel against their seniors, women would replace the rebellious men.

The general belief among the Shona for some scholars is that women need men for them to be good leaders. Biri and Mutambwa (2013) in their article *Socio-cultural dynamics and education for development in Zimbabwe: Navigating the discourse of exclusion and marginalization*, acknowledges that there is also a falsehood that women require men by their side for them to be outstanding and successful in leadership. Biri and Mutambwa (2013:27) believe that cultural socialization made women dependent on men, whom they consult on almost everything. Mwale

and Dodo (2017:111) concur with Biri and Mutambwa when they state that “Socialization is the reason women’s position in society continues to be discounted while the men’s is upheld”. Socialization has hindered women in accessing key leadership positions as the platform is considered “for men only”. Women who manage to secure leadership positions outside the conventionally accepted feminine roles are considered rare, extraordinary and unrepresentative of women in general (Mwale and Dodo, 2017:111).

Women because of patriarchy did not hold leadership roles in an open and direct way. According to Dodo, Dodo and Zihanzu (2017) in their article *African women in traditional leadership role in Zimbabwe: The Case of the Shona* “Traditionally, women may not have really assumed direct leadership roles in their respective communities because of patriarchal beliefs”. This cultural belief has over the years been passed on to new generations till it has almost been accepted as normal. The traditional approach to women and leadership disadvantaged most women who resorted to occupying inferior and “backbench” positions (Dodo, Dodo and Zihanzu, 2017:49). The subject of women’s involvement in leadership is attached to culture. Culture pervades all the rules of a society among the Shona. Women during their menstrual cycle, were put in isolation since they were regarded as unclean in the cultural sense. Due to some of these illogical dogmas, most women gradually developed low self-regard and low confidence which kept them away from potential opportunities over time (Dodo, Dodo and Zihanzu, 2017:58). Generally, Shona women were believed not to possess the necessary characteristics for leadership. Dodo (2013) in his article *Traditional Leadership Systems and Gender Recognition: Zimbabwe* highlighted that culturally there was a perception that women do not possess the expected resilience, competency and were ceremonially impure to lead. Men among the Shona brand women negatively and shut down opportunities for women who want to liberate themselves in life (Makaudze, 2016). This shows that culture has been a hindrance to the rise of women in leadership among the Shona.

A woman did not have decision making power as well in the home among the Shona people. The challenge that women faced stemmed from the understanding that a girl child would leave the family home and be married somewhere (Dodo and Ngoro, 2010:68. Both in marriages and in their parents’ homes, women were regarded as strangers and passers-by therefore had no voice. In their parent’s homes, decisions are made by the boy child who has the power to lead while as

a wife, the husband makes all the decisions because the woman does not belong to the ancestral bloodline of her husband's family and she has a different totem. Therefore a woman suffers double marginalization in decision making in the Shona setting (Dodo, Dodo and Zihanzu 2017).

The difference in the psychological and physical make up of women and men has been used as one way to explain why women among the Shona are excluded in decision making. Mukanya (1999:65) contends that the Shona people believe that the disparities in the status of men and women originate from their psychological and physical make-up. Similarly, Mwale and Dodo (2017:110) concur that there are a lot of misconceptions with regards to the physical nature of the two sexes. According to Rutoro (2007:81), women are perceived as the weaker sex, and as such it is the responsibility of the man to protect them. Women in return are obliged to seek that protection from a man. Therefore, as Gelfand (1992) asserts, in the Shona culture a man always walks in front of his wife as a symbol of authority, leadership and power. Gelfand (1992) further opines that, a man among the Shona, is not expected to give in to the choices of a woman in public because a woman is perceived to be weak. The Shona people believe that women are physically weaker than men, therefore they are encouraged to seek help from men (Mwale and Dodo, 2017:111). According to Biri and Mutambwa (2013), there is a myth among the Shona that women need men by their side in order for them to excel. However, Gelfand (1992: 88) argues that despite women being considered as weak physically many decisions in most Shona families are instigated by women and men cannot pass decisions without consulting the women.

There is another school of thought that argues that the Shona did not bar women from leading or from making decisions both in the home and society in general. Muringa and Makaudze (2014) Machingura and Nyakuhwa (2015), and Makaudze (2015) are some of the scholars who support this school of thought and argue that the Shona culture is not responsible for the marginalization of women in leadership. Machingura and Nyakuhwa (2015:94) are of the view that the Zimbabwean Shona culture has been portrayed as anti-women and male dominated and yet that is not the case. Writing about women in the Church of Christ in Zimbabwe, Machingura and Nyakuhwa (2015:94) argue that the claim that the Shona culture is anti-women and male dominated is not a true reflection of Shona culture. Machingura and Nyakuhwa (2015:94) further assert that in many circumstances women were empowered and respected as mothers, spirit

mediums, aunts and grandmothers. Makaudze (2015) in his article: *The power of a mother in Shona milieu* has a similar opinion and he revealed that a mother wields a lot of power in the Shona society. Motherhood is believed to be associated with great power among the Shona. Makaudze (2015) argues further that there are certain events or formalities that cannot be performed in the absence of the mother (2015:266). Machingura and Nyakuhwa (2015) argue that the Shona culture is liberative and accommodative to women being in leadership. The blame however is placed on socialization as a major factor perpetuating the subordination of women. Chimbandi (2014:17) similarly asserts that since the ancient times, women were included in the traditional leadership system in most African societies, especially among the Bantu people, an ethnic group to which the Shona people belong.

It has been observed that the Shona culture has been blamed for what it is not and was never its way of doing things. Muringa and Makaudze (2014: 1537) are of the opinion that since Shona people of Zimbabwe were under colonialism for close to a century, it is most probable that they do not really know what constituted their culture and how different it was from that of the colonizer. In their article *Tradition or Misconception?: Contemporary perceptions about working women in Midlands province in Zimbabwe*, Muringa and Makaudze (2014) focus on aspects of culture which are purported to be African even though they were imposed upon the Shona people by the colonizers. In that same paper they presented what they believe is true African culture which values women and allows them to be in leadership. They tried to understand whether it is indeed African culture to blame for the marginalization of women in leadership. Therefore, they argue that it should not be taken for granted that Shona people are still knowledgeable of their culture when in fact their way of life has been sidelined for almost a century and eventually replaced by an alien way of looking at reality by the colonizers (Muringa and Makaudze, 2014:1537). They advocate for the examination of the real causes of the subjugation of women before the blame is placed on African culture. Their argument is that people misinterpret the way of life that was imposed by the colonizers as the African way of life. They concluded that due to colonization, Africans took up the European culture and people are using the European understanding and way of life in understanding the marginalization of women in leadership. This has resulted in the Shona culture being wrongly blamed. According to

Muringa and Makaudze (2015:1538) the true and genuine Shona culture did not play a role in the marginalization of women in leadership in society.

Traditional and genuine African culture respected and recognized strong and industrious women (Muringa and Makaudze, 2014:1543). It is believed that historically, women in Africa were given responsibilities and were in leadership without any help from men (Muringa and Makaudze 2014:1543). African men considered women good enough and would not interfere since they believed in role allocation. When the colonizers came, they outlawed everything that gave women independent thinking and power (see also Schmidt 1992). According to Muringa and Makaudze (2014) the perception of the colonizer was that a woman is not good enough and cannot lead a life independent of a man. This relegated the woman's place to the kitchen

Colonization is believed to have created myths about the Shona culture. According to Muringa and Makaudze, colonization created myths, one of which was that the girl child was not as intelligent as the boy child. Muringa and Makaudze (2014) argue that it became farfetched that women could do what men were capable of doing. Such a myth was meant to justify the colonial position of having a male dominated society, an aspect they had brought from their culture which was foreign to the African's way of life. For Muringa and Makaudze (2014) a close analysis of the African culture will reveal that the marginalization and domination of women is a foreign concept among the Shona people. The claim is that Africans never looked down upon and disadvantaged women. Makaudze (2016:78) also blames colonialism and western education for the sidelining of women in leadership. He maintains that both the girl and boy child in the Shona culture wielded power inside and outside the home and had access to education before the coming of the whites with their foreign religion and a different type of education informed by completely foreign values. Makaudze (2016) avers that the current African men are more of a product of colonialism than their own culture.

For Muringa and Makaudze (2014:1547) the general belief that women pull each other down and that women are their own worst enemy has no roots in Africa. Muringa and Makaudze (2014) contend that African culture highly regarded sisterhood. They are of the view that the sisterly bond was reciprocal in Africa. Women in Africa had a connection such that everyone gave

respect and received it equally. Muringa and Makaudze (2014) further state that “African women were joined emotionally as they embodied an empathetic understanding of each other’s shared experiences”. Women shared everything with each other in the spirit of love, including criticism. Historically women in Africa shared their worries, burdens and aspirations and they felt for each other. Therefore, this attitude of not being caring and empathetic of the other is foreign in the African culture. For Muringa and Makaudze (2014), colonial life is responsible for the loss of the genuine love that is now amongst African women. This is because colonialism introduced individualism which did not exist in Africa before. The mantra for Africans was “I am because we are” (Mbiti, 1969:108-109). Africans believed in living as a community. Mwale and Dodo (2017:111) also share the same views with regards to the Shona people in Zimbabwe, they argue that the current society is more restrictive as compared to the traditional society where more women held leadership positions.

Patriarchy is accused of removing women from politics and economics. Muringa and Makaudze (2014:1549) argue that while it is true that Shona society had clearly allocated roles for each sex, the modern person fails to appreciate how these responsibilities within the family and beyond were executed. The belief is that among the Shona, every human being was considered to be equal. No one was considered to be superior to the other. The difference of sex did not hold any significance. Muringa and Makaudze (2014) went on further to claim that the most significant thing was that both male and female were human beings. Humanity held more weight than the sex. That is why the Shona use terms such as ‘mwanasikana’ (girl child), ‘mwanakomana’ (boy child), ‘munhurume’ (male), and ‘munhukadzi’ (female). The terms ‘mwanasikana’ and ‘mwanakomana’ emphasize on the fact they are both children (‘mwana’ means child) first before sex is factored in. That is the same with ‘munhukadzi’ and ‘munhurume’ emphasis is on the fact that you are a human being (‘munhu’ means human being) before your sex is considered. The allocation of responsibility did not condemn women to the periphery of decision making and leadership. This was done to avoid confusion in the society so that people will not end up performing the same roles at the same time. The Shona were flexible in administering these roles. They were not fixed roles. The difference between a man and a woman was not so pronounced. A woman as an aunt could act as a father and was respected as such. The Shona have such terms as ‘babakadzi” referring to an aunt who is acting as the father to a family.

According to Muringa and Makaudze (2014:1549) the aunt could make decisions and give orders that were to be followed in the same manner that a male father commanded authority and respect. Her leading role was respected and not despised despite the fact that she was a woman. Therefore, the aunts did the duties and responsibilities of a father. Muringa and Makaudze (2014) opine that this shows how flexible the roles were in the Shona culture. As a result, the aunt was a powerful figure in the Shona society. She could stop marriage negotiations if she felt that the procedures had not been followed properly. No one even men would try to usurp her authority until things were done the way she would have ordered them to be done. Muringa and Makaudze (2014:1550) went on to add that men on the other hand did woman related responsibilities such as motherhood. Every maternal relative was considered as a mother. This included men as well. It was very common amongst the Shona to assign the brother of a deceased mother the responsibilities of a mother to the children left by his sister. This tradition still persists in our Shona culture among the Karanga people. Furasa (2006) also concurs with this issue of role allocation by postulating that on the father's side, everyone would take up the fathering role as well. Roles in the Shona setting were so fluid such that anyone could take up any role as duty calls. Women could perform roles that were usually considered to be for men and vice versa. For example, at funerals men, 'vakuwasha' (son in-laws) would cook and prepare all the meals. Colonization however according to these scholars relegated cooking to be the responsibility of women only which was not the case with the original Shona way of life (Muringa and Makaudze 2014). However, among some Shona groups such as the Karanga and the Zezuru 'vakuwasha' are still cooking 'panhamo' (during funerals).

To further their argument, Muringa and Makaudze (2014:1548) stated that historically among the Shona, there were male and female religious leaders who would automatically become political leaders. Since religion and politics were not separate entities as it is nowadays, the religious leaders inevitably served as political leaders as well. It seems almost everything that Africans did was done within the religious realm. Hence religious figures were also political figures. A king was not just a political figure he was also a religious figure. Schmidt (1992) also stated that there were female hunters as well in Africa before the coming of the colonialists. This flexibility and fluidity of African roles was replaced by the western rigid roles based on one's biological sex (Muringa and Makaudze, 2014:1550). Amadiume (1987) also supports this idea by arguing that

it is erroneous to put the blame on African culture on the belief that there are leadership positions specifically meant for men. Amadiume (1987) also disagrees with the assumption that women should compete for leadership positions since this was never the case in the past. Zinyemba (2013) opines that even with the necessary skills, the effectiveness of women in leadership is hampered by gender roles. As a result of the influence of the western culture Africans have adopted fixed roles and it is now a taboo for a man to be seen doing household chores.

Muringa and Makaudze (2014:1551) corroborates that African patriarchy allowed both men and women to rule. For Muringa and Makaudze (2014) patriarchy did exist in Africa, but it was not meant to dominate women. This is shown by the fact that they could exchange roles and the roles were not fixed. Men in Africa were not moved by seeing a woman performing a role which was considered to be in the male domain. Hudson-Weems (1993, 2004) states that true African women do not blame African men as responsible for their current marginalization in leadership, but they see men as victims of the colonial culture that was imposed on them through colonization. However, this view needs to be critiqued because patriarchy always upholds male supremacy. Therefore the fact that patriarchy existed among the Shona, it means women were in one way or the other dominated by men.

The traditional Shona culture was liberal and it gave women the freedom to be leaders. Having lived among the Shona for a long time, Gelfand (1968:42) concluded that “it is unfair to say that the Africans treats his womenfolk badly and shows little consideration for them. Mapuranga (2012:382) avers that both church teachings and colonization contributed in making leadership positions, difficult for women to access. These teachings altered the gender relations that existed in traditional Africa. The European culture of both the missionary and the colonizer was Victorian and it upheld the view that men are superior to women therefore women cannot be leaders. According to Bhila (1982:121) women in traditional Shona societies held significant political, social and ritual roles assisting chiefs, community leaders and spirit mediums. The ability to stand any heat and make instantaneous appropriate decisions was also seen among the Shona women who were spirit mediums, traditional healers and in different other leadership roles (Dodo et al. 2014:52). What stands out is that the modern or current Shona society is considering the colonialist’s culture which was imposed on Africans as their culture and yet it is

not (Muringa and Makaudze, 2014:1551). There is need for today's generation to be oriented so that they can tell the difference between genuine traditional African culture and the supposedly African culture which was imposed by colonialists.

The Shona people's reference to God includes both female and male aspects. The Shona language is said to be gender neutral (Chimhanda, 2011). In Shona myths, God (Mwari) is neither "male nor female" (Chimhanda, 2011; Shoko, 2012:57). Shoko (2012:57) states that "God is also referred to as *Mbuya* (grandmother) and *Zendere* (young woman) who originated from *Mwari* and thus, portray God as female. God is also called *Sororezhou* (head of elephant) which means Father. Therefore God is both male and female among the Shona people. Daneel (1970:15-16) also highlights that in the Mwali cult of the Matonjeni in Matopos, the voice of Mwali is of a woman and Mwari is given androgynous names such as Musikavanhu (creator of human beings), Muvambapasi (creator of the earth) and Chidzachepo (Eternal being)). Chimhanda (2014:1) went on to assert that women and men can become ancestors in the Shona culture. They are both recognized as spiritual leaders in the ancestral mediation ladder. Male and female alike can be Mhondoro (lion Spirits), masvikiro (mediators) or makombwe and vadzimu (family spirits). With the coming of Christianity, the Shona language went through the process of masculinization as the Shona people now call him "Mwari baba" (God the father).

The Shona culture and the Bible are said to have the potential to remove the patriarchal tendencies that we find in both society and the church (Chimhanda, 2014). The Bible and the Shona culture have the power to oppress and discriminate against depending on how they are interpreted. Therefore, there is need for people to emphasize on the positives of a culture more than the negatives. Culture is used to justify certain tendencies that may not be life giving to certain groups within the society. It seems as if culture is in the hands of men. Women have no opportunity to interpret culture. If they had the opportunity, they would interpret it in a way that is favorable to them. As Musimbi Kanyoro as cited by Chimhanda (2014:306) says; "In some instances, culture is like a creed for the community's identity. In some instances, culture is the main justification for difference, oppression and injustices especially to those whom culture defines as the other, the outsider". Therefore since culture is a social construct it can be changed at any given time if it has become a source of inequality and marginalization.

The scholarly debate above does not clearly delineate what is or who is responsible for the marginalization of women in leadership. Makaudze and Muringa (2014), Machingura and Nyakuhwa (2015) among others argue on one hand that the Shona culture is not to blame whilst on the other hand scholars such as Rutoro (2015), Chimbandi (2014) and Kanyongo and Onyango (1991) opine that it is the Shona culture which is to be blamed for the marginalization of women in leadership. Therefore there is a gap in literature on the relationship between Shona culture and the marginalization of women in leadership. Since scholars do not really agree on whether it is Shona culture or not that is responsible for the marginalization of women, this study will fill the gap by identifying the specific sources of marginalization of women in the AFMZ.

2.3 Women and leadership in Africa

Just like on the Shona culture, there is also debate among scholars on whether African culture in general marginalizes women from leadership or not. The views of scholars who believe that African culture is accommodative will be presented first, followed by those who view the African culture as restrictive to women's participation in leadership.

Monges (1996) conducted a study in the Kushite and Kemetic cultures and found that a woman had a primary position in those societies. Monges (1996) in her book *Kush: The Jewel of Nubia: Reconnecting the Roots of African Civilization* claims that women were held in high regard because they fought battles and ruled empires. According to Monges, women in Africa wielded much power and were not pushed to the periphery when it comes to decision making. The partnership between men and women in Africa was replaced by the concept of domination and monopoly of power from the patriarchal traditions of Judeo Christian and Islamic religions (Monges, 1996). In Greece, a European country, women were not allowed to go outside the house without their husbands (Monges 1996).

Exclusion and domination of women in decision making among Africans is considered to be a borrowed and foreign concept. Steady (2015:27) in her book *Women and leadership in West Africa: Mothering the nation and humanizing the state* asserts that Eurocentric models of

domination and hierarchy were imposed on the African people. She opines that in Africa women exercised their autonomy and they were actors in the economic, social and political institutions of the society before the coming of the Europeans. Steady (2015) concurs with Monges and highlights that women enjoyed a level of equality and individual legal authority including ruling empires in Egypt and Kush. Female leadership is indigenous to African societies and it was manifested in numerous ways in both state and stateless entities. The legacy of African women in leadership was disrupted by colonial rule. An example of the devastating effects of colonialism on the Nigerian culture was the removal of women leaders who were replaced by male substitutes who were imposed by the colonial masters (Steady, 2015:27). African Women's organizations that were sources of female power and leadership were replaced by male domination (Amadiume, 2015). The colonialists introduced westernized women associations with functions that tended to reinforce unequal gender roles and encouraged the subordination of women. Women in Africa were held in high respect because of the strong and positive values given to the ideology of womanhood for it is a woman who gives birth and life to all people, male and female alike (Steady, 2015:218; Aidoo, 1981).

The Xhosa people of South Africa regarded women highly to the extent that they could become rulers (Mqhayi, 2009). Among the Xhosa women were informed of situations and their opinion was sought especially in Chief Maqona's court. In 'Maqona's court no opinion was barred' including the opinions of women (Mqhayi, 2009:63). Women freely shared their views in decision making among the Xhosa people. The Zulu people of South Africa also incorporated women in their leadership structures before colonization. According to Weir (2007) among the Zulu people from where the Ndebele people in Zimbabwe originated, prior to colonization, women held highly esteemed positions of leadership. Women were not victims of male power among the Zulu people. Instead, women were political activists and could exercise genuine control (Weir, 2007:4). Royal Zulu women, for instance, were not the subordinates of Shaka during and after his reign. Weir's (2007) observation is contrary to the popular view that women were Shaka Zulu's subordinates. In actual fact women exhibited leadership skills and participated in leadership roles (Weir, 2007:4). Women's leadership was exhibited in more often economic and religious ways, though sometimes it was military. Women's leadership was a deep-rooted part of pre-colonial southern Africa (Weir, 2007:4). Women leaders were not only

found among the amaZulu. Among the Venda and Sotho speaking people women chiefs were also found. The Ba-Pedi or Transvaal Ba-Sutho, had many women who held leadership roles amongst them as well (Weir, 2007:8).

In order to dominate and exercise authority over women, some men in Africa turned to the Hebrew culture and the bible and deliberately misrepresented the African traditional culture in defining the appropriate position of women in relation to men (Amadiume, 2015:155). Christianity participated in eroding the power base of women in Africa. Western religion, especially Christianity was an important element used by colonialists to reduce women to subordinate roles and reinforced patriarchal male domination among Africans (Amadiume, 2015). Bam (2015:11) also concurs with Amadiume (2015) by stating that apartheid in South Africa was mainly responsible for the marginalization of women in leadership. Masenya (2014:490) cites Mqhayi (2009:63) who supported the idea that women held leadership positions in Africa. He says, “Africa is replete with innumerable women of power who played significant roles in different socio-cultural and socio-political contexts”. This shows that African women were not restricted in any way to participate in leadership.

Sesanti, in his article *African Philosophy for African Women’s Leadership: An Urgent Project for the African Renaissance*, is in agreement with scholars like Muringa and Makaudze (2014) that patriarchy was brought by colonialism. Sesanti (2016) is of the view that the assertion that African culture is discriminatory to women is Eurocentric. He says that “Such an assertion is Eurocentric in that it advances negative and biased historical narratives of European scholarship that has consistently sought to denigrate and distort the African image in the universe”. For Sesanti (2016) patriarchy was imposed by European colonialism on Africans.

Writing about *How Europe underdeveloped Africa*, Rodney (2012:227) stated that the most important role that women played as leaders was that of queen mother or queen sister. Being a queen mother or queen sister among the Africans was not just a symbolic position. The influence of the Queen Mother or Queen Sister “was considerable, and there were occasions when the ‘Queen Mother’ was the real power and the male king a mere puppet” (Rodney, 2012:227). He also gave another good example of the Barotsi kings who ruled with their female relatives in

Southern Africa. Amadiume (1997:146) similarly opines that there are numerous records about powerful women leaders, queens and empresses in African history and these “go back into antiquity, covering ancient empires, including Nubia, Ethiopia and Egypt”. In their article *Spirituality, Gender, And Power in Asante History* (2005) discovered a similar case in Ghana among the Asante people. Among the Asante people, The Queen Mother “was considered a co-ruler with the king in all state affairs” (Akyeampong and Obeng, 2005:29). The queen mother was expected to exude the same qualities of leadership such as “reason, balanced bravery, compassion, and balanced inflexibility” just like the King. Both the queen mother and the king complemented each other in leading as male and female partners (Akyeampong and Obeng, 2005:29). Akyeampong and Obeng (2005) also observed that among the Asante people of Ghana, three sisters succeeded each other as chiefs of Dwaben in the nineteenth century. In addition, in cases where there was a king, the queen mother was “co- ruler with the king in all state affairs” (Akyeampong and Obeng, 2005:28). Odei-Tettey and Mensah (2015) also observed that there are a number of accounts of women who have achieved a lot in leadership throughout the African history. Women achieved a lot as clan mothers and female elders, priestesses, diviners, medicine women and healers and even as executives in modern organizations.

As already highlighted above, before the coming of the colonialists in Africa, a number of African societies valued the leadership of women (Oyewumi, 1997). In Nigeria among the Yoruba before Nigeria got colonized, female chiefs and officials were found all over the Yoruba land. During the colonization period, the Europeans exported a tradition of governance and economic organization to Africa which excluded women from the newly created colonial public sphere. For the Europeans “access to power was gender-based” and “politics being largely a men’s job” (Oyewumi, 1997:123). British colonialists did not recognize the power structures that were in Africa. Africans accommodated female chiefs but the British government did not. This resulted in female chiefs being excluded from all colonial governing structures (Oyewumi, 1997:124). Oyewumi (1997:124) referred to this European-imposed new system as “bio-logic” because the exclusion of women from leadership roles was based on biology. Female chiefs’ power was taken away and that of male chiefs was strengthened more than what was traditionally known and accepted (Oyewumi, 1997:125). In a way, the “British created their own brand of ‘traditional chiefs’” in Africa (Oyewumi, 1997:125). The Portuguese also destroyed the

political life of all the African countries they colonized (Cabral, 1979:26). According to Cabral (1979) the Portuguese completely destroyed the old African political structure.

Scholars such as Mkhwanazi and Katgla (2015:182), and Sesanti (2016:98) opine that African culture oppresses women because it is essentially patriarchal. Similarly, Masenya (2012:205) avers that African culture is in most cases patriarchal. She stated that African languages are full of discourse that encourages the oppression of women. According to Masenya (2012), African culture portrays women as servants of men. However, this does not rule out the fact that some tribes in Africa such as Chewa in Malawi and Zambia, Oyawambo in Namibia and Angola, and some tribes in central Mozambique are matriarchal. The matriarchal system was the backbone of some African social systems and existed on a wide scale before the arrival of Christianity and Islam. In the matriarchal societies, women were leaders who “led battles, negotiated with rulers, conquered nations, ruled nations and controlled large religious organizations”. To some scholars, this shows that women had autonomy and they had access to leadership in the African society. Others however, such as Oduyoye (1986) question the extent to which the matriarchal societies were accommodative to women being in leadership. Oduyoye (1986), is of the opinion that the leadership of women in matriarchal societies was just symbolic in some parts of Africa. Power did not really reside in the hands of women. For Oduyoye (1986), the African culture is oppressive to women, and even to mention African heroines to her is to verify the rareness of their influence in a culture that anticipates for men only to excel.

Ginwala (1990:77) as quoted by Sesanti (2016:94) opines that male domination and the exclusion of women was an African practice. He says that it was not something that was unusual to see women being secluded and dominated among African people. Sesanti (2016) states that this cultural belief has over the years been passed on to new generations till it has almost been accepted as normal. One such example of exclusion is given by Mandela (1994:18) who pointed out that men were allowed to freely express their opinions at the tribal meetings in Thembu land at the Great place, but women were not allowed to speak in such platforms because they were considered second class citizens. In that regard, what was considered as African democracy according to Sesanti (2016:95) did not accommodate women. Sesanti (2016) postulates that the exclusion of women in traditional Africa was something that was seen as normal. Trying to

contextualize the sidelining of women in the leadership of the African National Congress (ANC) in South Africa, Sesanti (2016) noted that their “exclusion was neither surprising nor unique for the time” because it was culturally acceptable.

Ginwala (1990:77) is of the opinion that both traditional Africa and the European culture were discriminatory to women in leadership. Ginwala (1990) went on to say that the white settlers came from societies in which males dominated and were patriarchal and encountered in South African societies which were equally the same. In a way, he is blaming both colonialism and African culture for the marginalization of women in leadership. However, Sesanti (2016:95) opines that, it is improper to suggest that male domination was a home-grown African practice. To Sesanti (2016), Ginwala (1990) is only accurate in linking patriarchy with Europe but incorrect in suggesting that patriarchy was a homegrown practice in Africa. Sesanti is of the opinion that such an assertion is Eurocentric (2016:95).

Some scholars such as Dodo, Dodo and Zihanzu (2014:49) are of the view that women did not hold leadership roles in a very direct way in traditional Africa. Dodo *et al.* (2014) scholars postulate that “Traditionally, women may not have really assumed direct leadership roles in their respective communities because of patriarchal beliefs”. They assert that one of the few cases women would influence governance decisions was only in the bedroom when she would advise her husband who would then execute the leadership roles according to her advice.

Although they were addressing HIV and AIDS issues, Mtshiselwa and Masenya (2016:1), in an article entitled *Dangling between death and hope: An HIV and AIDS gender-sensitive re-reading of Psalm 6*, argue that in African cultures which are patriarchal, women cannot lead. There is a general belief among Africans that if women are to lead, the result will always be detrimental to the society. Mtshiselwa and Masenya (2016:1) state that this is lucidly highlighted by a Sepedi or Northern Sotho proverb *Tša etwa ke ye tshadi pele, di wela ka leope*, literally translated as, ‘once the cattle are led by a female one, they will fall into a donga’. Rakoma (1970:222) echoes similar views, stating that there is a belief that the society is likely to be in turmoil under female leaders because women are uninformed and weak.

Bam (2015:11; 39) who has “always regarded women’s emancipation as an integral part of the struggle for liberation” concurs with Ginwala (1990) on the idea that “patriarchy in the African context” has “meant the control of women, denying, excluding and relegating them to positions of inferiority”. Bam (2015) states that “Apartheid was not the only vice to blame” in the oppression of African women. Hence Ginwala (1990) points his finger to “traditional practices” which he contends were just as influential as racial barriers in maintaining the subservience and isolation of women from active involvement in leadership roles.

In an article entitled, *The missing voice: African women doing theology*, Njoroge (1997) noted that in our African culture, undesirable practices such as patriarchy are rampant. Njoroge (1997:81) describes patriarchy as a “destructive powerhouse, with systematic and normative inequalities as its hallmark”. Sesanti (2016:485) made a call to everyone to look for those elements in culture that are life affirming. There is need for the recovery of the African pride considering the negative effect of colonialism on the African culture. Everything that is life affirming in the traditional African culture should be recalled in the contemporary African society to restore the African pride.

Traditional culture in Africa chiefly as understood today, inhibits women from assuming leadership roles in the society and church. The significance of powerful women in African history that we hear of is under recognized, in the same way in which women in the bible are played down. Moreover, there are a lot of African cultural practices that need revision in order to maintain important cultural heritages. The moment the church take advantage, discriminate against and deprive women of their God given status in the name of culture, the church is already heading in a direction that is unacceptable. Muriithi (2000:2) in her Masters dissertation on the Roles of women in the church observed that there are social, cultural and religious aspects that determine the roles of women in the church. Consequently, for successful religious and social transformation articulation, these aspects need to be carefully explored. Nasimiyu-Wasike (1997:176) insists that African cultures present a woman as one who has to fulfill her destiny by being a mother, after which she forsakes her individuality or personal distinctiveness and is simply referred to as someone’s wife or the mother of so and so. According to Nasimiyu-Wasike (1997:176) the woman is a possession of the husband. In concurrence Oduyoye (1995) describes

the experiences of women in the Akan and Yoruba communities as being under the influence of men. Women are not expected to be independent (Oduyoye, 1995:136). Oduyoye (1995) further asserts that “certainly culture has subjugated many women in Africa and made them unable to experience the liberating promise of God” (Oduyoye, 1995:136). Some cultural aspects that diminish women are embraced with their oppressive nature, and their enforcement both in the oral media and in their practice often makes women objects of cultural preservation. Oduyoye (1995) observes that in Yoruba and Akan societies, women are excluded from decision making. The exclusion of women from participating in decision-making obscures and marginalizes women, affecting the role they play in society (Oduyoye, 1995) argues that. According to her, in both the Akan and Yoruba societies women are "ruled without being consulted", which has resulted in male dominated governance structures (Oduyoye, 1995:19).

In her book, *Daughters of Anowa: African women and patriarchy*, Oduyoye (1995) argues that Both Christianity, which was brought by the colonizers and African cultures are partners in oppressing women. She however acknowledges that African culture is not all oppressive except for the patriarchy that has got oppressive tendencies towards women. According to Oduyoye (1995), Christianity in Africa continues to reinforce male domination over women through the use of the Hebrew text and Pauline literature which tend to marginalize women. She bemoans the fact that the church in Africa does not preach equality. She says that instead of preaching the equality of humanity before God, "the church in Africa continues to use the Hebrew Scriptures and the Epistles of St. Paul to reinforce the norms of traditional religion and culture" (Oduyoye, 1995:174). Moreover, she suggests that African men felt that their views were being confirmed by the bible, and Christianity, which according to her is androcentric and patriarchal (Oduyoye, 1995:183).

Before colonization, women in traditional Africa did not have the privilege to become leaders although they could be involved in the leadership systems. There are many African cultures in which the girl child would get married and would not get any inheritance, including that of chieftaincy. It was a challenge therefore for a girl child to take up leadership roles because she was considered “semi- permanent” in her birth family and “unoriginal” in her marriage family (Bhila, 1982:121).

2.4 How African Women slipped out of Power

If women were once in leadership one would want to know how they eventually slipped out of it. From the time men joined the working force in greater numbers than women in an economy run on European colonial terms, women's work became second rate to that of men, Rodney (2012:227) argues that the European economic system relegated women in Africa to the periphery of leadership.

War is another factor that led to women losing their grip on power. Akyempong (2005:33) explains that as war, "a manly occupation" took center stage in the Asante culture, women gradually slipped into the background in the politics. War involved death and women as providers of life were prevented from going to war". However even in these circumstances when it became necessary, women would become military leaders, commanding armies. An example is given of Queen Yaa Asantewa who led a battle against British domination in 1900. The battle was later named after her. She did this while the male chiefs of Asantewa were paralyzed by fear. Dahomey women of Benin also participated in war to the extent that women became an integral part of the Dahomey's fighting machine such that they were greatly dreaded for their aggressiveness (Rodney, 2012:121). Therefore, it may be argued that war was not solely responsible for the exclusion of women from decision making.

The colonialists used their education system to ensure that African women were removed from power and remain on the periphery of leadership. Amadiume (2015:135) records that in most African countries, the boys were groomed to take up leadership roles in government, trade, industry, Church and education sectors while the girls were equipped for household chores thus they were taught how to cook, clean, sew and to be good baby minders. To the colonialists, girls were "frail-minded" and were incompetent to handle "masculine" subjects like science, politics and business. Oyewumi (1997:135) asserts that "perhaps the most harmful consequence of the European education on Africans which will last forever was the creation of the mindset that "that females are not as mentally capable as males". Sesanti (2013:101) concurring, suggests that the

exclusion of women from the political arena in Africa is closely connected to their exclusion in the economic sector and colonialism is responsible for all of this.

2.5 The religious leadership role of women in Africa before the advent of Christianity

Some missionaries such as Reverend Tyler put the blame on the African culture for the marginalization of women in leadership. In terms of intellectual capacity, amaZulu women were regarded as inferior (Oyewumi 1997). Women were expected without complaining to submit to their lot". In the eyes of the missionaries amaZulu culture, unlike European-Christian culture, oppressed women. On the contrary, scholars such as Weir (2007) and Oyewumi (1997), Amadiume (2015) point a finger at Christianity. Weir (2007:10) argues that Christianity's God is "male" and is referred to "as father". According to him, this had an effect on the Zulu culture. He says that the belief in God as a father resulted in the undermining of the value of women in the ideology of the Zulu state (2007:10). Before the coming of the missionaries, the Zulu people did not perceive the Supreme Being in that way. Oyewumi (1997:136) observes that male dominance in Yoruba society was established as a result of the "introduction of Christianity, which is male-dominant". This led to a male bias in the way Yoruba language and traditions were interpreted (Oyewumi, 1997:140-141). With the advent of Christianity the Supreme Being Oludumare began to be referred to as "our Father in heaven" and the ancestors as "forefathers leaving the foremothers out (Oyewumi, 1997:141). Language is a powerful tool which can either open or close doors in the interaction of people. The use of such masculine language closed leadership opportunities for women in most parts of Africa. Amadiume (1997:121) contends that the European Christian missionaries imposed a male God on the Igbo community in Nigeria known as Nnobi, which worshipped a goddess called Idemili. Amadiume states that when the missionaries set their feet on the African soil, they maintained that "God was a 'he' not a 'she'". Supporting the view that Christianity imposed patriarchy on the African culture, Wa Thiong'o (2013:222), states that the Gikuyu Kenyan language, is neutral about God. In Gikuyu God is neither male nor female.

Bateye (2007) claims that the early mission-oriented churches the Anglican, Roman Catholic and Methodist introduced a culture which was European. He opines that during that time, anything

that was European to the early African converts was tantamount to being divine and therefore Bible-based. This situation had definite implications for women. Bateye (2007) is of the view that the church was therefore perceived to be liberative in the eyes of women because it was against issues such as polygamy which the Europeans perceived as oppression to women. However, according to Bateye (2007) that same European culture was patriarchal and upheld the superiority of men over women. It advocated for the idea that it was God's will for men to dominate and women are meant to obey and serve the needs of men (Bateye, 2007:2). Consequently African women who converted to Christianity had an ambivalent attitude towards the European culture because the European culture in the form of Christianity was not wholly liberative. In some instances it perpetuated the subordination of women and justified the exclusion of women from taking leadership roles through the use of Scripture (Bateye, 2007).

Missionaries' validation of the patriarchal dogmas and introduction of the western education system reinforced the exclusion of women in leadership (Smith, 1989:13). The church during that time exemplified a patriarchal stance that enforced expectations on the traditional African woman that were in direct conflict with her African culture (Bateye, 2007). The missionaries were from Europe and their culture was therefore European. In that regard, the introduction of Christianity was associated with European culture. Most of the things that were African were considered barbaric and were not allowed to be expressed in the church (Bateye, 2007:2). Ajayi (1994:48) remarking on the same situation lamented that "The missionaries regarded many features of the Yoruba traditional religious beliefs as incompatible with Christian teaching. Hence, they set out to remove this root and branch".

Bateye (2007:2-3) argues that blaming the Europeans "...has, however, been a romanticized view of African culture". The idea of whether African culture was oppressive or liberative to women rested on the perception of the person whose views were sought. He observed that those that defended the African culture in the light of blaming the Europeans for being responsible for the domination of women are always the men. However there are some women who esteems the African culture as favorable to women and regards the European culture as, foreign and destructive to the African woman through being male centered (Sofola, 1994:1).

2.6 The Leadership of Women in Zimbabwe

Zimbabwe is believed to have responded positively to both international and regional calls for the inclusion of women in leadership. According to scholars such as Chabaya, Rembe and Wadesango (2009), Zinyemba (2013) and Ncube (2016), Zimbabwe responded positively to the international and regional policies such as the Convention on the Elimination of all forms of discrimination Against women (CEDAW, 1991) which prohibits the exclusion of women in any sphere of life irrespective of their marital status to improve the participation of women in leadership with the coming of independence. Zinyemba (2013:3-4) opines that, the Zimbabwean government did not give much recognition to women before independence. In an article entitled *Navigating marginality: Reclaiming and understanding the status and experiences of Zimbabwean women who occupy educational leadership roles*, Mupa (2016:86) concurs with Zinyemba (2013) and postulates that the participation of women in leadership improved a lot with the attainment of independence in Zimbabwe. Mupa (2016) states that with the coming of independence, the government amended all policies that militated against the participation of women in leadership based on gender or sex. An example is the 14th amendment to the section 23 of the constitution of Zimbabwe in 1996 (The bill of rights).

Chabaya, Rembe and Wadesango (2009:235) in a study focusing on leadership positions and women in Zimbabwean primary schools postulate that Zimbabwe has been a signatory to both regional and international gender declarations to show its commitment and desire to include women in leadership among other things. Zimbabwe is also signatory to the Millennium Development Goals (MDGs), which provide a pathway to the achievement of gender equality between men and women. Chabaya, Rembe and Wadesango (2009) observed that the Millennium Development Goal 3 specifically strives to foster gender parity and to make women powerful. Ncube (2016:9) in his doctoral thesis exploring the challenges and opportunities for women advancement to senior educational management positions concludes that as a result of this goal (MDG3), Zimbabwe, “targeted to increase the participation of women in decision-making in all sectors and at all levels to 40% for women in senior civil service positions and up to 30% for parliament by 2005 and to 50-50 balance by 2015 (Millennium Development Goals Status Report: 2010: 25)”. In 2015 the Zimbabwean government went on to assume the

Sustainable Development Goals (SDGs). At regional level, Zimbabwe is also a signatory of the SADC protocol on gender and development. Its key objectives are: “To provide for the empowerment of women, to eliminate discrimination and to achieve gender equality and equity through the development and implementation of gender responsive legislation, policies, programs and projects” (SADC Protocol on Gender and Development: 2009:10). This protocol emphasizes upholding affirmative action and removing all barriers to the meaningful participation of women in all spheres of life including leadership (ZWLA 2010). Ncube (2016) claims that political parties also adopted this advocacy and introduced the quota system in their parties. This resulted in an increase in numbers of women participating in party politics though the numbers did not match those stipulated by the Africa Union (AU) and SADC (Zinyemba, 2013:32). The AU stipulates a 30 percent participation of women whilst the SADC requires a 50 percent participation of women. According to Zinyemba (2013), these reforms assisted in improving the participation of women in leadership especially in politics. For example, in 2005 there were 34 women in parliament out of a total of 150 members compared to 2 women in 1980 at independence. In 2012 though there was a drop but there were 32 women who participated in the parliament (Zinyemba, 2013:320). In the July 2018 elections there was a further drop, only 26 parliamentary seats out of the 210 seats went to women. The fifty percent promised by the ruling party of Zanu (PF) seem to have been just a political stunt.

There are however scholars who do not believe in the sincerity of the Government towards having women in leadership positions. Maphosa, Tshuma and Maviza (2015:128) in their article entitled *Participation of Women in Zimbabwean Politics and the Mirage of Gender Equity* (2015) opine that the participation of women in politics is not a genuine desire for the government to have women in leadership. Maphosa, Tshuma and Maviza (2015) assert that it is actually more of manipulation than the desire for women to participate with men in leadership. Men in politics involve women when they want to benefit from their involvement. When there is nothing to benefit from their involvement and participation, they remove them. According to Maphosa et.al (2015), although the government cast a positive image by signing international and regional gender related instruments, there is still a glass ceiling on how far women can participate in political leadership. They say this was reflected by Robert Mugabe’s speech when Joyce Mujuru vied for the Zimbabwean presidency. The then president, Robert Mugabe said,

“We are experiencing it for the first time in ZANU PF and for that matter it is a woman who is saying ‘I want to take over that seat’ (quoted in Reuters 2014). According to Maphosa et.al (2015), the fact that he said “for that matter it is a woman” shows that there are certain positions women cannot vie for in ZANU PF. Therefore, gender inequality still exists in politics. They also argue that women in ZANU PF are aware that they are still being marginalized in leadership. The women threatened to boycott the national party congress in 1999 if they were excluded from the presidium. The threat was not taken seriously because their inclusion into the presidium was not going to benefit the men in the party in any way, and therefore the congress went ahead without their participation (Maphosa et al 2015:140). Dziva and Dube (2014:2) having the same idea, cited SAGPA (2012) which states that “Comparatively, Zimbabwe is not sincere about gender parity, as she is ranked 88th globally and last in Southern Africa with regard to women’s representation in government”.

The marginalization of women in leadership also exists in academic institutions. Based on a study of two universities in a bid to find a gender responsive organizational culture to enhance female leadership in Zimbabwe, it was discovered that women are still being hindered to get into key leadership positions (Chitsamatanga, Rembe and Shumba, 2018:132). Mugweni (2014:175) also studied four universities in which she was analyzing the promotion of female lecturers to elevated management positions and also found out that women were being marginalized in leadership. Mugweni (2014) established that very few women in universities are in the top leadership as a result of the influence of patriarchy and cultural beliefs. Gender policies for equality are politically inclined in the universities leading to the marginalization of women in key decision making positions. If the political leadership in universities does not change, women will remain at the periphery of leadership (Chitsamatanga et al. 2018:135). Universities in Zimbabwe are perpetuating the marginalization of women in leadership instead of promoting policies that advocate for gender equality in leadership. Barriers to women’s leadership are institutional philosophies that are not gender sensitive despite having gender sensitive policies in place (Zvobgo, 2015:299). Gender equality in the universities is a dream that is yet to be achieved. (Seshamani and Shalumba, 2011:1, Dube and Dziva, 2014). Research has brought to light that universities’ leadership is still male dominated, with never ending and gross gender bias. Male supremacy still exists in universities and is creating gender disparity in the leadership

(Dziva and Dube, 2014:1). Leadership in universities is negatively skewed against women (Zvobgo, 2015:294, Mugweni, Mufanechiya and Dhlomo, 2011:87). Women in universities are concentrated in the middle and lower levels of leadership while men hold high level positions. They are also underrepresented in important committees and as chairpersons of departments.

Writing on the appointment of cabinet ministers in 2013, Dube and Dziva (2014:1) highlight that the government has on paper tried to show its commitment to women's inclusion and participation in leadership. Dziva (2018:21) stipulates that Zimbabwe adopted a new constitution in 2013 in order to replace the Lancaster House constitution that elevate the needs of women. According to Dziva, the Lancaster house constitution lacked clarity on women's rights and was gender insensitive. This resulted in women being discriminated and marginalized in all aspects of life including leadership. The 2013 constitution was seen as a progressive document that would ensure the "inclusion, equality and protection of women as equal human beings in society" (Dziva, 2018:21). Section 17(1) of the constitution obligates the state to fully advance gender equity, while section 17(b) specifically stipulates that the state and its agencies are to ensure equal representation between men and women in all government institutions and agencies of government. Section 17(d) declares that the "state will make sure that women constitute at least half the membership of all commissions and other elective and appointed government bodies established by or under this constitution or an act of parliament" (Constitution of Zimbabwe, 2013:20). There was a lot of optimism that the government would include fifty percent women in its cabinet following the adoption of the new constitution in 2013. The government however totally disregarded the 2013 constitution and the regional and international obligations Zimbabwe had committed itself to, since only three women were selected to a cabinet of 26 members (Dziva 2018:21). Dube and Dziva (2014:4) and Dziva (2018) argue that this was a regression in Zimbabwe's efforts to achieve gender equality since independence. Justifying the selection of only three women into the cabinet, the former President Mugabe said "...there were just not enough women to choose women ministers from" (Herald 2013). This, according to Dube and Dziva (2014) was an intentional violation of the Zimbabwean constitution, regional and international standards for gender equity in leadership. Therefore Zimbabwe does not "walk the talk". Zimbabwean government is failing to put into practice what it promised on paper. The cabinet ratio was well below the fifty-fifty ratio that the Zimbabwean constitution and the SADC

calls for. They argue that this regression in the inclusion of women in the cabinet took place after ZANU PF had promised gender equality before the elections. The promise they made on upholding gender parity resulted in Mugabe getting the debatable resounding victory on July 30, 2013. According to Dziva (2018:22) it is no secret that women were the majority voters for ZANU PF, which gave it the two thirds majority parliament. Unfortunately, the ZANU PF led government defaulted on its promise after ascending to power.

The Zimbabwean cabinet as already highlighted is male dominated. Decisions made by a male bloated cabinet are usually not gender sensitive (Dube and Dziva, 2014:7). Such a cabinet is gender blind and the government of Zimbabwe is missing out by not capitalizing on the majority and valuable resource embodied in women's creativity and commitment. The consequences of failing to include women in leadership are apathy and slow slanted development. Women bear the burden of reproductive and productive roles and are therefore more acquainted with social problems (Dube and Dziva, 2014). Women are also more likely to represent other women and vulnerable groups than men. Therefore it is highly recommended that women be at the center of any decision-making body.

Dziva (2018) however, acknowledges that the 2013 constitution had some positive effects on other sections of government and organizations. The 2013 constitution had a positive effect on The Zimbabwe Gender Commission (ZGC), Zimbabwe Human Rights Commission (ZHRC) and Zimbabwe Electoral committee (ZEC) of achieving a gender balance in the composition of commissioners by 2017. ZEC and ZGC went further and appointed women to be at the top of the leadership. Some government bodies however continue to disregard the constitutional provisions for gender equality and they are not being brought to book for not implementing the constitution (Dziva 2018:27).

The participation of women in leadership is a right that has to be respected as acknowledged by a number of universal instruments such as The Universal Declaration of Human Right (UDHR 1993). Navarro (1995) as cited by Dube and Dziva (2014:7) argues that women are entitled to be in leadership, and it should not be viewed as an act of benevolence. According to Dube and Dziva (2014:8), the United Nations (UN) observed that the exclusion of women in decision

making renders all their endeavors ineffective. They further argue that women, by virtue of them carrying “reproductive roles are in a better position to be good leaders who can approach development problems with a humanistic value” (Dube and Dziva, 2014:8). Because Zimbabwe has undergone gruesome economic and political turmoil, inclusion of women in the leadership is fundamental for development to take place. Zvobgo (2015:219) echoes Chabaya et al (2009) and Mugweni (2011) by stating that marginalization of women in leadership in Zimbabwe continues despite having gender equality policies in place both nationally and regionally.

It has been observed above that the government of Zimbabwe’s attitudes towards women being in leadership is ambivalent. On paper, it encourages women to be in leadership, but this does not flow through into practice. It is worrying that despite the constitutional provisions and the push towards gender equality from all directions, institutions such as AFMZ continue to lag behind in their gender inclusion in leadership.

2.7 Pentecostalism and Women in Leadership

For a long time, Pentecostalism has been hailed for its acknowledgement of women’s leadership ability (Gabaitse, 2015:2). Estrela Alexander (2009), Kwabena Asamoah-Gyadu (2010) and Ogbu Kalu (2008) are among scholars who have hailed the liberative potential of the Pentecostal movement as it promises greater freedom than other branches of Christianity. These scholars argue that women fill the pews of Pentecostal churches because Pentecostalism promises freedom in ministry and that it is gender sensitive thus creating opportunities for women to participate in leadership. According to these scholars, African Initiated Churches (AICs) and mainline churches are not accommodative to women participating in church leadership as compared to the Pentecostal churches.

2.7.1 Brief History of Pentecostalism and the Leadership of Women

Langford (2017:69) opines that the Pentecostal churches at first allowed women to hold key positions in leadership. Langford (2017) states that this practice deteriorated as time went by. She questions whether women will ever access that opportunity again in the life of

Pentecostalism. The origin of Pentecostalism is traced back to the Azusa Holy spirit revival experience in America in 1906 Langford (2017:70), Nel (2016:2), Stephenson (2011: 414), Madziyire and Risinamhodzi (2015) and Hwata (2005). Therefore, Pentecostalism is anchored on the working and baptism of the Holy Spirit.

Scholars such as Langford (2017:70) and Nel (2016:2) think Pentecostalism begun on the first of January of 1901 in Kansas City in the United States of America (USA). In her article entitled *Feminism and leadership in the Pentecostal movement*, in which she chronicles the history of the involvement of women in leadership in the Pentecostal churches of the United Kingdom, Langford (2017) states that on that day, Charles Parham held a bible study and one of his female students, Ozman asked him to pray for her to be baptized with the Holy Spirit and speak in tongues. Parham did, and she got baptized and spoke in other tongues. This sparked the beginning of the Pentecost experience that led to the formation of Pentecostalism. According to Langford (2017:70), Parham and two of his friends spoke in tongues two days later. In Kansas during that time, the Holy Spirit filled a number of people who also received other spiritual gifts besides speaking in tongues. Some of the gifts that manifested were the gifts of healings, prophecy and casting of demons among others. Parham, ordained women and commissioned them into ministry as they were also filled by the Holy Spirit and received spiritual gifts (Langford, 2017). Besides being ordained, the women also assisted Parham in his evangelistic ministry. Parham would leave a congregation under the leadership of a woman and move to another location (Langford, 2017:70). Women played a critical role during this time of the inception of Pentecostalism. Langford (2017:70) further acclaims that the believers during that time "... believed fervently that whoever received the Pentecostal experience had the responsibility to use it towards the building of the Kingdom of God and in preparation for the Second Coming of Christ."

Furthermore, Langford (2017) and Nel (2016) highlight that social barriers were surpassed by the work of the Holy Spirit in people during that time. The Holy Spirit was not selective on who to fill. Black and white, male and female were filled alike. It was noted that Seymour who was black worked well with both white and black people. Women taught the word of God to both men and women as evidence of the non-discriminatory nature of the Holy Spirit (Langford,

2017:71; Nel, 2016:2). According to Langford (2017) at one point in time, Azusa had a committee comprising six women out of a membership of twelve. This means that women had a fifty percent representation. The women were so empowered such that they believed that they could perform any responsibility just like men. During that time, women also founded several Pentecostal denominations, for instance Florence Crawford who founded the Apostolic Faith Mission in Portland, Oregon (1907), and Aimee Semple McPherson (1923) who founded the International Church of the Foursquare Gospel (ICFG) and Maria Woodworth-Etter who also founded a number of churches. The ICFG at one time, 37 percent of its ministers were female (Langford, 2017: 71). Women also became pastors and others served as co-pastors and ministers. During those early years of Pentecostalism, Langford (2017:72) asserts that there were no disagreements or any struggle on women being in positions of leadership or decision making. According to Langford (2017:72) this was because authority was not based on the position or title of the person but on the Holy Spirit who was at work in the person.

Pentecostalism is believed to have gone through two phases. In their article *Prophetic vs Priestly Religion: The changing role of women clergy in Classical Pentecostal churches*, Barfoot and Sheppard (1980) opine that Pentecostalism went through the prophetic and priestly phases. Barfoot and Sheppard (1980:5) say that “During Prophetic Pentecostalism (1901–1920s) prophetic women (*i.e.*, women who operated with ministering authority because they demonstrated pneumatic manifestations of charisma) were welcomed and granted an early equality, but during Priestly Pentecostalism (1920s–1980s) this equality faded away as the community relationships within Pentecostalism became routinized and regimented”. According to Stephenson (2011:412), prophetic Pentecostalism is associated with ministering authority such as preaching, pastoral and teaching functions linked to an individual’s call and charisma while priestly Pentecostalism is associated with the ruling authority, in which people are responsible for making decisions.

Stephenson (2014) in her article, *Prophesying women and ruling men: Women’s religious authority in North American Pentecostalism*, demonstrates the simultaneous existence of prophetic and priestly functions in Pentecostalism. However Stephenson (2014) argues that we should not perceive prophetic and priestly Pentecostalism as phases that took place one after the

other but as two co –existent functions of Pentecostalism. These two types of religious authority were in existence in Pentecostalism from the very onset (Stephenson 2011:414). There was never a shift with respect to religious authority for women from the early Pentecostalism to the later Pentecostalism. According to Stephenson (2014), from the onset, women struggled to gain access into priestly functions but not prophetic ones. Stephenson (2014) also claims that in the Church of God, Church of God in Christ and the Assemblies of God, women were barred from positions that involved ruling authority even in earlier years that Barfoot and Sheppard (2011) claim Pentecostalism was prophetic and accommodative to women in decision making. To further elucidate this point, she states that as early as 1910, the demarcation between ministering and ruling authority was already so clear (2011:416). Stephenson (2011: 414) claims that, when it came to operating in priestly roles, women were barred on the basis of their sex. According to Stephenson (2011) “Legitimation for this type of authority required more than just an experience of Spirit baptism; one must also be male”. Stephenson (2011) also highlights that there are some eyewitnesses who argued that Pentecostal churches were never liberatory and that women in America never got into leadership roles from the very beginning of Pentecostalism.

Langford (2017) argues that the deterioration to gender specific roles in leadership in the Pentecostal churches started when the church became more organized and institutionalized. The idea of being organized and structured also brought in the concept of ordaining people in leadership. By the twentieth century, leadership positions were no longer being attained purely on prophetic functions anymore but on priestly functions by the ordained ministers. Women however were confined to the prophetic roles and were never ordained (Langton 2017:73). It was because of the institutionalization of Pentecostalism that the ordination became less likely to happen. Most Pentecostal churches allied themselves with the rigid gender specific role allocation in the church (Langford, 2017:73). Langford (2017) in her rebuttal however asks whether the need for humans to organize and control the work of God stemmed from the flow of the Holy Spirit or whether the desire for structure squeezed the liberation of women within Pentecostal structures.

In support of Barfoot and Sheppard’s’ views, the theologian Johns (2010) argues that during the inception of Pentecostalism, both men and women understood themselves as anointed prophets.

She claims that this perception changed when the Pentecostal movement began to be more coordinated. The theologian Johns (2010) opines that “By the middle of the twentieth century, leadership and authority were no longer identified purely by the prophetic actions of an individual, under the anointing of the Holy Spirit, but also according to their priestly role, having been ordained”.

In the introductory remarks to the book entitled *Phillip's daughters: Women in Pentecostal-Charismatic leadership*, Alexander (2009) also opines that at first Pentecostalism was accommodative to women in leadership and later became restrictive to women's participation in leadership. Alexander (2009) concurs with Barfoot and Sheppard (1980) that there was an evolution that took place on the involvement of women in leadership in Pentecostal churches. She exposes the evolution by stating that:

In those earliest years, there appeared to be almost absolute freedom for women to pursue whatever course they felt God was leading them to follow. Women pastored churches, served as missionaries, preached, taught, exhorted, and held governing positions in the church. As the movement grew and attempted to gain respectability, women's roles were curtailed by a number of formal and informal restrictions in most Pentecostal bodies. Women still had freedom to preach and exhort, but governing roles became more limited and these bodies grew more closely to reflect the gender-stratified hierarchy they once denounced in mainline bodies (Alexander, 2009:3).

Alexander (2009) opines that even in situations where the church policy advocated for equality in leadership during the priestly Pentecostalism, the unofficial rule of “male-only” leadership seemed sensible. This unofficial rule saw men only holding top ranking leadership positions.

The three scholars Barfoot and Sheppard (1980:4), Alexander (2009:3-4) and Stephenson (2011:412-413) agree on the idea that the egalitarian concept in leadership during prophetic leadership was as result of three factors: i) the belief in individuals being called - the church during that time believed that the only difference between the clergy and laity was the call. They believed that God could call anyone irrespective of their social status, education or formal preparation; ii) charisma was considered as evidence that a person was truly operating under the influence of the Holy Spirit; and, iii) the belief that the participation of women was a fulfillment

of Joel 2vs28a, which says that in the last days daughters shall prophesy. The Pentecostals during that time equated preaching with prophesying and believed that they were living in the last days. This resulted in women getting opportunities to lead in the church.

2.7.2 Views on Pentecostalism as accommodative to female leadership

Scholars such as Adelaide Boadi (2005) Estrela Alexander (2009), Kwabena Asamoah-Gyadu (2010), Mwaura (2008) and Ogbu Kalu (2008) are of the view that Pentecostal churches are liberative and democratic, and thus allow women to lead. Writing within the Kenyan context, Mwaura (2008) positively celebrates the democratic nature of Pentecostal movements. Mwaura (2008:279) hails Pentecostal movements as being gender friendly and thus opening up more spaces in leadership for women compared to other denominations. She demonstrates that women in Pentecostal churches in Kenya did not only enjoy greater freedom, but even critique some of Paul's prohibitions against women and situated these prohibitions within their own contexts. Mwaura (2008) contrasts the women in the African Independent Churches (AICs) and Pentecostal movements and argues that Pentecostal churches are "not bound by any traditional or ecclesiastical restrictions".

Similarly, Ogbu Kalu (2008:149) also holds that Pentecostals provide a greater space for women than that which is provided by the AIC's. Ogbu Kalu (2008) argues that AICs still limit women's roles "by sourcing their gender ideology from traditional society". However, he also highlights that some Pentecostals are still conservative. Asamoah-Gyadu (1998:279) also argues that charismatic ministries do not impose any Levitical or traditional taboos on women. They regard these as being inconsistent with the New Testament teachings particularly with the missionary experiences that followed the outpouring of the Holy Spirit in Acts.

Adelaide Boadi (2005:182) from Nigeria also celebrates and commends the ability of Pentecostalism to overturn gender inequality among men and women. She observed that within the Pentecostal churches in Nigeria, husbands and wives "relate to each other on the basis of equality". In the same breath however, she notes that "men are admonished to love their wives and to treat them as they would themselves, and wives are encouraged to submit to their

husbands”. Though unconsciously Boadi (2005) is admitting to the fact Pentecostal churches cannot be exonerated from being patriarchal since the rhetoric of female submission is widespread. Gabaitse (2012:15) warns that though Pentecostal churches gives women some freedom, caution should be exercised in order not to overly celebrate this as long as these churches interpret scripture literally.

2.7.3 Views on Pentecostalism as Restrictive to Female Leadership

While a number of scholars celebrate the greater space that Pentecostal churches offer women, others, such Soothill (2010), Stephenson (2011), Mapuranga (2013), Gabaitse (2015), and Biri (2013) are skeptical and critical about the liberation of women in relation to leadership in Pentecostal circles.

Gabaitse (2015) argues that there is an impression that in Pentecostal churches, men and women are equal because both can receive the Spirit and yet that is not the reality. Gabaitse (2015) adds that by merely observing the worship and practice of Pentecostal churches, one gets the perception that Pentecostalism is democratic, and yet women are at the periphery in leadership. She further asserts that they are being marginalized as a result of oppressive interpretative practices of the Bible. Through the belief that the Holy Spirit can use both men and women, women are given a voice through prophesying and preaching in the church, but the same voice is taken away from them when they are subordinated to male power in leadership. Women are expected to submit to the authority of men both in church and at home. Gabaitse (2015) believes that there is ambivalent treatment of women in the Pentecostal movement because women are given the opportunity to perform religious duties while occupying subordinate leadership positions. Power is believed to belong to men in Pentecostal churches. This makes the Pentecostal space ambivalent because at times women are embraced and excluded at other times. While women can be allowed to teach under the influence of the Holy Spirit, there is a sense in which they are made invisible because they have to be under men’s authority. Gabaitse (2015:3) argues that Pentecostal churches marginalizes women because they reinforce patriarchy through its interpretation of the Bible. Gabaitse (2015) contends that since Pentecostalism is not taking action to destabilize patriarchy in the church, it is indicative of its intolerance to women leaders.

She therefore describes Pentecostalism as a place full of paradoxes, where women remain under the authority of men despite the fact that they have received the Holy Spirit. According to Gabaitse (2015), the ambivalence in Pentecostal churches is revealed in two ways: one, through the use of language and discourse that seems gender sensitive, yet in practice, women remain relegated at the bottom of the hierarchical ladder. Second, despite the fact that women are being filled with the Holy Spirit just like men, the Pentecostal church still interpret some verses literally, advocating for the submission of women to men (Gabaitse, 2015:3).

Similarly, Mwaura (2008:279) and Kalu (2008:149) observed that ambivalent attitudes towards women still exist among the Pentecostals. They assert that women are allowed to exercise some form of authority and leadership, in choirs and Sunday school teaching only. McClintock (1994:259), coming from a different context from Kalu (2008) and Mwaura's (2008), argues that Pentecostalism is a space which subjugates women "even as it offers them a unique permission to speak". Alexander (2009:170) captures this vacillation further when she argues that "in regard to women, Pentecostalism is a culture of both exclusion and embrace". She asserts that while women can preach and teach under the infilling of the Holy Spirit, female domesticity and subordination are reinforced and maintained because they believe it is Biblical. As a result, when it comes to female subordination and male dominance, there exists within the Pentecostal movement serious hermeneutical tensions, ambiguities and paradoxes. There is language and talk about equality between men and women, but that language is not put into practice (Alexander, 2009:170).

The Pentecostal church leadership which is mainly male dominated is believed to have restricted continually Pentecostal women's religious authority despite the predominant belief of Spirit empowerment within this tradition (Stephenson, 2011, Gabaitse, 2015). Gabaitse (2015) asserts that although women enjoy certain freedoms, their freedom is limited because they are marginalized in leadership. The men are in authority, to which the women have to submit. Stephenson (2011:411) reasons that according to Pentecostalism, being filled by the Holy Spirit does not ascribe "to women the religious authority to hold ruling offices. Pentecostals identify the legitimation of this type of authority with one's male identity, not with Spirit baptism *per se*".

Van Klinken (2013:244) opened his article *God's World Is Not an Animal Farm-Or Is It? The Catachrestic Translation of Gender Equality in African Pentecostalism* with an illustration of a sermon excerpt in which a Zambian Pentecostal preacher stated that men and women are equal, but a man is the head of a woman. According to Van Klinken, this is evidence that Pentecostal discourse is full of gender parity paradoxes. He called it the 'Pentecostal gender paradox'. According to van Klinken (2013:240), there is no way we can talk of equality between men and women while also emphasizing male headship over women.

African feminist scholars such as Nadar (2009) and Mate have been quite critical of the transformations in the configuration of gender in Pentecostal circles. Nadar (2009), a South African theologian argues that Pentecostal interpretations of the Bible actually reinforce traditional forms of gender inequality, by promoting male headship and female submission in marital relationships. Likewise, Mate (2002) in a study on gender and modernity in Zimbabwean Pentecostalism, observed that the Pentecostal version of modernity calls for stricter controls on women using religious ideology thus rendering women to the periphery of decision making. According to Mate (2002), when it comes to taking a stance on gender relations, these Zimbabwean Pentecostal churches envision a modernity where women are subordinate to men.

Dube (2014:2) questions the extent to which Pentecostalism is liberative especially in relation to the status of women in leadership. Dube (2014) states that ambivalent attitudes still exist in Pentecostalism even though some scholars still believe it is liberative. The Pentecostal church remains a space which subjugates women even as it offers them unique permission to speak. Dube (2014:2) further encourages researchers to explore the relationship between democratic worship and gender equality in Pentecostal churches. She questions whether having the freedom to speak in church equals to equality. Consequently, Gabaitse (2015) and Dube (2014) strongly believe that women are still being marginalized or excluded in certain areas in Pentecostal churches. Gabaitse (2015) and Dube (2014) concur that women and men do not hold the same status in Pentecostal churches, which are still predominantly patriarchal.

After studying the experiences of Pentecostal women in leadership in Zimbabwe, Mapuranga (2013:82) found that the leadership of women in Zimbabwe Assemblies Of God Africa (ZAOGA), Celebration church and the Family of God is restricted to women departments only. They are not part of the church leadership. She described them as appendages to the church leaders simply because they are wives of founders of these churches. Their authority is not exercised over both men and women. It is only exercised on other women. Mapuranga (2013:86) also argues that these women leaders are bargaining with patriarchy for them to survive in the politics of the church and for them to remain as leaders of the women's ministries and departments. This is because they preach a gospel that upholds the supremacy of man and the submission of women to their husbands. She observed that women in these Pentecostal churches are reinforcing patriarchy by not preaching against it. They do not want to cross the path of the power bearers, in order for them to hold on to whatever power they have. Ndhlovu–Gatsheni (2003:241-42) similarly argues that these women do not denounce patriarchy because they are benefitting from it. This is what Mapuranga (2013) and Nadar and Potgieter (2010) called formenism. According to Nadar and Potgieter (2010), formenism is an ideology that advocates that men are inherently superior over women developed by women. Its difference with patriarchy is that women are the developers of this belief. It is from the term 'for men'. According to Nadar (2010) and Potgieter, the discourse of formenism seems liberating but when looked at with a feminist eye, it can put various drawbacks that affect the freedom of women. Formenism ideology subscribes to attaining liberation through submission. Men are viewed as natural leaders and always above women. Nadar and Potgieter (2010) state that this ideology does not encourage women to question patriarchy, instead it advocates that men should be reinstated to their position of being rulers of women. They further argue that formenism views husbands as kings, priests and prophets, to whom women should be willing subjects. By bargaining with this ideology, Pentecostal women believe that men will become more responsible both in the home and in church. On the other hand, feminism brings that awareness that submissiveness leads to oppression. Women are oppressed through the discourse that they use during their services (Mapuranga, 2013:84). According to Nadar and Potgieter (2010) it is very easy for one to accept submission when doing it willingly as a result of religion.

Soothill (2007) shares similar views on the ambivalence of Pentecostalism when it comes to women and leadership. He asserts that “while Pentecostalism may empower women as ‘mouthpieces of the Lord,’ it does not empower them as women” (Soothill, 2007: 54). Soothill (2010:87), for example, wonders whether the presence of female founders does in fact empower other women in the movement, and whether the idea of the Holy Spirit empowering all believers translates to gender equity in all aspects of the church. She also points to the problematic tendency of conflating the spiritual empowerment of women with social empowerment, which she has observed in the work of Kalu and Asamoah-Gyadu (2010:96). Similarly, Sackey (2006:196) registered his doubt in the liberative nature of Pentecostalism. Sackey (2006) avers that the power that women in Pentecostal churches is not sustainable because there is no way they can exercise authority in a total absence of male leadership.

Rakoczy (2004:199) points out and rightly so that the Bible does not portray a hierarchical church, instead it presents an image of disciples of equals. Rakoczy (2004) gives an example of Galatians 3v28 which stipulates that in Christ Jesus there is no Jew nor Gentile, male nor female. In Rakoczy’s view (2004), the church according to the standards of the bible is a community in which everyone is equal and can become anything in the life of the church. Matsveru and Gilham (2015:35) suggest that the current church should get guidelines from the first century church on how the church should be like. Matsveru and Gilham (2015) assert that it should be a church whose leader is Jesus Christ, and in which everyone has equal value and can exercise their gifting for the benefit of everyone. This is mainly because everyone, both male and female were created in the image of God and therefore are the same. They emphasize that the church should celebrate the difference between femaleness and maleness, which they add have nothing to do with superiority or inferiority. Instead, they argue that people’s value is tapped from the fact that they were all created in the image of God. One’s gender does not determine a person’s significance (Matsveru and Gilham 2015:35).

Alexander (2009) in a book entitled *Phillip’s Daughters: Women in Pentecostal-Charismatic leadership* laments the fact that Pentecostal churches have lagged behind other churches such as the mainline churches in including women into leadership. According to Alexander (2009), the United Methodist has female bishops and a woman leading the council of bishops. The African

Methodist Episcopal church also has three female bishops amongst its twenty-one bishops. Despite the fact that other churches have taken a lead, Pentecostal churches are still resistant to women taking up leadership roles.

In her article *Proverbs 31 Woman: Pentecostalism and 'Disempowering Femininities' and 'Oppressive Masculinities' in Zimbabwe* which focuses on women in ZAOGA, Biri (2016) postulates that in ZAOGA there are no restrictions for women to have leadership titles. She affirms that there are women bishops, overseers, pastors, elders and deacons. She cites the example of Eunor Guti, the wife of Ezekiel Guti, the founder of ZAOGA who was appointed arch-bishop, thus occupying the same position as her husband (2013:230). Biri (2016:230) however contends that these women are mostly theoretical leaders who in practice are under the authority of men. ZAOGA expects women to abide by the traditional roles expected of women. For Biri (2016:230) "The irony is that women in ZAOGA have got powerful positions but are powerless in decision making". The popular declaration in ZAOGA is that "God is not a democrat" therefore women should submit to the authority of men (Biri, 2016:230).

Writing from a Kenyan context, Deacon and Parsitau (2017) also echo that Pentecostalism is not very accommodative to women in leadership. They argue that it restricts women through its discourse in sermons. Deacon and Parsitau (2017) concur with scholars like Mapuranga (2013) Nadar and Potgieter (2011) on the idea that Pentecostalism appears as if it offers decision making roles to women by making them leaders of women's ministries, yet they are expected to be under the authority of men. Deacon and Parsitau (2017) note that by being leaders of female departments, these women operate as sub-oppressors by upholding patriarchy. Deacon and Parsitau (2017:13) further assert that "Kenyan Pentecostalism is a complex mix of empowering and disempowering for women". This is because women are allowed to lead but not beyond the women departments.

From the studies done in Zimbabwe on women and leadership in Zimbabwe there are very few if at all that specifically focused on AFMZ. In all the studies reviewed, AFMZ is mentioned in passing. Biri (2013) studied ZAOGA, Nyakuhwa and Machingura (2015) looked at the Church of Christ and Mapuranga (2012, 2013) looked at Celebration center, and Family of God. This

study will fill the gap by specifically looking at the sources of marginalization of women in leadership in AFMZ

2.8 Comparison between men and women Leadership

According to Paustian-Underdahl, Walker and Woehr (2014:1), though it has been widely accepted that men are better leaders, there is on-going debate in the academic circles on the potential existence of a female leadership advantage that has arisen. Traditionally, leadership has been represented predominantly in masculine terms, and many leadership theories have focused mainly on stereotypically masculine qualities (Miner, 1993). Eagly (2007:2) is of the view that good leadership can only be detected if we consider different leadership styles which are a result of an individual's interaction with the society. Eagly (2007) also realized leadership styles are not fixed but they vary depending on the situation and context.

Scholars such as Kanter (1977), Nieva and Gutek (1981), Van Engen, Van der Leeden and Willemsen (2001) argue that there is no difference in the leadership styles of men and women. Their argument is that certain leadership roles require particular types of leadership, fundamentally restricting men and women in the same position to perform in identical ways. Concurring with these scholars, Eagly (2007:4) observed that this argument has some validity "because women and men have to meet similar requirements to gain leadership roles in the first place". Eagly (2007) observed that as soon as a leader assumes the role, the expectations associated with leadership position shapes his or her behavior in a particular direction. Eagly (2007:4) is of the opinion that the demands of leadership make it more likely that there will be very little if any differences in the leadership styles of both men and women. Newport (2001) and Williams and Best (1990) opine that women and men may exhibit different leadership styles because women encounter challenges with accommodating the sometimes conflicting demands of their roles as women and as leaders. Usually the society expects women to be communal, kind and gentle and men to be more confident and assertive. Powell, Butterfield and Parent (2002) claim that stereotypes about leaders generally resemble stereotypes of men more than those of women. As a result, men can seem usual or natural in most leadership roles, thereby placing

women at a disadvantage (Eagly and Karau, 2002; Heilman, 2001). Consequently, many people simply attribute men with leadership ability and more readily accept them as leaders.

Eagly, Johansen- Schmidt and Engen (2003:569) have maintained that compared to male leaders, female leaders, are less hierarchical, more cooperative and collaborative, and more oriented to enhancing other people's self-worth. They also argue that these qualities found among women make them better leaders. Other academic writers such as Willemsen, (2001), Bartol and Martin, 1986 have also presented a range of views concerning sex differences and similarities in leadership styles. In addition, there are some scholars such as van Engen, van der Leeden and Willemsen, (2001), Bartol and Martin, (1986) who strongly believe that female leadership is not different from that of men. Similarly, Powel (1990) maintains that female and male leaders are not different. Nieva and Gutek, (1981) have dismissed the significance of any differences that researchers have reported.

Adams and Ferreira (2007:4) found out that gender diversity has significant effects on board governance. Women seem to behave differently than men with respect to their measure of attendance behavior. Adams and Ferreira (2007) opine that women are less likely to have attendance problems than men. The presence of women on a board increases male attendance. According to Adams and Ferreira (2007:4) boards that are not male blotted, with a significant number of women perform way better, suggesting that women have a positive impact on governance.

According to Shaw-Taylor (2013:10), church leadership does not only belong to men but to all who can prove they are worthy of the positions. Shaw-Taylor used an African proverb "*no tree can form a forest*" to illustrate that there is need to have representation from both men and women in leadership. He explains that it has been proven scientifically that the health status of a forest is shown by the diversity of vegetation within it. Shaw-Taylor (2013) asserts that this is what the church should also be like. She advocates for a diverse church leadership, which is a representative of all worshippers (Shaw-Taylor, 2013:11). According to Shaw-Taylor (2013:11) this will be a sign of a healthy religious institution. Men on their own cannot cater for all the needs of the church in governance.

Many scholars seem to concur that there is no significant difference in the way men and women lead, thus there is need for women to be included in AFMZ leadership. The current status of the AFMZ leadership does not reflect a healthy organization because it is male dominated. This justifies the need to find out the sources of the marginalization of women in the leadership of the AFMZ.

2.9 Women Ordination

Darko (2015:60) defines ordination as a process by which a person is separated to perform religious duties. Rosenhager & Stephen (1993:34) also state that it is an undertaking done by the church to commission those who have been called. Darko (2015:61) also postulates that “By ordination, a member of a church is publicly affirmed as being called into the service of Christ and usually such a person is viable for any leadership position within the ecclesiastical structure”. Ordination of women therefore opens doors for women to minister and to be in leadership positions (Darko, 2015:61).

The ordination of women has been a topic for scholarly debate for some time now in the academic fraternity. According to Darko (2015:38) there is no question that there is no agreement within the church concerning whether women should be ordained or not. Clifford (2001) share similar sentiments and highlights that even feminists are debating over the issue because some feminists do not believe that ordination of women will get rid of the marginalization of women in leadership within the church. Rakoczy (2004) and Phiri (1997) advocate for the ordination of women in order for them to access leadership positions in the church.

According to Parvey (1980:20) and Phiri (1997:55), those who are against the ordination of women justify their perspective on what they consider to be God’s revealed will and divine sanction, that men are more superior than women in the church and at home. They use scripture to push women to the periphery of the church’s leadership. Hurley (1984:132-133) states that through the use of scriptures in the New Testament such as 1 Corinthians 14:34, 35 and 1

Timothy 2:11-14 women are prohibited to preach and teach in church. Lockwood (2005:32) acclaims that the bible is used to bar women from exercising authority and are expected to submit to men silently. The New Testament texts (Ephesians 5:22-24; 1 Corinthians 11:3) are believed to presuppose male headship, which has its foundation in the creation and fall story of Genesis 2 and 3. Brodd (2003:847) and Smith (2001:84) also observed that the proponents of this argument use the fact that Jesus did not have female disciples among the twelve disciples he had. In addition, they highlight that those who are against women's ordination also argue that "Jesus himself was a man". If male headship which is described in Ephesians 5:22-25 is being traced back to the creation and fall stories in Genesis 2 and 3, it is worthwhile to start by critically analyzing what scholars say concerning the marginalization of women in ordination through the use of old testament texts. The debate among scholars on the use of the gospels and Pauline letters will follow.

According to Evans (1983) and Naidoo (2001), four arguments have been propounded to argue for the marginalization of women in leadership using the creation stories: a man should get precedence and rule a woman because man was created first, a woman came from the rib of a man therefore she was derived from him, Eve the woman was named by Adam and that the woman was created to be a help meet of the man (Evans 1983:14; Naidoo 2001:38).

Arguing against the argument that women should not lead because Eve was created after Adam, Evans (1983:14) and Van der Walt (1988:6) state that it is fallacious because nature was created before man and we cannot say therefore man should submit to nature because it was created first. According to Tribble (1973:36-37), the fact that man was created first only implies temporary priority and not superiority over the woman. On the second argument these proponents against the ordination of women argue that because of the order of creation, women are not supposed to be ordained, instead they should be subordinate to men (Matter 1999:887). Matter (1999:887) says that they argue that Eve came from the rib of Adam therefore they cannot lead a man. According to Jacob (1958:73), a woman needs a man to be a complete human being and she owes her existence to the man, but a man is complete without a woman. Therefore, women cannot be ordained because they are inferior to men (Reumann, 1987:82). Reumann (1987: 83) however has a different opinion on this argument. He says that the creation story in chapter 2 is

actually a second creation story. Genesis 2 has another creation story in which both man and woman were created by God at the same time and therefore signifying that women are equal to men and should be ordained just like men. Furthermore, Rakoczy (2004:42) observed that according to Genesis 1:28-30, man and woman were both given dominion over the earth. According to Hallow (1968), verse 18-20 of chapter 2 in Genesis shows that the presence of a woman in this life is significant. He says that God realized that it was not good for a man to be alone. Therefore, Hallow (1968) concludes that a man is not complete without a woman and this includes in decision making. He is of the opinion that men need the help of women. Similarly, Thieliicke (1961) and Von Rad (1972) share the same opinion with Harlow's argument. They draw two matching conclusions from Genesis 1:27: first, von Rad concludes that, "the idea of Man finds its full meaning not in the male alone, but in man and woman" (von Rad, 1972:60). Second, Thieliicke (1961:89) states that, "the human personality must be expressed in either male or female form" This means that there is no such thing as a human being apart from a man or a woman. Guthrie (1990:87) also concurred with the same view and states that "humankind consists of a pair -Adam and Eve".

According to Hurley (1984:133) the coming of Christ reversed the fall in the Garden of Eden and also with the inequalities it brought. Everyone male or female has equal access to God through the death of Christ. All human beings whether male or female move into a new relationship in Christ by the same sacrament of baptism. Carey (1984:46) avers that men and women are equal, therefore nothing stops women from being ordained. Crawford and Kinnamon (1983:52) also support this view, so does Paul, who asserts that "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus". Reumann (1987:84) asserts that "The church is the place where man and woman should, therefore, be equal before God". Oduyoye (2001:72) also advocates for the ordination of women, she states that "Christian women find it unacceptable that we continue living as if Christ never died". The death of Christ brought equality between men and women.

For scholars like Knight (1976) and Vriezen (1970), a woman should not be ordained because she was created to be a man's helpmate. Knight (1976:710) writes "It is simply the proper application of the concept and realities to affirm that if one human being is created to be the

helper for another human being, the one who receives such help has a certain authority over the one who is his helper” Similarly, Vriezen (1970:411) sees “the woman as the helpmate of man, his complement and partner, fundamentally his equal, but secondary, although man, as a social being cannot do without her”. Contrary to Vriezen and Knight’s views, Lockwood (2005) argues that an exegesis of the term helper in Genesis does not imply a secondary or subordinate position. According to him, the meaning that Vriezen (1970) and Knight (1972) attach to the word is not the proper meaning of the word. Lockwood (2005:36) postulates that the word ‘helper’ in Hebrew is ‘ezer’ originating from another Hebrew word ‘azarah’ meaning protection, barrier or enclosure. The English word does not capture the real meaning of the word ‘ezer’ *because* the Hebrew word-group to which ‘ezer belongs suggests a degree of strength, support and protection (Lockwood, 2005:37). According to both Van der Walt (1988:9) and Vos (1968:16), the term helper is used 20 times in the Old Testament and is used to refer to God. The words “help” and “helper”, when used in connection to God, carry a military meaning (Lockwood, 2005:36). For example, God is the help and the shield of Israel metaphorically in Exodus 18:4. Eliezer testifies that “the God of his father was his help and delivered him from the sword of Pharaoh” in that verse. According to Lockwood (2005), after such an analysis, it is inappropriate to suggest that the term helper implies a secondary and subservient position for women and should not be used to hinder them from being ordained and eventually into all other positions of leadership within the church.

On the subject of women being subservient because Adam named Eve, Lockwood (2005:43) argue that the man assumed power and dominion by naming the animals and the woman. He argues further that, “to name a conquered city has been regarded as establishing the right of ownership, subjecting the city to the control of the conquering king or country” (Lockwood 2005:43). When Adam named Eve, his emphasis was more on the likeness between them. This is observed from the exclamation by Adam “This is now bone of my bones and flesh of my flesh”. By uttering this statement, Adam was confirming that Eve looked just like him. Adam was simply admitting that Eve was his equal (Lupyani, 2009).

The fall account in Genesis 3 has been used by some scholars to argue against the ordination of women. Rakoczy (2004:42) states that male theologians have blamed Eve for all the evil and sin

that entered the world. According to Lockwood (2005:32), the theologians who argue against the ordination of women use this as their basis. They argue that the woman was easily led astray and therefore is more prone to lead others astray. Furthermore, they claim that by being ruled and dominated by the man, the woman is receiving her punishment for disobeying God (Van der Walt, 1988:13); Rakoczy, 2004:32-33). One theologian and church father who had this kind of thinking as cited by Ruther (1974:157) and Rackozy (2004:30-31) was Tertullian who said women are the entrance through which the devil entered into human kind. Another theologian, Lockwood (2005:39) had similar views and believed that women should accept men as their lords and masters because Eve led Adam to sin. Martin Luther's statement, "the subtlety of Satan showed itself when he attacked human nature where it was weaker. I believe that had Satan first tempted the man, Adam would have gained victory" also shows that he believed that women cannot be ordained. Crabb (1995:90) and Evans (1983:18) argue against this kind of thinking by asserting that Adam was not led astray because he was there the whole time the devil conversed with Eve. Adam could have intervened and rescued the situation. Evans (1983:15) and Lockwood (2005:40) also argue that those who quote 1Timothy 2:13, 14, which refers to this deception of Eve by the devil do so out of context because Paul was addressing teachers who were teaching heresy. Therefore, Paul was not teaching the subordination of women.

Using the same Old Testament proponents for the ordination of women such as Rakoczy (2004) Payne (1962:229) and Van der Walt (1988) cite examples of women who held leadership positions in the Bible. They highlight that even though the Israelite society was patriarchal and androcentric, women still held leadership positions. Van der Walt (1988) observed that female leadership was not confined to religious leadership but stretched to other forms of leadership. According to him women held the positions of judge, army commander and strategic planners. Evans (1983) gives an example of Deborah who was a judge, military commander and a political advisor. According to Vos (1968:208), women were also prophets who deserved to be, not as a gap filling measure. Evans (1983) also noted that women were leaders even when capable men were there. He observed that Huldah exercised leadership when both Jeremiah and Zephaniah were active (2 Kings 22:14). Evans (1983) went further to state that Huldah gave advice to five men Hilkiyah the priest, Ahikam, Achbor, Shaphan and Asaiah who consulted her for the word of the Lord concerning the book of the law which Josiah had found. According to Vos (1968:186)

this is “a strong indication that in this period of Israel’s history there was little if any prejudice against a woman uttering a prophecy”.

Baloyi (2008:2) and Smith (2001:84-85) assert that 1 Corinthians 14:33-35 and 1 Timothy 2:11-14 have been misused to argue against the ordination of women. 1 Corinthians 14:33-35 says “As in all churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in the church”. Whilst 1 Timothy 2:11-14 says “Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness with modesty”. Baloyi (2008) and Smith (2001) agree that these passages have been used inappropriately to support the notion that women should not participate in public worship. According to Carey (1984:51), when Paul urged women to keep silent in the Church, he was addressing women who had become unruly and would talk in such a way that would disturb the flow of worship whenever they gathered to worship. Carey (1984:51) believes that Paul never meant that women should not participate in church leadership because that would be contrary to what he said in 1 Corinthians 11:5 where Paul refers to the ministry of women prophets.

Another argument against the ordination of women is that Jesus did not include women amongst his disciples (Smith, 2001:84). Roman Catholics according to Wijngaards (2001) are the major advocates for this position. Wijngaards (2001:91) states that the proponents of this argument, claim that “by not making a woman a member of the apostolic team, Jesus set a permanent norm, which the Church will never be able to change”. Quoting Mark 3:13-13 and John 6:17 they claim the ordination of women is against the will and plan of God because Jesus selected male disciples after much prayer (Wijngaards, 2001:91). Therefore, it is argued that “in granting admission to the ministerial priesthood to men alone, the church has always acknowledged as a perennial norm her Lord’s way of acting in choosing twelve men whom he made the foundation of His church (Rev. 21:14)” (Wijngaards, 2001:91). The proponents of the ordination of women

refute this argument because all four Gospels indicate that women were indeed amongst Jesus' followers (Hurley, 1984). Stanton (1974:151) observes that, "While the Rabbis in general preferred to avoid as much as possible the company of women, Jesus' attitude, encouraged many women to take this unusual step of following him and ministering to him". Both Rakoczy (2004) and Scholer (1992) contend that even though Jesus did not incorporate women in the inner circle of the twelve disciples, there is a lot of evidence that point towards the fact that women were among His followers or disciples (Rakoczy, 2004:203; Scholer, 1992:882). Backing this argument, Scholer (1992:882) quotes the Greek term *akoloutheo*, which means following him in the sense of following him as his disciples is used in the Gospels to refer to both men and women.

Similarly, arguing for the ordination of women, Rakoczy (2004:202) highlights that the criteria for becoming an apostle in the New Testament was that "a person must have accompanied Jesus during his life time" (Acts 1:21), "must have seen the risen Jesus" (1 Corinthians 15:3-9) and must have been commissioned by him (Galatians 1:11-17). She contends that there are women in the Bible who meet these criteria. Rackoczy (2009:3) states that in the Gospels, it is observed that Jesus had women in his company who witnessed all his activities until he resurrected. Lypian (2009:38) cites the following verses in the four Gospels Matthew 27:55-56; 27:61-28:1; Mark 15:40-41; 15:47-16:1; Luke 23:49; 23:55-24:1; John 19:25:25-27; 20:1 and argues that from these verses it is evident that some women followed Jesus up to his resurrection. Van der Walt (1988:26) equally states that the term disciple meant pupil, follower and servant. When we look at all the four Gospels, we find records of women who were followers of Jesus, pupils of Jesus, servants and proclaimers of Jesus (Rakoczy 2004:202-203; Scholer 1992:883. Rakoczy (2004) points out that, while Peter denied that he had ever met Jesus, and while the other male disciples ran away to hide, the Gospels show that the women followed Jesus to the end.

Rakoczy (2004) asserts that in the Pauline letters there is also evidence that women were evangelists and preachers. She gives examples of Euodia and Syntyche, who alongside Paul evangelized the good news (Phil 4:2-3), and Priscilla together with her husband Aquilla (Acts 18:26) who were leaders of house churches. Other women mentioned by Paul are Mary, Tryphaena, Tryphosa and Persis (Romans 16:6, 12). Tetlow (1980:127) also identified female

deacons in the Pauline letters. He states that, “In the early church *diakonia* referred to Christian ministry in general, service to the community. Gradually this ministry evolved into a hierarchical office, subordinate to the Bishop”. Romans 16:1 mentions Phoebe as a servant (*diakonos*) of the church at Cenchreae. According to Rakoczy (2004:207), the term ‘servant’ is used to refer to Phoebe by Paul in masculine form in the same way he uses it for himself and Apollos in 1 Corinthians 3:5-9.

According to Muriithi (2007:27), for Christians, the Bible has been perceived to be sacrosanct, hence it cannot be questioned. This is because they believe that it is the word of God. Muriithi (2007:27) however argues that “this raises crucial questions: How do we approach the Bible so that through the text God may speak to us. For this to be meaningful to us, we must realize that the Bible is the common point of reference for Christians and churches. It is also the basis of their faith and the rule of their conduct”. Discussing the misuse of the Bible in Africa, Megessa (1997) argues that the Bible is used as an instrument to preserve the status quo. As a result, women have become victims because its interpretation is left solely as the responsibility of man (Megessa, 1997:29).

According to Masenya (2005), just like culture, the Bible is a double edged sword. She explains that on one hand it has been used for good purposes and to support evil activities on the other. It has been used to justify many occurrences both good and evil (Masenya, 2005:50-51). By this she means that the Bible can be both oppressive and liberative, it is ambivalent. Shaw-Taylor (2013) states that it was the Christians who first built a hospital in South Korea and it was the same Christians who came to Africa and commenced slave trade. Shaw-Taylor (2013) relates how they erected castles and forts which had dungeons where they kept slaves below whilst they held church services on the top floor. In South Africa, the missionaries used the bible to take land from the natives (Shaw- Taylor, 2013:10). Pui-Lan (1993:101) states that the Bible has been used to legitimize racism, and classism, as well as to condone colonialism and cultural imperialism”. Gabaitse (2012:17-18) opines that “the same Bible can be used by men and women to seek liberation from slavery, labor exploitations, colonialism, racism and other forms of injustices precisely because it is a significant book for faith”.

The discussion above shows that there is a very strong defense for the ordination of women. The arguments that have been put forward to hinder women from taking up leadership have been successfully countered. Therefore, churches should not be a hindrance to the ordination of women because women are also an integral component of the church as Watson asserted (2002:1).

2.10 Ordination of Women in the African Context

According to Rakoczy (2004:236) the ordination of women in Africa has taken place slower than in other continents. She also contends that those who argue against the ordination of women in Africa use the bible and culture as scape goats. She further asserts that cultural arguments that have been used to hinder women from being ordained include issues such as women menstruating, getting pregnant and giving birth. Women are considered unclean during these natural processes (Rakoczy, 2004:236-237). Owanikin (1992:211) similarly mentions that those who oppose the ordination use this as a basis for hindering women because women occasionally become unclean. In defending the ordination of women, Oduyoye (1995b:176) questions the futility of the fact that women “serve at table” at home despite their condition but are hindered from “serve at table” in the church. She questions such a church that drives people away and yet they have been baptized into Christ (1995b:176). Rakoczy (2004) asserts that in all types of churches in Africa, it has been a struggle for women to be ordained. Churches such as the Anglican, Roman Catholic, Protestant mainline churches and Pentecostal churches have begun to ordain women but not at the pace women would prefer. However, Mwaura (2002) uses a Kenyan case study to substantiate the view that in African instituted churches, women are exercising some autonomy which women in other churches are not experiencing because women are also founders of the churches.

2.11 The Role of Women in Religion

Despite the fact that there is a lot of evidence in the bible, of women who occupied significant leadership roles such as prophets, political advisors, military commanders, deacons, elders and apostles, the church according to Kasomo (2010), still marginalizes women leaders. Kasomo

(2010) opines that there are a number of roles women can play in the church, however they have been limited on the basis of their gender. She also highlights the fact that in the early church women were highly regarded and the roles they played were important. Similarly, Kwaramba (2004:19) highlights the fact that there is a lot of evidence in the Old Testament proving that women played leading roles despite the patriarchal Hebrew culture, which expected women to play domestic and supportive roles to men in leadership. Kwaramba (2004) asserts that women could be seen actively participating in leadership in all spheres of life. Rakoczy (2004:2) also mentions the fact that the bible is replete with examples of women leaders. She observed that besides the roles mentioned above, women also presided over the Eucharist, they were preachers and evangelists.

According to McKenna (1969:154) the role of women in the twentieth and twenty first century church is difficult to determine even though they received the Holy Spirit who equips anyone for different roles. Women constitute the greater percentage of the church's membership, but their roles are dictated by men and are taken for granted. If women are the majority in the church, their participation in the church should not be ignored and taken for granted. Okure (1985) after observing how the church dictates roles for women is of the view that, "In some cultures, like the Ewe culture of Ghana, women enjoy much higher status and respect than they do in the church, which is supposedly sent to proclaim and be God's agent of liberation of all oppressed and marginalized persons". According to Kasomo (2010:130) the secular world seems to be performing better than the church in its acceptance of women as leaders. The church dictates the roles for women whilst in the secular world they can play any role they wish to. Kasomo (2010:130) says, "The world has opened certain roles to women which the church has still kept as men's roles". According to him the church has been supporting practices that it is supposed to evaluate and question.

Kasomo (2010) in his article, *The role of women in the Church in Africa* argues that the church has not been fair to women in its allocation of roles. A woman in the church is seen as a tool and never as a person. According to Kasomo (2010:130) "no real power resides in the hands" of women within the church. Kasomo (2010:131) states that "The church has persistently and systematically excluded its women folk from ordained ministry thus it has kept her away from

other roles that can only be performed by an ordained minister”. The woman’s role in the church is considered less demanding and important. Wachege (1992:93) had a similar perception saying, “History has it that the church too cannot be absolved from the evils of inflicting lamentable injustices through its hierarchical structures predominantly and essentially male”

Crabtree (1970:19) states that “It is apparent that the contemporary church’s view of women is that she is an aesthetically child centered individual who has no talent for ordained ministry or policy making position, a view held by some today in the church”. According to Kasomo (2010) the church is ordaining women but the door to leadership roles is closed for them. Mwaura (1997) states that women play the role of fundraising, teaching Sunday school, decorating and cleaning in the church. This then confirms Kasomo’s assertion that they are seen as tools and not as people in whom power resides. Although ordination should have been important for women’s participation in the church, it becomes important as Wachege (1992:101) notes that “When the church fails to ordain women into Sacerdotal Ministry, it cuts them systematically from the subsequent religious roles”.

Kwaramba in his Masters ‘dissertation; *An investigation into the roles of women in church ministry: A case study of the Apostolic Faith Mission in Zimbabwe* confirms what Mwaura (1995) highlights that women are given roles of fundraising, teaching Sunday school and decorating the church. Kwaramba (2004:61) observed that women fundraise for the church and buy assets such as parish cars, generators and furniture. Sande (2017) also echoes the same sentiments and states that women also raise funds for building churches, after which men take over and make decisions. Kwaramba (2004:61) further states that women play a greater role in church projects compared to men, but “at the end of it all..., the men want to be dominating the running of business”. Kwaramba (2004) says that women in the AFMZ are also involved in the caring for the needy. They are the ones who do much in looking after the pastors in bible schools, widows and orphans at the church’s orphanage. He went further to assert that “most ministries of the men are leaning on their wives for support as the women play a subordinate and yet crucial role in the ministry” (Kwaramba, 2004:61). According to Kwaramba (2004:63), besides raising funds for the needy and for projects, women in the AFMZ are also deacons but they cannot make any decisions. He questions why women are being excluded from that role of

decision making. Kwaramba (2004) mentions that women go through the examination process to become deaconesses while actually accompanying their husbands who would have been nominated to be deacons. It said however that in the exam men in most cases fail to respond to the questions and are bailed out by their wives. In such a case according to Kwaramba (2004:63) the woman should be given the decision making role but she is denied by the church. According to Kwaramba (2004:63-66), women also are playing midwifery roles in the church. In addition, they are cell group leaders and choir members. He however laments the fact that despite the fact that women play these influential roles, women are still subordinate to men. Women cannot be in the top leadership of the church (Kwaramba 2004:66).

In his doctoral thesis *A practical- theological perspective on female leadership in a Pentecostal context in Zimbabwe* Kwaramba (2019) focused on the barriers to female pastors to get into higher positions of leadership. Kwaramba's (2019) doctoral work has some similarities with this study however there are some differences. Kwaramba (2019) says that "the question is whether ordination has brought the necessary change to ensure the full participation and equality of women in the church" – which was the focus of his investigation. Kwaramba (2019) focused mainly on female pastors, investigating the discrepancy in the treatment of men and women in leadership positions. By focusing solely on women clergy, he gave the impression that leadership is only for the clergy. This study intends to fill in that gap by looking at the sources of marginalization of all women in AFMZ in getting into leadership, the clergy and the laity alike.

2.12 Conclusion

Though there has been a marked increase in research on gender and church leadership, there is a gap in literature on the relationship between Shona culture and the marginalization of women in the leadership of the AFMZ. The debate on whether it is Shona culture or not to blame for the marginalization of women in leadership is still in limbo. Furthermore, scholars do not really agree on what the Shona culture really is. Is Shona culture the accommodative culture that Muringa and Makaudze (2014) and other scholars describe or the restrictive culture that Bhila (1981) and others describe? Scholars like Machingura and Nyakuhwa (2015), Biri (2013) and Mapuranga (2013) have so far researched on other churches like the Church of Christ, Zimbabwe

Assemblies of God Africa (ZAOGA) and Family of God (FOG) and they mention the AFMZ in passing. Kwaramba (2019) in his doctoral thesis on AFMZ focused more on female pastors only and yet marginalization in leadership affects all women even those who are not pastors. This study seeks to fill these gaps and also contribute to literature by identifying the specific sources for the marginalization of women in the leadership structures of the AFMZ church.

In this chapter it was noted that there is debate among scholars on whether African culture and Pentecostalism are accommodative or restrictive to women in leadership. Some scholars such as Mwale and Dodo (2015), Zinyemba (2013), Rutoro (2007) and Gelfand (1992) opine that African culture has always been patriarchal, and it has denigrated women to the periphery. However, these scholars did not consider the fact that African culture is not monolithic. Not all African cultures are patriarchal, some such as the Chewa of Malawi and Ovawambo of Namibia are matriarchal. Whilst scholars like Muringa Makaudze (2014), Makaudze (2015), Machingura and Nyakuhwa (2015), and Bateye (2008) opine that traditional culture was liberating and accommodating, and that colonialism is to blame for the marginalization of women in leadership in Africa. As a result, the colonialist culture was mistakenly recognized as the African culture. Having placed the AFMZ woman in her cultural context, the next chapter analyses and expose the theoretical framework on which this study is grounded.

Chapter 3

Theoretical Framework

3.1 Introduction

One of the important objectives of this thesis is to analyze why AFMZ marginalizes women in its leadership structure. In this chapter, I focus on the theories governing the feminist discourse on the unequal partnership between women and men in the AFMZ, which is the discipline in which this present study is located. I shall discuss the two primary theories which were used in this research, which are African feminist theology and Feminist ecclesiology.

3.2 African feminist theology (AFT)

African feminist theology is an African liberation theology (Sprong, 2011). The Circle of Concerned African Woman Theologians are the major proponents of this theology. Some of the members of the Circle include Oduyeyo M. A, Phiri I, Kanyoro M, Nadar S and Amoah E. These theologians acknowledge the idea that throughout the history of the church, women have been treated as ‘outsiders’ in the church hence they advocate for the inclusion of women in all aspects of life including church leadership.

African feminist theology addresses the injustices that African women encounter both in religious and cultural circles in an African milieu (Sprong, 2011:10). This theology focusses on promoting equality in all facets of life including leadership. Amoah (1995:2) asserts that, African feminist theologians recognize men and women as equal because they were all created in the same image of God. Thus, for Sprong (2011) and Kanyoro (2001) God’s original intention at creation was for men and women to reign as equals in their dominion over creation. It challenges patriarchal hierarchical structures and the subjugation of women. Besides, the church is expected to demonstrate equality amongst its members. The aim of the church should not be to exalt one gender above the other in leadership, rather, the church should focus on promoting equality in all aspects of life including power sharing. AFMZ as a religious and prophetic institution is expected to be a community of mutuality and equality. Similarly, Oduyoye (2001:17) calls for

hierarchies to be replaced with mutuality. The African feminist theology therefore aims at changing societies and fights for full humanity of women. This makes African Feminist Theology appropriate for this study because it challenges the hierarchies and inequalities in the leadership of AFMZ and advocates for men and women to be seen as equal.

In addition, African feminist theology advocates for scripture to be read from a perspective that empowers women (Gabaitse, 2011; Dube, 2001). Oduyoye encourages that churches develop a hermeneutic that challenges the traditional theology which defines a woman from a patriarchal perspective (Oduyoye, 2000:191). According to Oduyoye (2009) the Bible is only relevant when it is critiqued to uncover certain oppressive elements towards women. Oppressive elements of the Bible are the ones that encourage the marginalization of women in leadership. Moreover, Nadar (2015:277) admonishes that the bible, just like culture be looked at with a critical eye, so that it becomes life affirming to women as well. AFMZ therefore has to seek ways of re-contextualizing scriptures and to read the bible in a way that empowers women (Gabaitse, 2011). It is AFMZ's responsibility to approach the bible and interpret it from a woman's perspective, thus challenging the theology which upholds male supremacy (Oduyoye, 2001:191). According to Nadar (2007:359) the bible should not be viewed as normative and authoritative, instead should be questioned where it is not life affirming to women. Furthermore, Nadar (2007) calls for scripture to be assessed for its applicability with the contemporary situation of women in the church today. This is critical because certain scriptures especially those that advocate for women to be silent in the church are no longer applicable in the contemporary world in which women are now educated and have a voice even in the secular world. Studying the bible in solidarity with the marginalized in society is therefore an urgent call upon all Christians. Besides, the bible reflects Jesus working and associating with the marginalized in the society. Jesus as reflected in the bible identified himself with the marginalized in society and AFMZ as a prophetic institution is also expected to identify with the vulnerable and marginalized in society.

Considering that African culture is certainly not gender neutral, African feminist theologians also critique culture because it denies women the opportunity to participate in leadership both in the church and the society (Njoroge, 2000:114-130). According to Phiri (1997:11) the use of culture to marginalize women is denying women an experience to interact with their God". African

Feminist Theologians want to eliminate the endocentric fallacy, and would want to comprehend God for themselves whom they have found to be theirs, though mediated to them by a religious tradition which has facilitated the perpetuation of this fallacy (Loades, 1990). Besides, it can be argued that African culture and religion are inseparable, as such, there are certain cultural factors that impede and obstruct women's full participation in church leadership and community development. African feminist theologians therefore developed a cultural hermeneutic, which Oduyoye (2001:38, 2001a:11-12), Phiri and Nadar (2010:220) call a hermeneutic of suspicion in which you do not treat culture as absolute and unquestioned. With this hermeneutic, this theology criticizes what is oppressive in African culture and upholds all that is life affirming to women (Oduyoye 2001:17).

Almost everything which concerns the wellbeing and status of women in Africa is understood from the perspective of culture. It is therefore critical to select the good aspects of the culture and religion and affirm them as one practice cultural hermeneutics. Cultural hermeneutics gives the opportunity for women to know that they can reject that which is not, life affirming for them (Kanyoro, 2002). Kanyoro (2002:26) states that cultural hermeneutics "is the choice of combining an affirmation of culture and a critique of it that will have the potential to sustain the modern African" (Kanyoro, 2002:26). In the same vein Oduyoye (2001:20) avers that African feminist theologians in their interpretation of culture and scripture focus on distinguishing the "good"- that is, the liberation from evil that is oppressive and domesticating which puts limitations where none is necessary". It is therefore imperative that the culture prevailing in AFMZ go through the scrutiny of cultural hermeneutics as advocated by the African feminist theologians. Using the African feminist theology, I will analyze and interpret the cultural practices dominating in AFMZ.

Furthermore, African feminist theologians call for men and women to complement each other in life. According to Oduyoye (2001) a church in which men work without the help of women is like a one-winged bird which cannot fly properly. African feminist theologians believe that a church that has a male bloated leadership may fail to reach to its maximum potential in terms of performance. By including women, AFMZ will have the second wing which it needs for the church to properly fly. Besides it can be argued that diversity in any organization is required as it

presents opportunities to view things differently all the time, and makes life more interesting. This is supported further by an English idiom that says “Variety is the spicing of life”. In the same vein Okure (1993:47) maintains that the approach of African feminist Theologians is not to replace men and place women above men but to bring about real cooperation between men and women. The AFMZ church therefore, ought to promote and create equal leadership opportunities to both men and women for the church to flourish.

Furthermore, African feminist theologians also acknowledge that men and women are recognized as equal because they were all created in the same image of God (Amoah, 1995:2). It is critical for AFMZ to appreciate and understand that all human beings were created in the image of God so that it can develop an all gender inclusive leadership. If women in AFMZ were also created in the image of God they are therefore capable of taking up leadership positions in the church. The marginalization of women in church leadership will be eradicated if women are recognized as the image of God as well.

More so, African feminist theology aims to liberate both men and women. By marginalizing women, men are also bound in a way by the desire to limit the innovation, dedication and the talent that women can contribute towards the development of the church through their leadership skills. Sprong (2011), Hinga (1992) contends that this theology liberates both men and women from all forms of oppression. The aim of the liberation for African feminist theology is to liberate all humanity. By allowing women to be in leadership and work with them in partnership, men may acquire a certain level of freedom which they may fail to acquire when they are leading on their own. Besides, it can be argued that one experiences more liberty when they involve others in decision making than making decisions for or dominate them. Men in AFMZ may therefore experience true emancipation if they include women in decision making. Life can be more fulfilling and manageable when both women and men are liberated.

African feminist theology relates to the study because it addresses issues of injustice such as gender inequalities, patriarchy and many other bad practices which African women encounter. I used the African feminist theology in this study to advocate for the inclusion of women in the leadership of the AFMZ which is situated in Zimbabwe an African country. My study therefore

becomes an appropriation of the African Feminist theology in an African and particularly Zimbabwean context. More so, African Feminist Theology is premised and rooted in the African worldview. The theory is therefore applicable to critique leadership practices in AFMZ using an African lens. If women are the church, they should have a voice in the happenings of the church, instead of being pushed to the periphery in decision making (Watson, 2002:1).

3.3 Feminist Ecclesiology

Feminist theology is a discipline that seeks to define what the church is. The major proponent of the feminist ecclesiology theology is K.N Watson (2002). According to Sprong (2011:37) the fact that women were hindered from participating significantly in the church and a male only leadership was tolerated in the church, led to the development of a search of an ecclesiology that acknowledges women as the church. Feminist ecclesiology is, therefore, the field that deals with who makes the Church. According to Watson in the introduction of her book *Introducing Feminist Ecclesiology*, Feminist ecclesiology is a discipline that regards women as being the church. Watson (2002:1) asserts that feminist ecclesiology is neither an attempt to discuss ‘women and the Church’ nor ‘women in the Church’ but it directly refer to women as the church. Feminist ecclesiology rephrases the question to be asked concerning the church. Instead of asking “What is the church?” it asks the question “Who is the church?” According to Watson (2002:8) women will be assisted to name themselves as the church if the question ‘Who is the church?’ is asked. The emphasis is on the people who constitute the church. The church should not be a separate entity from its members. The members are the church and if women are members of the church therefore, they are the church. Watson (2002:1) opines that if we say ‘women in the church’ or ‘women and the church’ it makes it appear as if they are two separate entities. Such reference puts a demarcation between women and the church resulting in their marginalization as is the case in AFMZ. Many people think that the church is a building which is contrary to how the Bible presents it. Kabonde (2003:27) states that “The root meaning of the ‘church’ is not that of the building but rather of people as believers in Jesus Christ”. Women in AFMZ are also believers in Jesus Christ therefore they are the church. However by referring to women as the church it does not mean men are excluded from being the church. Watson (2002:2) says it means “Women are church as equal and yet different citizens of the Body of Christ”. If

women name themselves as the church, that ability to name themselves as the church gives them the power to claim their space and rights in the church.

For Watson (2002:3) feminist ecclesiology is the search for counter-patriarchal and subversive readings of traditional ecclesiology so that the church can be a liberating and a life-giving environment for both women and men. Feminist ecclesiology scrutinizes all forms of oppressive language used to describe the church, including texts that oppress and marginalize women (*cf.* Russell, 1993; Rakoczy, 2004). Feminist ecclesiology is one approach in the midst of others for women to voice their being church and their personifying the divine in the world (Watson, 2002:2).

Feminist ecclesiology argues for more open doors and greater inclusion of the marginalized, the poor, the hungry, the homeless, the women and the children by the church. The Church today still has many 'rules of exclusion' and that makes it an uncomfortable place for women (Sprong, 2011:50). The church is being disadvantaged by restricting the role and ministry of women (Duncan, 1991:387). Oduyoye (2009:30) further, argues that church's structures are not flexible enough to accommodate the visions, skills of women that both the church and society needs. The church, according to African feminist is not adapting to the changing world that is calling for equality for both sexes. Currently the church as in AFMZ is still maintaining practices that upholds the supremacy of men over women. Oduyoye (2005) states that the church is not able to advocate for the liberation of women since its male dominated. For the church to be relevant, it has to fight for the plight of women just like Jairus in the Bible, did for his sick daughter (Oduyoye, 2005). Oduyoye (2005:154) says "Church leaders, who are still mostly men, have to come down from their high thrones, leave aside their insignia as the leaders of the synagogue, mix with crowds that may have bleeding women among them, and fall at the feet of Jesus and cry, "save my daughter". For AFMZ to be relevant in Zimbabwe it has to fight for the plight of women in their desire to be included in leadership.

According to Watson (2002:2), the inconsistency of the church caused women to re- consider what it means to be church. The church excludes, marginalizes and oppresses women purely on the grounds of their being women and yet it is expected to be inclusive and to preach equality.

Watson (2002:2) opines that women suffer institutional injustices in the church and are continuously told of their supposed insignificance. The church has become so stratified hence it is difficult for women to safely call it home (Russell, 1987:67, Fiorenza, 1994). According to Sprong (2011:37), the church is the household of God where God rules and where everyone should feel that they belong. Women hope for a church in which they are viewed as worth members of the household (Oduyoye, 2001b:78). Feminist ecclesiology theologians hope for such an environment in the church in which women feel that they belong (Oduyoye, 2005:155). The objective is to build such a church through the participation of all members. According to Rakoczy (2004:199) the bible does not portray a hierarchical church instead an image of disciples of equals and yet in AFMZ women continue to be excluded from most of the church's meaningful moments. Tororeiy (2005:158) laments the fact that women are the ones who do most of the work in the church, such as praise and worship, teaching Sunday school, preparing food for functions and even fundraising money for the church but, when it comes to decision making the door is closed for them. Tororeiy (2005) concluded that women are "present but unwanted" in the church. Feminist ecclesiology developed as a result of this marginalization and many other forms of dehumanization women face in the church. Feminist ecclesiology is therefore a call for the recognition of the full humanity of all women as they worship together with men in the church. Furthermore, feminist ecclesiology also analyses contradictions between the way the bible speaks about the church and the actual experiences of women. It seeks to change church traditions so that they become life giving to women. Feminist ecclesiology is that which examines helpful models and structures and raises awareness about the wholeness of being a woman as the Church. All these aspects of a feminist ecclesiology are important for African women theologians. This theology is relevant to this study since it seeks to help women call themselves the church. If women are empowered to know that they are the church they will not accept the status quo of being pushed to the periphery of church leadership. They will begin to question and seek ways to transform their circumstances.

3.4 Integration of the Two Theories

The two theories presented as the theoretical framework of this study are both relevant in that they both seek the liberation of women. Moreover, both theologies are contextual in that the

African feminist theology was used to analyze issues from an African perspective whilst Feminist ecclesiology also is contextual in the sense that it addresses the issue of the church from the perspective of the woman, thus making it relevant. Both theories seek to liberate women from male domination and establish relations between the two sexes. If the sources of women marginalization are identified, it may facilitate members of the church to work together without any segregation. They will work as a community in which everyone identifies and see him or herself as part of. These two theories complement each other in that both of them clearly show that women are the church.

3.5 Conclusion

In this chapter I exposed in detail the two theories that are the theoretical framework guiding this study. Their relevance to the study was also highlighted and their relationship with each other described. First the African feminist theology was employed to assess the unequal partnership between men and women in the leadership of the AFMZ. Secondly the feminist ecclesiology exposed the concept of the church and the expected inclusiveness of its nature to all sexes. These two theoretical perspectives are of significance for this study for they provide a blueprint of my personal beliefs on the issue of women and leadership in AFMZ. They both provide a theology of equality and collaboration between women and men. Consequently, they assisted me in answering the key research questions and achieving the objectives of the study. The next chapter outlines the methodology that was employed in this study.

Chapter 4

Research methodology

4.1 Introduction

In chapter three, theories undergirding the study were discussed. An exposition of the theories and an explanation of their appropriateness to the study was carried out. The current chapter deals with the research design, methodology and methods which were employed by the study. It discusses the research design and methodology that were used in data collection and analysis. The key research question of this study, requires answers that are from a real life setting and not from statistical procedures (Golafshani, 2003; Strauss and Corbin, 1990). The design and methodology followed the needs of the key research question which is: In a context where women are the majority in the membership of the church and the constitution of Zimbabwe that promotes gender equality, what are the sources of the marginalization of women in the leadership of the AFMZ? In order to achieve the objectives of the study, a qualitative empirical research was conducted.

In this chapter, I discuss and justify the research design as well as focus on the methodology that was employed to collect data from the participants and the sampling tools that were used to produce and analyze the data. According to Balcomb (2000:50), field research is aimed at “knowing about beginnings and endings, to make sense of all the things that happen between beginnings and endings.” Hence this study sought to find out where the marginalization of women in the leadership of the AFMZ was originating from.

4.2 Research design

It is imperative for me at this juncture to set out how I conducted this study. This study was carried out through the qualitative empirical research. A research design is a strategic procedure that a researcher undertakes in order to answer the research question in a valid, impartial and understandable way, thus outlining how the study unfold in a comprehensive way (Kumar,

2011:94). According Durrheim (2006) the research design connects the research question and the implementation of the research. Without a research design the reader will never know and understand how the study was conducted. The research design provides a detailed description of how data was collected, the instruments which were used, how they were used, and how the data was presented and analyzed. This is a qualitative research that used qualitative methods to gather data from the members of the AFMZ members.

4.2.1 Qualitative Research

Qualitative research was chosen as the most appropriate method of study given that this research is relatively unexplored. Qualitative research is described as research that attempts to study human behavior from the point of view or perspective of the participants in a natural setting. The researcher sought to come up with the emic view and describe human behavior, which is the marginalization of women in the AFMZ (Ritchie and Lewis, 2003; Bryman, 1988). This design was used to uncover the views of the members of the AFMZ on what could be the sources of the marginalization of women in leadership. Qualitative research is interpretive in nature, therefore it allowed the participants to give different interpretations on what could be the sources of the marginalization of women in the leadership of the AFMZ (Rossman and Rallis, 2017).

The advantage of qualitative research is that it is flexible, hence phenomena is studied as they unfold making manipulation of the environment unnecessary (Patton, 2002). Similarly, there were no experimental or control groups that were used in this study (Rossman and Rallis 2017:5). As the researcher I went out to the participants to gather information without having to disconnect the participants from their everyday lives (Rossman and Rallis, 2017:7). I conducted the research in the participants' homes, offices and churches. I therefore worked in "the field face to face with real people" since "life occurs in context" (Rossman and Rallis 2017:7). Qualitative research was the method of choice as I sought to listen to participants and build an understanding of the sources of the marginalization of women in the AFMZ from the church's leadership based on their ideas and experiences in a natural setting. Natural settings involve allowing the participants to use a language of their choice. I got a better understanding of the sources of marginalization of women in leadership from the members of the church who are

insiders. In this study participants were allowed to use a language they could express themselves better in, between English and Shona. Most of the participants chose to answer the interview questions in Shona and to discuss in Shona during the focus group discussions. Most of the interviews were done in Shona except for two which were conducted in English. As a result the participants did not struggle to express their views on what could be the sources of the exclusion of women in the leadership of the AFMZ. Given the fact that most of the participants could express themselves clearly in Shona, the research questions were translated from English to Shona during the interviews so that the participants could easily understand the demands of the questions.

4.3 Research site and the procedure to gain access

The study was conducted among members of AFMZ in different parts of the country. The areas from which the participants came from were Harare, Mutare, Bulawayo, Bindura, Marondera, Seke, Domboshava, Bulawayo and Ruwa. Three participants were from Mutare, two from Bulawayo, one from Marondera, one from Domboshava, 5 from Ruwa, one from Seke, one from Bindura and thirty six were from Harare. In order to gain access to the members of the AFMZ in the areas mentioned above an authorization letter was sought – and granted, from the national general secretary of the AFMZ. This letter was shown to all the participants before they were engaged in the study. (See appendix 3).

4.4 Study Target Population

Population according to Durrheim (2006:133) is the larger pool from which a sample is drawn and to which the research findings are generalized. Usually the population for the study should be those to whom the research questions apply, that is those who should bear the burden of the study (Durrheim, 2006). In this study the population was all the members of the AFMZ who were above the age of 18 years. These were the pastors both male and female, overseers, deacons, Elders, former presidents of AFMZ, the current president, elderly women who were among the first converts of the AFMZ, married women, married men and the youth through the

girl's and boy's fellowship groups. All these people were eligible to be in the sample because they worship within the context in which women are being marginalized in leadership.

4.5 Research Methodology

Research methodology and methods are both needed in carrying out a study of this nature. Under this section, attention will be given to sampling procedures, procedures for data collection, methods of data collection and research participants respectively.

4.5.1 Sampling procedures

Research Participants and Sampling Procedures

I purposefully selected 60 participants who were members of the AFMZ. The sample comprised of 60 people because for a qualitative research to be valid, a sample should range between 30 and 60 people (Denzin and Lincoln, 2005). I came up with a sample that could adequately meet the objective of the study thus ensuring the collection of credible data. Participants were selected based on their knowledge of the topic under study (Elmusharaf, 2012). In keeping with the key research question, the sample of the study comprised of eight categories of research participants: The categories are presidents (2 former presidents and the current president), male pastors (the secretary general AFMZ and 2 overseers were included under this category), female pastors (the coordinator of the Living Waters Theological seminary was part of this category), elderly women, elders, deacons, boys and girls of the boys and girls fellowship groups who were above the age of 18, a local assembly church board and a local assembly Sister's Union committee.

The selection of these participants was firstly based on their ability to contribute to the understanding on the issue of social justice under study namely, the marginalization of women in the leadership of the AFMZ. Bryman (2004:334) opines that there is need to "... to interview people who are relevant to the research questions". The assumption was that the exclusion of women in the leadership of the AFMZ as a social justice issue was subject to various interpretations by various church leaders and church members depending on their individual

perspectives. Informed by this assumption, the categories of the research participants were selected to answer the question which sought to find the sources of the marginalization of women in the leadership of the AFMZ. The goal was to establish the different perspectives of the research participant, while drawing on the notion that the gender justice issue carries different meanings for different people from the point of conception to the point of practice and implementation (Ball, 1994). Secondly participants were selected based on their willingness to participate in the study. Some of the members were not willing to participate in the study therefore they were not included in the sample despite their knowledge of the area understudy. The third criterion was availability. All those who participated in this study indicated their availability on the day of the interview or focus group discussion. The fourth criterion was the number of years one had been a member of the AFMZ. Participants who had been members of AFMZ for more than ten years were selected, because, generally in ten years a person will be knowledgeable about the tenets of the church. Lastly, the participants were expected to be all adults. For that reason, all the participants were above the age of 18 years.

4.5.2 Methods of Data collection

Two methods of data collection were used, namely: individual interviews and Focus Group Discussions (FGDs). The use of interviews and FGDs was appropriate for this study for these are the tools that are recommended for collecting data in qualitative research.

4.5.2.1 Interviews

Semi-structured interview schedules were used to conduct the interviews with 3 presidents of the AFMZ (two former presidents and the current president), 10 male pastors, 10 female pastors, 3 elderly women, 2 deacons and 2 elders. The interviews enabled me to explore the research participants' understanding of the reasons behind the unequal partnership between men and women in the leadership of the AFMZ, through respecting how the participants framed and structured the responses (Marshall and Rossman, 2006:101). The participants explained their experiences and views in their own words on what could be the sources of marginalization of women in the leadership (Henning, 2013).

Interviews were conducted with a total number of thirty-two people. This number provided a fair distribution of research participants across the different cities of Zimbabwe. Ten male pastors were interviewed. Four were from Harare, one from Bindura, two from Mutare, two from Ruwa, and one from Bulawayo. All these male pastors have been in ministry for more than five years. Ten female pastors were also interviewed. One was from Seke, six from Harare, one from Domboshava, one from Marondera and one from Bulawayo. Three elderly women between the ages of 80-85 who were among the first converts of the church were also interviewed. Two of these elderly women were from Harare and one was from Mutare. Two former presidents and the current president were also interviewed.

A semi structured interview guide was used to conduct the interviews. This study adopted a qualitative approach using in-depth interviews that consisted of open-ended questions. The open-ended questions allowed the participants to be completely free to express their answers as they wished, and give information on the sources of the marginalization of women in AFMZ as they felt was appropriate. No restrictions, guide-lines, or suggestions were put or given to participants as they gave their responses in order to avoid any biases from the researcher (Sarantakos, 2005:120). During the course of the in-depth-interviews the participants' perspective on the sources of the marginalization of women in the leadership of the AFMZ unfold as the participant narrated their experiences (Marshall and Rossman, 2006). In anthropological studies, this is described as an emic perspective of the social phenomenon (Terre-Blanche *et al.*, 2006). The emic perspective calls for an understanding of the phenomenon from the point of view of the research participants, not of the researcher. The in-depth interviews for this study thus combined both emic and etic perspectives in the sense that interviewees gave their understandings regarding the unequal partnership between women and men using their limited and bounded perspectives (Marshall and Rossman 2006), while following the topics predetermined by the researcher. This situation can also be described as the co-production of data between the researcher and research participants, the interviewer and interviewees.

I found the use of a semi-structured interview schedule appropriate because I wanted to get the participants' interpretations, yet based on the issues I had chosen. As such, there was need to

have a guide on issues to explore with each interviewee. Although each interviewee gave the interpretation from their own perspective, the issues covered in the interviews were similar. By so doing, the interviews enabled me to generate data in quantity quickly. On the process of conducting an interview, Marshall and Rossman (2006:101) observe that a “degree of systematization in questioning may be necessary when many participants are interviewed...” The interview guide therefore provided the basis for such a systematization. Kahn and Cannell (1957:149) describe interviewing as “a conversation with a purpose.” The purpose in this study was to get the research interviewees to speak about the sources of the marginalization of women in AFMZ from decision making.

To get the interviewees freely share their views, I explained and assisted them to understand that their views were valuable and useful for an understanding of the unequal partnership between women and men in the leadership of the AFMZ. The participants were each given the option to have the interview conducted in their own vernacular language or in English. Most of them chose to answer the questions in Shona which they were comfortable with. The interviews took place in the homes and offices of the research participants. On average, the interviews lasted for a period of one hour. The shortest was fifty minutes and the longest was two hours. I obtained permission and informed consent from the participants for me to tape-record the interviews, which I eventually transcribed.

4.5.2.2 Focus group discussions

FGDs enabled the researcher to obtain rich information from the research participants. During the FGDs, the participants stimulated each other through their contributions such that vital information which the researcher did not get from the interviews was gathered. Data gathered from the FGDs complemented the data from the interviews. With the participants’ consent a video recording of the FGDs was done with the help of two assistants. The use of both an audio recorder and video recorder ensured that the exact words of the participants were captured and, in that way, the emic perspective was attained. Recording the FGDs validated the data as I could always play over and over again the videos to gain a better understanding of the participants’ views. A semi structured interview guide was also used to facilitate the discussions. These same

questions were administered to all the four FGDs, with each lasting one hour and half hours. The FGDs were held where the members of each group attend church. This was their choice which I had to comply with since a researcher should not disconnect participants from their day to day lives (Rossman and Rallis, 2017:7).

I conducted four focus Group Discussions. One focus group discussion was conducted with each group of the four committees of four departments in the AFMZ namely the Sister's Union (Ladies department committee), a local church assembly board (constituted by married men), the boys fellowship (boys youth group) and girls fellowship (girls youth group). I saw it appropriate to have a discussion with the Sister's Union because it was also important to include views of married women in the study. In addition, the main church board of a local assembly was an important source of information in that it provided the male perspective of married men as well on the sources of marginalization in AFMZ. More so, the views of the youth were also imperative therefore it was sought from the boys' fellowship and the girls' fellowship committees.

4.6 Procedures for data collection

This section presents the ways through which data the study was gathered. These ways were determined by the fact that this study was a qualitative one hence it was more inclined towards obtaining primary data from the participants. Just like Denzin and Lincoln (2005) corroborates, approaches to data collection depend on the type of data the researcher intends to collect. In this study my intention was to collect qualitative data hence the participants provided rich primary qualitative data which answered the research questions of the study.

The participants were approached through phone calls to invite them to the study and to organize appointments with them regarding date, time and venue of the meeting. Finalization of all the arrangements with all of the interviewees was through the WhatsApp platform. The use of phone calls and the WhatsApp platform to contact the participants was advantageous on one hand as it saved time and financial resources. However it was disadvantageous on the other hand because some participants felt disrespected because they were not approached in person as is the custom

in Zimbabwe. The WhatsApp platform is relevant in that it is a form of communication in which videos, audios and text messages can be sent. It can be used for academic purposes such as conducting lectures and collecting data during research. The advantages of it are that when you cannot meet physically you can still engage in a conversation and communicate all you may need to communicate. The disadvantage is that it requires data for the communication to take place. Some people may not afford to buy the data bundles. However all my participants could afford to buy the data bundles.

FGDs participants were contacted through the local assembly pastors of the various groups via the phone. The finer details of the appointments about the date venue and time with the four groups were done with the chairperson of each of the group through phone calls and the WhatsApp platform as well. I did not encounter any difficulties in getting permission from all the participants because the researcher is also a member of the AFMZ and was therefore regarded as one of their own. Additionally, the letter issued by the AFMZ's general secretary facilitated my acceptance to be easy.

This fieldwork was conducted between September, 2017 and January 2018. This time frame enabled the researcher to engage in a thorough and rigorous investigation of the topic at hand with the participants. Discussion and interview questions were not issued to the participants beforehand to avoid having them consulting each other or even other people on the responses thereby compromising the data. In some instances, the elderly women had difficulties in presenting their views clearly, consequently probing and engaging approaches were used to elicit more information from them.

Four FGDs were conducted, that is one with each of the four groups that participated in this study which are Sisters Union committee (ladies department committee), the main church board committee, boys' fellowship committee and the girls' fellowship committee. Each focus group had 7 members. The regulations accompanying the constitution of AFMZ stipulates that the number of members in each committee can range from 7-10 people. However those who managed to turn up for the focus group discussions coincidentally were 7 in each group (AFMZ regulations 4.10). The number that managed to attend in each group is also a recommended

number for focus group discussions. Onwuegbuzie, Leech and Collins (2010:711), recommend 6-12 participants in a focus group discussion. Such group sizes give all members the opportunity to share their ideas and the researcher to capture their diverse perspectives.

4.7 Research Participants

There were two categories of participants in this study, those who were interviewed and those who participated in FGDs. Those interviewed had the following subgroups: male pastors, female pastors, elderly women, former presidents, elders and deacons. FGDs comprised of the girls' fellowship, boys' fellowship, Sisters Union (Ladies committee) and the main church board.

4.7.1 Male pastors

The male pastors were ten in total and all of them had been in ministry for at least five years. Those who had served for 5 years or more were selected because it is considerable amount of time for the pastor to be well established in the pastoral activities and to understand the politics involved within the church especially concerning leadership. With regards to their educational qualifications, one of them had an academic doctoral degree in theology, two had bachelors' degrees in theology and the rest had diplomas in theology. Their ages ranged from 35-75 and they are all married. The general secretary of the AFMZ was amongst the pastors who were interviewed because he is involved in the making and implementation of policy which has influenced the governance structures of the AFMZ. Among these male pastors two of them were Overseers of the provinces to which they belonged. The Overseers' views were valuable since they are well versed on why women have never held the position of Overseer in the AFMZ.

4.7.2 Female pastors

Ten female pastors were also selected to participate in the interviews. Only one of them had an academic doctoral degree and the rest had diplomas in theology. The women had been in ministry for more than five years as well and proved to be quite familiar with the practices and doctrines of the church through their responses during the interviews. Their ages ranged from 43

to 70 years. The female pastors were interviewed because they are the ones who are being marginalized from occupying the top leadership positions. Therefore they are in a better position to tell where the marginalization is emanating from.

Among the female pastors was also the coordinator of the Living Waters Theological Seminary. The Seminary coordinator is a key figure who represents all the lecturers at the highest supreme body of the AFMZ. She is one of the chief administrators of the Seminary. As a stakeholder in the education and the ministerial formation of the students at the Seminary, the coordinator has a very important role to play in as far as the final product the Theological Seminary produces. The coordinator also influences the direction of the curriculum at the college. As such she was deemed an important source of information on the unequal partnership of women and men in the leadership of the AFMZ.

4.7.3 Elderly women

Three elderly women participated as interviewees in this study as well. Their ages ranged from 80- 85 years. One was from Chitungwiza, one from Harare and the other from Mutare. It was noted that AFMZ's first converts were in Gwanda, however the researcher could not get in touch with elderly women in Gwanda due to financial constraints. The three elderly women were selected because they were also amongst the first converts of the AFMZ, therefore the information they provided was equally rich and valid as the one we could have got from residents of Gwanda where AFMZ was first established. The elderly women's views were sought so that they give their perspective on the sources of the marginalization of women in the leadership of the AFMZ since the inception of the church in Zimbabwe.

4.7.4 AFMZ Presidents

Of all the former presidents of the AFMZ, two are still alive and they participated in this study. The two were also amongst the first converts of the church and were both involved in policy making within the church. Both of them have got diplomas in theology and are above the age of seventy years. The former presidents were included because of their responsibility in formulating

church policies which were passed on to all AFMZ congregations for implementation. In addition, they were purposively selected for their strategic position as church policy makers and as administrators whose official duty was not only to formulate policy but also to ensure that policy is correctly interpreted and implemented. As policy-makers, the former presidents were deemed to be a rich source of information on the theory underpinning the unequal partnership of the women and men in the leadership of the AFMZ.

4.7.5 The elders

Two elders were interviewed mainly because they were believed to be rich sources of the data as they also participate in the nomination and election process for leaders of the AFMZ. They were aged 47 and 48 years respectively. They were both considered to be reach sources of data because they have been members of the AFMZ since they were young. One of them says he was born a member of the AFMZ because his parents were members well before his birth and he became an elder before he even got married. The views of the elders and the deacons were important because there was need to collect data from non- pastors.

4.7.6 The Deacons

Two deacons were selected. Both of them had been members of AFMZ for more than ten years and had served as deacons in the church for more than five years. They are both professionals who were aged between 45 and 46 years at the time of data collection.

4.7.7 Boys Fellowship

This is a department within the Youth department of the AFMZ. There were 7 members of the boy's fellowship committee who managed to turn up for the focus group discussion even though the expected number of members for the youth committee is 8 (AFMZ Youth constitution section 6.1). Their ages ranged from 18 to 25 years, and they had with varying educational qualifications, including degrees, diplomas and others still in college and universities. A semi structured interview guide was used to formulate the questions for the discussion. Only one

session was held due to time constraints. The boys were also considered to be rich sources of information because the youths are more critical to issues and they can question the status quo. The boy's fellowship was also targeted because the study needed views of the youth as well.

Permission to discuss with the boy's fellowship was sought from the pastor of the assembly. To organize the meeting, communication was done with the secretary of the committee who coordinated and disseminated information about the FGD to the committee members. The committee agreed to meet on a Sunday since most of the members were busy during the week days. An announcement was made in church to remind all the committee members about the FGD. The FGD was conducted for about one and half hours. Rossman and Rallis (2017) recommend that an FGD be conducted for not less than an hour and not more than two hours. However, I faced a challenge in that, the first time I conducted the discussion it was not recorded to the end. My assistant thought he was recording and yet he was not. I then organized to go back and hold another discussion with the boys at the same assembly. We had another discussion which was recorded in full by two recording assistants in order to avoid the mistake that I had been encountered previously. Findings from the two recordings and the notes which I jotted down soon after realizing that the first recording was not complete were considered in this study. My husband and nephew assisted me in this second focus group discussion. My husband is also a member of the AFMZ as well and the nephew is a member of the Catholic Church. However, there can be problems with confidentiality by having an assistant and also generally in a group it is very difficult to completely have shared confidentiality. To effect confidentiality, I assured the participants that pseudonyms or codes were going to be used to ensure anonymity.

4.7.8 Sisters Union Committee

The AFMZ women's department is called the Sisters Union. This committee is from an assembly in Harare. Seven members of this committee managed to attend the focus group discussion. This is the number scholars also recommend as manageable. The discussion was held for one hour and thirty minutes. The women were between the age group of 36 and 55 years. They had been members of AFMZ for more than ten years, which gave the researcher the confidence that they were knowledgeable about the tenets and practices of the church.

Since I had received a letter permitting me to do research in AFMZ I presented the letter to the pastor who then referred me to his wife who is the head of the Sister's Union. Through the permission of the Pastor's wife, I communicated with all the committee members of the sisters union at this assembly on the WhatsApp platform. All the members of this committee agreed to participate, and they showed up for the focus group discussion except for one member. I had sent the consent letter and the consent form to them on a "WhatsApp" chat group that I had created for them to read in advance. I promised to give them hard copies on the day we had agreed to hold the discussion. Just before the focus group discussion participants were given the consent forms to fill in. We held the discussion outside the church building because there were other church activities which were running concurrently with the Focus Group discussion meeting.

At the beginning there were some delays as the ladies still wanted to chat with each other since it was just after the church service. So, I then drew their attention to the agenda of our meeting. I explained the purpose of the study again to all the participants. Some children would also come and disturb as they wanted some food from their mothers. However, after about five minutes it became calm and the discussion went on well.

4.7.9 Main Church Board

The letter permitting me to do research in AFMZ which I had received from the AFMZ's General Secretary was first presented to the Pastor who then gave me the go ahead to meet his Board of Elders at his local assembly. This is the Board that governs all the affairs of an AFMZ assembly, and it is called the main church board for this reason. It consists of men only who are the pastor as the chairperson, deacons and elders who serve as treasurers, secretaries and committee members. There were 7 members who attended. Their ages ranged from 35 to 60. Their educational qualifications also varied. Some had diplomas in different fields and whilst some are degree holders in varied disciplines as well.

For the main church board, I got the contact details of the Vice Chairperson through the Pastor of that assembly since he was among the pastors that had been interviewed as part of the study. The

Pastor however did not attend the focus group discussion because he had already participated as one of the interviewees. I later communicated with the vice chairman of the board over the phone concerning the objectives of the study. All the other arrangements to set up the focus group discussion were communicated through the “WhatsApp” platform. The details about the intended research were sent to the vice chairman using the WhatsApp platform as well. These included the consent letter and the consent form. The vice chairman in turn also disseminated the information to the other board members. The ideal thing was for me to discuss with each member of the committee on the logistics of the discussion but the vice chairperson whom I had access to felt it was better for him to do that on my behalf for the committee members to cooperate and attend the discussion. He felt it was important that he organize and talk to the other members himself than creating a chat group in which I would also be a member. His intentions were understood upon meeting the committee. Some of them were quite rude and felt angry as the discussion went on. I was not clear why they were agitated. Probably they felt challenged by the topic that was under discussion. It was also difficult to convene on any other day which was not a Sunday because most of the members had other commitments elsewhere.

On the Sunday we met I arrived at the church early before they had finished the church service. Upon my arrival, I was introduced to the secretary of the committee since the vice chairman was attending to other issues at his workplace. The Secretary was not very free and keen to talk to me and did not show much interest. However, he admitted that he knew about the focus group discussion and he promised to make an announcement just before the church service ended to remind the committee members about the discussion, which he did not do. I still wonder why he did not make the announcement as he had promised. Probably, he was not interested because after the church service he just managed to mobilize the other committee members so that we could meet but he just went away without giving any excuse. We could not get a quiet place to hold the discussion at first since the Sister’s Union was also having a meeting in the church as well. We finally managed to sit outside the church but there were a lot of disturbances at first because people were passing nearby and that distracted the participants. However, the movement finally subsided after a few minutes and the discussion went on well. On the day we had this discussion, this assembly had held their appreciation function for the Pastor. This, however, resulted in the administrator failing to attend the discussion in time since he had to reconcile his

books and hand over the money to the pastor. Some of the participants' attitude to me was deplorable during the discussion. One of them actually mentioned that topics like the one I was studying "are tackled by women who have no husbands". Little did he know that one of my assistants recording the discussion was my husband. However, this did not deter me. We went on with the discussion. The Vice Chairman and the administrator later joined us and managed to give their contributions too. The discussion was approximately one hour thirty minutes long. The participants expressed their true feelings about the issue of women and leadership and highlighted the sources of the marginalization of women in the leadership of the AFMZ in the process. Even though I was not at the fore front of organizing the focus group discussion, adequate arrangements for the focus group discussion were made and every member of the committee was aware of it. The vice chairman would always update me on the progress of the arrangements. I did not encounter any major challenges during this focus group discussion.

4.7.10 Girls' Fellowship

To gain access to hold a discussion with the girls, I got permission first from the Pastor who after reading the letter from the secretary general then referred me to his wife as well. The Pastors wife is the one responsible for all departments that have to do with women, including the girls' fellowship in the AFMZ. I then had to talk to the Pastor's wife who gave me the go ahead to meet the girls. In some other assemblies I could not get access to meet the girls' fellowship members because the pastor's wives did not feel comfortable with me meeting the girls in their absence. They wanted to be present during the discussion, however their presence was going to affect the credibility of the girls' responses because of her position in the church. I then opted to look for an assembly where the pastor's wife was comfortable with me meeting the girls in her absence. The pastor's wife at this assembly accepted that I meet the girls and was comfortable with me holding the discussion in her absence. The youth leader's wife who is second in command to the pastor's wife also gave me her blessing to meet with the girls. I later requested to be part of the girls' fellowship chat group on "WhatsApp" in order for me to convey all the information to the girls. Most of the girls showed interest in attending the focus group discussion on the chat group. We then agreed with the girls to meet on a Sunday after church service. Seven girls attended the focus group discussion. Some of them are still attending school in colleges and

universities whilst the other four are now working. Their ages ranged between 19 and 25. The girls were quite open and they shared their views freely.

4.8 Data Analysis: Procedures and Methods

In the preceding section data collection methods were discussed. This segment describes methods of data analysis. Given that FGDs and interviews were video and audio recorded respectively to collect the data, data was firstly uploaded to the computer and labeled appropriately. The conversations were then transcribed verbatim into text and later translated into English where the responses were in Shona. To gain deeper understanding of the responses, the researcher repeatedly listened to the recordings as Reynolds (2012:105) recommends.

4.8.1 Methods of Data Analysis

Data analysis is described as a transformational process in which raw data is transformed into insights about a social phenomenon under study (Wolcott, 1994). In this study, the social justice issue was the unequal partnership between women and men in the leadership of the AFMZ. As a social justice study, narrative thematic analysis was employed with the view to reporting the participants' interpretations of the matter at hand. Themes came up from the generated data.

The thematic method of analysis was primarily used in analyzing the qualitative data gathered in the study. Having read the transcribed document carefully, manual coding was done with the view to generate a logical and understandable analysis for readers who might not be familiar with the social context of the research participants (Reynolds, 2012:106). In light of the fact that the focus of this study has not been widely researched, inductive coding was considered the most suitable (Joffe and Yardley, 2004:58). This does not however mean that deductive coding was completely suspended since preconceptions may also influence the identifications of themes (Joffe and Yardley, 2004:58).

4.9 Methodological Limitations

Being a member of the AFMZ facilitated easy link and bonding with the participants who regarded the researcher as one of their own and an insider (Reynolds, 2013). The advantage of an insider position is that it makes it easier for the researcher to gain access to research participants without much resistance. Being an insider, facilitated effective collection, presentation and interpretation of data. However, being an insider can also be disadvantageous in the sense that the researcher may fail to be objective because of his/her affiliation with the participants (Reynolds, 2012:106). To overcome this limitation the researcher's role was explained to the participants and a safe distance was maintained, which facilitated gathering unbiased views (Reynolds, 2012:106)

4.10 Confidentiality and Ethical Considerations

Confidentiality and anonymity of the participants was assured as stipulated by the Panel on Research Ethics. The Panel on Research Ethics states that "There is widespread agreement about the interest of participants in protection of privacy, and the corresponding duties of researchers to treat personal information in a confidential manner" ('Panel on Research Ethics', 2015). Participation in this study was voluntary. The participants both in the interviews and Focus Group Discussions were asked to read and sign an informed consent letter which was made available for them before the interviews and the focus group discussions commenced. Furthermore, they were assured of anonymity through the use of pseudonyms and codes. Shared confidentiality was also emphasized during FGDs. Moreover, all perspectives raised by individual participants in FGDs were considered as group perspectives in order to protect the individual participants.

4.11 Conclusion

In this chapter, the researcher brought to light the methodologies and methods used in conducting this study. In terms of design it was observed that it was carried out through the qualitative approach by analyzing the sources of the marginalization of women in the leadership

of the AFMZ. It was argued that the use of interviews and FGDs was appropriate for these are the tools that are recommended to collect data in qualitative research. Data was collected through interviews with male pastors, female pastors, former presidents and the current president, elders, deacons and elderly women. Focus Group Discussions were conducted with the Sisters Union committee of an assembly, one local main church board, Boys' and girls' fellowship committees of two different assemblies. Thematic analysis method was used to analyze the data. The chapter also presented the methodological limitations of the study. The researcher however explained how she overcame the limitation by explaining her role as a researcher and maintaining a safe distance from the participants. Lastly, how ethical considerations and confidentiality were observed was highlighted in this chapter. This was observed by making participation voluntary and the use of pseudonyms and codes to maintain anonymity. The next chapter will present the research findings and the analysis.

Chapter 5

Data Presentation and Analysis

5.1 Introduction

The previous chapter presented the methodology of the study. This chapter presents the findings and an analysis of the research findings. The researcher intends to answer the key research question by answering the study's first and second sub-research questions. The chapter intends to present the reasons behind the marginalization of women in the leadership of the AFMZ. The findings of the research in this chapter have been divided into three categories, which are, Political, Social and Theological factors.

5.2 Political Factors

5.2.1 Few Female Voters

The fact that only a few women have voting rights was mentioned as one of the sources of the marginalization of women in AFMZ's leadership. It was highlighted in both the interviews and FGDs, that the few women who are female pastors are the only ones with voting rights in AFMZ. Lay women in AFMZ who are the majority of the membership of the AFMZ do not vote during church elections at assembly, provincial and national level. During the FGDs the Sister's union indicated that women are asked to leave or are not given voting papers. The Sisters Union with a lot of pain revealed that:

Here at this assembly, we do not vote at all. They vote for each other, these men. We will be watching or they can ask us to leave and they do the voting on their own. (FGD with the Sisters Union 2017).

There are currently 26 female pastors out of a total of 742 pastors throughout Zimbabwe. When they vote for overseers and the Provincial committee each pastor is supposed to bring his or her board members for the election. These board members are all male because women are not allowed to be in the local church board. Which basically means that there will be 26 women

against the total number of male pastors and the board members of all the assemblies in Zimbabwe. The 26 women are scattered throughout the provinces. In some provinces therefore they may have only one woman voting since there are more than 26 provinces in AFMZ. Some provinces they do not even have female pastors because some Overseers do not want female pastors in the provinces they are leading. One of the pastors who was interviewed and is an overseer confirmed and admitted that he does not support the idea of women being pastors or being leaders in general, hence he did not have any female pastors in his province. The church Website (afminzimbabwe.com/manicaland) also confirmed that all the pastors in the province in which this Overseer was overseeing were all male (see also Appendix 4). This is what the overseer said:

There are no female pastors in my province. I am that man who is being overtaken by events and I acknowledge it that what is happening in the world around the globe has gone further ahead of me. Therefore, if they are going to be appointed or elected as overseers, I would not raise a complaint. But I would not encourage it because I want to be standing in the right, so that at the end of the day when the church is condemned in heaven, I won't be part of it. I don't think it is biblical for women to become overseers and presidents. Unless there is a scripture in the bible that allows us to appoint women as bishops then we would say let it be allowed. (OMP3 Interview 2/11/17)

All the male pastors also believe that these negatively skewed numbers of the electorate are a source of marginalization for women in the leadership. OMP6 also said that even if female pastors were to contest for the positions of Overseer and president, they were not going to win the election because the majority of those who vote for those positions are men. He said,

All the councils that elect Overseers and the President are dominated by men. So, the results are obvious. Even if female pastors who qualify are to stand up to contest they will not win because the councils are predominantly male. You don't need to be educated to tell how the results will be like. (OMP6 Interview 30/11/17).

OMP8 a male pastor also supported the idea that women are being marginalized in the leadership of the AFMZ because most of them cannot vote. OMP8 said

Women are not allowed to be in the local church board, because of that they are automatically disqualified from entering the provincial and national councils. Therefore the only women who can vote are the few female pastors. If women were allowed to be in these councils they would have an opportunity to vote for their fellow female pastors. As it is right now the female pastors have no one to vote for them. The councils are male dominated. (OMP8 Interview 16/11/17)

Support is very crucial in any endeavor. The argument for long why women are not in leadership positions has been that women do not support each other. Women are said to be their own enemies and do not support or vote for each other into leadership positions (Sande 2017:55-57). Some even believe that women would rather vote for a man than a woman (Sande 2017). What is happening in AFMZ is contrary to the belief that women do not vote for each other. The majority of women in the AFMZ do not vote. Women in AFMZ are not in leadership not because they do not support each other, but because of the governance policies and structures that do not allow non-clergy women to vote. If all women had the opportunity to vote and to be voted for during elections at all levels of church governance probably AFMZ could be having women in the local boards, female Overseers and female presidents as well in its history. If women in AFMZ are to be given the chance to vote it may be an opportunity for the women to prove wrong the notion that women do not vote for each other.

The fact that women in AFMZ are not given the right to vote is happening at a time when almost all countries in the world, including Zimbabwe, have granted women the right to vote. It can be argued that as long as women have no right to vote in AFMZ, it will be difficult for them to rise to leadership positions because being elected depends on the right to vote and a chance to register for candidacy for the leadership positions (Shvedova, 2005: 34). This is when the issue of affirmative action becomes crucial. The affirmative action policy has to be applied in AFMZ in order for women to have equal chance as candidates during elections. Shvedova (2005:34) records that “The system of election based on proportional representation (PR), for example, has

resulted in three to four times more women being elected in countries with similar political cultures, for example, Germany and Australia.” Equal representation in the election process will eradicate male domination in the formulation of election rules and therefore the election itself. By not allowing women to vote, AFMZ is taking away women’s fundamental and democratic right and is silencing their voices. This also takes away from the women the power to call themselves the church. How can they call themselves the church when their fundamental right of voting is taken away from them? Women and men alike were created in the image of God and therefore should have the same democratic right to participate in the election process.

Women should at the very least be able to vote for the people they want in leadership positions. The current leadership structure represents the voice of a few people who are predominantly male. This shows that there is lack of justice in the church, yet the role of the church is to condemn injustice among other things. Oduyoye (2001c) calls for equality and justice in the church. Being the majority, women in AFMZ probably would have a good chance of being in leadership if all women are allowed to vote. Watson (2002) asserts that women are church and they should be able to call themselves as such. Women cannot refer to themselves as the church when deprived of the privilege to participate in crucial activities in the church calendar, such as the elections.

5.2.2 The Nomination process.

Women are not only denied the right to vote, they are also being denied the opportunity to be nominated for them to contest for leadership positions. The nomination process is controlled by those who are already in power who are all male. OMP7 describes how women are marginalized from leadership in the AFMZ through the nomination process.

The regulations for elections come from the top leadership. They come up with election regulations that prohibits you from putting women on the nomination list even at assembly level. Therefore those who compile the list of those to contest have to comply with the regulations. (OMP7 Interview17/11/17)

At provincial and national levels female pastors can contest if they are nominated. However the female pastors have never been nominated for the position of overseer and that of president for them to contest for the positions. Therefore they marginalize women through not putting their names on the list of the contestants. OMP6 succinctly explained how the national executive manipulates the nomination process so that names of women would not be included.

The national executive comes up with a list of the people expected to contest for the positions of overseer and president. They compile the names from the church's data base. This system of coming up with a list started recently in 2012. Some may argue that this is not marginalization because men are also exposed to the same nomination process but one can also argue that it is marginalization because names of women have never appeared on the lists for them to contest and yet names of men are always appearing. (OMP6 Interview 16/11/17)

This already shows a flaw in the procedures, as bias is hard to avoid when people are nominated to contest elections by a certain group of people and not the majority of the membership. The constitution of AFMZ does not clearly state whether people should submit their candidacy or they should be nominated. The constitution on Chapter 9 section 9.4 highlights the election of an overseer by the Provincial council but does not stipulate how they can come up with the list of the people to be voted for.

In addition when a pastor and the board of elders decides to add elders or deacons at an assembly they only nominate men to go through the examination while women usually go through the examination process as an accompaniment to their husbands, not in their own right as members of the AFMZ to be examined for the leadership position. The response of the ladies committee gives a clear indication of how women may be feeling about the marginalization.

The board nominate our husbands to be elders or deacons. Our husbands were the ones who were selected to be elders or deacons. We however went through the examination process together with our husbands but we remained deaconesses and we do not sit in the church board. If my husband is being examined to be an elder we are both expected to pass the exam. If we pass, my husband will be the elder and I am given the title of

deaconess. You would expect that we will be both elders but they start to call me ‘mai Elder’ and yet in reality I am just a deaconess. And as a deaconess I have no authority to sit in any church board. Since women have been passing the exams as they accompany their husbands I wonder why they do not nominate them to be elders in their own right as well. (Ladies committee FGD)

When they pass the examination the woman is given the title of deaconess which is a symbolic title because they cannot participate in leadership. She cannot be in the board of elders which runs the affairs of a local church. Even single women have never been nominated for a deaconess or eldership position. The practice of late as highlighted by all the 20 pastors who were interviewed is that the top leadership bring the names of those they think are eligible to be voted for in the election. However women have never been in those lists despite the fact that some now qualify to be overseers. The fact that they choose and come up with a list of those who should be voted for, it makes this practice a source of marginalization of women in the leadership of the AFMZ. If a person qualifies for a position, he or she should be in a position to freely cast their intention to contest for the position. As it is now the opportunity for women to contest is completely closed because their names have never appeared on the nomination lists.

The nature of an organization’s electoral system has an effect on its gender dynamics. The electoral system determines whether or not the elections are free and fair. What is happening in the AFMZ may be an indication that the election system has become political therefore it is not a fair battle ground especially for women who have no access and control of the nomination process.

Almost all the female Pastors who were interviewed see no difference in the way AFMZ, and secular institutions conduct their elections. According to them the elections have become so political and the politics is similar to that of the secular world. They are therefore of the view that God should appoint leaders through prophecy. OFP10 said

AFMZ should hear from God and not solely depend on elections. In the early days we would pray and God would reveal the leaders through prophecy. We should go back to those old days. God should speak through prophecy. (OFP10 Interview 16/11/17)

It is however not safe to leave things to be determined entirely by prophecy because it is prone to abuse. A number of people use prophecy as a way of taking advantage of situations since prophets are believed to be speaking on behalf of God. The leaders may take advantage of their position as pastors to monopolize the leadership of the AFMZ and continue to marginalize women by claiming that they would have heard from God that women should not be in leadership. Women are referred to as the backbone of the church and yet they are at the periphery of leadership. This compliment can be viewed as an insult as long women remain in the background and do not sit in the decision making boards. Reuther (1996:209) avers that clericalism has to be dismantled in order to build a church liberated from patriarchy. AFMZ thus has to deal with this issue as a matter of urgency.

The elections of a church, which is expected to be prophetic should be fair to allow everyone to freely participate. The church is expected to be different from the secular world in the way it runs its affairs. Shvedova (2005:33) focusing on politics in the secular world observed and rightly so, that “Women who want to enter politics find that the political, public, cultural and social environment is often unfriendly or even hostile to them”. Similarly, debunking the myth about women’s disinterest in leadership, the Research and Advocacy Unit (2016:5) elucidates that “women generally have not participated in politics, primarily because of the violence and intimidation that is associated with African politics...” The AFMZ is failing to be exemplary in the way elections should be conducted.

Religious people, including Christians are expected to demonstrate good morals and equality in society, and to be exemplary in many ways. Hence, Nadar (2005:18) asks whether religion is a blessing or a curse because it has become a norm for religious people to live disregarding the principles on which their beliefs are grounded. She maintains that equality between men and women is a central core value of many religions including Christianity. She wonders why religion should become a stumbling block to women, like it is the case in the AFMZ.

Studies by Mwaura positively celebrate the democratic nature of Pentecostal movements. Mwaura (2008:279) hails Pentecostal movements as being gender friendly and thus opening up more spaces in leadership for women than other church denominations. Mwaura (2008) demonstrates that women in Pentecostal churches in Kenya do not only enjoy greater freedom, but even critique some of Paul's prohibitions against women and situate these prohibitions within their own contexts. More, so Mwaura (2008) contrasts the women in the African Independent Churches and Pentecostal movements and argues that Pentecostal churches are "not bound by any traditional or ecclesiastical restrictions" (Mwaura, 2008:279). This study however has brought to light that in AFMZ there is no such freedom for women in leadership. In fact, AFMZ seem to have been overtaken by mainline churches in allowing women to participate in leadership positions. Mainline churches such as the Methodist and the Lutheran as the participants in the study highlighted, give more opportunities to women to participate in the leadership of the church than in the AFMZ. They cited particularly the Methodist which allows women to be Bishops. Even scholars such as (Alexander 2009) also confirm that women in the Methodist church are elected as Bishops, which is a very influential leadership position in the church. The Methodist church of South Africa appointed Malinga as the bishop of the church (Kumalo, 2020). That is the reason why Gabaitse (2015:1) maintains that it seems as if Pentecostal women are free on the surface yet in reality they are not.

However OFP3 is of the view that women should be involved in the church politics as well so that they can be in control of the election process, especially the nomination process. She said:

Politics is there, why can't we join in the church politics? If the church politics makes me to be deprived of certain rights why can't I be involved in the politics? As women we cannot sit and watch men do things for us. I will stand my ground and join in the church politics at the same time remain prayerful. Women think they are being spiritual by not joining in the church politics. As long as we don't stand up for our rights and allow these men to walk all over us, they will do whatever they feel with us. We have to be strong. If we exude that boldness, they will have a certain respect towards us. (OFP3 Interview 17/11/17)

OFP3's response shows that she does not want to be a victim of the situation. She is therefore advocating for women not to complain whilst not taking any action. Duncan (1991:389) avers that "Being a victim can be quite a comfortable state of affairs". She submits that victims can lay blame elsewhere and complain about the lack of compassion extended to them. In addition, OFP3's attitude is evident of a woman who acknowledges that she was created in the image of God and can confidently name herself as the church therefore she sees it fit to fight for her democratic right to be in leadership.

Politics has to do with allocation of power hence there is need for women to participate in church politics for power to be allocated to them as well. Politics is not for men only. Women can and are capable of participating in power sharing in the church. We have examples of women who successfully participated in African politics even though it is not usually celebrated. Oyawambo writing about matriarchal societies said "Women... led battles, negotiated with rulers, conquered nations, ruled nations and controlled large religious organizations". Such women were not afraid of politics. In the same vein Amadiume (1997:146) uncovers that these women were expected to display the same political leadership qualities such as "reason, balanced bravery, compassion, and balanced inflexibility". It has to be noted that this was religious politics as well since it is well known that everything in Africa is connected to the religious realm. Besides, Mbiti (1969) asserts that Africans are notoriously religious. Those women in the matriarchal societies realized that they are human beings like men hence they took the responsibility of leadership without fear. In the same vein of understanding that women are not less human, Muringa and Makaudze (2014) opine that in Shona culture men and women were recognized as equal because they emphasize on humanity and not on the sex of a person. It means the Shona culture has aspects that appreciate the fact that all people were created in the same image of God. According to Muringa and Makaudze (2014) humanity held more weight than the sex in the true Shona culture. That is why the Shona people use terms such as 'mwanasikana' (girl child), 'mwanakomana' (boy child), 'munhurume' (male being), and 'munhukadzi' (female being). The terms 'mwanasikana' and 'mwanakoma' emphasize on the fact they are both children ('mwana' meaning child) first before sex is looked at. That is the same with 'munhukadzi' and 'munhurume' emphasis is on the fact that you are a human being ('munhu') before your sex is

considered (Muringa and Makaudze, 2014:1549). The Shona culture in that regard appreciates that both men and women were created in the image of God leading to mutual sharing of power between men and women. On that note women are expected to exude the same qualities of leadership such as “reason, balanced bravery, compassion, and balanced inflexibility” just like the men (Akyeampong and Obeng, 2005:29).

5.2.3 Women have their own department

Many churches have got varied departments such as the women, Sunday school, and the youth department. These department have got their departmental leadership but that does not mean a church will not have a leadership that runs the affairs of the whole church. In AFMZ, the ladies department leadership is not allowed to sit in the main church board and yet the leader of the youth department sits in the local assembly Board of Elders and can also attend the provincial meetings. Chapter 4 section 4.16.4 States that a “deaconess shall not be a member of the local Board of Elders”. The youth leader can also sit in the provincial committee but the leaders of the Sisters Union cannot. The constitution of the youth department on chapter 10 section 10.8 states that “The provincial Youth Leader shall represent the provincial Young People’s Union in the provincial committee”. One of the female pastors OFP3 expressed it so succinctly.

As it stands right now the youth leaders because they are male are allowed to sit in church boards and yet the pastor’s wife who is a deaconess is not allowed to sit in the board. They argue that we have got our own department but why do they allow the youth leader and yet they have got their own department too. (OFP3 Interview17/01/18)

Two male pastors, one of the former presidents and one of the elderly women during the interviews stated that women are in this leadership predicament because they requested for their own department so that they would run their own affairs. For the men in the AFMZ this meant that women were not going to make decisions anymore for the whole church. Women requested to have their own department after they realized that they could not take or withstand the arguments of men in board meetings. The former president said:

We used to hold board meetings with our wives at the beginning. However men used to quarrel a lot to the extent of shouting at each other. Women would not even have a chance to speak. Therefore our wives were not very comfortable with the way we handled issues during the board meetings. Now that they have their own department they have to exercise their leadership in that department. The main church board is for us men. (FP1 Interview 2/11/17)

OW1 one of the elderly women who is also a wife to one of the former presidents had this to say also about women having their own department:

We asked to have our own department because the pastors used to argue a lot during the board meetings we attended on the capacity of us being pastors' wives. We thought by having our own department we would be able to plan and organize for the development of the church but we have been pushed away from all the boards of the church simply because we have our own department. We no longer have any say on the running of the church. (OW1 Interview 2/11/17).

Numerous churches including mainline churches have a women's department, but women are not marginalized in the leadership of the whole church. Women in AFMZ's decision making should not be confined to the ladies department only. In some mainline churches such as the Methodist, Lutheran have women sitting in the highest decision making boards of the church. Even though the women in the Lutheran and Methodist church who are in the leadership position may not hold all power in decision at least the voice of women is represented. Therefore, the argument by men in AFMZ that women's decision making should be confined to the ladies department is a way of excluding women from leadership positions that involve decision making for the whole church and it does not hold water.

AFMZ as a Pentecostal church was trying to paint an image that it is democratic and inclusive in decision making by making the wives of board members to attend board meetings. The women were still coming under their husband's names hence excluding the widows and singles as well in decision making. If AFMZ was really accommodative it should have accommodated other women whose husbands were not in the board, that is, the single and widowed women as well.

This was not giving space, it is almost the same as the Pauline teaching that allowed women to attend gatherings in Assembly but when they needed clarity on the matter they had to go and consult their husbands in their homes in private. Hence this was not liberating to women at all since not all women had access to this privilege.

This seem to concur with what Langford (2017) and Nel (2014) postulated that at first Pentecostalism was accommodative. However, Sheppard and Barfoot's argument that Pentecostal churches have always excluded women from leadership seem to be logical in this case. They argue that there was no transition from being accommodative to being restrictive. In AFMZ from the very beginning women were not even supposed to be in the church board. The women who attended the board meetings did so on the basis of them being married to an elder, pastor or deacon. The opportunity was not open to all women. Besides, writing from a Kenyan context, Deacon and Parsitau (2017) also echo that Pentecostalism is not very accommodative to women being in leadership. They argue that Pentecostalism restricts women through its discourse in sermons. The fact that women in AFMZ ended up asking for their own department is evidence that in the board meetings they had no real decision making power. The youth department have got its own department but the leaders because they are male are allowed to sit in the local provincial and national church board. The leaders of women's department are not allowed to sit in all those boards. That is marginalization. This is the reason why Kalu (2008) argued that Pentecostalism is full of ambivalences and paradoxes. Amadiume (2015:155) argues that women's organizations in Africa were sources of female power and leadership. However, women in AFMZ thought that by having their own department they would be effective in planning for the church but that is not the case because the men made sure their decisions are confined to the ladies' department only. Concurring with Kalu, Deacon and Parsitau (2017:13) state that "...Pentecostalism is a complex mix of empowering and disempowering for women". Deacon and Parsitau (2017) opine that women are allowed to lead but not beyond the women's departments. AFMZ is giving women the power but at the same time taking it away.

Even though women are achieving a lot under the ladies department they are still at the periphery of the leadership of the AFMZ. Women must be involved in the church boards that make decisions for the whole church not for the ladies department only. Women in AFMZ have

managed to achieve a lot as a department but their efforts are being felt and restricted to the department. Kwaramba (2004:61) opines that women in AFMZ through the Sister's union department managed to contribute a lot more than the national church board at Rufaro conference center though the national church board want to claim the glory for that success. Rufaro conference center is AFMZ's national conference center situated in Chatsworth, Masvingo. More so, during the interviews both male and female pastors acknowledged this assertion as well and pointed out that women bought trucks, a generator, all the chairs at the Rufaro conference and roofed part of the shade where services are held. Probably if women worked in conjunction with men in the leadership who have access to the financial resources of the church the church would have achieved more. Even if men are quarrelsome during meetings women, should not be deterred by this characteristic because AFMZ also needs the voice of a woman for it to function well and fly as a two winged bird. Currently, AFMZ'S leadership works like a one winged bird and it cannot achieve much (Oduyoye, 2001). Participants, both male and female pastors raised concern about the fact that the current leadership has not done much to develop Rufaro, the church's national conference center. OFP1 one of the female pastors said

You cannot really pinpoint what the 'dare raana baba' (the National church board - constituted by all male pastors) has accomplished at the conference center. The ladies department has been organizing its projects not under the influence of the leadership of the 'Dare raana baba'. The Youth department even though it has been allowed to function as a department it is not accomplishing what the ladies department has accomplished. This is evidence that the 'Dare raana baba' (National church Board) has no influence at all at what is happening in the departments. Therefore what the ladies department has achieved is a clear indication that women have leadership skills and they should not be sidelined in the church's leadership structures. (OFP1 Interview 7/11/17)

Though it has been widely accepted that men are better leaders (Paustian-Underdahl, Walker and Woehr (2014:1), this study presents another perspective that women are equally good in decision making. Besides, Scholars such as Kanter (1977), Nieva and Gutek (1981), van Engen, van der Leeden and Willemsen (2001) have argued that there is no difference in the leadership styles of men and women. Their argument is that certain leadership roles require particular types of

leadership, fundamentally restricting men and women in the same position to perform in identical ways. Concurring with these scholars Eagly (2007:4) observed that this argument has some validity “because women and men have to meet similar requirements to gain leadership roles in the first place”. Eagly (2007) went further to state that as soon as a leader assumes the role, the expectations associated with leadership shape his or behavior in particular directions. More so, Eagly (2007:4) is of the opinion that the demands of leadership make it more likely that there will be very little if any difference in the leadership styles of both men and women. Women in AFMZ should be involved in the leadership of the whole church and work together with men and not just to be in the leadership of the women’s department. For proper development to take place in AFMZ men and women need to work together. As separate entities both men and women in AFMZ will not achieve the best for the church. Therefore, there is need for equality in power sharing for the church to achieve more.

5.2.4 Less Preaching opportunities For Female Pastors

All the female pastors interviewed lamented the fact that they are getting limited opportunities to preach at the AFMZ general conference as a result they remain unnoticed because they have limited opportunity to showcase their potential and abilities. Two male pastors during the interviews also stated that some male pastors because they have charisma have been viewed to be good leaders. Charisma was defined by one of the male pastors (OMP10) as the capability to speak eloquently and powerfully such that you are able to attract a huge following. The two male pastors pointed out that some in the current leadership were selected mainly because of their ability to lure people through eloquent speech. They preach eloquently during conferences resulting in them attracting a large following. As a result of this charisma they become very popular. Male pastors seem to be getting more exposed to the members of the church through the opportunities they get to preach on national and provincial conferences. One of the male pastors said:

The election system has a bias because most people are elected on the basis of popularity rather than capacity. It is not everybody who has been elected in those high profile positions that are capable of holding such positions. Now we are having more litigations, more court

cases than ever before because the leadership has no capacity to contain the issues under control. The weakness is that we tend to elect people into positions without any orientation or any job description or parameters described or demarcated. Therefore, a clever one will do clever things and the foolish one will do foolish things depending on the personal disposition of that particular person in that authority (OMP4 Interview 21/11/17).

Another male pastor said,

What is separating candidates contesting for elections is charisma. That ability to speak well sells a person. Female pastors are getting less opportunities to preach during national and provincial conferences (OMP10 Interview 7/7/18).

OMP4 however commented that:

Our pastors are trained biblically, but in terms of leadership and management and capacity, some are lacking. When you see them on the pulpit, they are dynamic but the way they manage the affairs of the assembly is not comparable (OMP4 Interview 21/11/17).

While charisma is can also be found in a leader, it should not be the only deciding factor for leadership. Equal opportunities should be afforded both female and male pastors to preach whether they have charisma or not. Other qualities necessary for leadership should be clearly described for candidates seeking to be in leadership positions in the AFMZ. Even if some women may not be charismatic, women are the church, and they deserve a place in the leadership of the AFMZ. Moreover, Eagly, Johansen- Schmidt and Engen (2003:569) in their views argue that, in comparison, female leaders are less hierarchical than male leaders. Female leaders are more cooperative and collaborative, and more inclined to enhancing other people's self-worth. These qualities found among women make them good leaders in organizations. (Eagly, Johansen-Schmidt and Engen 2003:569). In line with these views, therefore, in as much as women may not be charismatic, they have other leadership qualities and that make them eligible to hold leadership positions. Just as Eagly, Johansen- Schmidt and Engen (2003:569) have pointed out, women deserve to share power with men in AFMZ, as partners in the mission of God in order for AFMZ to function effectively (Oduyoye 2001b). The emphasis of this study is on the need for men and women to mutually work together and complement each other as equal partners. Eloquence alone does not make one to be a good leader as OMP4 stated.

AFMZ by not giving equal preaching opportunities to female pastors may be an indication that it is not a healthy community. Oduyoye (2001:17) and Okure (1993:47), in their writing emphasized on the building of a healthy community through the involvement of both men and women because a society consists of both men and women. Shaw-Taylor (2013) supports these views and argues that, church leadership does not only belong to men, but to all who can prove to be worthy of the positions. In her illustration, Shaw-Taylor uses an African proverb “*no tree can form a forest*” to suggest that, there is need for representation of both men and women in the role of leadership. Shaw-Taylor (2013) further explains the fact that, the status of the forest is shown by the diversity of vegetation within it and this has been scientifically proven. This is how the church should be. Thus, Shaw-Taylor (2013) advocates for a diverse leadership representation in the church by all worshipers. According to Shaw-Taylor (2013:11), a balanced leadership is simply a sign of a healthy religious institution. And so, having men on their own cannot provide for a balanced leadership and all the governance needs of the church. Therefore, Shaw-Taylor’s (2013) views encourage mutual sharing of power between men and women, which is also emphasized by both the African feminist theology and the feminist ecclesiology. More so, Adams and Ferreira (2007:4) found that gender diversity has significant effects on board governance. According to them, women seem to behave differently than men with respect to their measure of attendance behavior. Adams and Ferreira (2007) opine that women are less likely to have attendance problems than men. Furthermore, they say if there are more women on a board, the attendance of male directors also increases. Further illustrating their point Adams and Ferreira (2007) highlighted that boards that have a significant number of women perform way better. Thus, suggesting that women have a positive impact on governance. Oduyoye (2001a:87) maintains that “no health, healing or empowerment in and by the church is complete when women are excluded”.

In addition, when churches elect a leader, they should consider that leadership is about serving the people, and not about eloquent speeches. AFMZ should consider a variety of factors and characteristics before a person is considered a candidate for an election. Servant hood is one key characteristic expected in leaders. Jesus echoed the same sentiments of servant hood leadership. According to Jesus the greatest leader is the one who serve others. Leadership is about linking

talk with practice. A good leader does not end on eloquent speech but puts the words into action. Ackermann (2005:387) advocates for linking theory and praxis. Even the book of James in the bible speaks of showing faith through works. Leadership should not be taken as a business through which people can enrich themselves. Thayalini Thiagarajah (2004:37), observing an Asian context perceives that the church as an institution, has become pyramidal, resulting in “power struggle, corruption, manipulation, unjust practices and abuse”. Being a servant as a leader means that you are offering service and love to God. According to Russell (1974:141-142) the role of a servant in the bible “is clearly a role of honor and responsibility to take part in God’s work of service in the world”.

5.2.5 The Notion that Women are not marginalized

Five out of the ten male pastors and one of the deacons interviewed were of the view that AFMZ does not marginalize women. One of the male pastors (OMP4) said

The constitution on Chapter 9 section 9.3.1 does not bar women to be elevated to top positions of leadership. That section of the constitution is silent on the issue of gender and leadership, meaning that it does not clearly spell out whether women can or cannot be in leadership. Section 9.3.1 of the constitution states that “A provincial Overseer must have been an ordained Pastor of the AFMZ for a minimum of ten years with a proven record”. (OMP4 Interview 2017)

Concurring with OMP4 one of the deacons said that assuming that women are marginalized in leadership in AFMZ is evidence that people do not understand the governance structure of AFMZ. According to him women have a chance to have their voice heard once every year during the Annual General Meeting (AGM). He further stated that:

The governance of the church is not done in the church boards. At assembly level it is done at the Annual general meeting. The board technically reports to the AGM which happens once a year. Every member including women constitute the AGM. They ask questions, make contributions, reject what they don’t want and they can cause the dissolution of the board. The board meets once every quarter and it works in between AGMs. The highest decision making board at church level is the AGM where ladies are represented. An AGM is called

for 21 days before and every person is required to submit their views, aspirations, questions and problems. However, the board will have to consider if your issue can be deliberated during an AGM. Financial statement will be presented. If any person is not happy they query. All matters can be discussed in the AGM. Even such issues such as if you do not like a pastor or the board. That is the liberty the church has in the AGM. But if you miss the AGM you forfeit your chance. So, women participate in leadership through the AGM. (DEC2 Interview)

The above narration shows AFMZ trivialization of the issue of women's marginalization in leadership. If people and especially those in leadership have got such a mentality that women are not marginalized in leadership, they will not make an effort to advocate for equality in leadership at all. The governance structure as it is does not allow women to have an equal share of decision making in the church. Women have only a chance during the AGM which is conducted once a year and it is also the male dominated church board that decides whether or not their submissions can be discussed. There are possibilities at times that if the issues that are presented do not augur well with the Board of Elders are considered not worthy for discussion during the AGM simply because the power of the AGM is in the hands of Board of Elders. The silence on the inclusion of women in leadership positions in the AFMZ actually portray a patriarchal tendency that is tantamount to the marginalization of women, in the sense that all the powers are vested in men. Just as Kasomo (2010:129) observes, "no real power resides in the hands" of women within the church. According to what DEC2 said women in AFMZ seem to possess power to make decisions during the Annual General Meeting and yet that power is also taken away from them because it is not them who decide on the issues to be discussed during AGMs. This relates well with what Biri (2013:230) observed in ZAOGA, that women in leadership positions are nonetheless expected to be under the authority of men therefore no real power is in their hands. Biri declares that "The irony is that women in ZAOGA have got powerful positions but are powerless in decision making" This means that they are given a title in which they are supposed to make decisions, but they are not given a chance to make the decisions. AFMZ's governance structure as highlighted by DEC1 gives power to the women with one hand and takes it again with another by making the board decide on the AGM agenda and what to take up after the deliberations of the AGM. Therefore, there is no power sharing that really exists in AFMZ

instead it is power which is being exercised over women by the men (Kasomo and Maseno, 2011).

What can be observed also is that AFMZ has not taken any initiative to come up with a constitution that accommodates women into leadership. That is the reason why OMP4 argued that the constitution of the FMZ does not necessarily marginalize women but is silent on women being in leadership. The Zimbabwean constitution is very clear on the inclusion of women in leadership. It clearly stipulates that women should occupy 50 percent in the parliament. Moreover, The Zimbabwean government is a signatory of a number of international and regional policies that advocate for gender inclusion such as the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), Universal Declaration of Human Rights (UDHR) (Dziva and Dube (2014)). Dziva and Dube (2014) aver that the Zimbabwean government also discarded the Lancaster House constitution which infringed on the rights of women in critical areas such as education, health and participation in socio-economic and political development and replaced it with the 2013 Constitution. The Lancaster house constitution would give the right with one hand and take it with the other. This means that it had room for gender equality but also allowed cultural norms to supersede the rights of equality. For instance, according to Chinomona (2013:10) marriage rights were affected by the operation of section 23 (1) (b) which allowed discrimination in the application of customary law. On education rights, the Lancaster house constitution (Section 4 (1) Education Act 25:04) stated that every child shall have a right to school education hence ignoring the issue of gender differences. Instead it only addressed colonial disparities which advocated for the inclusion of Africans (Chinomona 2013:11). This shows that the Government of Zimbabwe is committed to improving the conditions of women in the country. However, the failure by the AFMZ in recognizing and enshrining the supreme Laws within the clauses of its Constitution clearly indicates its position of deliberately wanting to marginalize women from leadership positions.

According to OMP2 the constitution itself deliberately excludes women. He mentioned an incident where the constitution was used to marginalize women. He said that,

We were at the prestigious workers' council which is the highest annual general meeting that happens in the church. There were ladies who were mentioned to be tried and ordained as deaconesses and had attended the worker council meeting. However the constitution does not specifically mention them as part of the Electoral College, and participants in the workers committee meeting. There are some advocates of the constitution who then reported to the leaders that we were improperly constituted, and the women asked to march out of the council. It was sad to see them march out as result of the fact that the structure of the church and constitution is in such a way that it excludes the participation of the woman in decision making (OPM2 Interview 25/10/17).

Arising from this incident, there is need therefore for the AFMZ to consider re-writing or making some serious amendments to the constitution to allow women to hold leadership positions in the church. The fact that men in the AFMZ really want to follow the constitution means that there is need for a constitution that upholds the inclusion of women in leadership so that women who were also created in the image of God like men would not be asked to march out of a council meeting again in the future. Besides, women are the majority in the AFMZ, thus, such treatment of women in the church suggests that women are considered as lesser human beings.

Despite the fact that the constitution has not been officially amended for a long time it seems as if AFMZ leaders have been amending it unofficially for their own advantage such that two male pastors and one elder claim that we have a number of constitutions that are being used to suit certain situations that benefit those in leadership. They supported their allegations of such unorthodox acts by AFMZ leaders by referring to a court case that took place in 2003 in which the litigants provided two different constitutions to the judge. The judge had therefore to enquire and verify which of the two constitutions was authentic. In 2003 there was a serious wrangle between leaders and the then AFMZ Secretary General Rev. Titus Murefu and some section of the top leadership in the church. The case was taken to the courts and ended up in the Supreme Court of Zimbabwe. Though the court's ruling stated that he (Reverend Titus Murefu) be reinstated to all his positions, it is revealed that the church leadership at that time never respected the directive (The Zimbabwe supreme court case/10 October 2003). AFMZ is making it even more difficult for women to be included in leadership by engaging in such unorthodox practices

that the participants mentioned. The fact that these practices favor men who make amendments to the constitution, the focus is not on equality and equal share of power, hence, women find it more difficult to be elevated to leadership positions.

The five male pastors also mentioned that women are not marginalized, since they have an autonomous ladies' department. The belief that having a ladies' department means women are represented in the church leadership is misleading. The ladies run their own affairs and make decisions that affect the women of the church, but not the whole church. Moreover, the ladies' department still has to report to the main church board. Although they do not have to consult the board on their daily activities, they do have to give an annual report to the board at every AGM as DEC1 pointed out. This demonstrates that no real power resides in the hands of women, because their plans and aspirations have to be approved by the Board of Elders. Additionally, having a separate women's department does not mean there is coordination among the members. There is need for a board or committee that incorporates both women and men in order to create a community that works towards the common good of all members. Cooperation is more effective than individualism. This is the reason why Okure (1993:47) and Oduyoye (2001:17) advocate for mutuality and cooperation between men and women. They argue against hierarchies which usually encourage individualism. If the church continues to be run by men only, the needs of women will continue to be neglected, as observed by one of male pastors during the interviews who said:

We run one of the biggest churches, but the problem is that we- the men, make decisions for the women. For example, we are building a conference center here but as men we did not take into consideration the fact women need a baby room to change diapers and also a kitchen where women can prepare meals when we hold functions. Because our leadership is only constituted by men there was no consideration for such facilities. (OMP6 Interview 30/11/19)

Views and perceptions that do not accept women as church are widespread. Women in AFMZ should never be satisfied with leading ladies departments only but should demand to participate fully in the critical roles of the church. Women's presence in the church's key governance

structures is essential. In the same vein Watson (2002) avers that, "...women cannot be contented by simply being assured that they are part of the church as a spiritual body; their presence and participation has to be expressed in the very structures in which the church as the embodiment of the Triune God manifest itself here and now".

5.2.6 Giving the overseers the mandate to Place pastors.

AFMZ has given the overseers mandate of the placement of pastors who would have finished and graduated from the church's Theological Seminary. All the 10 female pastors who were interviewed were of the view that overseers should not be in control with placing of pastors because they are all male and they seem to favor male pastors when it comes to placing pastors. All the female pastors that were interviewed stated that they it was very difficult for them to be assigned to an assembly. All the overseers place male pastors in vacant assemblies first and most of the time female pastors are left without any assemblies to lead. As a result if a woman is placed at an assembly according to the Overseers they would have done her a great favor. The overseers are constantly reminding these female pastors of the favor they did to them and that they should show their gratitude by not contesting against them for the position of the overseer. The overseers expects this gratitude only from female pastors and not from the male pastors. Therefore by giving the overseers all the powers in the placement of pastors AFMZ has introduced a system that has become a source of marginalization for female pastors in the leadership of the church. The hope and expectation of the female pastors is that the national or provincial offices are given the responsibility of the placement of pastors so that it would not be a favor for a woman to be assigned an assembly. As it stands female pastors are expected by the overseers to pay back for the favor as a result of a system that has given all powers to the overseers on the placement of pastors. The female pastors are now hesitant to contest. One of the male pastors OFP 4 said

The Overseers always remind the female pastors of the favor that they have done for them and she has to pay for that favor in one way or the other. Because of fear the female pastors do not dare do anything that may upset the overseer or else they will get victimized or punished for their behavior. So the female pastors are warned never to

contest for the same position with the overseer who did a favor for them (OFP4 Interview 16/11/17)

Consequently, where an Overseer for instance is contesting for a position which a female pastor would have wanted to contest for, she is expected to back down by the overseer, otherwise the overseer would view it as disrespect from the female pastor. To confirm the same sentiments that the overseers expect the female pastors not to contest for the position of overseer which they will be contesting for as well OFP8 said:

If your overseer is also contesting for the same post, He would not expect me to contest against him. To show him the respect he expects from me I pull out of the race and let him as the father lead. Sometimes we may have the current overseer, the former overseer and our former vice president contesting. When you look at it you ask yourself whether you can contest against your fathers. Out of respect you don't contest. I will just pull myself out of the race and say let the fathers lead. God's time will come. If God does not speak it becomes difficult. I want to support those who are already in power than for me to contest. If people vote for me, it should not be a surprise to me. Certain things have to be fulfilled after God has spoken. If I don't hear God, I won't accept it. (OFP8 Interview (24/10/17).

Another female pastors also shared the same views that the overseers are taking advantage of the responsibility they were given of placing pastors. OFP9 had this to say concerning the same issue:

The overseer does not expect me to stand against him as my mentor and or spiritual father because of the favor he has done for me, of accepting me in his province. The overseer would consider it as rebellion against him if I contest against him. Therefore the system of giving the overseer all the powers in the placement of pastors makes it is not safe for me to contest against my overseer. I can only contest when he steps down, and when the practice is stopped. (OFP9 Interview 25/5/18)

From the narratives above one can observe the power of patriarchy. This simply suggests that the female pastors are perpetuating patriarchy in a very subtle way by feeling obliged not to compete

with the overseer because he helped them to acquire an assembly to run. This is what Mapuranga (2013) and Nadar and Portgieter (2010) highlighted as formenism. This ideology subscribes to attaining liberation through submission. Men are viewed as natural leaders and always above women. More so, this ideology does not encourage women to question patriarchy instead it advocates that men should be reinstated to their position of being rulers of women (Nadar and Potgieter 2010:410).

The overseers are failing to realize that as ordained ministers female pastors have equal right as the overseers to contest for the posts. Basing on the first qualification for becoming an overseer the constitution of AFMZ opens the opportunity to both female and female ordained pastors to contest for the position of overseer. Section 9.3.1 of the AFMZ Constitution states that an overseer should be an ordained pastor of the AFMZ for a minimum of ten years. Considering this qualification only, female pastors as ordained pastors who would have served for ten years in ministry have the right to contest for the position of overseer. However for the other qualifications for the post of overseer the constitution uses the pronoun 'He' to refer to the person who can hold the position which have been interpreted by some to mean that the position is only meant for male pastors. Therefore the constitution coupled with the system that has given all power to the overseers on the placement of pastors has been a source of marginalization in order to exclude women from the position of overseer.

By being ordained as ministers female have been equipped by the Holy Spirit to function as pastors. Therefore female pastors have equal right to be elected for top leadership positions just like male pastors. This was better explained by Darko (2015:61) when he postulated that "By ordination, a member of a church is publicly affirmed as being called into the service of Christ and usually such a person is viable for any leadership position within the ecclesiastical structure". Ordination of women therefore opens doors for women to minister and to be in leadership positions. This is the reason scholars such as Rakoczy (2004), and Phiri (1997), support the ordination of women in order for them to access leadership positions in the church. In addition Carey (1984:46) aver that men and women are equal, therefore nothing stops women from being ordained. Crawford and Kinnamon (1983:52) also support this view, so does Paul in the New Testament, who asserts that "There is neither Jew nor Greek, slave nor free, male nor

female, for you are all one in Christ Jesus”. Moreover, Oduyoye (2001:72) opines that the death of Christ brought equality between men and women. Women in the AFMZ should find it intolerable to live as if Christ never died to bring the equality between men and women which Oduyoye (2001) underscored. Women in AFMZ should never feel guilty to fight to be included in leadership for Jesus died to bring equality on earth (Nadar 2005:21).

5.2.7 The type of Education

From the ten male pastors and ten female pastors that were interviewed it was discovered that the type of education that the pastors are receiving is not diverse such that there is more emphasis on spirituality which upholds patriarchy as Christianity is based on the Bible which based on the Jewish culture which is also patriarchal. Most male pastors have problems with women in leadership as a result of the type of education the pastors are receiving at the church’s Theological Seminary. Some pastors in the AFMZ only went as far as grade seven according to the Zimbabwean education system. These pastors do not support women in leadership because they are not enlightened to the fact that women can lead effectively just like men.

One the female pastors OFP10 stated that the education they received from AFMZ Theological Seminary focused more doctrine that uphold patriarchy. According to OMP 9 the curriculum of the Theological seminary is designed in such a way that perpetuates domination of women and does not encourage critical thinking. For instance the curriculum does not have Gender studies as a course which is a courses that will exposes the pastors to issues of equality between men and women. To confirm that the focus at the Theological Seminary is more on doctrinal issues OFP6 who is one of the female pastors who were interviewed said the following in connection with the curriculum being offered:

We do not offer any gender courses in our curriculum. When we are training what we want is to produce a pastor at the end of the day. Therefore we focus on producing a pastor whether female or male (OFP6 Interview 8/11/17)

This may be interpreted to mean that the administrators of the Theological Seminary do not value the diversity that is needed in the curriculum of the Seminary. The words of OFP shows that gender studies is not a very important to be included in the curriculum of the AFMZ Theological seminary. For OFP6 what is important is to produce a pastor who is only theologically sound. Unfortunately the pastors who will graduate from the AFMZ Theological Seminary will not only face spiritual and doctrinal issues when they are in the field practicing their pastoral ship. Pastors face such issues of inequality in the church and they should be able to tackle and address them. Pastors should be prepared to tackle issues through the type of education they receive from the Theological Seminary.

The type of education AFMZ pastors are receiving has made the pastors accept patriarchy as a norm. Consequently the pastors do not question the status quo of the marginalization of women in the church leadership. The type of education being received at the Theological Seminary may be the reason why most of the overseers do not want to accept female pastors in their provinces. The education the overseers received reinforced patriarchy resulting in them having no confidence in the female pastors. Speaking about the type of education they received at the Theological Seminary OFP9 one of the female pastors succinctly said:

At the Living Waters Theological seminary we were trained to respect “vana baba” (the fathers) our elders, overseers and president. To show my respect to my Overseer I should never contest against him in elections. Like I told you that Overseer X is my father (name provided but for ethical reasons the real name will be withheld) If I respect him, he expects me not to go against him in any way. (OFP9 Interview 25/5/18)

Respect according to OFP9 is not to question the status quo even if you are not comfortable with it. Such kind of education makes it unchristian for a person to fight for his or her rights. The female pastors feel guilty to fight for their right to be in leadership as a result of the education they received at the Living Waters Theological Seminary. Nadar (2005:21) observed and rightly so that “Christian women wrongly feel that to stand up against the injustice of abuse is unchristian and unbiblical”. However, women in AFMZ should draw strength from the actions of Jesus “who died on the cross for his beliefs, his idea of God, his preaching, his siding with the

poor and the outcast” (McKenna (1994:223). There is nothing unchristian about fighting for something that rightfully belongs to you. Giving of respect should be mutual between men and women. Men should not expect respect from women only but men should also respect women by allowing them to exercise their God given talents in the church’s leadership structures. One of the male pastors who is a lecturer at Living Waters Theology also confirmed that gender courses are not included in the curriculum. OFP1 said

Our curriculum is a broad curriculum aimed at producing a candidate who would be able to carry pastoral work. The curriculum does not have a specific gender course. OFP1 (Interview 21/11/17)

The type of education one receives has an effect on the way they carry out their duties. This is in line with what Paul Freire (1996) discovered about education. Paul Freire (1985:xii) declared that education is political and argues that the ideology of a particular political view is often pursued through the type of education, the curriculum and teaching approach through which the teacher “stores the deposits to them”. Freire (1996:4) advocates for education that critically inspects the political situation in which people find themselves, in order to bring about freedom. He promotes political action on the side of the oppressed which is brought about by the education one acquires. The Living Waters Theological Seminary is expected to provide a type of education that produces graduates who are able to question and critically analyze the social space they are in. The education being acquired at AFMZ’s Theological seminary it seems does not encourage or promote critical analysis of the status of women in leadership. Freire (1985:113) went on to say that “the more we get to know the socio- historical reality of the issues in our times, in their dialectical relation with opposing issues, the more it is impossible for us to remain neutral”. In support of Freire, Dibeela (2011:25) opines that education will inevitably cause the person to question order, to bring to an end prejudiced dogmas and behaviors that have been generated over time. The process of undergoing through an education should make a person realize that he or she has the capability to create and recreate the society they live in (Dibeela 2011:25). People are responsible for the state of affairs in the world and therefore it is their responsibility to change it to suit their current needs. This is valuable because all the pastors that were interviewed admitted that they do not have the capacity to bring about

change to the marginalization of women in the leadership of the AFMZ. This may be enough evidence that the pastors need a type of education that will make them realize the potential they have to change situations. There is a certain level of education which helps us to discover the potential within us to be able to change the world around us, which probably is lacking in the curriculum being provided at Living Waters Theological Seminary.

Probably if the AFMZ's Theological Seminary is to introduce courses such as gender studies in its curriculum it might help the church and the pastors to accept the social reality that women are entitled to equal opportunities in the church. According to Shaul (1996:14), Freire discovered from his own experiences of lack that "provided with the proper tools ... the individual can gradually perceive personal and social reality as well as the contradictions in it, become conscious of his or her own perception of that reality and deal critically with it". Once a person is put through a liberatory educational experience, he or she will have a new awareness of self and the society in which the person lives and will be able to deal with it critically. The curriculum at the Living Waters Theological seminary does not provide the pastors with tools to critically analyze the place of women in leadership therefore they continue to perpetuate the marginalization of women in leadership.

5.2.8 Understanding of the Church

The members of AFMZ's understanding of what and who the church also contributes to the marginalization of women in leadership. One pastor suggested that women should be grateful that the church has even made an effort to allow them to become pastors. He said:

I think women should appreciate what the church has done. This church (AFMZ) never used to be like this. It never used to listen to, let alone ordain women as pastors. And it has gone this far and for that, women should appreciate. I would advise all women to appreciate their position at the moment and work with what is there. Their time will come. If they speed up things, we will have a disaster. They have to be patient. (OMP9 Interview 14/11/17)

The church should be understood as a community of the priesthood of believers. It seems that the understanding of this pastor is that men are the legitimate members of the church and women by asking to be in leadership are not appreciative of what the church has already done for them since they are not really the church. According to him, by being pastors, women are enjoying a privilege and not a right therefore they do not deserve to hold positions of influence such as that of an Overseer or President. This shows that the pastor's understanding of a church is wrong and is biased towards male supremacy. It seems some men think that men are the church itself and women are appendages. The understanding of who the church is very critical. Watson (2002) opines that women are the church. If women are the church, they should not be marginalized in leadership. Eight out of ten male pastors said that in a family set up the father is the leader and the church is a family and therefore men should also lead in the church. This kind of patriarchal understanding of a church creates hierarchical relationships within the church leading to women being marginalized in leadership.

5.3 Socio- Cultural Sources of Marginalization

5.3.1 Bestowing overseers with a lot of powers

The Focus Group Discussion with the boys' fellowship and interviews with three male pastors established that some pastors do not nominate women in their local assembly leadership because they are afraid of being victimized by the Overseers. Three male pastors disclosed that during one of the secret meetings held by male pastors, the Overseers declared that that no woman should hold an influential post even if she is experienced and qualified. They also revealed that anyone who would have breached these rules would suffer negative consequences from the Overseers. In a bid to protect their own positions male pastors have kept women out of leadership even at local assembly level. Six out of ten male pastors concurred that women have proven to be capable leaders as men in the tasks they have been assigned in their various assemblies and therefore would want women to be incorporated in their local assembly boards. However, the declaration by the overseers that women should never be given any decision making positions in those secret meetings has instilled fear in them. OMP6 said:

The overseers give orders in the meeting we hold as men only, that we should never put women in leadership. So if you put a woman in leadership you should be prepared to face the consequences of your behavior. The Overseer and his team will come and dissolve your board of elders and you will be removed from that assembly and you will be stationed at a rural assembly. (OMP6 Interview 16/11/17)

The AFMZ church seem to have given too much power to the Overseer which is causing the marginalization of women in leadership. Indirectly women are being victimized by the overseers as the pastors try to protect themselves from facing the consequences of appointing women in local assembly leadership, resulting in the marginalization of women in the church's leadership structures.

Pastors give in to such threats despite having been enlightened on the importance of involving women in leadership. Some male pastors said they had been enlightened through the education they had acquired either from the corporate world or from other Bible colleges of other churches. They reported that they were willing to include women in their local assemblies' leadership positions, but that they were afraid of the victimization from the overseers.

By making such declarations that women should never be in leadership positions the overseers may be suggesting that men are the only legitimate members of the church and women are not, even though women constitute the majority of the church. Patriarchy is reinforced through such declarations from the top leadership of the church. Women in AFMZ will have a place in the leadership structures the moment AFMZ appreciates that women are the church as well. The assumption of these men is that patriarchy is God ordained. Amadiume (2015:155) observed and rightly so, that as a result of being power-hungry, some men in Africa turned to the Hebrew culture and the bible and they deliberately misrepresented the African traditional culture in defining the appropriate position of women in relation to men. It is most probable that there is misrepresentation of the African culture because Muringa and Makaudze (2014) argue that African patriarchy does not dominate or marginalize women. Registering her abhorrence of patriarchy whether it is African or western, Oduyoye (2001) challenges patriarchy and stresses

that it is not God ordained, therefore it has to be challenged. In whatever form patriarchy upholds male supremacy therefore it should not be accepted.

Fear of victimization is not only found among male pastors but also among the female pastors. One of the female pastors said she was victimized when she contested to be an Overseer even though her name was not on the nomination list. She had just submitted her name to show her interest to contest since she met all the requirements for one to contest as an Overseer as well. What she did, did not augur well with the Overseer and the Overseer did not expect her to do such a thing. OFP 10 narrated what happened to her:

The overseer felt disrespected by the fact that I had submitted my name to contest against him. I went through a lot as a result of showing the desire to be an Overseer as well. I was punished for that. I was moved from the assembly that I had successfully established and was stationed at a very small assembly that still needed a lot of work. I am now afraid to do it again. The other female pastors who witnessed what I went through are now also afraid. (OFP10 Interview 2017)

In a church where women can call themselves as the church there is no fear instead there is freedom of expression. Such a church is what Russell (1987) called a safe house in which you have freedom to become what you want to be including being an Overseer or president regardless of your sex. According to Russell (1987:67) in this endeavor of naming women as the church feminist ecclesiology is trying to find a place women can call a safe home. A safe home is a church in which they feel that they belong. Russell (1987:67) opines that the church as it is now “is not a place women can unanimously call home”. AFMZ is expected to be a safe house to all its members. Thus, the current position in the AFMZ where there is abuse and victimization of women, cannot be called a home, as women do not feel a sense of belonging.

5.3.2 AFMZ teaching on Marriage

AFMZ teachings emphasizes a lot on the importance of marriage. For a woman to be in leadership position she has to be married. If you are single for women who are not pastors they

cannot be even nominated or be selected to be a deaconess. Also constitutionally in AFMZ marriage is a requirement for one to be in leadership. However this does not always apply to men which then amounts to marginalization on the part of women. For female pastors if you are single you are not expected to hold a top leadership positions of Overseer and President. One of the female pastors who was interviewed was still single and had served for ten years as an ordained pastor which meant she could contest for the position of overseer. She therefore informed the leaders of the province she belonged of her desire to be contest for the position of overseer. She was told because she was single she was not eligible to contest for Overseer ship. OFP has never contested ever since. She said the following

As for me they said *Iwe uri mwana huoverseer unohudii. Uri mwana hauna zvaungatiudza tanga waroorwa.* (You are a child. Why would you want to be an overseer when you are not married? (Get married first for you to be an Overseer) OFP10 Interview 2017)

OMP8 also said

“Munhukadzi asati aroorwa mwana mudoko, hazvinei nemakore, chii chaangatiudza”. (A single woman is a child despite their age. What can she tell us?). (OMP8 Interview 2017)

Even all the ten male pastors who were interviewed and the main church board during the focus group discussion confirmed that the requirement of marriage in AFMZ mainly applies to women because men can be in the church board even if they are not married. OMP6 who is one of the male pastors who were interviewed confirmed that he participated in their local church board before he got married. OMP6 said

My pastor realized that I was called to be a pastor when I was still very young before I even got married. As a result he started to involve me in preaching and in leadership activities at assembly level. (OMP6 Interview 16/11/17)

One of the elders who also participated in the interviews also narrated that he became an elder before he got married and participated in their local assembly board as a board member before he got married.

As for me I started serving in the church board well before I even got married. I have been a leader for a long time in this church. (ELD1 Interview 2017)

What this elder said is evidence that in AFMZ men can sit in the decision making positions even if they are not married. This shows that the criteria of marriage as a qualification into leadership is only applied on and to women in AFMZ.

The Apostolic Faith Mission in Zimbabwe believes in the infilling and empowerment of all believers by the Holy Spirit (Machingura, 2011). The Holy Spirit does fill all people including single women and married women. The Holy Spirit does not consider the marital status of a person. This means that single women should not be stopped to be active in church activities despite the fact that culture consider them as children. It is the Holy Spirit that empowers all people for ministry whether married or not. The strength and grace to serve as a leader is not acquired from a marriage instead from the Holy Spirit. According to Oduyoye (2004) anything that brings social barriers in the church cannot be the spirit of God. God uses people of different caliber, men and women, married and single alike. The bible gives an example of God using a single slave girl through advising Naaman who had leprosy to seek help from Elijah the prophet. Single women in Apostolic Faith mission can be used by God in leadership despite the fact that they are not married. The slave girl was still young and single, and yet God used her. God will use the single ladies in the Apostolic Faith Mission in Zimbabwe if they are accorded the opportunity.

As a result African women Theologians developed a hermeneutic that sanctions all cultural practices that are not life giving to women. In the long run this practice of viewing single women as children among the Shona should be sanctioned as well. In many cases men invoke cultural practices that are favorable to their interests. African women Theologians also realized that

culture is invoked selectively especially by men when it is convenient to use aspects of culture to perpetuate their privileged status (Maimela, 1994).

The bible has portrayed and presented singlehood as an acceptable phenomenon despite it being viewed negatively in many societies. Matthew 19:11-12 mentions that not everyone is meant to be married. Therefore it is not an abomination to be single. Jesus himself and Paul one of the greatest Apostles were celibate. In actual fact Paul advocated for celibacy. Paul believed that single people are in a better position to serve God than married people. Even though Paul was celibate he was used by God tremendously. He took his singlehood as a gift from God and was able to celebrate it and enjoy it. He was never judged for the choice he made. This is not the case for the women who are single in AFMZ. They are ridiculed and are not respected as other people who are married. According to Rutoro and Madimbo (2015) singlehood should therefore be seen as a gift just like marriage is taken to be a gift in a person's life. For one to be able to enjoy and celebrate a gift or not depends on the person's perception towards the gift. Since singlehood has been viewed negatively in AFMZ it is not celebrated and neither is it enjoyed.

Perhaps this practice of marginalizing women from leadership because they are not married may be as a result of the influence of culture. Togarasei (2012) avers that among the Shona any person who is not married is considered as a child. A man would not be allowed to sit at the "dare" if he was not married. "He was considered a boy as long as he was not married." Likewise Mungwini (2008) avers that among the Shona being somebody's wife gives the woman respectability because of the strong presupposition that a married woman is necessarily constrained in her behavior while a single woman living alone is perceived as a freelancer who does what she likes. The fact that there is no husband to put brakes in her social interaction turns her into a potential danger to the society. Women have come to accept marriage as a symbol of status (Mungwini, 2008). The emphasis on marriage as a qualification for leadership in AFMZ probably is the influence of the Shona culture which also emphasize great importance on

marriage on the church. I concur with Oduyoye (2001) and Nadar (2005) the African theologians who suggest that there is need for challenging cultural practices that are not life affirming to women. In this case the cultural expectation of marriage for one to be in leadership is not life affirming for single women in the AFMZ. According Ayanga (2008) culture is not imposed upon people and is not static therefore institutions like AFMZ should therefore change cultural practices that are life denying to single women and women at large in the church. Ayanga (2008) opines that culture should change as people find new ways and means to meet their needs.

Oduyeyo an African Feminist theologian from Ghana and Mbiti (1969) an African theologian from Kenya's views are in line with Zimbabwean realities. Mbiti (1990) opines that marriage was the focus for existence in traditional Africa. Oduyoye (1995) likewise argues that in Africa people have the belief that a woman should have a suzerain in her life and be owned by a man. Further she avers that any woman who manages to live a 'free life' without a man in her life is seen as an affront because there are always men who want to possess her (Oduyoye 1995). According to Oduyoye (1995) the respect for a single woman gets diminishes as she grows older. She has to work extra harder to prove her social worth in a society that values marriage more than singlehood. Marriage would put an African woman in a socially accepted relationship (Oduyoye 1995). AFMZ by barring single women from leadership seem to be sending the same message that single women are not worth the same respect as married women and should work extra hard to prove their worth in the church.

AFMZ should not exclude women in its leadership because they are not married. Marriage in the contemporary world is no longer a must. Women nowadays choose to marry or not to and it does

not make them less human if they decide not marry. A single woman is capable of making decisions as well and therefore should not be excluded in leadership. The church is a place of equal discipleship. No one should be viewed to be more superior to the other either by gender or marital status. Both married and single women are valuable and can serve to fulfill the purpose of God in the church.

Also the teaching on marriage in AFMZ focusses more on the fact that the husband is the head of the family and a woman should be submissive to her husband. Being submissive according to AFMZ's teachings is to passively accept what the husband decide in the home. This teaching is now being applied to leadership as well. The men in AFMZ is the decision maker and a woman like in a marriage set up is expected to be submissive and without questioning accept the leadership of me. The teachings of AFMZ are a source of marginalization for women from leadership.

Findings from interviews revealed that another reason behind women being marginalized in leadership is marriage. Usually board meetings of assemblies being led by male pastors may end at midnight or even in the early hours of the day. Husbands are not comfortable with their wives attending such meetings that end at midnight or the early hours of the day. They do not trust that their wives will be just discussing church issues in the meeting. Husbands are afraid that their wives will end up in a love affair with the pastor or any other male board member. Because of this, women are not included in church boards. However, it was observed that it is only in male pastored assemblies that meetings take that long or take place out of working hours. This begs many questions to be asked: why are married men allowed by their wives to attend such meetings without being suspected while women cannot, and are those male pastors using this tactic to keep women away from the boards and church leadership? May be this is where culture and patriarchy come into play. Among the Shona they say 'murume ibhuru' (a man is a bull) or 'murume ijongwe rinofa richiita' (a man is a cock which even in old age desires mating) (Makaudze 2015:141). As a result of this cultural belief men can have affairs and should not be questioned but women cannot and are not expected to have extra marital affairs.

The issue of the teaching on marriage as a source of marginalization was also raised by the ladies committee when they presented a scenario of a couple who were both pastors. They said the wife was asked to step down in order to give way to the husband, because of the belief that men are natural leaders. The women in the ladies' committee FGD all concurred with the fact that they would have done the same if they were in such a predicament. This is what was said by one of the ladies who summarized the ladies' view on this issue;

I would definitely refuse the offer. Is there any way I can lead whilst my husband is not doing anything? For the sake of peace in my home because he is the father, I would not accept the offer. The bible says women be submissive to your husbands. I think God is not a God of disorder. Look at what happened to Pastor Chris of Christ embassy. They divorced as a result of having separate assemblies. The husband was in Nigeria whilst the wife was in London. What I can ask for is that they recognize me as a pastor as well but under the leadership of my husband (FGD Ladies committee).

Such teachings may result in abuse towards the woman because the husband may view her acceptance of a leadership position as lack of submission. What the participants presented is contrary to what Adelaide Boadi (2005:182), a Nigerian who commends the ability of Pentecostalism to overturn gender inequality among men and women. She observed that within the Pentecostal churches in Nigeria, husbands and wives "relate to each other on the basis of equality". Little claim can be made that in the AFMZ both men and women are equal. It is difficult therefore to universalize the claim that Pentecostal churches are not as patriarchal as AICs as put forth by Boadi (2005:182). What is emerging is that there is no equality among couples in Pentecostal churches. African feminist theologians emphasize practicing gender equality, not merely theorizing it. They emphasis on praxis. What is happening in AFMZ does not resonate well with African Feminist Theology, since the church is not putting into practice what it preaches.

It was also observed from the interviews with the male pastors that some women experience problems with their husbands if or when they accept positions of leadership. One of the male

pastors made a statement which concurred with the ladies' committee's view on abuse in marriage by men as a way of stopping women from taking up leadership positions. He observed that;

Sometimes men feel threatened by powerful women, and in order to pull them and assert their dominion, they (men) abuse the women (OMP2 Interview 29/09/17).

The observation by the participant as stated above may suggest that, as a way of stopping women from excelling into leadership positions, men resort to abuse. In her observation Longwe (2012:175) rightly pointed out that both traditional and missionary cultures encourage women to keep quiet and not expose marital problems and domestic violence. This, according to the proponents of this view is what marks a good and submissive wife. In addition, Oduyoye (1995b:39) laments the fact that it is "Only on very rare occasions that African church-women have challenged African culture, even when they have judged its practices to be inhuman and unjust". Longwe (2012:175) observed that church women do not usually question cultural aspects that perpetuate injustice against women because they are expected to be role models of peace loving people. Usually women who stand for their rights are considered to be rebellious and unruly.

The society and church should look forward to a situation where power will be considered as communal and working for the good of all people in a marriage (Oduyoye, 1986; Mwaura, 2010). Such a situation is a possibility if it is driven by shared affection, reverence and mutual concern (Oduyoye (1986:136). A move towards sharing power in a marriage entails an aspiration towards the sharing of skills and abilities as well as the equal participation of all members for the common good (Oduyoye 1994:50). There should be advocacy for a model of marriage where the woman and man bring their different gifts in equal honor and in equal exercise. The male pastors married to female pastors should emulate and uphold this model of marriage. Mwaura (2010:116) states that such sharing of power can only begin when the men who abuse women confess their misuse of power and how they have benefited from the patriarchal system. She further argues that it requires a willingness to give up the power and the control over others (Mwaura 2010:117). Power is enjoyed more when it is shared with other people rather than when

it is exercised over them (Oduyoye, 2001:20). Moreover, when power is shared it brings empowerment and liberation. This liberation and empowerment will give voice to the voiceless, leading to social change (Kasomo and Maseno, 2011:158).

Furthermore, abusive men should be held accountable for their acts in order for them to change (Fortune, 1998:91). Hence, the call that all forms of abuse must be resisted at all costs because abuse dehumanizes not only the abused, but the abuser as well. Christian married women should be encouraged to take action against this abuse by engaging institutions which advocate for the emancipation of women such as The Zimbabwe Women Lawyers Association (ZWLA) and Musasa project. Their continued silence may result in greater detrimental outcomes.

It can be argued that marriage as most participants in this study have expressed promotes double domination of women at home and at church. At home she experiences subjugation from her husband and at church from men in general as they selfishly apply the concept of headship in the wrong way.

Also AFMZ teaches that household chores are supposed to be held by women in a marriage set up. Because they are expected to carry out all the household chores men are of the opinion that women will not be able to juggle both church leadership and household chores. All the men in the FGDs concurred that women have got a lot to do in the home. The main church board members during the focus group discussion highlighted that they were all raised in settings where traditional gender roles dominate and women do all the household chores. Two of the members of the main church board stated the following concerning the teaching of AFMZ on marriage

The church teaches us that men are the heads of household and you cannot expect the head of the family to do household chores. Household chores are supposed to be done by women. (Main church board FGD)

Therefore, if in traditional Africa among the Shona domestic roles were not fixed as Muringa and Makaudze (2014) opine, then AFMZ members seem not to be familiar with their own culture since women are the ones responsible for all the household chores, which prevents them from

taking up leadership positions. This could be as result of the effect of colonialism or missionary teaching even though some scholars such as Zinyemba (2013:41), Mugweni, Mufanechiya and Dhlomo (2011) argue that the Shona culture was not flexible on roles in the home. Adichie (2014:48) argues that culture does not make people instead it is people who make culture. If it was not part of the Shona culture for women to be in leadership then we should make it our culture. It has to serve the needs of its people. May be long back it was appropriate for the Shona people to have fixed roles, however that needs to change now as humanity continues to evolve.

The teachings should change and encourage division of labor on house hold chores so that women are not overwhelmed to the extent that they cannot hold leadership roles. The assumption that the roles of men and women have already been fixed either by God or by culture should be challenged (Kanyoro, 2001:168). It can be argued that by being able to work under pressure in the home as they do all household chores, women can be better leaders. What they go through in the home may be enough training for them to tackle leadership positions in the church. Women are always involved in organizational roles as they do their daily chores in the home. They make sure the husband and children make it to work and school in time respectively. When the family comes back home, they find everything in place and dinner served well in time. All this exhibit management skills needed in a leader. Domestic responsibilities should therefore be viewed as an advantage to the women since they exercise leadership on a daily basis. In support of this Hudson-Weems (2004:67) corroborates that a woman is "...the center of all the life-affirming activities and projects that sustain the family. She regulates and manages the rhythm of the home and the family and is free to perform her triple roles of, 'mother', partner and breadwinner". Furthermore, Mazuru and Nyambi (2012:596) portrays the Shona or African woman being "celebrated as the campus of every home and family". According to them "She is the cardinal point from which the energy and strength that sustains the home and family ensues". A family is a highly regarded institution in the society and if a woman is managing to make it function well as per the submission of the scholars above, then she is highly qualified to be a leader in the church. This does not however mean that a woman does not need a man in life. This takes us back to the African proverb "A tree does not form a forest" (Shaw- Taylor 2013). On their own women cannot accomplish all that is required in church leadership, therefor there is need for men and women to complement each other.

Through the teaching of AFMZ that the man is the head of the house and should always be the leader pastors' wives who are pastors in their own right are being marginalized from leadership in the sense that the husband is the only one who will be recognized as the pastor and therefore the wife is not assigned an assembly. Even if the wife became a pastor first before the husband the wife is expected to surrender her assembly to the husband for AFMZ can only employ the husband as an employee of the church. The wife is then relegated to the position of deaconess a non- decision making position even though she is a pastor. The issue of the teachings of AFMZ on marriage as a source of marginalization was also raised by the ladies committee when they presented a scenario of a couple who were both pastors. This is what they said:

Pastor X was asked to step down from being a pastor and give way to her husband who had also graduated as a pastor. The leaders told her that the church will only recognize your husband as the employee of the AFMZ not both of them. Pastor X did not agree with the idea and decided to leave AFMZ and she started her own ministry. (Ladies Committee FGD)

OMP6 also said the following about how the teaching on marriage is affecting women negatively in terms of leadership

If a woman becomes a pastor the church leaders would encourage the husband to become a pastor as well. There is no way she can lead an assembly whilst her husband is a member of the congregation. It is not acceptable for her to lead whilst the husband is following. Therefore he has to train so that he can take over the assembly being run by his wife. AFMZ teaches and believes that the husband is the leader both at home and in the church. (OMP6 Interview 2017)

OMP10 who is a deputy in his overseer in his province said:

That female pastor whose husband has become a pastor should definitely step down and give way to her husband. AFMZ will only recognize one of them as an employee of the AFMZ

and it has to be the husband. The bible teaches and that is our teaching as a church is that women should be submissive to their husbands. (OMP10 Interview 2017)

The impression one gets from the practice by AFMZ, of allowing the husband of a female pastor who also has become a pastor to take over his wife's assembly and demote the wife to become a deaconess is that AFMZ does not fully accept the call of a woman. This further reiterates the fact that Pentecostalism gives an impression of liberation and democracy when in fact it does not exist at all (Gabaitse, 2015). By giving opportunities to train as pastors AFMZ is in a way opening a door for women to be included and participate in leadership but they close it again and marginalize women through the teachings on marriage that uphold male supremacy. A pastor's wife is a Christian in her own right and her study of theology may not necessarily be for a career in her husband's ministry, but for her own ministry. God calls married women just like he calls married men.

A good wife is not expected to question the status quo. African feminist theologians advocate for equality and justice within the church and home. By having a hierarchical church AFMZ is denying its members the right to equality and justice. The women in AFMZ by not challenging the teachings on marriage that gives men power over women both in the home and church seem to have accepted and internalized the marginalization from the leadership of the church. Govinden (1997:29) found out that "Women have propped up attitudes of male domination by internalizing their compliant status". The marginalization women in AFMZ are experiencing should be an impetus that should push the women to question the status quo in terms of the church leadership. However women in the AFMZ cannot liberate themselves from this marginalization unless they are empowered. Equality and empowerment of both men and women should be the focus of the AFMZ, especially in its leadership structure.

5.3.3 Culture and Patriarchy

The Shona Culture which is patriarchal was given as one of the reasons why women are marginalized in leadership in AFMZ. From both the focus group discussions and the interviews, it was observed that women are being marginalized in leadership because Shona culture does not

allow women to take leadership roles. According to the participants, among the Shona a woman is expected to follow orders from men and not take the lead. Two male pastors mentioned that people want to use the Bible Jewish culture as a scape goat and yet it is Shona culture which is responsible. Furthermore, they stated that they were socialized to believe that men are the leaders and the ones who should be in control all the time. They strongly believe that it is both the Jewish culture expressed in the bible and the Shona patriarchal background which has led women to be sidelined in leadership in AFMZ than it is a biblical basis. All the ten male pastors believe that men among the Shona believe they are generally leaders and they feel they must always be in control. So they do not understand why women want to complement them in leadership. OMP4 said:

Men in AFMZ are still holding on to the idea that at home they are the head and in charge and their wives report to them. That is what they are battling with, the idea of being led by a woman. They want to be in control both in the home and in the church. (OMP4 Interview 2017)

According to three male pastors who were interviewed men are aware that women are capable of leading but they are not comfortable with taking orders from a woman. One of the three male pastors explained that:

In the Shona culture men are super beings. Whenever there is a gathering women are expected just to place themselves naturally under men and the men are expected to rise above all the women. This should happen naturally because that is what is expected culturally. (OMP10 Interview 2017)

OMP5 also had this to say on the influence of culture on the marginalization of women in leadership:

Our Zimbabwean culture I believe is the one that has so much influence on the church. After receiving salvation there was no education to emancipate us to know that we are of equal status and that everyone should get equal chance and opportunities. As you may know as

children growing up focus was more on the boy child who received education which the girl child could not access. And that cultural belief that we are superior than women spilled in to the church to the extent that women have a ceiling established for them in terms of leadership. (OMP5 Interview 17/11/ 17)

The literature review chapter showed that, the Shona culture has also some positive elements that encourage women to be in leadership. However all of the male pastors except for one indicated that they were not very familiar with the elements of the Shona culture that that uphold the view that women can take up leadership positions. I was asked by some male pastors to give examples of such societies that allowed women to be in leadership. This shows that they are only familiar with elements of the Shona culture which teaches that men are natural leaders and women cannot lead. They were socialized to know only the negative aspects of the Shona culture on leadership. The Shona people should make an effort and search for all the life affirming elements of the Shona culture that teaches that women can be leaders as well. There is need for the recovery of the true African culture considering that colonialism and westernization had devastating effects on how Africans used to run and operate their lives. The researcher believes that effort should be made by members of AFMZ to understand what the real Shona culture was like in order for them to retrieve those positive aspects. This is in sync with what African Feminist Theologians advocate for that is to do away with all cultural aspects that are not life affirming and uphold those that make a person flourish in life. If all negative aspects of culture are discouraged, then the church becomes a safe place for everyone. Women and men alike will be able to name themselves as the church as the Feminist ecclesiology advocate for.

One male pastor (OMP2) had a slightly divergent view on the issue of culture. He highlighted that the Shona culture did not uphold the domination of women in terms of leadership. When probed further on why AFMZ is not taking up these positive aspects of the African culture, the pastor stated that:

It is difficult to relinquish power. Probably that is the attitude that has reigned and which has made the church fathers slacken in terms of promoting and transforming the church laws to accommodate women. (OMP 2 Interview 2017)

This means men in AFMZ enjoy exercising power over women and are unwilling to relinquish and or share it with women. Leadership roles should be shared among members of an institution and the opportunity to lead should never be used to dominate other people (Oduyoye, 2001:20). Power which is exercised over creates situations of domination and marginalization because those in power would not want to relinquish power. In such a situation the women who are being marginalized and dominated do not see themselves as belonging or perceive themselves as the church. Men in AFMZ especially those already in leadership seem not to be prepared to relinquish power and to share it with women in the church. It reinforces the fact that women in AFMZ have never been given the opportunity to lead.

All the ten female pastors interviewed echoed the same sentiment that patriarchy is responsible for the marginalization of women in leadership. One of the female pastors OFP8 concurring with the male pastors said that

Patriarchy is responsible for this because when we grew up, we were told that '*vana baba ndivo vanofanira kuvamberi vachitungamira*' (men are the ones who are supposed to be in the fore front leading). When I was born my parents were already members of the AFMZ. This teaching was inculcated in us as we grew up hearing it from time to time. (OFP8 Interview 2017)

OFP1 concurring with the other female pastors said that as a result of this patriarchy being perpetrated by some elders of the church especially those from the rural areas female pastors do not preach at the national general conferences. These elders emphasize that women should only preach '*kuchina chemadzimai*' (women's weekly Thursday meetings) and during the women conferences. She expressed her disappointment on how engrossed the church is in patriarchy and stated that:

We are not given an opportunity to preach during the August general conference. That conference is given to the overseers only. '*Inonzi ndeyaana Baba*' (It is a special conference for the fathers meaning the overseers). However, some overseers do not

attend the conference even though they are supposed to preach. Such overseers put an elders to preach in their place when they fail to attend the national conference and the church's top leadership does not question this. In such situations at least they should consider us female pastors to fill up such gaps than having someone who is not ordained to preach. (OFP1 Interview 7/11/17)

It is evident that some pastors grew up being taught that men are leaders and women cannot be leaders. However Muringa and Makaudze (2014) argue that Shona patriarchy was flexible such that women could carry leadership roles that were considered to be for men. If the members of AFMZ were socialized well and taught that leadership is not only for men, may be the AFMZ would not be marginalizing women in its leadership.

The girls' fellowship FGD which was held once with seven adult girls declared that patriarchy was also to blame for the marginalization of women in leadership in AFMZ. According to them the Shona culture is patriarchal and men in AFMZ are being influenced by this patriarchal culture. They said:

Men are holding on to the idea that at home they are the head and in charge and the wife reports to them and this should also apply in church. Men in AFMZ are used to controlling women in their homes and they want to do the same in the Church. There is a female pastor who is facing challenges from her board members because they do not want to be led by a woman. These board members are arguing that '*chivanhu chedu hachibvumiri zvakadaro*' (our culture does not allow women to lead). (Girls Fellowship FGD 2017)

Moving in the same the vein, the boys' fellowship focus group discussion also concurred with the girls that patriarchy is also a source of marginalization for women in the leadership of the AFMZ. The boys highlighted that AFMZ because it is situated within a patriarchal society it cannot be seen going contrary to societal expectations.

All the participants in the focus group discussion with the main church board members pointed out that they grew up being taught that the boy child is the father in the home and the girls were

‘vatorwa’ (aliens) since they will get married. When it came to inheritance the boy child was told that he was the one to inherit everything and nothing was promised for the girl child. The girl would do all the chores in the home and was expected to respect the boy child even if he was younger. The main church board FGD participants stated that they grew up with the mindset that leadership is for men through the informal education which was done verbally and in actions in the home. There were no instances in which a girl was given leadership responsibilities in the home.

It can be deduced from the analysis above that the blame on the marginalization of women in leadership is not placed on culture itself but on the fact that the positive aspects of culture are not being taught both in the home and the society. The participants only have a single story or a one-sided perspective of the African culture. Having a single story means that they have been exposed to the negative aspects of the African culture only which upholds male supremacy and the subjugation of women. The problem of telling a single story over and over is that it results in people becoming that which they have been made to believe. This relates well with the African feminist theology which critically looks at culture because African feminist theologians acknowledge the fact that not everything about culture is life affirming. African Feminist theology calls for rejecting everything that is culturally oppressive and does not allow women to flourish in any aspect including leadership. African feminist theologians advocate for a cultural hermeneutic that is critical. The participants were led to believe that African culture is oppressive and yet it has positive elements that even allowed women to be in leadership as Muringa and Makaudze (2014) argue. This resonates well with what Mwale and Dodo (2017:111) stated that socialization has led to women being marginalized in leadership. The problem is that they were socialized wrongly. The patriarchal aspect of the Shona culture has to be rejected according to African feminist theologians because it is not life affirming.

Colonization had a great impact on the indigenous cultures of most colonies as well. People from countries that were formerly colonized should make an effort to find out what their culture was like before the coming of the colonizers. An in depth knowledge of one’s original indigenous culture is very important in order to successfully remove elements of the colonizers culture. The knowledge of one’s culture will assist people in assessing whether their culture is good or bad

and weed out all bad elements. This study has observed that the participants know the Shona culture partially not in total. Makaudze and Muringa (2014:1551) claim that the Shona culture is liberative and does not marginalize women in leadership. Their claim however that the Shona culture is all life affirming is not realistic. Like any other culture the Shona culture is bound to have some shortfalls. All the participants echoed the same view that they are not aware that the Shona culture is accommodative to women being in leadership because they grew up not being socialized that way both in the home and society at large. Most of them asked the researcher to specify the aspects of the Shona culture that are life affirming. This concurs with Makaudze and Muringa's (2014:1548) view that African culture has been blamed for what it is not. However the Shona culture is not all good as these two scholars would want to argue and portray. Every culture has got its good and bad aspects. These participants may not be aware of the positive aspects of the African culture but that does not mean it is completely bad and oppressive. The idea of educating or socializing the society and family on both the aspects of the Shona culture could have helped the situation in the AFMZ. Knowledge is said to be power. The knowledge that the men are the fathers and therefore should be leaders which the members of AFMZ are aware of is the one which is more powerful and dominant in their minds at the moment and has led to the marginalization of women in leadership.

Church leadership should be shared equitably between men and women. The church should not reinforce patriarchy for power to be shared mutually between men and women within the church. The African Feminist theologians advocate that men and women work together mutually and there should be no one ruling the other. Patriarchy emphasizes the rule of a father therefore to argue that it is not oppressive may not be true and not possible. The moment a person has a perception that he or she is superior than another person the tendency is to dominate the person who is considered as less superior in that relationship. African Feminist Theology challenges patriarchy and anything that upholds the domination of women in many societies. The researcher argues contrary to Muringa and Makaudze's (2014) view who tend to blame patriarchy solely on western influence. The researcher agrees more with some of the Circle Theologians such as Amoah and Oduyoye (1989:35-46) who assert that African women were already limping on account of patriarchy before the coming of the colonialists. Oduyoye (1994:173)) reasons that "... it is too easy to lay the blame solely at the feet of westernization. We know that in the

African religion-cultural heritage is to be found the seeds of objectification and marginalization of women. Colonial policies simply helped the process along, and it succeeded to the extent that it was advantageous for African men”. Masenya (2016:2) though writing in the context of HIV and AIDS in her article *Dangling between hope and death* concluded that “One therefore does not need to be born in pre-colonial Africa to agree that even before the white man landed with his European patriarchy on the African shores, he already found one on the African continent.” Therefore, whether patriarchy was brought by the whites or not it has to be challenged. While it may be true that the Shona people may have forgotten their culture as Muringa and Makaudze (2014) assert they cannot have completely forgotten everything hence the Shona culture cannot have been completely replaced by the colonizer’s culture.

5.3.4 Men are Natural Leaders

It was also found out during interviews with male pastors that one of the sources of marginalization is the belief that men are natural leaders and were ordained by God to be so. Six of the male pastors were of the view that that men are natural leaders and women are supposed to be told what to do by men. OMP3 said that:

It is something that is God ordained that a woman should always be under a man. Therefore, women should not feel or think that they are being deprived of what they were entitled to have. Women are not entitled to be in leadership. They should accept that, that is how things should be. (OMP3 Interview 2017)

This view is contrary to African Feminist Theology which postulates that all human beings were created in the image of God. This proves that God did not ordain one sex to be dominant over the other sex. The Bible itself pointed out men and women both, were given power to dominate. Such verses are not being upheld but AFMZ is emphasizing on those that encourage the marginalization of women in leadership. This is the reason why Gabaitse (2015, 2012) suggests that Christians should interrogate Bible verses that are not life affirming to women. African feminist theology emphasizes the fact that the Bible should be seen as a double-edged sword. In some instances, it can be used as a wounding sword as is the case in the AFMZ in which it is being used to sideline women in leadership.

Two out of the ten female pastors who were interviewed concurred with the 10 male pastors that the general belief is that men are ordained to be leaders. One of them said:

It is God who ordained that a woman should be under a man. It is not marginalization. Also, by vying for such positions women will be violating the norm. (OFP6 Interview 30/09/17)

This is evidence that some women have internalized the domination and marginalization they are experiencing. In such a situation, such a person is not in a position to fight for herself and even have an interest to change the status quo. The participant does not seem to problematize the inequalities in power sharing between men and women being experienced in the AFMZ. People who hold the perception that women are not marginalized are liable sometimes to implore other people around them to embrace the same perception. Besides, Oduyoye (2004:75) states the notion that “our women are not oppressed” seeks to render feminism a non-issue for Africa. Women are expected to collaborate with this male propaganda. It seems that it is not just male propaganda but the women have joined in the propaganda. The situation in AFMZ calls for women that are going to question the status quo. Women should be agents of their own freedom. According to African feminist theology, the norm is for men and women to work together and have a partnership in leadership. Women in the AFMZ should shake off this belief that the marginalization of women in leadership is God ordained. This belief should be challenged and should never be upheld.

It is a misnomer to hold a view that men are always better leaders than women. Studies that were done by Paustian-Underdahl and Woehr (2014:12) have shown that men always have influenced some people to have such a misguided perceptions. Furthermore Paustian-Underdahl and Woehr (2014:12) in their study on gender and perceptions on gender effectiveness discovered that when all leadership contexts are considered, men and women do not differ in perceived leadership effectiveness. Culture and society have taught people the wrong thing and eventually women seem not to be good leaders. If women in AFMZ are given the chance they can prove that they have leadership capabilities as well. If Paustian-Underdahl and Woehr’s (2014:12) study showed that men and women do not differ in leadership capabilities, this supports the African feminist

theology which states that there is need for men and women to work together and complement each other. By marginalizing women, AFMZ is emphasizing that men are natural leaders. In a way through this practice of marginalizing women in leadership the AFMZ is taking away the women's identity of being the church.

Men are said to be natural leaders because they are different both physically and emotionally from women. The argument that all were created in the image of God does not rule out physical and emotional make up differences between men and women. Science has proven that biologically men and women are different. These differences make it possible for man and women to complement each other. Feminine qualities are very important, and they make women unique in their leadership. If people were the same there would be no need for complementing each other because we will do things the same way. Women are said to have motherly and positive aspects that can be used in management which are not found in men (Netshitangani and Msila 2014). The fact that women are mothers is an advantage in an organization in the sense that they understand difficulties that the female workers undergo. Dube and Dziva (2014:8) also opine that women by virtue of their reproductive roles are in a position to be better leaders and to approach development matters in a humane way. The feminine traits are an advantage and are required and they can only be experienced if women are also involved in leadership. Nason-Clark (1987: 332) avers that "A unique potential for female ministers is their ability to combine the skills and tasks commonly associated with women into their pastoral duties; in particular, pregnancy, childbirth, motherhood and women's traditional role in the home". This bring us to the point that women should be content that they are women and should never behave like men because they are unique as they are. Women have been blamed for behaving like men when they hold leadership positions. It is said the women become aggressive and controlling. This is because male traits such as being aggressive and controlling have been considered as effective leadership. There is no need at all for women to behave like men because the other half that a woman should bring in the equation is of being loving, helpful, friendly, kind, and sympathetic as she complements the men in leadership (Mwale and Dodo, 2013: 110). The differences between men and women shows that men need women and vice versa. According to Biri and Mutambwa (2013) it is a myth that women need men to excel. I differ with them and argue that it is not a myth that women need men. What could be a myth is the idea that women

on their own cannot excel. In life there are some communal projects like the running of a church which require both men and women. In such instances women and men need each other. In that regard it is not a myth that either sex need the other to excel. Makaudze (2016:80) echoed the same sentiments when he stated that women cannot successfully do away with men. Instead they should join hands with men to work for the re-socialization of humanity. The goal should not be to remove men and dominate them but to work with them as equal partners in leadership. According to Harlow (1968:11) verse 18-20 of chapter 2 in Genesis shows that the presence of a woman in this life was significant. He says God realized that it was not good for a man to be alone. Harlow (1968) argues that man is not complete without a woman and this includes even in decision making. Harlow (1968) is of the opinion that man needs the help of a woman for him to be successful in leadership.

One can however question who determines what is feminine and masculine. Oduyoye (2001:70) opines that what is characterized as feminine and masculine is culture coded and should not be allowed to define our humanness. Humanness should not be limited to biology. Focus should be on the fact that men and women were all created in the image of God and no one should hinder the other based on gender, physical or emotional make up. While culture may be behind defining masculinity and femininity, I contend that there are differences in men and women which are to be seen as an advantage not as weapons to bring each other down.

In addition, if men and women can celebrate the differences that each gender may view as a weakness in the other, the church will be a safe place to call home. There is no need for both sexes to denigrate and marginalize each other over the biological, physical or emotional differences. What is of importance is the fact that, it is the Holy Spirit who equips all people for service in leadership, man or woman alike. The fact that both men and women were filled with the Holy Spirit on the day of Pentecost is enough evidence that God wants to use both men and women and both of them lacked power which could only be found in the Holy Spirit. Was it mere coincidence that all were filled by the Holy Spirit on the day of Pentecost? God had the power to fill men only with the Holy Spirit on that day but because it was something that he had designed before the laying of the foundation of the world, both men and women were filled with the Holy Spirit. The Pentecost experience was a fulfilment of biblical prophecy in Joel 2 where

God declared that he was going to pour out his Spirit upon all flesh, on both menservants and maidservant and that his sons and daughters would prophesy. That was confirmation that God considers both male and female species equal. At its initial stages Pentecostalism is said to have upheld equality among its members and women were allowed to be leaders (Langford, 2016). Perhaps the church during that time wanted to maintain the Pentecost experience as much as possible and the teaching of our Lord Jesus of love and acceptance of all people including the marginalized in society. Pentecostals it seems at first took the Pentecost experience as evidence that women should participate equally in church activities since the Holy Spirit was not just poured upon men only but upon women as well. Ademiluka (2017:2) asserts that the inclusion of women in church activities including leadership started with Pentecostal churches. AFMZ has to tap into that old time religion for women to experience that equality in leadership once again. Since Paul declared that there is “neither Jew nor Gentile, male nor female, for you are all one in Christ Jesus”, nothing should stop women from participating in the leadership of the AFMZ.

5.3.5 Tradition

It was observed from the interviews that AFMZ is marginalizing women in leadership because it has not broken away from tradition. Nine out of ten of the male pastors and all the focus group discussion highlighted that the marginalization of women has been the practice since its inception in Zimbabwe. When AFMZ was commenced in both South Africa and Zimbabwe, men took a leading role and women somehow got sidelined in the process, may be as a result of the influence of patriarchy in both countries. This practice then became a tradition that in AFMZ men take leadership roles whilst women are at the periphery. AFMZ leadership is now using this as a basis to marginalize women from holding leadership positions in the church. They say it is difficult to break away from tradition. One of the former presidents stated that:

Our tradition does not allow women to be in the board of Elders or any other form of leadership in the church. If we start to put women in leadership as a church we will be going completely against our tradition. I think women should understand that tradition does not allow them to be in the board. (FP2 Interview 2017)

Tradition is an unwritten constitution which people follow. Though we have sister churches like Methodist where women fully run the church, AFMZ is failing to adopt such a good practice because it is following a tradition which may be a detriment to the development of the church. Tradition should not be a hindrance to the acceptance of the voice of women in AFMZ. Just like culture, traditions are social constructs created by people within the society. Hence people should be able to change the traditions as soon as they became toxic and not applicable to the society. Human beings have got the power to create and recreate traditions. Therefore AFMZ is not bound by old traditions, it has the capacity to create new ones that are life affirming

One of the male pastors said;

It is not a deliberate move by the church to marginalize women in leadership. But it is the background of the church that influences its practice of marginalizing women in leadership. The nature of the church was patristic when it was brought to South Africa. It was mainly man who brought the gospel being led by J.G. Lake. His wife was there but she was not prominent. When the movement came to Zimbabwe the structure was shaped to conform to how it was structured in South Africa. There has been no reforms or changes that have been seriously initiated to accommodate the modern view of women's rights and equality between men (OMP2 Interview 25/10/17).

This may mean that the missionaries influenced the way AFMZ is being run. Which is supported by Oduyoye who says that Christianity is the one that brought the marginalization of women (1995:183). Weir (2007:10) argues that Christianity's God is "male" and is referred to "as father". According to Weir (2007) this had an effect on the Zulu culture (2007:10). The belief in God as a father resulted in the undermining of the value of women in the ideology of the Zulu state (Weir, 2007:10). Amadiume (1997, 2015) also points a finger to Christianity.

Scholars such as Gyadu (2010) and Mwaura (2008) celebrates the democratic nature of Pentecostal movements. On the other hand, African women theologians within the Circle argue that the missionary-western type of churches do not allow women into leadership ranks while in African Traditional Religion (ATR) women were allowed to hold priestly offices (Owanikin, 2006; Musopole, 2006; Phiri, 1997a). As evidenced in this study it is not only the main line

churches that do not allow women into leadership because they want to maintain tradition brought by the missionaries. Even Pentecostal churches like AFMZ are struggling with breaking away from the tradition of the missionaries as well. African Independent churches seem to have managed to break this barrier. Women in these churches seem to play significant roles and most of them were founded by women (Owanikin, 2006:208). Owanikin (2006:208) also observes that the church is still lagging behind in including women in leadership because it still holding on to old traditions. The secular world seems to be doing better with regards to women and their involvement in leadership because it has thrown away old fashioned traditions and women are being given leadership positions.

5.4 Theological sources of Marginalization of women in leadership

5.4.1 The Holy Spirit has not given the directive to include women

Answering a probing question during interviews on why AFMZ was still lagging behind the government's call for organizations to have a fifty percent representation in leadership it was observed as well that the notion that the church should be led by the Holy Spirit is another source of marginalization. It was mainly observed from responses by seven male pastors during the interviews and all the female pastors. The male pastors said the church is a spiritual organization whose beliefs are founded from the authority of the word of God. According to them AFMZ is a spiritual organization which should not be influenced by the world, instead the church should be dictating what should be happening in the world. FP2 who is a former president of the AFMZ stated that:

We do not run our Church the way the government does. The Government is secular and as a church we are guided by the Holy Spirit. Women should be patient. I believe the Holy Spirit will tell us when to include women in leadership one of these days. (FP2 Interview 2017)

Five male pastors said as of now the church has not received that directive as yet from the Holy Spirit. The five male pastors said the bible does not present women as leaders, but women as supporters of the work and ministry of Jesus. Therefore these five male pastors do not quickly

embrace what the world offers because it is construed to be pagan and secular and contrary to the word of God. The five male pastors emphasized on the fact that the church is in the world, but it is not of the world. One of the five male pastors had this to say:

Yes the government is allowing women to participate in leadership, but the Holy Spirit has not yet given us the directive to include women. The bible tells us not to be conformed to this world. If we take up the example of the government incorporating women in leadership then we are slowly being conformed to this world. Even if the secular world is involving women in leadership in the long run it will realize that they must follow in the footsteps of the church. The bible way is more peaceful. The church must remain the church. It does not matter what happens in the political arena, whether the whole parliament is full of women, the church must remain close to the bible as much as possible. Because it is the example of God's way of running things. The church is the one that should be giving advice to presidents and not vice versa. If the Holy Spirit directs the church to follow what the governments are doing to include women in leadership then we will follow suit. (OMP3 Interview 2/11/17).

What is emerging from the narrative above is that women are missing leadership positions because AFMZ is not open to the diverse ways God speaks to people. They have a specific way in which they are expecting God to speak with them and to them which may be through hearing an audible voice. The Holy Spirit is central in the life of Pentecostal churches as Gabaitse (2012:2-3) pointed out. Gabaitse (2012) states that Pentecostal churches, AFMZ included strongly base their belief on Acts chapter 2v17 which was taken from the Old testament book of Joel 2v28 says "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy" (NRSV). This verse offers different ways the Holy Spirit can communicate with people. The Holy Spirit speaks in diverse ways. The government policies may be the way God is using to speak to the church. The government according to Dube and Dziva (2014) is a signatory of both national and international policies for gender equality. The constitution of Zimbabwe as well was amended as well in order to take care

of gender inequalities that were existing in the country. AFMZ may not be realizing the Holy Spirit speaking through the policies of the Government. The ways the Holy Spirit communicates should not be limited to visions and dreams only. AFMZ leadership has to yield to the different ways the Holy Spirit communicates to its people.

5.4.2 Spiritual force fighting AFMZ

One female pastor was of the opinion that a spiritual contrary force is behind the marginalization of women from leadership. She strongly believed that if this force is not fought and destroyed through prayer AFMZ will fall down to its knees in terms of development. She believes that it is the one making the elections political, leaders greedy and not wanting to leave office, less prayerful to the extent that they cannot hear the voice of God. OFP2 had this to say about this contrary force;

There is a spiritual force that is fighting AFMZ. That power is so strong. It entered through the system of selecting leaders through elections. The mistake that we made as a church is that we started having elections to select leaders. Through elections people select people whom they are afraid of, not because they deserve to be leaders. People are instilling fear in people during campaigns. We are not voting for a person not because he has the spirit of God but because we are afraid of him. These people are the ones who have gone up the ladder of the church governance and are the ones leading us. These are the people that are making sure that women do not have an opportunity to become leaders. We have a mixed bag of pastors, those who love God and those who do not have the spirit of God. Those who do not love God have their power which makes them rise in leadership and those who love God continue to humble themselves and always hold lower ranks of leadership. There is a very powerful demon fighting AFMZ which does not want the spirit of God to move. (OFP2 Interview 6/11/17)

This means that sources of marginalization, are not only physical or natural things but are also supernatural or spiritual in nature. OFP2 suggested that there is need for the church to engage in much prayer in order for the situation to change. This goes well with African feminist theology

which promotes being practical in order to change the status quo that is not life affirming. That is also the aim of feminist ecclesiology to create a safe environment for all members of the church through the participation of all as well (Oduyoye 2005:155). For the marginalization of women in leadership to cease therefore, all members of AFMZ, men and women alike should engage in prayer thus creating a place that women can safely call home especially in terms of leadership because women are the church and they have always been as according to Watson (2002:1-2). This may also mean that the Holy Spirit does not make a person dominate, oppress and marginalize another person who was created in the same image of God. Studies by Langford (2017:70-71) reveal that the Holy Spirit during the inception of Pentecostalism in the United States empowered everyone including women to function as leaders. The Holy Spirit also empowered the men such as Parham during that time to accept women as leaders. The marginalization of women from leadership in AFMZ may be evidence that the Holy Spirit is no longer at work and therefore there is need for everyone to engage into activities that will allow the Holy Spirit to be at work again and empower the men in AFMZ with the ability to include women into leadership. That is why African feminist theology promotes the empowerment and liberation of both men and women and downplays all aspects in the church that are not life affirming. By allowing women to be in leadership that will be a sign of liberation and empowerment on the side of men in AFMZ and that the Holy Spirit is at work.

5.4.3 The Interpretation of the Bible

During the interviews the interpretation of the bible was also pointed at as a culprit in the marginalization of women in leadership. Eight of the male pastors pointed out that AFMZ takes literally what the bible say about the headship of men in the letters to Titus and Timothy. Therefore AFMZ bases its justification of the marginalization of women from leadership on the word of God. The 8 male pastors argued that the bible does not allow them to let women to lead. The eight male pastors are of the view that the Bible should not be critiqued and should be taken as it is. One of them said;

We hear of Paul, Peter, and John in the bible and all of them are male. That is what God instituted from the very beginning. Yes, we have a few women like Deborah in the Old

Testament but God mostly used men. That is how AFMZ took it. Even though Paul said there is neither Jew nor Gentile, male and female he never left an example of a woman leading a church. He just said it and left it like that. He never did anything about it. Other churches are letting women into leadership, but I do not think that is correct. We are not supposed to do what people want. (OMP9 Interview 14/11/17)

One other male pastors is of the view that the church should stay as close as possible to the bible and not live contrary to what the bible says. The male pastor argues that if AFMZ is to live contrary to the word of God, it is bound to be condemned. He added that:

The writers of the bible made it clear that all leaders were men. So, in a way it is God who started this marginalization. Even when you look at Jesus, he never called female disciples. We do not find women leading even in the early church. But in both instances, they were only there to support the work of the Lord Jesus in their own way and in their own spheres. I would not support or encourage this idea of having women in leadership. I am that man who is being overtaken by events and I acknowledge it that what is happening in the world around the globe has gone further ahead of me. Therefore, if they are going to be appointed or elected as overseers, I would not raise a complaint. But I would not encourage it because I want to be standing in the right, so that at the end of the day when the church is condemned in heaven, I won't be part of it. I don't think it is biblical for women to become overseers and presidents. Unless there is a scripture in the bible that allows us to appoint women as bishops then we would say let it be allowed. (OMP3 Interview 2/11/17)

OFP3's narrative above reflects that the bible in AFMZ is being interpreted literally. This form of interpretation does not consider the context which led to the bible passage to be recorded the way it is. For instance when interpreting Bible verses that emphasize on the submission of a woman to her husband and that women should not speak in church instead the women have to seek clarifications when they go back home from their husbands, one has to analyze the context in which these verses were spoken.

What is emerging is that AFMZ members are not critical in the way they read the bible. The bible is of course a source of theology but it should not be taken or seen as sacrosanct. It should be critiqued because it was written by people who had their own biases. According to Oduyoye (2001:12) “any interpretation of the bible is unacceptable if it does harm to women, the vulnerable and the voiceless”. Gabaitse (2015:5) in support of Oduyoye confirms the use of literalist interpretation of the bible in Pentecostal churches, which she says is not life giving to women. Bible reading should therefore be re-contextualized so that it becomes a life affirming tool in the life of women (Sprong 2011:11). According to Oduyoye (2001) the bible is a double-edged sword, meaning it can be both life giving and life destructive. However, the researcher argues that if the bible is interpreted positively it can speak life to both women and men all the time. It becomes a double-edged sword when it is used by people with hidden agendas. To support slavery, the whites used the bible, and in the same way those who want to marginalize women can use it to defend the marginalization of women (Nadar 2005:16-18). On top of the fact that the writers of the bible books had biases, the reader of the bible can also have a bias. Witherington asserted and rightly so that “So often we come to the Biblical text with an agenda, and it is not surprising that we often find what we are looking for!” The participants above reflected that they read the bible with a male bias and an agenda to propagate male supremacy therefore they do not recognize all the verses that promotes the participation of women in leadership. Therefore, a person’s attitude as he or she approaches the bible is of great importance.

5.4.4 Doubting the call of a woman

Skepticism over the calling of women into ministry was acknowledged as another source of the marginalization of women in the leadership of the AFMZ. Eight out of the ten female pastors that were interviewed and eight male pastors that were also interviewed raised concern on the fact that some men in AFMZ generally do not believe that women can be called into ministry. The female pastors stated that women are now being allowed to go to the theological Seminary of the AFMZ but the doubt that they are called is revealed when they start to apply to enroll at the Theological Seminary, when they are at the Seminary as students and when they eventually finish so that they can start their pastoral ministry. Since some leaders especially Overseers in

AFMZ do not believe that women are called, they are not comfortable with having female pastors in top leadership positions or even giving female pastors a church to pastor. As a result of this belief female students who graduate from Living Waters Theological Seminary struggle for placement. Male students do not struggle to have an assembly to pastor as female graduates do. All the male pastors that were interviewed got assemblies to run soon after their graduation. Except one, all the female pastors interviewed lamented the fact that they had to push the Overseers for them to be assigned assemblies to pastor or even to start one for them to lead. The Overseers did not give them places to pastor or ask them to start their own assemblies soon after graduating simply because they did not believe that women can be called to be pastors. These female pastors at first waited expecting the Overseers to assign them assemblies or to ask them to establish new assemblies just like they were doing with the male pastors. But having waited for more than three years for most of them, they sought an audience with their Overseers so that they could understand why they were not being assigned assemblies. One of the female pastors related her ordeal below:

You know how it is with our church for a woman to get a place to pastor. It is very difficult. The decision lies in the hands of the Overseer. Some Overseers and male pastors are very strict and do not believe that women are called. The Overseers would say it even in lectures when we were at college that we will be lucky to get assemblies to pastor in their provinces because they do not believe that women are called. When I enquired why I had not been assigned an assembly the overseer simply said *Motonotanga renyu sangano tione kuti makadanwa zvechokwadi here. Handiti munoti makadanwa.* (You will have to start your own assembly so that we can really prove that you have been called). So I was asked to start an assembly as a way of proving my call. (OFP1 Interview 7/11/17)

Another female pastor said:

Some of the overseers would give prophecies whilst we were at the Seminary that God does not call women. Therefore, they ruled out that the women who were training were not called but simply had a desire to be pastors. They relegated our call to emotions and not a true calling into ministry. (OFP5 Interview 31/10/17).

A call is a personal experience and is therefore very difficult to prove. The fact that it is only the call of a woman that is doubted in AFMZ shows that AFMZ through the Overseers is using the doubt as an excuse to marginalize women from the leadership of the church. AFMZ may also adopt the practice being done in other churches like the Lutheran concerning this matter. In the Lutheran church a pastor is ordained after a thorough check of his or her call. The examination will commence from the time a person enrolls at their theological college until the person is about to be assigned an assembly. It is not only women who are subjected to this thorough examination because they understand there is possibility that there are also men who claim to be called when they are not. In fact, Musariri (2017:34) alludes to the fact that some pastors in AFMZ have joined the ministry for personal material gain. Such pastors are not called of God. Even though the AFMZ has Standard Operating procedures for one to enroll as a pastoral student, some leaders are still doubting the call, which probably may be evidence that they are after marginalizing women. All the ten female pastors stated that some Overseers publicly state that they do not want women in their provinces because they do not believe they are called. Those who have accepted women in their provinces tell them they are doing them a favor and they have to prove they were called.

Togarasei (2003:237) also mentioned that AFMZ struggled with having women ordained and in practice the ordained female pastors are not recognized as ministers. According to Togarasei (2003:237), “The Apostolic Faith Mission has started training women into ministry but in practice they have not yet been fully accepted as ministers. Kwaramba (2011:26) and Murefu (2015) concurred with Togarasei on the notion that AFMZ have struggled with having women ordained. Kwaramba (2011:26) says that the ordination of women in the AFMZ was done only as a compromise and could not be extended to the giving of the Holy Communion. Susan Rakoczy (2004:198) observes that no issue in feminist theology is as contentious as that of women’s place in the church and their call to ministry. A calling into ministry is something personal and that one cannot afford not to respond to. According to Kanyoro (2001) “In this regard, African women theologians encourage the inclusion of women pastors into ordained ministry in order to create opportunity for women pastors to be pillars for establishing mutuality with men in the congregations. This, they maintain would make it possible for women to be included in the telling of the story of faith to the community of faith”.

5.4.5 Women delayed to train and to be Ordained as Pastors

The other reason mentioned by all the FGDs as causing marginalization was that in the initial stages AFMZ barred women from going to Theological Seminary and train as pastors. It was only men who were allowed. FP1 who is one of the former presidents explained why it took long for women to train as pastors

I was among the first people who went to train as pastors at the Kassupe Seminary in Zambia. During that time women were not allowed to train as pastors because the general belief was that pastoral ship was for men only. So it took a long before women enrolled in theological seminaries. (FP1 Interview 2017)

When the Living Waters Theological Seminary began to enroll and train women as pastors it also took time before AFMZ started to ordain women as pastors. OMP1 explained:

AFMZ took long before ordaining women. We were training women but the church did not accept their ordination. We only started ordaining women in 1999. This has also contributed to their delay in holding top leadership positions. (OMP1 Interview 21/11/17)

As the world changed and the government and other organizations such as the United Nations and the SADC started to advocate for the inclusion of women in leadership, women in AFMZ were found without the qualifications to be in the church's leadership because it took long for them to train as pastors. Now that women can go to school and can go to train as pastors, many women will soon be eligible to be in leadership. This concurs with what Kwaramba (1999:67-69) stated that women in AFMZ were given the permission to train as pastors first around 1993 and the first class which had women graduated in 1996. The world is changing and the government of Zimbabwe according to Dziva (2018:22-23) has taken the lead in the initiative to include women in leadership by being a signatory of both regional and international gender policies in order to create a safe environment for women in all sectors and spheres of life. This in line with what African Feminist theology and Feminist theology promotes in that Feminist ecclesiology

calls the church to be a safe place for women and African feminist theology calls for equality and justice within the church. This can only happen if AFMZ takes a deliberate stance to have gender inclusive policies as well in terms of leadership.

5.5 Conclusion

This chapter sought to answer the key research question of the study which is to find out the sources of the marginalization of women in the leadership of the AFMZ. It has been observed that women are truly being marginalized due to a number of reasons that could be political, social, or theological. Through the analysis of the research findings it was discovered that there are political, social and theological reasons that are behind the marginalization of women in the leadership of the AFMZ. Some of the political sources are: Few women voters, Nomination process, The notion that women are not marginalized, Women have their own department and Giving Overseers the responsibility of placing pastors. The social sources are: AFMZ's teaching on marriage, Tradition, culture and Patriarchy, Men are natural leaders and Bestowing Overseer with a lot of powers. The theological factors were discovered to be: Doubting the call of a woman, Interpretation of the bible, A spiritual force fighting the AFMZ, The Holy Spirit has not given a directive. In the next chapter a model on how to improve the participation of women in leadership in AFMZ will be presented.

Chapter 6

Developing a non-gendered Leadership model: Towards the inclusion of women in leadership in the AFMZ

6.1 Introduction

This study in the previous chapter identified the sources behind the marginalization of women in the leadership of AFMZ. The study identified culture and Patriarchy, Interpretation of the bible, doubting the call of women, Nomination process, Bestowing a lot of power on Overseers, AFMZ's teaching on marriage and that women delayed in enrolling in bible schools as some of the sources of the marginalization of women in the AFMZ leadership. Having reviewed literature, analyzed the responses of participants on the reasons behind the marginalization of women in leadership, this chapter explores the possibility of a model on how to improve the inclusion of women in the leadership of the AFMZ. The need to develop a model to improve the inclusion of women in leadership emerges on the fact that globally there is advocacy on the inclusion of women in leadership. Similarly, African Feminist theologians such as Oduyoye (2001), Nadar (2005), focus on equality, justice and praxis and this model may encourage or help AFMZ to put into practice the idea of including women in leadership.

6.2 Nature of the model

The current model of leadership in AFMZ is exclusionary, and is pushing women to the periphery when it comes to decision making. This is not a very pleasant scenario because the church is not benefitting from the leadership skills of women who are actually the majority in the AFMZ. If AFMZ believes in the priesthood of all believers, its governance structure should never have been hierarchical as it is currently. Hierarchies are problematic in that they endow those at the top with so much power such that they can abuse those at the bottom of the structure. God is a God of equality as reflected by a number of stories in the Bible. That is why Oduyoye (2001), Rackoczy (2004) and Ruther (1996) argue against practices such as clericalism which encourage hierarchies in the church through the belief that the clergy are superior to the laity. In

the body of Christ despite differences everyone is the same in the eyes of God. Besides, both men and women were created in the image of God.

The model of leadership in AFMZ should function the way a body functions. There are some body parts that look small and seem not to be very important such as toes, eyes, ears and nails but they contribute to the proper functioning of the whole body. If these ‘small’ body parts are not functioning well the whole body suffers. This shows that everybody part is essential. No matter how small it is, it should be taken care of, for the body to function at its best. That is the same with women in the church, they are not highly considered but their contribution in the life of the church is needed and is crucial for the proper functioning of the church. Without their contribution the AFMZ is like a ‘one winged bird’ and cannot fly properly as Oduyoye (2001) asserts.

Evidence to show that AFMZ is not “flying” properly in terms of leadership are the power wrangles that are taking place within the church. There have been court cases since the year 2003 over issues of power. In 2003 there was a serious wrangle between leaders and the then A.F.M. Secretary General Rev. Titus Murefu and some section of the top leadership in the church. The case was taken to the courts and ended up in the Supreme Court of Zimbabwe. Though the court’s ruling stated that he (Reverend Titus Murefu) be reinstated to all his positions, it is revealed that the church leadership at that time never respected the directive (The Zimbabwe supreme court case/10 October 2003). This is a clear sign of a crisis in the leadership of the AFMZ. The A.F.M.Z. is and has been obtaining bad publicity through local newspapers and social media regarding its leadership challenges (The Newsday of 2015/10/14; The Herald of April 2016) which is fast destroying the great work which was done by those who started the church. The News Day paper of 14 & 28 October 2015 respectively reported different stories of “*fierce leadership rows rocking A.F.M.Z.*”. The Herald in 2018 also reported under the heading *AFM leadership wrangle persist* the power struggles in the AFMZ as a section of the church called for urgent elections to choose a new leadership. This section of the members of AFMZ highlighted that the executive led by the then President Asapher Madziyire had overstayed and elections were supposed to be conducted in the spirit of democracy. The News day 16 March 2018 also reported about the power wrangles which were raging on in AFMZ. The president

Asapher Madziyire and his deputy Cossum Chiangwa were said to be on each other's throat over the position of President. If women were fully involved in the leadership especially the top leadership, perhaps the church would not have gone through such a turmoil with regards to issues of leadership. The expectation is that AFMZ as a prophetic organization will be going in a different and more peaceful direction than the one it is taking right now.

The inclusive model which this study is advocating for does not emphasize on differences amongst the members of the church in a negative way but in a positive way that brings oneness amongst the members. Such an appreciation of each member despite differences removes selfish ambitions among the members. Leadership models that marginalizes others may result in self-gratification to be a top priority to the leaders hence neglecting everyone in the church. The model proposed in this study acknowledges everyone in the church to be at equal status because they appreciate the best out of every member of the church. Good leadership draws the best out of a variety of people. Good leaders do not rate people as high, medium or low. A good leader reaches out to everyone without excluding or pushing others to the periphery. The researcher argues that men and women may be different both physically and emotionally, but the best can be drawn from both sexes despite the differences. Equal opportunities should be availed to both sexes. The objective of this model is to make sure that everyone in the church is catered for so that the church functions well. Just like in a body everyone has to be healthy and taken care of for the church to be healthy.

For the church to truly represent the body of Christ it cannot turn a blind eye to the suffering of its own members (Richardson, 2009:146). This chapter will focus on what needs to be done to have an inclusive leadership in AFMZ. To achieve this objective various themes that emerged from the field will be presented below. Change does not always take place quickly or in the time we expect it to take place. With that in mind some of the themes below may not take place in the immediate future but may in the long run influence the governance structures of the AFMZ in one way or the other.

6.3 How to achieve an inclusive model of leadership

6.3.1 Teaching liberation theology in the home

The home is a very important unit of a society. Women have been trained to be submissive and to believe that they are inferior to men in the family and home set up through socialization. The problem of exclusion of women and the girl child from decision making has to be solved from a young age at home before they are even socialized by the society. According to Oduyoye (2004:78-89, 1995:195), Njoroge (2001:74-75), Phiri and Nadar (2005:82) African women are trained from the early years that they are ineffectual, they require a man to be whole and that they should be submissive to men to the extent that they are afraid to trust themselves. Similarly, Biri and Mutambwa (2013) observed and rightly so, that among the Shona it is believed that women need a man beside them for them to be successful in life. The focus group with the boys' fellowship and the girls' fellowship highlighted that even in this day and era the boy child and girl children are treated differently.

It is us the girls who are still washing plates, and doing all the other household chores and the boys are not expected to do that. The boys are the ones who are still getting inheritance from parents and as a girl child I am always being told that I will get married and leave for another family. (Girls fellowship committee FGD)

Therefore, it is imperative for the home to be an environment that is empowering to the girl child and women in general. A life affirming culture should be inculcated and cultivated within the home in order to create a life affirming culture within the society. Strong and life affirming cultural societies are created from strong families with strong life affirming family beliefs. Likewise, Makaudze (2015:267) highlights that "Sociology contends that children behave in ways they have been raised up to and exude qualities they were tutored to espouse". So, the home plays a very big part in raising an empowered woman.

Participants also said we should focus on the upbringing of the girl child and that of a boy child by making sure they are exposed essentially to the same things in the home. Among the Shona culture according to participants in the home the boy child is always being told that he is the father and leader, while a girl child is made to accept that she is a 'mutorwa' (alien) because she

will get married (Interview 29/09/17). Therefore, both boys and girls tend to accept the concept that men are leaders and woman are subordinate. Boys and girls are undeniably different biologically, but socialization exaggerates the differences. In raising children parents should not emphasize on gender but on ability or interest. All people are equal before God. But equal does not mean the same; it means that although people have different talent and different purposes, they all come from the same maker (Ken-Phin 1997:183). Oduyoye (1990:52) therefore avers that “Power-sharing is a prerequisite for the realization of co-responsibility”.

When it comes to the inheritance, the boy and a girl should get equal shares and this will communicate that they are both equal and no one of them is superior to the other. The children will grow with the perception that power and leadership belong to both men and women. If we are to change the culture of discrimination against women, it has to start within the home. There is need for the AFMZ to be open minded and accept the true and sure fact that the girl child and women are capable of holding the responsibility of leadership in the church. Therefore AFMZ should encourage the teaching of liberation theology in the home. Being open minded helps in terms of accepting that women are capable of leading and it reinforces the understanding that male and female are equal, even though their body structures are different. The open mindedness can start also by dividing inheritance between the girl and boy child.

Families should begin to raise and teach their male children in such a way that can help the boy child to accept that a sister is equal to him. All familial roles must not be different in the home. Boys and girls should be given equal and the same roles in the home. This culture has to be taught in homes so that it can spread in schools, the church, political arena and the society at large. The AFMZ should also emphasize in its teaching that the home should produce empowered boys and girls that are empowered through the knowledge that they equal and should be exposed to equal opportunities in life. It is actually a concern that, pastors only talk about the emancipation of women but often times fail to walk the talk. But if the teaching is generated within homes, it means that it is the beginning of a new dawn, a new generation with a different perspective on how men and women should be relating. This is the generation that may acknowledge the co-existence of men and women and that they are equal beings. Thus, if the

effort to empower both the boy and girl starts within home, there is a possibility that the problem of the exclusion of women from leadership may be eradicated.

Women are the ones who teach or inculcate culture mostly in children from the time they are born. Kanyoro (1999:56) stated that “Women and especially older women in Africa are the custodians of culture and you had better think twice before you challenge them”. Arising from this view, if older women are perceived as the custodians of culture, it means that they hold the power and they stand a better chance of changing culture, since they spend most of the time with the children. Ultimately, greater work lies in the hands of women to some extent, because they are the ones who raise the children. Women according to Mazuru and Nyambi (2012:597) are the first teachers and cultural bearers in Shona families. Therefore women are urged to take advantage of this responsibility of raising children as an opportunity to teach the children equality and that there is no gender that is superior over the other.

The researcher advocates for liberation theology to be taught in the home through bible studies. This is important because the home should release into the society a girl child who is empowered and is able to speak for her rights. In addition cooperation between men and women should be taught and practiced from the earliest stage of life. The teaching of liberation theology can also be implemented by reading bible verses that highlights how Jesus valued women in the home. Also it can be implemented by always speaking about the value of a woman over and over again in the home. Words are powerful and a person tends to be shaped by what they are always hearing about themselves.

In the marginalized women of the AFMZ the leadership should see the suffering servant Jesus as Boff and Boff corroborates. According to Boff and Boff (1987:4) “we are on the side of the poor only when we struggle alongside the poverty that has been unjustly created and forced on them. Service in solidarity with the oppressed also implies an act of love for the suffering Christ, a liturgy pleasing to God”. By the poor Boff and Boff (1987:3) are referring to all people who are marginalized in society which includes women. They further assert that Christianity should not be seen as the opium of the people anymore but as an active commitment towards liberation (Boff and Boff 1987:7).

Women can turn what is bad into something good and positive. Culture and religion has relegated women to be home makers and child raisers only but they should take this opportunity to develop a sense of equality in the children. Just as Ken-Phin (1997:184) observes, “it is difficult for middle aged or elderly people to change their mindset”. So young people can only be shaped by changing their mindset whilst they are still young. Women should be aware that the responsibility lies heavily on them because they are the ones experiencing the marginalization. Men are enjoying the privilege of being considered superior over women, therefore they are not in a hurry to fight the patriarchal system. In fact, Kanyoro (2010:20) lamented the fact that women have been made powerless and vulnerable to harmful cultural practices because they were made to accept the negative aspects of culture. Such state of affairs according to Kanyoro (2010:20), have made it difficult for African women to change their status. The expectation is that, women who have been made to be home minders, should taking advantage of the situation and empower the children with knowledge that they are equal and all are capable leaders therefore no one should be excluded from the experiences of life. This effort requires the engagement of every woman, whether clergy or not. Therefore, if every woman participates, we can safely suggest that in the next twenty years there might be an empowered generation that believes in the equality of both genders.

By teaching liberation theology in the home, women will be in some sense introducing a new culture. This is because the present culture has been imposed on us, and so through their will power, it is possible that women can change the culture of marginalizing women in leadership. I agree with Ayanga (2008:36) who says that culture is a human creation to serve the overall needs of a society. If culture is a human creation, women in AFMZ who are human beings and created in the image of God, can definitely also transform the culture of marginalizing women in leadership. This is because it has been observed that some of the cultural aspects of Shona culture and biblical culture no longer serve the needs of women in AFMZ. As Ayanga (2008:37) puts it, culture is said to be dynamic- it has to change just as human needs change. The women in AFMZ at one time thought having their own department will help in the growth of the church but they are now realizing that they need to work with men in order for them to have equal access to resources that will facilitate the development of AFMZ. This is evidence that their needs have

changed therefore the culture of the AFMZ has to change. “As a way of life, culture is constantly being created and recreated” (Ayanga 2008:37). Besides, Chitando (2003) also argues that “Gender roles are not cast in stone, nor are they divinely ordained, they are socially constructed and are often consciously deployed, consequently they can be realigned”. Thus, in this era, there is need for AFMZ to change its stance of selecting leadership. As the world keeps on changing, the AFMZ must equally adapt to change, just like women in the secular world who are appreciated, the women in the AFMZ must be recognized too. The church should actually set a good example to the world through embracing everyone regardless of gender.

Women’s campaign for their emancipation should be done in a very cautious and impudent way since most men are not willing to relegate the power they have over women. Moreover, Phiri and Nadar (2006:2) opine and rightly observe that sometimes a ‘soft firm theology’ is more appropriate instead of a “hammer and axe theology”. The hammer and axe theology is when people use confrontational methods to solve problems, whilst a ‘soft firm theology’ approach is when women are not confrontational in their quest to be recognized as equal to men. The ‘soft firm theology’ approach may work in favor of women and may consequently result in their inclusion in leadership. In the past, women have staged and aired their grievances in the streets through, violent and aggressive demonstrations, The staging of demonstrations have proved to be not a very effective method because it makes those being demonstrated against resentful hence there will be no dialogue leading to little or no significant change at all. Teaching liberation theology is one way women can change culture in a very peaceful way. By emphasizing this kind of teaching in homes, this can be perceived as “treading softly but firmly” (Phiri and Nadar 2006:2). This is when you express your discontentment in a way that is not confrontational but at the same time firm enough to drive the point home

Women in homes should task themselves to adopting positive elements from both the Bible and culture. This is because the Shona culture allows women to be in leadership as Makaudze and Muringa (2014) assert. In the past, it is said that women held leadership positions as queens, native doctors, and priests in our African Traditional culture. Besides, there is enough evidence from the Bible that affirms the roles women played in decision making. However, upon the arrival of the missionaries everything within the African culture was demonized and regarded as

inferior. Needless to say, there are a lot of positive cultural practices in Africa upon which life is affirmed, such that if they are emphasized in the church, women will not be marginalized. For instance, as Makaudze (2015: 266) observed, a mother is highly regarded in the Shona culture, to the extent that, certain events such as a marriage of a child cannot take place without her consent. Most often, the aunt's views on such occasions are also sought. This simply shows how the Shona culture places great value on women and that women were not excluded in decision making. Therefore, on the basis of this cultural practice, the church should also adopt this practice by discarding all forms of oppressive practices. Besides, the church has a prophetic role of liberating the marginalized and oppressed people in the church as commanded by the Lord Jesus Christ who came to set people free from all forms of bondage. These views are actually in line with Maluleke and Nadar (2002), who argue that:

Therefore, what we need are deconstructive and counter strategies from within culture and religion. For Christians such strategies and structures would include counter-acting both the *abuse* and *use* of the Bible and other Christian teachings and practices in justifying and perpetuating the oppression of women. (Maluleke and Nadar, 2002:15-16).

Nevertheless, this does not downplay the fact that African Culture had undesirable practices as well. Njoroge (1997:81) noted that in our African culture undesirable practices such as patriarchy are rampant and she described patriarchy as a “destructive powerhouse, with systematic and normative inequalities as its hallmark”. In this study I argue that the church should turn away from such negative cultural practices. The positive aspects of culture are part of the liberation theology which should be taught in the home

The same approach towards the bible in the home has to be adopted. Accordingly, bible writers were also influenced by culture, which was also patriarchal. Discussing the misuse of the Bible in Africa, Megessa (1997) argues that the Bible is used as an instrument to preserve the status quo. As a result, women have suffered as victims because its interpretation is solely left as the responsibility of man (Megessa 1997:29). However, just like in the African culture, there are verses that displays the egalitarian nature of the bible. For instance, verses such as Galatians 3v 28 which says “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus (NIV) need to be emphasized in the home.

Furthermore, Genesis 1v 26-28 highlights that men and women were created in the same image and both were given power to dominate. In the same vein Acts 2 heralds the Pentecost day in which both men and women were filled by the Holy Spirit. These are the bible verses to be emphasized also in the home. Such verses have been neglected when it comes to issues to leadership which has resulted in the marginalization of women to be viewed as the norm in the church. Therefore, as Masenya, (2004:50-51) observed the bible can be a double-edged sword, which means that it can be both liberative and oppressive. Observing the same in Asian communities, Kwok (1993:101) stated “the Bible has been used to legitimize racism, and classism, as well as to condone colonialism and cultural imperialism”. Concurring with Kwok (1993) and Masenya (2004), Gabaitse (2012:17-18) opines that “the same Bible can be used by men and women to seek liberation from slavery, labor exploitations, colonialism, racism and other forms of injustices precisely because it is a significant book for faith”. I am of the opinion that if bible verses that empower women are regularly read and preached on and interpreted in a life affirming way in the home, church women will stand a greater chance of being included in church leadership. If the bible is approached in that manner in the home, it does not become a wounding sword, on the contrary it becomes a life-giving tool.

6.3.2 The involvement of women in constitution making process

In order to properly include women in leadership women should be involved in the constitution making process. A constitution that is written without the involvement of the majority which are women in the case of the AFMZ is suspect. If women are the majority decisions should not be made for them by a minority. This study has shown that the constitution has been used to bar women from participating in AFMZ leadership. For instance Chapter 4 Section 4.16.4 which states that deaconess “shall not be a member of the local Board of Elders. Another example of the constitution that excludes some women from participating in leadership is the constitutional provision that requires women to be married for them to be in leadership. Section 4.16.1 stipulates that “A deaconess must either be married or a widow recommended by the Local Board of elders to give special assistance in the activities of the assembly. There are some women who do not want to get married but can be very good leaders. Clauses like Section 4.16.1 bar single women from participating as well in the leadership of the church. The constitution

should be inclusive and not exclusionary on the basis of marriage. Also the use of the pronoun 'he' in Chapter 9 section 9.4, 9.5 and Chapter 13 section 13.2.1, 13.3 on the position of Overseer and President respectively hinders women from contesting for such positions because it means the positions are meant or a preserve for men. Section 9.4.1 on the election of the overseer states that "He shall be elected by the Provincial Council on equal representation from assemblies". Section 13.2 on the qualification of a president states that 'He must have served as an ordained Pastor of the AFM for a minimum of ten years'.

Women should be involved as well in the making of the constitution so that clauses like the ones quoted above do not appear anymore in the constitution. Women's involvement in the construction of a constitution can be regarded as act of liberation on their part. Boff and Boff (1987:5) calls such an action a 'strategy of liberation'. Women in AFMZ can break out of the marginalization if they work out a strategy to change their social conditions (Boff and Boff 1987:5). One of the strategies they can work out is being involved in the writing of a new progressive constitution.

All the interview and FGD participants concurred on the fact that amendments to the constitution should not be done by a few people who are not a representative of all the members of the AFMZ. If The Workers Council had been given mandate to amend the constitution, at least there was going to be some form of representation of all members, though the representation of women was going to be very limited². It is only a few female pastors who can attend the workers council. A non-representative group of people, will not take into consideration the needs of all departments and different people in the church. All women in AFMZ have the right to be involved in the making or amendment of a constitution. Eighty percent of the participants in this study were not fully aware about the amendments of the constitution that were taking place. The 80 percent of the participants pointed out that they had heard about the reforms of the constitution but they did not know the people who were involved in the process and that they were not approached to contribute as well.

² Some of the participants who are members of the Workers Council who participated in this study indicated that the Amendments were being done by the Lawyer Nyambirai and a team which was assisting him which was not the Workers council

During the course of this study the constitution was being amended but all the women who were interviewed in this study were not aware of the fact that the constitution was being amended and the people who were involved in amending the constitution. If AFMZ is not going to include women in the writing of the constitution, then we will continually have this problem of women being marginalized in leadership because the voice of a woman will be silent therefore women's needs will never be catered for by the constitution. At least there should be some form of representation of women than not to have them completely. AFMZ is now full of women who have studied law and are knowledgeable about women's rights in and out of the church. These women can make a meaningful contribution that will assist women to be included in leadership.

According Landemore (2015:166) the writing of a constitution should not be taken lightly, it should be treated with seriousness. Landemore (2015:167) asserts and rightly so that the process of making a constitution should not be secretive but open and inclusive. The general members should be able to witness the whole process of the making of the constitution including women. Which means there should be transparency in the constitution process. Women who are not directly involved with the writing process should have a chance to observe and "make their minds about the activities of the actors engaged in the constitution-writing process" (Landemore, 2015:179). Hart (2003:1) also asserts that "How the constitution is made, as well as what it says, matters. Process has become equally as important as the content of the final document for the legitimacy of a new constitution". Hart (2003:1), went on further to state a democratic constitution cannot be written for a nation or an organization. The members of the organization themselves should write it for themselves. Proper and ample time should be given for the process. It should not be done hurriedly. Members of the church including women should freely contribute what they want to be included in the constitution. In that way clauses that bar women from participating in any form of leadership in the church will be removed thus opening doors for women to participate and be included. As Hart (2003) says "A democratic constitution is no longer simply one that establishes democratic governance. It is also a constitution that is made in a democratic process". The process matters just as the contents of the constitution matters. In this study I am arguing that for women to be included in the leadership of the AFMZ women should be involved in the process and in the making of the contents of the constitution. In the making of

the constitution of the current constitution of AFMZ it seems the process did not include women hence it had clauses that put women at the periphery in terms of leadership. For example clause Section 9.4.1 on the election of the overseer states that “He shall be elected by the Provincial Council on equal representation from assemblies” which uses the pronoun he for the post of president and that of overseer. Such a clause pushes women out of the game of contesting for leadership positions.

For women to participate effectively in the constitution making process they are encouraged to read the current constitution for them to be aware of where they are being disadvantaged as a result of the constitution. The lack of knowledge about the contents of the constitution by women may be attributed to the fact that the constitution is not readily available to the women. Therefore the constitution of the church should be readily available to all members of the church. If the constitution is to be sold, the prices should be reasonable so that all members can afford to buy it. Every assembly of the church should be able to sell the copies of the constitution so that women can access it easily. Currently it is only the provincial and the national offices that are selling the constitution. During the interviews it was observed that women are not well conversant with the contents of the constitution. A number of women do not know what the constitution says about them and leadership. Eighty percent of women who were interviewed in this study admitted that they were not well conversant with the constitution. When asked the question ‘What does the constitution say about women and leadership’ they all said they did not know. AFMZ should encourage all women to be familiar with the constitution for them to develop an all gender inclusive leadership. According to Boff and Boff (1987:5) the oppressed in society can liberate themselves if they come to understand their situation and assess the causes of their predicament. If women are not properly exposed and well versed with constitutional matters, as well as, lacking the power and authority, how can they argue about their marginalization?

To reiterate, being conversant with the contents of the constitution is definitely one way women can empower themselves. You cannot fight a system which you are not familiar with. The constitution has been used to bar women from leadership and unless women take time to study it, they will never know how it is militating against their inclusion in leadership. The current constitution of AFMZ uses the pronoun ‘he’ for anyone to take the position of overseer and

president. Section 9.4.1 on the election of the overseer states that “He shall be elected by the Provincial Council on equal representation from assemblies”. There are also clauses in the constitution that bar women from being elected in the national and provincial committees of the church. Women because they have never taken time to study the constitution are not aware that such clauses exist. The bible states that without knowledge people perish (Hosea 4:6). Without this knowledge, women will never question the status quo. May be workshops to learn about the AFMZ constitution should be organized for women to have knowledge and an understanding of its contents.

Experiencing God is not only encountered when we are doing church activities such as preaching, singing in the praise worship or praying. God is experienced even when we are doing other activities which may not necessarily be considered as church activities such as participating in the constitution making process of the church. Participation in the constitution making process is one way in which women can experience God by exercising their democratic right to contribute what they wish to be included in the constitution. Besides, Oduyoye (2001) contends that women should experience God on their own and by not allowing women to participate in the constitution making process AFMZ is taking away that opportunity for women to experience God in their own way. The women’s voice should be heard as well in the constitution of the church. In any case the constitution belongs to the members of an organization and women in AFMZ are also members of the church therefore the constitution belongs to them as well.

6.3.3 Solidarity between men and women

Unity in any organization is key because if there is division whether based on gender, race or tribe, progress and development take place slowly or does not take place at all. This is because each person will be seeking self-gratification. Solidarity between men and women is very crucial in any organization because everyone will be aiming to achieve a common goal. This notion can be used as an ethical imperative from African religion (Chitando, 2008:56). Though Chitando was addressing the issue of HIV and AIDS he stated that solidarity implies “standing for and standing for the other”. The study revealed that men are not in a position to stand for women and with them with regards to their inclusion into leadership. All the male pastors who participated in

the study were hesitant to challenge the marginalization of women in the leadership of the AFMZ. All the male pastors gave excuses on why they were not challenging the patriarchal system which is prevailing in the AFMZ. Men in AFMZ should do self-introspection for them to begin to ask questions about the marginalization of women in leadership. This self-introspection will give them the impetus to stand for and by the women in the fight against the marginalization of women in the leadership of the AFMZ. According Chitando (2008:56) soul searching will assist the men to relate with the pain that women are going through by being pushed to the periphery in the decision making process of the church. Therefore for the women to be included in the leadership of the church they need support from men.

Solidarity is not expected and required between men and women only but even among the women themselves. For instance, as Kanyoro (2010:22) asserted women differ on how to regard certain cultural practices such as the issue of male headship, polygamy and lobola. Some women do not see how these practices are life denying and threatening to women. They perceive them as the essence of culture and therefore central to their identity (Kanyoro, 2010:22). Whilst on the other hand some women like the African feminist theologians see these cultural practices as life threatening and promoting injustice against women. Women therefore have to work together in order for them to be liberated and be included in leadership. Sometimes it happens that people differ on how they perceive things, but they should be united in fighting a system that marginalizes women in leadership.

This call for solidarity should be put into practice. It should not be just a talk. Oduyoye (1990:45) correctly asserted that “The call for solidarity is a call to life according to God’s will. Solidarity is not only verbal and ideological. It has to be expressed in concrete liberative acts”. If this call for solidarity is God’s will for everyone, men and women alike should be seen being enthusiastic to fulfill God’s will. We have to come to terms with the fact that women are being marginalized in leadership in the church and within the African tradition. The equality is only preached about, it is theoretical and not being practiced (Finca, 1994:192). Oduyoye (2001:85) confirms and says, “While the churches claim to believe one thing, their practice is different”. It is high time AFMZ practice what James 2 verse 14-25 in which James called on Christians to show their faith by their deeds. Complementing each other in leadership which African feminist

theologians such as Oduyoye (2001), Kanyoro (1996) and Okure (1993) calls for can only be achieved if men and women work together as a unity.

6.3.4 Developing the right attitude towards women

Attitude towards a person or a thing determines how you view and treat that person. It was encouraged during both interviews and the focus group discussion that there is need to develop a positive attitude towards women. Both men and women should develop a positive attitude towards women being in leadership. By developing a positive attitude towards women, AFMZ will position itself in a place that will make it realize and recognize the potential women have in being leaders. According to Islam and Nasira (2016:115), research has proven that there is no difference in the way men and women exhibit leadership skills. Islam and Nasira (2016:4) further exposed that “researches shows that women advance equally as men and are ambitious as them also for the development and high priority”. It is unfortunate that negative attitudes make members of AFMZ not to appreciate such findings from research hence putting a glass ceiling which prevents women from attaining leadership roles in the organization. Eagly (2007) discovered that some women in some organizations are negotiating their way into leadership simply because the organizations are failing to appreciate the value that women have even in leadership. This should never be the case in AFMZ, a spiritual organization which is expected to empower its members by portraying a positive attitude towards women. What Islam and Nasira (2016) revealed concurs with what Weir (2007) observed that in the original Africa women exercised authority and were not victims of male power. Women were not subordinates but were equals in the running of kingdoms. This shows that men in the past had a very positive attitude towards women, hence they allowed them to lead kingdoms. Women are capable leaders if only they are given the opportunity.

The potential which is lying dormant and untapped in women can be only be utilized and enjoyed if AFMZ develops a positive attitude towards women. Women can exude the same qualities of leadership such as wisdom, boldness, compassion, and balanced inflexibility just like men. Among the Asante both the queen mother and the king complemented each other in leading as male and female partners because there was no difference in their leadership skills

(Akyeampong and Obeng, 2005:29). Such societies, as the Asante people developed a positive attitude towards women consequently allowing them to lead mutually with men. Furthermore, probably the Asante people appreciated the fact that women were created in the same image of God and that Christ died for them thus removing all barriers in their way to leadership. Women should not live as if Christ did not die for them. The death of Jesus brought liberation and access for women to all things including leadership. When the curtain was torn into two in the temple when Jesus died it meant the removal of all barriers and equal access to opportunities to all people. Therefore, men in AFMZ should develop the right attitude towards women for the organization to benefit from the leadership skills in women which are lying idle. In like manner the women should develop a positive attitude as well towards themselves and each other. The right attitude will also open their eyes and make them able to question the status quo.

6.3.5 Learning from other circles in life

AFMZ seem to be inflexible and does not get ideas from other churches and other circles of life. Participants stated that AFMZ can learn from other churches like the Methodists and the Lutherans. For development to take place in AFMZ there is need for interaction with other churches. This does not mean that AFMZ will have to copy everything but to select aspects that are beneficial for its growth and development. Chitando (2013) is of the view that in Africa churches need to adopt a strategy or a slogan that was used in the struggle against oppressive regimes and systems and shout “down with dominant masculinities in the era of HIV’ In this case it should be down and out with men dominating leadership positions and attitudes of superiority on the part of AFMZ. Other churches have embraced this slogan and are including women in their leadership structures.

During the focus group discussion with the Sister’s Union it was highlighted that members of the AFMZ look down upon other churches such as the main line churches because they do not put emphasis on speaking in tongues therefore they are regarded as less spiritual. The AFMZ calls themselves as ‘vemweya’ (those filled by the Holy Spirit) as if there is the absence of the Holy Spirit in other churches. Such an attitude closes doors and opportunities to learn from other

churches. The fact that in the main line churches they do not speak in tongues it does not make them less Christian or make the AFMZ more holy and closer to God.

In Africa the community or the people around a person are essential for the individual's growth. Other churches in Zimbabwe are a community which AFMZ needs to learn from. Mbiti (1969:108-109) stated that "I am because we are and since we are therefore, I am", meaning that an individual need other people for him or her to be what he or she has become. AFMZ can be a better community by learning from other churches on improving the participation of women in leadership. Individualism does not benefit much unlike collaborating with other people. Africans used to share ideas and even food as a community. AFMZ therefore has to learn to share ideas and to borrow ideas from other churches.

Good ideas do not just come from other churches they also come, from governmental organizations and non-governmental organizations. The government according to Zinyemba (2013) and Ncube (2016) is said to have been a signatory of both regional and international policies to improve the participation of women in leadership. In the same vein Dube and Dziva (2014: 1) writing on the appointment of cabinet ministers registers that the government in terms of paperwork has tried to show its commitment to the inclusion and participation of women in leadership. Furthermore, Dziva (2018:21) stipulates that Zimbabwe adopted a new constitution in 2013 in order to replace the Lancaster House constitution which had a weakness of not uplifting the needs of women. In fact, the 2013 constitution had positive effects resulting in The Zimbabwe Gender Commission (ZGC), Zimbabwe Human Rights Commission (ZHRC) and Zimbabwe Electoral committee (ZEC) by 2017 having a gender balance in its composition of commissioners with ZEC and ZGC being headed by women. These are some communities from which AFMZ can tap ideas from on how to include women in leadership. By being communal the church rejects the domination of one another. For Oduyoye (2001:34) the community is a source of wholesomeness. AFMZ cannot exist without learning from other circles in life. In that way AFMZ will empower women to name themselves as the church as Watson (2002) and Oduyoye (2001) assert. Oduyoye (2001:86) observed, that "In a true communion no voices are left unheard and no God-given charismas are trivialized, or glossed over". This means that AFMZ's leadership can also learn from its individual members and in that way every member's

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

6.3.6 Women should acknowledge their value, be confident and bold

Women do not need to be like men or act like men for them to be considered good leaders. They do not have to compromise about who they are. God created women in his image and is the one who equips them therefore they should affirm themselves and one another. Women should be confident with whom they are and God will use them in their true nature. Women will experience true empowerment and liberation when they are aware of their identity. Empowerment begins with knowing who you really are. By knowing who they really are women, will resist all forms of marginalization. If you do not know yourself and your capabilities, you are prone to be pushed around and put in places that are not in congruency with God's plan. The prevailing attitude according to Labeodan (2007:113) is that for a woman to be successful in any area that has been predominantly a male domain she must display characteristics and sexual attractiveness that appeals to some socially created standard of femininity. A woman does not have to change themselves for them to be accepted in the world. For them to be successful they do not have to exhibit male characteristics. In this study I am saying women should accept who they are, and God will use them as they are. Accepting yourself and believing yourself are powerful forms of empowerment. God made women the way they are for a purpose therefore they should never desire to be something else other than who and what they are.

However, for women to have the boldness and acknowledgement of their value there is need for a support system since they have been dominated and marginalized for a very long time. Support systems include forming forums in which women meet and encourage one another and then reinforce their value to each other and society as a whole. If women continue to exist as lone rangers, they may not be able to achieve the goal of being included in the leadership of the church. A number of the female pastors highlighted the fact that they should be allowed to meet

and encourage each other to grow and be empowered. OFP2 and OFP3 during the interviews blamed the current leadership for not allowing female pastors to have meetings on their own because they are afraid, the female pastors may plan to rebel against the leadership during the meetings. OFP2 who is a female pastors said:

We are not allowed to meet as female pastors and discuss issues that affect us female pastors. The moment we plan to do so it is always suspected that we will be meeting to plan how we can topple the leadership from power. (OFP 2 Interview 2017)

The church therefore should work on allowing women pastors to have such platforms in which they meet and give each other moral support so that they will not be intimidated by taking a leadership role. These forums in which women should meet should be empowering and should desist from the practice of encouraging male superiority as is usually done in mother's unions commonly known as manyanos/ Ruwadzano or "china chemadzimai" (weekly Thursday women meetings).

Women should not look down upon themselves. If they do, no one will look up to them. Oduyoye (1995:18) says that "women must respond to God with their own voices". God accepts them as who they are therefore they should not hesitate to boldly execute duties in the church. In the focus group discussion with boys' fellowship it was highlighted that women should not expect their freedom to come easily. It is a battle that they are required to fight. A battle requires people who are courageous bold and confident. Women in AFMZ should wield such courage and fight and face the system which is oppressing them.

Women should believe in themselves that they can do it. The same fortitude that men have is the same as the one women have. Women should not be afraid. Women should believe in themselves and know that they deserve equal opportunities as men. Similarly, Clifford (2001:148) admits that the topic on women's participation in their churches is a big issue that it can only be adequately covered in many volumes. Until women speak up, many congregations will continue to deny women access to its practices, offices and positions of leadership, as well as opportunities for theological study.

If the women are going to understand who they are, that will create boldness in them to face the patriarchal system which is oppressive to women. Sometimes people are caught with fear of being free because they are so used to the oppression and exclusion. Hegel (1967:233) contends that “it is solely by risking life that freedom is obtained”. Women in AFMZ should come out of their comfort zone and fight for their right to be in the leadership. The risk is worth taking in the sense that it will break the cycle of female marginalization in the leadership of the AFMZ.

Boldness on the part of women is required because any act of bringing change faces resistance. The resistance manifests in different forms. Resistance may come in the form of just trivializing issues that have to do with the rights of women. This concurs with what Kanyoro (2010:21) observed that “the quest for justice for women is trivialized in favor of larger issues such as national liberations, famine, disease, war and poverty”. Such an attitude is a form of resistance and requires boldness as well to challenge it and turn the focus of the leadership of the church to issues that concern women. In some instances, men can be very hostile to women who are fighting for their rights. The men in this study called them “vakadzi vekongonya” (unruly women). Such terms are derogatory and women may be discouraged by them. Women suffer silently even as they are called such names as they try to fight for their rights. Kanyoro (2010:21-22) therefore warns women that “acts of individual resistance to injustice and inequality in the church are seen as immoral rather than as prophetic and scripturally based”. Hence women should be bold and be prepared to face such adversity.

If women criticize men and anything that upholds the superiority of men they are accused of being feminists and following western values instead of African Christian values. This gives the impression that African women never wanted to fight the injustices they were facing. African women over the years have also learnt that they should have a voice and therefore they should create the opportunity to air their grievances even if society through culture is hindering the opportunity. According to Chitando (2004:151) though he was addressing the issue of women and HIV, patriarchy augmented the powerlessness of women therefore they were not in a space to negotiate for their rights. The criticism that women who voice their grievances are feminists is meant to discourage women from speaking up. Women should not be discouraged by the name

calling, instead they should continue to speak out for their emancipation to take place. AFMZ as a prophetic institution is expected to hear the voices of the women calling for help and stop the name calling.

6.3.7 Empowerment through Education

To empower, according to Advanced Learner's Dictionary means "to give somebody power or authority to do something or to give somebody more control over their own life or the situation they are in". Fenton (2000) avers, "True empowerment for church members means giving them whatever authority, resources, and knowledge needed for the job they are asked to perform". It was observed that most female pastors except for one, acquired a diploma in theology only and they never did any other studies after that. Male pastors however on the other hand have gone further to acquire degrees after graduating at the Living Waters Theological Seminary. Only one female pastor furthered her education and is a holder of a doctorate. This is what she said concerning the importance of education:

Besides having a diploma in theology female pastors should aim to further their studies. They should also attend business forums to get exposure and not just concentrate on prayer. Women spend a lot of their time in mountains praying believing God for miracles and that God will change their situations through prayer only. Besides prayer God is expecting more from them. Women should attend trainings and upgrade themselves as well. If a person is educated, she is sober minded and makes sound decisions. (OFP5 interview 2017)

Education brings conscientization. It awakens consciousness and encourages a search for self-affirmation and in this way evades prejudice (Freire 1993:36). The development of critical awareness spearhead the way to the expression of social restlessness precisely because this restlessness is evidence of an oppressive environment. Education will awaken a consciousness in women in AFMZ which will make them aware that they are being marginalized and therefore they will question their marginalization in the church's leadership. It through education that they will learn that leadership is not meant for men only.

Whilst the Holy Spirit and prayer are very important and crucial in the life of a Christian female pastors are encouraged to live a balanced life that values the idea that education provides an opportunity for them to stand a better chance to be included in leadership. Education equips them with skills to approach men in order for them to be included in leadership. In her doctoral thesis Longwe (2012:221) noted that acquiring education up to PhD level assist a person to reach their potential in serving God. She avers that “a pool of such professional female theologians together with men of feminist persuasion will be able to challenge the patriarchal structures that continue to subordinate women’s experiences”. Through education, women can contribute in a great way to their call through their involvement in leadership. Remaining with basic education as Longwe (2012:221) contends will keep women “in a perpetually inferior and subordinate position”. Given that a lot of things work against women’s access to information, it is crucial that they acquire the relevant information relating to leadership. According to Chitando (2004:156) empowerment of women through education implies equipping them with the necessary economic skills to resist oppressive patriarchal beliefs and practices that convey messages of pain and death.

Women should be committed to acquiring education. When the opportunity to learn arises women should embrace it with both hands. Education empowers a person to be able to respond to situations with authority and confidence. Education gives women a voice. Education is a tool that will give them the skill to respond to God with their own voices. Women require teaching in order to gain knowledge on how to analyze culture and choose what is good and helpful from what is destructive to their humanity. Longwe (1998:22-23) contends and rightly so that if women will not participate in programs for their own development and social change, men would involve themselves and take advantage, making the situation even more difficult for women.

People with little education tend to rely a lot on the preacher on the interpretation of the bible. Kanyoro (2010:32) also discovered that many women in Africa cannot read and write and they heavily rely on the preacher on the interpretation of scriptures. This may be explained by what Chitando (2012:73) observed that “women in Africa as is the case the world over generally entered the academia world later than their male counterparts”. According to Marumo (2016)

“This practice contributed enormously to women being regarded as subjects who account to men”. Therefore, education in general together with theological education is vital in combating the practice in which women are expected to report to men. The church can organize adult literacy classes in order to help those who cannot read and write so that they can read the bible for themselves and make meaning for themselves from its stories. In this way they can build an image of who they are in the story of faith from their own understanding of the word (Kanyoro, 2010:32). Marumo (2016:68) contends that empowering women with education “will make women feel part of the church and not people who are only good for special services like healing, praying for the sick and pastoral aftercare”. Education will stimulate and inculcate the desire to engage in theological reflection in women.

Women in AFMZ should not be contented with being only a mother, wife and home maker and not take part in the decision making of their church. Ken-Phin (1997:184) says and I agree that women who are contented with just being home makers are still “sleeping” because they cannot challenge the status quo. Women can exercise their spirituality through participation in decision making as well. Participation in the leadership of the church is a spiritual activity just like preaching or prophesying in the church. “Sleeping” women as alluded by Ken-Phin (1997) do not realize that being in the decorations department, preparing food for church functions and doing fundraising for the church is not enough but there is more like taking leadership roles they can also do. Women in AFMZ should be alert and make their voices be heard through participation in leadership.

However, it is not women only who are in need of education and empowerment. Men in AFMZ also need education. It was revealed through the interviews that some pastors did not manage to attain secondary and university education. It was also discovered that some male pastors enrolled at Kasupe College in Zambia without O’level qualifications. During that time around the 1960s the policy allowed men only to train as pastors (Madziyire and Risinamhodzi 2015). The church by then needed more pastors hence they ended up taking some men whom they thought would be good pastors simply by observing their conduct in the church, even though they did not have O’level qualifications. In addition a number of them also ended at diploma level in theology. There is need for such pastors to be exposed to university education which instill critical

thinking. Also, exposure to higher education will equip them with leadership skills, critical thinking and gender equality issues.

Jackallenyeveda (2016) writing about the benefits of higher education states that education develops a sense of caring and congeniality within a society. Jackallenyeveda (2016) wrote and highlighted that a society grows, “when it shares universal ambitions and beliefs while concurrently upholding differences and uniqueness”. He further explains that “in a peaceful, strong and vibrant society, differences can only exist if there is sufficient common ground” (Jackallenyeveda, 2016). When members of a church come together to participate in shared democratic practices, such as voting, they experience feelings of solidarity and devotion as a collective unit working to move their church forward. Jackallenyeveda (2016) avers that education helps to advance a consciousness of these practices and how they should be performed or observed. The more educated a church’s members are, the more the church will advance and progress in gender equality issues.

Education makes women more confident and ambitious; they become more aware of their rights and can raise their voice against exploitation and violence. A society cannot progress if its women are silently suffering. They have to have the weapon of education to carve out a progressive path for themselves as well as their families. History is replete with evidences, in which women were treated equally to men because they were educated hence they prospered and grew socially as well as economically. It will be a mistake to leave women behind in our goal of sustainable development, and it could only be achieved if both the genders are offered equal opportunities in education and leadership.

Women have been disempowered by the marginalization they are experiencing, therefore there is need to empower them. However, it is very difficult to expect the AFMZ itself to empower women and yet it has the history of being unconcerned with women’s inclusion into leadership. In order for AFMZ to be able to empower its women, the institution itself and men need to be empowered. The women however need to be personally involved for this empowerment to take place.

Empowerment is a human right and means breaking away from the norm and usually the norm is a people's culture. Women in AFMZ have lived in an environment in which they have learned that men are the leaders. Tomassevski (1995:24-30) stated that "for women the process of empowerment entails breaking away from the cycle of learned and taught submission to discrimination, carried on from one generation of women to the next". These women should be aware that they are being discriminated against and take the responsibility to be involved in this process of empowerment. Some women in the study highlighted that they are not being excluded from leadership and do not view what is happening currently in AFMZ as exclusion for women. (FGD with ladies committee). How can one be liberated unless they realize they are being oppressed and being marginalized? Therefore, the process of empowerment and liberation starts with the realization that you are marginalized. That realization that you are marginalized is the first step towards empowerment and liberation because it stimulates the desire to change the existing state of affairs. Through education both women and men in AFMZ will become conscious of the oppressive systems around them. Education creates conscientization thus planting knowledge. If knowledge is acted upon then there will be definitely a breakaway from the learned cycle (Tomasevski, 1995).

Building networks will also help in empowering women in AFMZ. Olajubu (2007:141-142) encourages that women take social networking seriously and invest, time, energy and money in sustaining the social networks. By building social networks they expose themselves to diverse knowledge and they do not focus on AFMZ teaching only.

6.3.8 Proper Gospel during Women's Meetings

The participants during the focus group discussions highlighted that women in their fora preach a gospel that strengthen patriarchy. That is the reason why most men do not bother to attend ladies' meetings because they know their agenda is being promoted through the ladies teachings during ladies meetings. From the experience that I have had as a member of AFMZ when women meet for the ladies every Thursday 'kuchina' they preach a gospel that promotes subordination of women because they have been socialized to believe in patriarchy since AFMZ promotes patriarchy through its teachings. Therefore the women during their meetings, emphasize on how

to please men, respecting them and submission to men. Mate (2002:549) contends that church women organizations focus on domesticity as a way of setting apart born again women from other women. This was also mentioned during the interviews that women should change the type of gospel they preach to each other in their meetings. In such circumstances it becomes very difficult to lift the confidence of women because the gospel of submission is engrained in them every Thursday of the week. Women in such meetings should preach a gospel that affirms women as the church and that equips them with the knowledge that they are children of God. Women should empower each other through their teachings so that they become aware that they are equal and they deserve same opportunities as men. Most of the men in AFMZ do not attend women's conferences because what is preached there is 'women stuff'. The men who usually attend are pastors and those who constitute the workers Council probably mainly because the Ladies conference coincide with the Workers Council where all the leadership is expected to attend. If we accept that we are children of God, then these conferences should address issues of children of God and not women stuff. Such a gospel disempowers the women. The members of the women's organizations revere the Bible as the holy 'Word of God'. Some of their leaders have struggled to introduce contextual reading of the Bible but for the most part, the women's organizations are themselves still steeper in patriarchy (Sprong, 2011:59). Dibeela (2011:8) shares the same sentiments too in her PhD study on women's organizations in the Congregational Church of Southern Africa. She asserts that while the space created for women's organizations can certainly be a space where "transformational formation" and learning happens, unfortunately these spaces more often than not simply replicate the patriarchal status quo. The ladies' department is well known for raising substantial amounts of money and cause a lot of development within the church but African Feminist theologians are of the view that very few of the ladies department members are empowered. Therefore, there is need for change on the type of gospel to be preached in such meetings. There is need for a gospel that transform the women into bold and confident women who are not afraid to tackle any leadership position.

In order to stop the practice of preaching a gospel that encourages women to submit to women in women's meetings, inclusion of men in such meetings should be imperative. Like the theoretical frameworks of this study uphold that men and women should complement each other, men in AFMZ should complement women in their meetings. The pastors' wives organize the ladies

conferences but it is not an obligation for all men to attend the ladies conferences therefore very few men attend. Most of the time it is the pastors who attend probably to support their wives and a few elders and deacons who sit in the workers' council. Usually some of the elders and deacons who come for the workers council leave as soon as the workers council ends. Therefore, encouraging men to attend ladies conferences will probably assist in making women to desist from the practice of preaching "women stuff" which upholds patriarchy to preaching life affirming gospel during their meetings.

6.3.9 More Women to Enroll in Theological Seminary

If more women enroll in the Theological Seminary and become pastors, it will bring a balance on the ratio of male pastors to female pastor. Currently we only have 26 female pastors throughout the country in 32 provinces. Some of the provinces have one female pastor others 2 or three whilst others do not even have. If female pastors increase and the ratio comes to fifty as to fifty it will be difficult to marginalize female pastors from the positions of overseer and president. This is affirmed by Ken-Phin (1997:185) who stated that women should participate in theological training. She went to say that other women should encourage, give support financially to women who want to enroll in theological colleges (Ken-Phin 1997:185). Most women fail to enroll in Theological Seminaries because of lack of money. If they are supported financially then we can have more women in ministry.

AFMZ initially denied women access to theological training. Currently they are now accepting to train women, however Longwe (2012:36) questions how liberating is the theological training to women. She asserts that "African women are not only shaped by their traditional religion and cultures but also by the teachings of the church. Similarly, Oduyoye (1995a:191) relates with the necessity of a theological education that will assist the church in Africa to "get rid of the literal interpretation of the bible that lead to the oppression of women". In addition, Phiri (2005:34) noted that African theologians long for both men and women to acquire a "relevant theological education that promotes female and humanity as reflecting the image of God". According to Phiri "such an education will demystify the bible so that it does not add to oppression of women,

but rather becomes life, women understand God for themselves, instead of through an “all- male pastor”.

By acquiring a theological education and perhaps getting ordained as women may not translate into immediate inclusion into leadership. Fiorenza (1997: 8) argues that “ordination will not resolve the problems associated with patriarchy in the church...unless substantial changes accompany the ordination of women, the church’s male define hierarchy will not change”. In the same vein Clifford (2005:146) contends that adding more women into ordained ministry without dealing with the patriarchal institutional laws will not have any impact on the inclusion of women into leadership. There is need for continual advocacy for collaboration between men and women in order to establish equality in the church. According to Paul Freire (1996:33) “freedom is a struggle; it is not a gift, but it happens through reflection and action that leads to liberation process”. He went on to say that freedom will not just happen instead it requires human action. According to him freedom is a human product (Freire1996:34). Therefore, women in AFMZ after acquiring theological training should take a step further by advocating for their involvement in leadership.

One of the probable causes of schisms in AFMZ according to Musariri (2017: 38) is the doubt of the call of women. This is evidence that besides pushing women in the periphery of church leadership, the doubt of the call of a women has other detrimental effects on the church. Musariri (2017:38) records and implies that leaders such as Makandiwa and Vutabwashe who founded their own ministries moved outside the AFMZ as a result of the fact that AFMZ does not recognize the leadership and especially the call of women. As soon as they broke away from the AFMZ Makandiwa and Vutabwashe promoted their wives to be pastors and apostles, titles they never had in AFMZ. Probably Makandiwa and Vutabwashe knew that their wives were capable leaders and AFMZ did not provide the platform for women to be in such positions. However, it has to be determined whether these women have real power, which I will not delve much on because it is not the focus of this study.

6.3.10 Giving female pastors more opportunity to preach at national conferences

In the focus groups with the youth groups and interviews with ten female pastors the participants concurred on the fact that female pastors should be given more platform to preach at the national conferences. Of late it has been male pastors only who preach at the national general conferences. Female pastors sometimes they do not even get an opportunity to preach in the women's conferences because the pastor's wives are the ones who are in charge of that department. Therefore, they usually are the ones who preach in such conferences as well. Giving the female pastors more chances to preach will expose them to the general populace such that people get to know them and may be vote for them in the future for leadership positions. As of now a lot of AFMZ members who are in provinces that have never had female pastors do not even know that there are female pastors in AFMZ because female pastors usually preach on ladies conferences which most men do not attend. Even during the focus group discussions with the boys' fellowship some of them enquired if there are any female pastors in AFMZ. The boys are not even aware that there are female pastors in the AFMZ.

By allowing women to preach at national conferences besides exposing them to the church it encourages cooperation and mutuality among the church members and the pastors themselves thus developing a sense of belonging in everyone. Okure (1993:47) contends that African feminist theology is about encouraging men and women working together and rejecting any hierarchies to develop between them. This will help in developing good relations between the men and women in AFMZ. Concurring with Okure (1993), Oduyoye (2001:17) contends that African Feminist Theology is about developing relationships and substituting hierarchies with mutuality. Where there are no hierarchies, women can safely name themselves as the church. More so, for Watson (2002:3), feminist ecclesiology is the search for counter-patriarchal and subversive readings of traditional ecclesiology so that the church can be a liberating and a life-giving environment for both women and men.

6.3.11 Leadership change now and then

AFMZ has been with almost the same leadership for more than fifteen years now even though it is claimed it was constitutionally elected. The participants especially the youth in the focus group discussions advocated for a change of leadership. They said the same people should not stay in

power for too long. The AFMZ constitution does not specify the number of terms a president should be in office. This has led to the current leadership to continue to hold on to power and not give others chance to lead as well. All the 7 participants in the girls' fellowship and boy's fellowship groups contended that the terms of office of AFMZ President and overseers should be limited to at most two, three year terms. The AFMZ Constitution provides that the President must have served as an AFMZ pastor for a minimum of ten (10) years with a proven record.... He must be elected from among the Apostolic Council members who are ordained pastors. The minimum age shall be fifty (50) years (AFMZ Constitution, 2014 edition, Regulations 13.2.1). The AFMZ constitution further stipulates the overseer's qualifications as follows: the Overseer must have been an ordained pastor of the AFMZ for a minimum of ten (10) years with a proven record. The minimum age must be forty (40) years (AFMZ Constitution, 2014 edition, Regulations 9.3.2). In both instances, there is no stipulation of the limit of the term of office. OFP stated that the use of elections in choosing leadership yet without stipulated terms of office is causing divisions, hatred and hurts within the church due to some perceived material benefits associated with those positions. Leaders should learn to always pass on the button to other people for change to occur. The boys' fellowship committee's concern is that if the current leadership continues women will never have an opportunity to be included in leadership because they seem to be power hungry and greedy. The current leader of AFMZ even though it is claimed that he was constitutionally elected has been in power for over 15 years and still wants to be in power unlike his predecessors who were presidents for 3 years and handed over power (Nhumburudzi 2016:35, Madziyire and Risinamhodzi, 2015:86; Murefu, 2015:40). The expectation of the youth is that the constitution should have clauses that allow change of leadership after reasonable terms of office.

The older generation that is in leadership should always consider giving an opportunity to the younger generation. In his masters' thesis Nhumburudzi (2016: 27) argues that for a church to live long it has to "consider and reach out to the next generation". Leadership renewal assures continuity within an organization (Nhumburudzi 2016:28). Nhumburudzi (2016:29) concluded that for Pentecostal churches to survive the possibility of a division or crumble they have to recognize the gifts that are at their disposal in the church. AFMZ has to recognize the gifts of women that are at its disposal to ensure continuity. Basically, this research deduces that the lack

of limits to terms of office for the AFMZ President and the Overseers coupled with the financial benefits associated with these positions is creating considerable disharmony within the church.

The power that Jesus had towards people was power to love and not to dominate, subjugate or control them. As a result, it was not difficult for him to hand over power and leadership to the disciples. That is the reason why it only took him three years only to be succeeded by the disciples. This power of love assists a leader to serve as a servant because leadership should about servant hood. African Feminist theologians such as Oduyoye (1995) also perceive servant leadership as the most appropriate type of leadership because it upholds equality. Oduyoye (1995a:164) encourages all men to ‘voluntarily empty themselves of their privileges’ for them to be able to see women as equals and be able to serve them with love and not control them as the case in the AFMZ. In the same manner Ruether (1993:121) acknowledges that servant hood leadership frees a person from all bondages. By being not able to treat women as equals men in AFMZ are under some form of bondage which they need to be freed from. Though she was addressing the issue of equality in a marriage set up I believe what Oduyoye (1994c:50) said that “stability of marriage is the duty of both partners” also applies to the concept of leadership in AFMZ. Leadership is the responsibility of both men and women in the church for stability to exist in the institution. AFMZ should embrace the winds of change that have engulfed the whole world that women are seeking to work side by side with men and establish mutual relationships in leadership (Oduyoye (1994c:50).

6.3.12 Living Waters Bible College must include gender studies in its curriculum

It was observed through the interviews with both the ten female and ten male pastors that the current curriculum of AFMZ’s Theological Seminary does not include gender studies as a course. One of the coordinators who is also a pastor and participated in the interviews also confirmed that Gender studies is not taught as a stand-alone course. (See appendix 4). The courses for the diploma in Theology do not include gender studies. Gender issues may be mentioned in some courses such as Liberation Theology but it is not the same as having it as a course on its own. More details will be covered if it is done as a full course. It seems the curriculum focuses on church doctrine more than on other critical issues such as gender studies

which are equally important. The church should take a deliberate stance to include gender studies in its curriculum in order to equip the pastors with skills on how to deal with gender issues. Phiri (1997:53) in her article “Doing theology as an African Woman” observed that:

Gender issues are not dealt with in most African theological institutions. Therefore, most of the trained clergy come out of the theological college with an outdated western perspective on gender issues. It is no wonder then that the clergy are sometimes in the forefront of opposing the inclusion of women in the leadership position.

Men and women who have not been exposed to gender issues in the church and society become stumbling blocks to the inclusion of women in church leadership. The Living Waters Theological Seminary should set a platform to disseminate the importance of the inclusion of women in leadership through its curriculum. According to Mombo and Joziase (2012:185) teaching gender in theological seminaries is one way of dealing with injustices perpetrated by patriarchy. She advocates that gender studies be an on-going process in theological training institutions not a once off thing. Mombo and Joziase (2012:185) went further to say, “Not only a few new courses dealing with gender need to be developed, but the whole study needs to be restructured into a gender sensitive curriculum in which issues affecting all people in our society are addressed”. The curriculum has to be relevant to the people who are serving in the church.

6.4 Conclusion

The process of moving from the present system that marginalizes women to a system that is more inclusive in leadership in AFMZ will not be easy or happen quickly as we may want it to be. Although it may not be easy women should not give up, rather they should push until their plight is considered. They will not be doing it for themselves only but for future generations too. It may not be realized in their time, but their effort will definitely have an impact. It was highlighted in this chapter that teaching liberation theology in the home, empowerment through education, women being bold and confident, learning from other circles, more women enrolling in Theological Seminaries, leadership change from now and then and including gender courses at Living Water’s Theological Seminary will help in developing an all-inclusive leadership model

in the AFMZ. This chapter focused on the third objective of this study which sought to outline ways in which the participation of women in the leadership of the AFMZ can be improved. In the next chapter presents the concluding remarks to the study and suggest areas for further research.

Chapter 7

Summary of Findings and Conclusions.

7.1 Introduction

This concluding chapter demonstrates the extent to which the research objective was achieved. The main aim of this study was to investigate the sources of the marginalization of women in the leadership of the AFMZ. To unearth the sources of the marginalization of women in leadership interviews and focus discussions were conducted with a selected members of the AFMZ. The findings were analyzed through two theoretical frameworks which are the African feminist Theology and the Feminist Ecclesiology. The responses from the focus group and interviews were analyzed to ascertain what could be the sources of the marginalization of women in the leadership of the AFMZ. The analysis revealed a number of sources of the marginalization of women in the leadership of the AFMZ.

To find out more about women and leadership a literature review was presented. This confirmed that although there were not many women leaders, there were some capable women leaders in the history of the country and Africa at large. The coming of the Christianity and western colonial rule had some detrimental effects on the African culture by imposing some of the western cultural aspects on the Africans which led to the marginalization of women in leadership. There was no replacement for women for that which had been taken away from them by civilization and introduction of Christianity.

African Feminist Theology and Feminist Ecclesiology by their very nature, have proved to be good instruments for the liberation of women as they focus on the humanity of women. The two frameworks emphasize, without compromise, that women are human beings created in God's image. The women's oppression is chronicled in the context of gender analysis. By so doing, the desire was to discover how societies are made up, who has power over another, and how that power is used to control women. To conduct such an analysis, it was important to take African

women's experience as the starting point. Every theology has to be done from within a given context. The context of African Feminist theology is the experience of the women of Africa. The present study looked at the experience of women, in the church leadership of the AFMZ using the analysis of African women's cultural and biblical hermeneutics. The discussion sought to understand and raise awareness about who and what is responsible for the marginalization of women in leadership and who should carry the responsibility for women's liberation. In this regard, a gendered biblical hermeneutics raises question about the interpretation of the bible. Feminist Ecclesiology supports the notion that the ordained ministers are not the Church. Feminist Ecclesiology challenges clericalism. Clericalism has largely been responsible for maintaining the marginalization in church leadership. The female pastors in the AFMZ seem to be in advantageous position because they are pastors therefore they sit in the local church board but in real essence their views may be submerged by those of the elders and deacons who are all male. Female pastors are not in any way better than the other women in AFMZ because they are pastors. Therefore Leadership in the AFMZ should not be open to a few female pastors only but to all women in the AFMZ. According to Natalie Watson (2002), feminist ecclesiology encourages women to reclaim their power to name and define the Church. All the women in the AFMZ should be able to name themselves as the church. Leadership is not for the female pastors or married women. Leadership should include all women, the single, the married, the clergy and non- clergy. The practice of AFMZ to make female pastors to be the only voters whilst the rest of the women not eligible to vote is categorizing women hence make some more superior than the others. Feminist Ecclesiology is a discipline that clearly addresses gender power constructs in the Church. It seeks to break harmful dualisms and claims the right to question set meanings around the notions of leadership.

Throughout this study, it has been shown that although only a small number of women hold leadership responsibilities in the form of female pastors, this should not be perceived as a problem that concerns the supposed abilities of women. Rather, it is an institutional issue, which results in the systematic oppression and marginalization of women in the leadership of the church. Women in the AFMZ are capable leaders who can make sound decisions which can lead to the development of the church. Despite the marginalization from the hierarchical decision-

making and power structures, women in the AFMZ have usually been active within their local church communities.

Culture should be a dynamic phenomenon. Unfortunately, for the women of the AFMZ, it has been made static. Women are expected to adhere to culture's unchanging philosophies, although no one seems to be able to explain the reasoning behind this. Women are the majority in the AFMZ. This should entitle women to a greater proportion of the leadership in the AFMZ's governance structures. Women usually seem to do the lion's share of the work in the Church and such a statement is not an exaggeration but an accurate reflection of the situation in many AFMZ assemblies throughout Zimbabwe. In AFMZ the ladies department has raised a lot of money and has managed to accomplish a lot of things for the benefit of the church. Despite achieving a lot of things as a department women are still being pushed to the periphery of the leadership of the AFMZ. It has emerged, according to the preceding discussions in this thesis that patriarchy, as a system, continues to govern the AFMZ's leadership practices and governance structures. However, the voices of African feminist theologians are being heard as we say 'women are church'. Women and the girl child in the AFMZ should therefore dare and speak out against those cultural practices that are detrimental to their welfare and development.

The African Feminist theology and the Feminist Ecclesiology are encouraging theories because they show clearly how religious activity in most cultures has been designed to uplift the marginalized and to bring hope to the poor and the oppressed in society. How gender justice will be worked out in the AFMZ depends on whether the Church is truly willing to change and move towards a round table of partnership. It is also interesting to note that even in the Zimbabwean Government, which has an inclusive constitution, a gender policy and quotas for woman in positions of leadership; gender justice is not yet implemented with integrity. As of now neither the Zimbabwean Government nor the Church has a perfect practical example of leadership to emulate. In chapter 6 I discussed and described an inclusive model of leadership that might be helpful for the AFMZ in order to close the gap that exists between genders in its governance structures. However, even though it is recognized that the process will be challenging, it is worthy to try implementing this model in order for women to be included in the leadership of the AFMZ. There is no way God could have created two sets of people in his own image, one

superior and the other inferior, God's Holy Spirit make some capable and others not. It is hoped that this study has helped establish that women are capable of serving in whatever capacity that they are called to serve, as apportioned to the gifts and strengths that God gives. The chapter is divided into sections in order to present this concluding material in a logical yet comprehensive way.

7.2 Summary of findings

7.2.1 Redefining culture

Although literature and findings have pointed to the fact that culture is responsible for the exclusion of women this thesis upholds the view that culture has both positive and negative aspects. AFMZ is emphasizing more on the negative aspects of culture that encourages the exclusion of women. The Shona culture has also positive aspects that encourage the inclusion of women in leadership. For instance like Muringa and Makaudze (2014) espoused that the Shona culture has no fixed roles. This means that leadership is not a fixed role. It is a role that either a man or woman can take up. Also women in traditional Africa used to be leaders of kingdoms in partnership with men. All these examples shows that the African culture does not prohibit women to be in leadership per se. However this study clearly points out that despite the good things that the African culture has it also has demerits such patriarchy which in my thinking is biased against the woman and dehumanizes her dignity. The responses of the participants showed that AFMZ upholds these negative aspects of the Shona culture that prohibit and bar women from participating in leadership

The findings of the study reveal that the members of AFMZ seem to be more aware of those negative elements of culture which stipulate that a men is a natural leader and women are expected to follow. One wonders whether the AFMZ leaders are only aware of the aspects that uphold men as the leaders or it may be an improper understanding of the Shona culture. If they are only aware of the elements that encourages the exclusion of women from leadership it can be safely concluded that AFMZ leaders have what Adichie (2009) called a 'single story'. This means most of them are aware of the negative cultural aspects that uphold male superiority and

patriarchy instead of those that uphold the importance of a woman and that she can hold leading roles. There is danger in having a single story. Adichie (2009) therefore argues that a single story “robs people of dignity. It makes our recognition of our equal humanity difficult, it emphasizes how we are different rather than how we are similar”. An improper understanding of the African culture could have been as a result of the influence of westernization and colonialism as Bhila (1982) corroborates. Perhaps this is what is happening in the AFMZ as Muringa and Makaudze (2014) contends, that Africans have forgotten their culture for it was replaced by that of the colonizer. However, like Adichie (2009) is advocating for, AFMZ members should make efforts to learn about the positive aspects of the Shona culture and in that way getting rid of the single story. Effort should be made therefore to discover and learn those life affirming aspects of the African culture so that the leadership of AFMZ becomes two winged as Oduyoye (2001a) advocates for. Therefore in this study I argue that culture in the AFMZ has to be redefined so that it is known that Shona culture also has aspects that encourage the inclusion of women in leadership.

7.2.2 Servant hood Leadership in AFMZ

From the findings it has been shown women are being marginalized in leadership because a woman’s call to be a pastor is doubted and that the Overseers are abusing the responsibilities that they have been assigned by the church. The Overseers are abusing the responsibility of assigning assemblies to pastors such that they claim to the female pastors that they have done a favor to the female pastor by placing them at an assembly. Findings also highlighted that women in AFMZ are being marginalized in leadership because being an Overseer to some has become a money making business. This mentality that becoming a pastor is a money making business has also contributed in pushing women into the periphery of leadership in that the men do not want to relinquish power so that they continue to benefit financially. This shows that Overseers are failing to understand that they are in those positions to serve others and to help them achieve their goals. This study argues that leadership especially in the church is about serving and not for personal gain. The Overseers should be in a position to assist the female pastors to become Overseers as well by grooming them to be better leaders than them. Instead the Overseers are actually blocking the way for women to rise in the leadership structures of the AFMZ. Women

were also called to serve in the vine of the Lord. Women in AFMZ have been exhibiting such servant hood characteristics despite the fact they are being marginalized in leadership. Though they are not part of the decision making women in AFMZ have accomplished a lot, such as buying trucks, generators, chairs and roofing part of the shade at the national conference center and taking care of the needy both in the church and society. All this is evidence that if women in AFMZ are given an opportunity to work alongside men, who are the custodians of the financial resources currently, they can achieve more.

7.2.3 Theological Training

It has come out strongly that the theological training at the AFMZ's Theological Seminary upholds patriarchy to the extent that the church boards are expected to be only constituted by men. The board is actually called 'Dare raana baba' (The board of fathers) and yet it should be a board of elders. It was also observed that the Theological Seminary of the AFMZ does not include gender studies as a core course in its curriculum (See appendix 4). The curriculum mostly focusses on other things including church doctrine resulting in the college producing pastors who are not well versed with the importance of the inclusion of women in leadership. Whilst the mandate of the Theological Seminary may be to emphasize on theology it is of great importance that the curriculum be balanced with other courses that equip the students with critical analytic skills, such as gender studies. This is because pastors do not face theological challenges only in their work. Pastors also face social challenges such as the question of the inclusion of women in leadership, which this study is looking at. The exclusion of women in the leadership of the AFMZ probably is taking place because of the inadequacy of the curriculum of the theological training. Though it may be argued that gender issues are being tackled under other courses such as Liberation Theology the depth of dealing with the gender issues is different than when it is studied as a core course. This will help in dismantling mindsets that uphold patriarchy. The bible says we are not of the world, but we are in the world, implying that a wholesome person is developed not only by what is considered to be spiritual but with what is in the world as well. What is required is to be able to choose what is beneficial to the soul and not what destroys it. The researcher agrees with what Siwila (2018) said in a speech at a seminar with Doctoral students at the University of KwaZulu Natal, that Christians should hold the bible

in the right hand and the newspaper on the other hand, meaning that Christians should be aware of what is happening outside church walls as well. If the AFMZ's theological Seminary is to include courses such as gender studies and practice what Siwila (2018) is advocating for they will be cognizant of the fact that AFMZ will benefit from the inclusion of women in its leadership. Engagements outside the church can assist in a great way in building a sound and whole human being. In actual sense such engagements outside the church circles help church members to engage with church issues such as those relating to leadership more meaningfully. Fiedler and Hofmeyr (2011:42) observed that Mercy Amba Oduyoye's education assisted her to engage with the church more profoundly than she would have, had she not acquired such education. Such a wholesome person does not just become effective in the church only but in the whole society as well. Christians should be the salt of the world as the bible advocates. However, they cannot be effective in the society unless they remove the blinkers that they have leading to them focusing on church doctrine alone.

7.2.4 Celebrating Differences

Emphasis on the differences between men and women was also highlighted throughout the study. AFMZ is marginalizing women because of the belief that men were ordained to be leaders and that women are not capable of leading. The call of a woman is also doubted because of these differences between men and women. It was discovered that a call is a personal experience. It was discovered that all female pastors had to prove their call until they were assigned assemblies. This study acknowledged that men and women are certainly different in some ways, such as biologically and emotionally but those differences should be celebrated. In fact, the differences are evidence that men and men ought to complement each other. However this study is of the view that the differences should never be viewed as weaknesses but as uniqueness.

7.2.5 Women are suffering double marginalization

The study has also shown that the teachings of the AFMZ on marriage have resulted in women experiencing double marginalization. They are marginalized first because they are women and secondly because of their marital status. Whilst marriage is an important ritual in a person's life

it should not be used to block or hinder a woman's participation in leadership because these days marriage is now by choice. Also as it has been highlighted already in the thesis, Jesus the greatest leader of all times was single, but his singlehood did not hinder him to effectively administer his duties. Therefore single women in the AFMZ should not be hindered or be marginalized from the leadership of the church. By allowing all women to participate in leadership regardless of their marital status, AFMZ will be also celebrating the differences that are found amongst women. People will never be the same but they deserve equal opportunities in life

7.2.6 A Failed partnership

The study has also shown that women in the AFMZ are being excluded or sidelined from some form of leadership (local or top level) of the church whether they are pastors, non-pastors, married or single. This is an indication of a failed partnership between men and women in the AFMZ. This is so because despite the belief of the AFMZ in the Holy Spirit and the fact that it is the Holy Spirit that equips all saints for service, the exclusion of women in leadership in AFMZ still persist. The marginalization of women from leadership should never be tolerated because women are not less human beings and they did not receive a half measure of the Holy Spirit. Women received a full measure of the Holy Spirit and all hindrances that have been put in their way should be removed so that they fully utilize the potential that is in them. Insights from the findings shows that some of the sources of the marginalization of women in the leadership of the AFMZ are spiritual, social and even political. These factors are issues that the AFMZ should address so that the church can establish a proper partnership between men and women in leadership. It is in the light of these plethora of factors hindering the participation of women in leadership that the frameworks of African Feminist Theology and Feminist Theology are shown to be relevant.

7.2.7 The inclusive leadership model

In order to correct the state of affairs in the AFMZ of the marginalization of women in leadership an inclusive leadership model was proposed. In order to achieve that model, it was suggested that

liberation theology in the home, empowering women through education, renewal of leadership from time to time, inclusion of gender studies in the bible school curriculum, solidarity between men and women, and more women enrolling into bible school are some the factors that will assist in achieving such a model effective. It was acknowledged that liberation is a process and the application of such an inclusive model might probably take a long time.

7.3 Conclusions

There are challenges and opportunities involved with the inclusion of women in the leadership of the church. Bringing women to the table as Sprong (2011) advocates for brings with it some challenges both to men and women. Men are not comfortable with the talk about equality and women being included in leadership. They feel threatened that they will lose their power, authority and privilege that they have. As a result, they have become resistant, conservative and even chauvinistic against equality advocacy (Rasolondraibe 1997: vii). Women in turn are afraid men will not accept the idea of the call for equality and inclusion in leadership. An initiative in all good sense to involve women in leadership should be taken in spite of all these fears. Women do not need permission from men for them to participate in leadership. It is their right since they were created in the image of God like men and are the church as well. In fact, they are the majority in AFMZ which also rightly support the fact that they are the church. Men who are the minority cannot continue to make decisions for women whilst they are watching. It is time that partnership be established between men and women in the leadership of the AFMZ.

Women should empower themselves with education and everything that is required in order for them to seize every opportunity that may be presented before them. Women have made a lot of difference in other spheres of life. For instance, their inclusion in the parliament of Zimbabwe has resulted in women benefiting in a number of ways. Women can now also access bank loans, own businesses through the advocacy of women in the parliament. It is up to the AFMZ to open the opportunity and receive the gifts that have been bestowed upon its female membership.

The fact that women in AFMZ are the majority is a concrete reason for them to be included in leadership. What women are simply asking for is partnership, working together with men and not

taking over and dominate them. Women have experienced domination and marginalization and they would not want any person to experience it as well. In an unpublished paper Okure (1981) stated that “The church cannot afford to continue to preach the equality of all human beings and races in Christ and yet allow its practices to be in living contradiction of this truth”. While the preaching of the church proclaims that the ‘old things’ have passed away, the old things should include the marginalization of women in leadership. AFMZ should behold and embrace the ‘new thing’ which is happening the world over which is the inclusion of women, in their various forms, in leadership.

Women are also very strong and resilient to adversity. As Rasolondraibe (1997: viii) rightly said that “Women’s story in the church has shown that women have always been there often as a transforming leaven, or opening new doors and providing new opportunities for the unfolding of faith”. Rasolondraibe (1997: viii) gave examples of women who stood by Jesus at the cross while the males went into hiding, women were the first to visit Jesus’s tomb and without their initiative the male disciples would not have dared to do so. Furthermore, women should be included in leadership because they are blessed with gifts of caring and sharing. Women are concerned with saving life. This gift of saving lives on women can make a difference in the running of affairs in the AFMZ. Women have a strong desire of working in a “framework of interconnectedness and participation” (Watson 2002:109). The question remains: Will AFMZ accept this gift graciously?

It is vital that there be a leadership that is open to both men and women in the AFMZ. Jesus desired such a community in which both genders worked as partners (Russell, 1993:96). Therefore women cannot be contented with simply being part of the church spiritually. Their presence has to be felt in practice as well through their involvement in leadership. There is need to do away with patriarchy which encourages the exclusion and domination of women. Women themselves should fight this form of dehumanization by following some of the suggestions highlighted in chapter 6. Women have a big responsibility in order for the status quo to change. Men are enjoying and are in a place of privilege, they will not fight the system unless their eyes are opened, and they see the suffering women are going through as a result of their marginalization from the leadership.

7.4 Suggestions for further research

7.4.1 The non-gendered model of leadership

This study was conducted based on the assumption that the non-gendered model of leadership proposed in this study will improve the inclusion of women in church leadership. This postulation can only be authenticated by putting the proposed model to the test. One of the limitations of the model is that it may take time for it to be fully implemented. To come out with concrete evidence regarding the efficacy of the proposed non-gendered model of leadership will require some time as earlier mentioned in chapter six. I therefore, recommend that further research be conducted on the effectiveness of the proposed non-gendered model of leadership in the AFMZ. Results from such a study can then be used to draw conclusions regarding the viability of the non-gendered model of leadership.

7.4.2 Singlehood in the AFMZ

During the study it was realized that women are facing different types of marginalization. Women in AFMZ are categorized as married and single women. The single women in AFMZ are a mixed group of divorced women, widowed women and those who have never been married but are old enough to have been married. These women face challenges that are sometimes not faced by married women. Research on the challenges they are facing as a group within a marginalized group should be undertaken in order to understand their challenges at their level. It should not be assumed that their challenges are similar to those of married women.

7.4.3 The call of a female pastor

Women are being marginalized because some people in the AFMZ do not believe a woman can be called. More research on the call of a woman has to be done and establish if there is any difference in the way men and women are called. It is recommended that more research be conducted on establishing if women can be really called into ministry. This has to be established

because it is being used as an excuse to marginalize women in leadership. More so, research focused on the comparison of the call of women and that of men should be done in order to find out if there are any differences that justify the doubt of the call of women in ministry which has eventually led to their marginalization in leadership in the AFMZ.

References

Abbott, Pamela, and Roger Sapsford. 2006. Ethics, Politics and Research. In Roger Sapsford, and Victor Jupp (eds). *Data Collection and Analysis*. Second Edition. London: Sage Publications. 291-312.

Ackermann, Denise. 1988. Feminist Liberation Theology. *Journal of Theology for Southern Africa* 62, 14-28.

Ackermann, Denise. 1991. Being Woman, Being Human. In Denise Ackermann, Jonathan A. Draper, and Emma Mashinini (eds) *Women Hold Up Half the Sky: Women in the Church in Southern Africa*. Pietermaritzburg: Cluster Publications. 93-105

Ackermann, Denise. 1992. Defining our Humanity. *Journal of Theology for Southern Africa* 79, 13-23.

Ackermann, D.1996. 'For such a thing is not done in Israel: violence against women'. In L Hulley, L Kretzschmar, and LL Pato (eds) *Archbishop Tutu –prophetic witness in South Africa*, Cape Town: Human and Rousseau.

Adams, R.B. and Ferreira, D., 2007. A theory of friendly boards. *The journal of finance*, 62(1), pp.217-250.

Ademiluka, S.O. 2017. '1 Corinthians 14:33b–36 in light of women and church leadership in Nigeria', *Verbum et Ecclesia* 38(1),

Adichie, C.N. 2009. The danger of a single story. (Transcription of TED talks)

Adrian S van Klinken. 2013. God's world is not an animal farm- Or is it? The catachrestic Translation of gender equality in African Pentecostalism. *Religion and Gender*. Vol 3 no 2. Pp240-258

Adrian S van Klinken. 2012. 'The politics of Biblical Manhood' A critical study of masculinity Politics and Biblical Hermeneutics in Zambian Pentecostal church. In Gunda M R and Kugler J. *The bible and politics in Africa*. Vol 7:341-362

[Afminzimbabwe.com/about](http://afminzimbabwe.com/about)

Apostolic Faith Mission Constitution

Akyeampong, E. and Obeng, P. 2007. Spirituality, Gender, and Power in Asante History. In Oyewumi, O. (ed), *African Gender Studies: A Reader*. New York: Palgrave Macmillan. 23-48.

Ajayi, S.A. 1994. The Planting of Baptist Mission Work among the Yoruba 1850-1960: A Religion-cultural Conflict', in *If e Annals of the Institute of Cultural Studies*, Institute of Cultural Studies, Obafemi Awolowo University, Ile-Ife. No. 5

Akyeampong, E. and Obeng, P., 2005. Spirituality, gender, and power in Asante history. In *African Gender Studies A Reader* (pp. 23-48). Palgrave Macmillan, New York.

Alexander, E 2009. "Introduction." In *Philip's Daughters: Women in Pentecostal-Charismatic Leadership*, (eds.) Estrela Alexander and Amos Yong, Eugene, Oregon: Pickwick Publications.

Amadiume, I. (1987). *Male daughters, female husbands: Gender and sex in African society*. London, United Kingdom: Zed Books Ltd.

Amadiume, I. 1987. *Male Daughters, Female Husbands*. London: Zed Books.

Amadiume, I. 1997. *Reinventing Africa: Matriarchy, Religion & Culture*. London & New York: Zed Books Ltd.

Amadiume, I. 2015. *Male Daughters, Female Husbands: Gender and Sex in an African Society*. London: Zed Books.

Amoah, E. 1995. 'Theology from the Perspective of African Women'. In: *Women's Visions: Theological Reflection, Celebration, Action*. Ed.by Ortega, O. Geneva: WCC, 1-7

Awojobi, P. O. (2011), *Church Management*. Ilorin: Kingdom Power Communications.

Ayanga, H., 2008, 'Religio-cultural challenges in Women's fight against HIV/AIDS in Africa', in T. Hinga (ed.), *Women, Religion and HIV/AIDS in Africa: Responding to ethical and theological challenges*, pp. 34–48, Cluster, Pietermaritzburg.

Balcomb, A. 2000. "The Power of Narratives." In P. Denis (ed), *Orality, Memory and the Past: Listening to the Voices of Black Clergy under Colonialism and Apartheid*. Pietermaritzburg: Cluster Publications.

Baloyi, E., 2008. The Biblical exegesis of headship: a challenge to Patriarchal understanding that impinges on women's rights in the church and society. *Verbum et ecclesia*, 29(1), pp.1-13.

Ball, S. 1994. *Education Reform: A Critical and Post Structural Approach*. Buckingham: Open University Press.

Bam, B. 2015. *Democracy More Than Just Elections*. Sandton: KMM Review Publishing Company

Barfoot, C. & Sheppard, G. 1980. 'Prophetic vs. Priestly: The changing role of women clergy in classical Pentecostal churches', *Review of Religious Research* 22(1), 2–17.

Bartol, K. M. & Martin, D. C. (1986). Women and men in task groups. In R. D. Ashmore & F. K. Del Boca (Eds), *The social psychology of female–male relations: A critical analyses of central concepts*, pp. 259–310.

Bateye, B.O., 2007. Forging identities: Women as participants and leaders in the Church among the Yoruba. *Studies in World Christianity*, 13(1), 1-12.

Bateye, B. O. 2008. "Paradigmatic Shift: Reconstruction of Female Leadership Roles in the New Generation Churches in South-Western Nigeria," in Afe Adogame, Roswith Gerloff and Klaus Hock, eds, *Christianity in Africa and the Diaspora: The Appropriation of a Scattered Heritage*. London: Continuum, 113–25.

Berg, B. L. 2001. *Qualitative Research Methods for social sciences*. Boston: Allyn and Bacon

Becker, H. 2000. "A Concise History of Gender, Tradition and the State in Namibia". In Keulder C. (ed) *State and Democracy: A Reader in Namibian Politics*. Windhoek, Gamsberg MacMillan, 171-199.

Bhila, H. H. K. 1982. *Studies in Zimbabwean history: Trade and politics in the Shona Kingdom: The Manyika and their Portuguese and African neighbors, 1575–1902*. London, United Kingdom, Longman.

Biri, K. 2016. Proverbs 31 Woman: Pentecostalism and 'Disempowering Femininities' and 'Oppressive Masculinities' in Zimbabwe. In Joachim Kügler, Lovemore Togarasei, Masiwa R. Gunda (eds) *Bible in Africa Studies*, 20, pp 223-239

Biri, K. and Mutambwa, J. 2013. Socio-cultural dynamics and education for development in Zimbabwe: Navigating the discourse of exclusion and marginalization. *African Journal of Social Work*, 3(1), 23-40.

Boadi, A.M., 2005. Engaging patriarchy: Pentecostal gender ideology and practices in Nigeria. *Religion, history, and politics in Nigeria*, pp.172-186.

Bryman, A. 1988. *Quantity and Quality in Social Research*. London: Unwin Hyman

Cabral, A. 1979. *Unity and Struggle: Speeches and Writings*. New York and London: Monthly Review Press

Chabaya, O., Rembe, S., Wadesango, N. 2009. The persistence of gender inequality in Zimbabwe: Factors that impede the advancement of women into leadership positions in primary schools. *South African Journal of Education*, 29,235- 251. It was on the list

Chauke, E. 2003. Theological challenges and ecclesiological Responses to women Experiencing HIV/AIDS: A South Eastern Zimbabwe Context, in I.A Phiri, B Haddad and M. Masenya Ingwana' Mphahlele, *African Women, HIV/AIDS and Faith Communities*, Cluster Publications: Pietermaritzburg, South Africa, 128-148

Chaves, M. 1997. *Ordaining Women: Culture and Conflict in Religious Organizations*. Cambridge, MA: Harvard University Press.

Chimhanda, FH 2011. *Christ the ancestor, Shona Christianity and the roots for feminist liberative praxis*. Saarbrücken: VDM.

Chimhanda, F. 2014. The liberation potential of the Shona culture and the Gospel: A post-feminist perspective. *Studia Historiae Ecclesiasticae*, 40, pp.305-328.

Chinomona, R. 2013. Analyzing the rights of women in the new constitution of Zimbabwe with reference to International law. Masters dissertation, University of Pretoria.

Chitando, E. 2004. 'The good wife': A phenomenological re-reading of Proverbs 31:10–31 in the context of HIV/AIDS in Zimbabwe. *Scriptura* 86(2):151–159.

Chitando, E. ed., 2008. *Mainstreaming HIV and AIDS in Theological Education: Experiences and Explorations*. Geneva, Switzerland: WCC Publications.

Chitando, E. 2012. Religion and Masculinities in Africa: The Impact of HIV Infection and Gender-

Chitsamatanga, B.B., Rembe, S. and Shumba, J., 2018. Promoting a Gender Responsive Organizational Culture to Enhance Female Leadership: A Case of Two State Universities in Zimbabwe. *Anthropologist*, 32(1-3), pp.132-143.

Chivasa, N. 2017. 'Handling of pastoral misconduct and discipline: Evidence from the Apostolic Faith Mission in Zimbabwe church', *HTS Teologiese Studies/ Theological Studies* 73(3), a4518. <https://doi.org/10.4102/hts.v73i3.4518>

Christine de Pizan. 1982. *The book of the city of ladies*. New York: Persea Books

Clifford, A. M. 2001. *Introducing Feminist Theology*. Maryknoll: Orbis Books.

Constitution of the Apostolic Faith Mission in Zimbabwe

Constitution of Zimbabwe 1979

Constitution of Zimbabwe 2013

Coombes, H. 2001. *Research Using It*. New York: Palgrave Publishers.

Crabtree DF (1970). "Women Liberation and The Church" In Sarah Betley Doely (ed) *Women Liberation and The Church. The New Demand for Freedom in the Life of Christian Church*. New York Association. Press. pp 15

Crabb, Larry 1995. *The Silence of Adam: Becoming Men of Courage in a World of Chaos*. Grand Rapids; Michigan. Zondervan Publishing House.

Crawford, J. and Kinnamon, M. (eds) 1983. *In God's Image: Reflection on Identity, Human Wholeness and the Authority of Scripture*. Geneva: World Council of Churches.

Creswell, J. W. 2013. *Qualitative Inquiring and Research Design: Choosing Among Five Approaches*. London: SAGE Publications.

Daneel, M. L. 1970. *Zionism and faith-healing in Rhodesia: Aspects of African Independent Churches*. Leiden: Africa-Studiecentrum

Daneel M.L. 1996. 'Environmental Reform: A New Venture of Zimbabwe's Traditional Custodians of the Land', *Journal of Legal Pluralism and Unofficial Law: Special Issue on The New Relevance of Traditional Authorities to Africa's Future*, 37-38, 347-376.

Daneel, M.L. 2006. African initiated churches as vehicles of earth-care in Africa. In *The Oxford handbook of religion and ecology*.

Darko, N. M. 2015. An analysis of perceptions and attitudes towards female pastors in two districts in the Presbyterian church of Ghana. Masters Dissertation University of Ghana

Darling-Hammond, L. 1998. "Policy and Change: Getting Beyond Bureaucracy." Pages 97-110 in A. Hanreaves, A. Lieberman, A. Gullan and M. Hopkins, *International Handbook of Education Change*. Dordrecht: Kluwer Academic Publishers.

Davison, J. 1997. *Gender, Lineage and Ethnicity in Southern Africa* Westview Press, US.

Deacon, G. and Parsitau, D. 2017. Empowered to Submit: Pentecostal Women in Nairobi. *Religion and society*, vol 19, 1-17 is on the list

Dibeela, C. 2011. *A Quest for a Liberatory Learning Ethos: A Case Study of the Women's Associations in the United Congregational Church of Southern Africa*. (Unpublished PhD Dissertation.) Pietermaritzburg: UKZN.

Dodo Obediah, 2013. "Traditional Leadership Systems and Gender Recognition: Zimbabwe". *Journal of Gender and Women's Studies*, Vol.1, no.1, 29-44.

Dodo O. & Ndoro T. 2010. *Peace, Gender and Conflict Resolution*, MSPL 503, ZOU, Harare.

Dodo, O., Dodo, G., & Zihanzu, M. 2017. African women in traditional leadership role in Zimbabwe: The case of Shona. *African Journal of Democracy and Governance*, 4, 133–158.

Dube, M.W. (ed) 2003. *HIV/AIDS and the Curriculum...Methods of Integrating HIV/AIDS in Theological Programmes*. Geneva: WCC Publications.

Dube, B., Dziva, C. 2014. The appointment of 2013 Cabinet ministers in Zimbabwe: A lost opportunity for gender parity in decision making positions. *International Journal of Politics and Good Governance*, 5(5): 1-23.

Dube, M.W and Kanyoro, MRA (eds) 2004. *Grant Me Justice! HIV/AIDS and Gender Readings of the Bible*. Pietermaritzburg: Cluster Publications.

Dube, M. 2014. 'Between the Spirit and the Word: Reading the Gendered African Pentecostal Bible', *HTS Teologiese Studies/ Theological Studies* 70(1), Art. #2651, 7 pages. <http://dx.doi.org/10.4102/hts.v70i1.2651>

Duncan, S. 1991. Some Reflections on Rustenburg. In: D Ackermann, J Draper and E Mashinini (eds) 1991. *Women Hold Up Half The Sky – Women in the Church in Southern Africa*. Pietermaritzburg: Cluster Publications, pp386-390.

Durrheim, K. 2006. 'Research Design' in: Blanche, T. M.; Durrheim, K.; and Painter, D. eds. *Research in Practice: Applied Methods for the Social Sciences*. Cape Town: University of Cape Town Press, 33-59.

Dziva, C., 2018. The 2013 Constitutional Reform and the Protection of Women's Rights in Zimbabwe. *Eastern Africa Social Science Research Review*, 34(2), pp.21-35.

Eagly, A.H. 2007. Female leadership advantage and disadvantage: Resolving the contradictions. *Psychology of women quarterly*, 31(1), pp.1-12.

Evans, M. J. 1983. *Women in the Bible*. Exeter: The Paternoster Press.

Ferguson, S. B. (ed.). 1988. *New Dictionary of Theology*. Leicester: Inter-varsity Press, p. 503.

Freire, P. 1985. Reading the world and reading the word: An interview with Paulo Freire. *Language arts*, 62(1), pp.15-21.

Freire, P.1993. *Pedagogy of the Oppressed*. Penguin.

Gaidzanwa, R. 1992 Bourgeois Theories of gender and feminism and their shortcomings with reference to southern African countries. In R. Meena (Ed.), *Gender in Southern Africa: Conceptual and theoretical issues* (pp. 111-128). Harare, Zimbabwe: SAPES.

Gaidzanwa RB 2007. Alienation, gender and institutional culture at the University of Zimbabwe. *Feminist Africa*, 8: 60-82.

Gelfand, M. (1968). *African crucible: An ethic-religious study with special reference to the Shona-speaking people*. Cape Town, South Africa: Juta and Company.

Gelfand, M., 1973. *The genuine Shona: Survival values of an African culture*. Mambo Press.

Gelfand, M. 1992. *Growing up in Shona Society*. Gweru: Mambo Press Senga Road.

Gelfand, M. 1973. *The Genuine Shona*. Gweru: Mambo Press Senga Road.

Ginwala, F. 1990. Women and the African National Congress: 1912 – 1943. *Agenda*, 8, pp 77 – 93.

Golafshani, N., 2003. Understanding reliability and validity in qualitative research. *The qualitative report*, 8(4), pp.597-606.

Govinden, Devakarsham B. 1997. Dominion to Rule: The Abuse of Women in Christian Homes. *Journal of Constructive Theology* 13/2, (December), 23-37.

Gumbo, SD & Sibanda, S. 1982. *The African Heritage- History for Junior Secondary Schools Book 1*. Harare: Zimbabwe Publishing House.

Guthrie, D. 1990. *Tyndale New Testament Commentaries: The Pastoral Epistles*. Leicester, England: InterVarsity Press.

Harlow, R E 1968. *Start of the Race: Studies in Genesis*. Toronto: Everyday Publication Inc.

Hart, V., 2003. Democratic constitution making. United States Institute of peace. Special report 107

Hegel, Georg Wilhelm Friedrich (1967) *Hegel's Philosophy of Right*, trans T. M. Knox, London: Oxford University Press. Heilman, M.E., 2001. Description and prescription: How gender stereotypes prevent women's ascent up the organizational ladder. *Journal of social issues*, 57(4), pp.657-674.

Henning, E. 2013. *Finding Your Way in Qualitative Research*. Pretoria: Van Schaik

Hinga, TM 1992. Jesus Christ and the Liberation of Women in Africa. In: A Oduyoye and MRA Kanyoro (eds) 1992. *The Will to Arise – Women, Tradition, and the Church in Africa*. Maryknoll, NY: Orbis books. Ch.11.

Hinga, TM 1992. Jesus Christ and the Liberation of Women in Africa. In: A Oduyoye and MRA

Horn, N. 2006. Power and empowerment in the political context of some Afrikaans-speaking Pentecostals in South Africa. *Studia Historiae Ecclesiasticae*, (3), pp.225–253.

Hudson-Weems, C. (1993). *Africana Womanism: Reclaiming ourselves*. Troy, USA: Bedford Publishers.

Hurley, J.B.1984. "Women in Ministry" in Lees, S et al (eds) *The Role of Women*. Leicester: Inter-Varsity Press. Pages 121-140

Hwata, B., 2005, 'An investigation of different phases of Pentecostal experience in the Apostolic Faith Mission (AFM)', Maters Dissertation submitted to University of South Africa, Pretoria.

Islam, M. and Nasira, S. 2016. Attitude towards women leadership in organizations: A study on government sector of Bangladesh. *Journal of Business and Management*, 8 (1), 112-139.

Jackellenyehuda.2016.The benefits of higher education.

www.hastac.org/blogs/jackkunis/2016/12/08/benefits-higher-education (accessed 7/10/19)

Jacob, E. 1958. *Theology of the Old Testament*. London: Hodder & Stoughton.

Joffe, H. and Yardley. L. 2004. 'Content and Thematic Analysis' in: Marks F. D. and Yardley .L. (eds.) *Research Methods for Clinical and Health Psychology*. London: SAGE Publications, 56-68.

Johns, C.B., 2010. *Pentecostal formation: A pedagogy among the oppressed* (Vol. 2). Wipf and Stock Publishers.

Johnson, B. and Christensen, L., 2012. Quantitative, qualitative, and mixed approaches. *Educational Research, University of South Alabama: SAGE*.

Kahn, R., and C. Canwell. 1957. *The Dynamics of Interviewing*. New York, NY: John Willey.

Kalu, O., 2008. *African Pentecostalism: an introduction*. Oxford University Press.

Kanyoro (eds) 1992. *The Will to Arise – Women, Tradition, and the Church in Africa*. Maryknoll, NY: Orbis books. Ch.11.

Kanyoro, Musimbi R. A. 1996. God calls to Ministry: An inclusive Hospitality. In Kanyoro MRA and Njoroge NJ. *Groaning in faith: African women in the household of God*. Nairobi Kenya: Acton publishers, 149-160

Kanyoro, Musimbi R. A. 2001a. Engendered Communal Theology: African Women's Contribution to Theology in the 21st century. Pages 158-180 in *Talitha cum! Theologies of African Women*. Edited by Nyambura Jane Njoroge and Musa W. Dube. Pietermaritzburg: Cluster Publications.

Kanyoro, Musimbi R. A. 2001b. Cultural Hermeneutics: An African Contribution. Pages 101-113 in *Other Ways of Reading: African Women and the Bible*. Edited by Musa W. Dube. Atlanta, GA: Society of Biblical Literature.

Kanyoro, Musimbi R. A. 2002a. *Introducing Feminist Cultural Hermeneutics: An African Perspective*. Cleveland, OH: The Pilgrim Press.

Kanyongo, D and Onyango, P. 1991. *The Sociology of African Family*. Longman: London and New York.

Kalu, O. 2008. *African Pentecostalism: An Introduction*. Oxford: Oxford University Press.

Kant, I. (2003). *Observations on the feeling of the beautiful and sublime* (J. T. Goldthwait, Trans.). Berkeley: University of California Press.

Kanter, R.M. 1977. *Men and Women of the Corporation*. New York: Basic Books.

Kasomo, D. 2010. The role of women in the church in Africa. *International Journal of Sociology and Anthropology*, 2(6), pp.126-139.

Kasomo, D. and Maseno, L.M., 2011. A critical appraisal of African Feminist Theology. *International Journal of Current Research*, 2(1), pp.154-162.

Ken-Phin, P. 1997. "The Decade as the Great Commission", in Kanyoro, R.M. (ed), *In Search of a Round Table: Gender Theology and Church Leadership*. Geneva: WCC Publications, pp183-185.

Knight, G.W. 1976. "Male and Female Related He Them". *Christianity Today* (21). Pages 709-713

Kumalo, S., 2020. From Cabazi to Bruma: Purity Malinga's Rise to Presiding Bishop of the MCSA. *Studia Historiae Ecclesiasticae*, 46(1), pp.1-22.

Kumar, R. 2012. *Research Methodology: A Step by Step Guide for Beginners*. 3rd edition, London: Sage Publications.

Kwaramba, J. 2004. An investigation into the roles of women in church ministry: A case study of the Apostolic Faith Mission in Zimbabwe. Masters Dissertation, University of Zimbabwe

Kwaramba, J., 2018. Pentecostalism and Charismatism in the Roman Catholic Church's Archdiocese of Harare in Zimbabwe: A Critical Analysis. In *Aspects of Pentecostal Christianity in Zimbabwe* (pp. 63-70). Springer, Cham.

Kwok, P.1993. Racism and ethnocentrism in feminist biblical interpretation. *Searching the Scriptures: A Feminist Introduction*, 1, pp.101-116.

Kwok Pui- lan. 1993. Racism and ethnocentrism in Feminist Biblical Interpretation. In Elizabeth Schussler Fiorenza (ed) *Searching the scriptures: A feminist Introduction*, vol 1, New York: Crossroad.

Labeodan K 2007. Are women their own enemies? In *Women in religion and culture: Essays in honor of Constance Buchanan*. Ibadan: Sfer books Ltd. pp112-127

Landemore, H., 2015. Inclusive constitution-making: The Icelandic experiment. *Journal of Political Philosophy*, 23(2), pp.166-191.

Langford, J., 2017. Feminism and Leadership in the Pentecostal Movement. *Feminist Theology*, 26(1), pp.69-79.

Lockwood, Peter 2005. "Five Pillars That Totter and Crumble to Dust: Can Genesis 2 and 3 support Subordination of Women" in Thomson, C and Pfitzner, V (eds) *Ordination of women: International Perspectives*. Adelaide: ATF Press. Pages 32-47.

Lodico, M.G., Spaulding, D.T. and Voegtle, K.H., 2010. *Methods in educational research: From theory to practice* (Vol. 28). John Wiley & Sons.

Lupyani, B C 1998. Denominational paper on ECZ. Theological College of Central Africa. Unpublished source.

Madziyire, A and Risinamhodzi, T. (2015), *Pentecostal Dawn in Zimbabwe: The History and Tenets of AFM*. Harare: The Brand Guy and Associates.

Machingura, F. and Nyakuhwa, P., 2015. Sexism: a hermetical interrogation of Galatians 3: 28 and women in the church of Christ in Zimbabwe. *Journal of Pan African Studies*, 8(2), pp.92-114.

Madziyire, A & Risinamhodzi, T 2015, *Pentecostal dawn in Zimbabwe: The history and Tenets of AFM*, The Brand Guy and Associates, Harare.

Makaudze, G., 2016. Empowerment or Delusion?: The Shona novel and women emancipation. *Journal of Literary Studies*, 32(1), pp.70-83.

Maluleke, T.S. and Nadar, S., 2002. Breaking the covenant of violence against women. *Journal of theology for Southern Africa*, (114), p.5.

Mandela, N. 1994. *Long Walk To Freedom: The Autobiography of Nelson Mandela*. Boston, New York, Toronto, London: Little, Brown and Company.

Maphosa, M., Tshuma, N. and Maviza, G., 2015. Participation of women in Zimbabwean politics and the mirage of gender equity. *Ubuntu: Journal of Conflict and Social Transformation*, 4(2), pp.127-159.

Mapuranga, T.P., 2012. An analysis of the Application of 1Corinthians 14: 34-35 and 1Timothy 2: 11-14: The Politics of Pentecostalism and Women's Ministries in Zimbabwe. *The Bible and Politics in Africa*, Vol 7 p.379.

Mapuranga, TP. 2012. The politics of Pentecostalism and women's Ministries in Zimbabwe: an interpretation of 1 Corinthians 14:34–35 and 1 Timothy 2:11–14, in *BiAS Series 7*, edited by MR Gunda & J Kugler. Bamberg: University of Bamberg Press, 379–394.

Mapuranga, TP. 2013. Bargaining with patriarchy: women Pentecostal leaders in Zimbabwe. *Fieldwork in Religion* 8(1), 74–91.

Mapuranga, T.P., 2013. AICs as a gendered space in Harare, Zimbabwe: Revisiting the role and place of women. *Studia Historiae Ecclesiasticae*, 39(2), pp.303-317

Marshall, C., and G. Rossman, G. 2006. *Designing Qualitative Research*. 4th Edition. Thousand Oaks, CA: SAGE Publications.

Marumo, P.O., 2016. A call for the recognition and empowerment of women in ministry in the Methodist Church of Southern Africa. *Studia Historiae Ecclesiasticae*, 42(3), pp.55-70.

Mate, R. 2002. "Wombs as God's Laboratories": Pentecostal Discourses of Femininity in Zimbabwe. *Africa* 72, 549-560.

Matter, A.E 1999. "Women" in Fitzgerald, A.D et al (eds) *Through the Ages: An Encyclopaedia*. Grand Rapids: William B. Eerdmans Publishing Company. Pages 887-892

Marshall, C., and G. Rossman, G. 2006. *Designing Qualitative Research*. 4th Edition. Thousand Oaks, CA: SAGE Publications.

Masango, M., 2002. Leadership in the African context: words on leadership. *Verbum et ecclesia*, 23(3), pp.707-718.

Masenya, M. 1986. "The Sword That Heals! The Bible and African Women in African-South African Pentecostal Churches." Pages 47-59 in I. A. Phiri, and S. Nadar (eds), *On Being Church: African Women's Voices and Visions*. Genève: World Council of Churches

Masenya, M and Landman, C 1997. *Their Story is Ours – Biblical Women and Us*. Pretoria: CB Powell Bible Centre (UNISA).

Masenya, M., 1999. Biblical authority and the authority of women's experiences: whither way? *Scriptura*, 70, pp.229-240.

Masenya, M., 2005. An African methodology for South African biblical sciences: Revisiting the Bosadi (womanhood) approach. *Old Testament Essays*, 18(3), pp.741-751.

Masenya, M., 2012. Without a voice, with a violated body: Re-reading Judges 19 to challenge gender violence in sacred texts. *Missionalia: Southern African Journal of Mission Studies*, 40(3), pp.205-216.

Masenya, M., 2014. Female and royal humanity? One African woman's meditation on Psalm 8. *Old Testament Essays*, 27(2), pp.489-501.

Masenya, M.J. and Mokoetele, N.J., 2015, July. The Implication of Gender Inequality on Women Empowerment in the Context of South African Democratic Dispensation. In *Conference on Business Innovation and Growth* (p. 26).

Massey, G. 2007. *The Natural Genesis: Volume I*. New York: Cosimo Classics.

Matter, A.E 1999. "Women" in Fitzgerald, A.D et al (eds) *Through the Ages: An Encyclopaedia*. Grand Rapids: William B.Eerdmans Publishing Company. Pages 887-892.

Matsveru, F. and Gillham, S. 2015. In god's image: A biblical Theological survey of the dignity of women and men. In Elna Mouton, Gertrude Kapuma Len Hansen & Thomas Togom (eds) *Living with dignity: African perspectives on gender equality*, Sun Media.

Maxwell, D. 2006. *African Gifts of the Spirit: Pentecostalism and the Rise of a Zimbabwean Transnational Religious Movement*. (Vol 14), Oxford.

Mazuru, M. and Nyambi, O., 2012. Celebrating Africana motherhood: the Shona proverb and the familial and social roles of mothers as first teachers, cultural bearers and co-partners. *International Journal of Asian Social Science*, 2(5), pp.596-601.

Mbiti, J. 1969. *African Religions & Philosophy*. London: Heinemann

Mbiti, John S. 1975. *An Introduction to African Traditional Religion*. London: Heinemann

Mbiti, JS 1990. *African Religions and Philosophy*. Second Edition – Revised and Enlarged. London: Heinemann.

Mbiti, J. S. 1999. "African Theology." In S. S. Maimela and A. König, *Initiation into Theology: The Rich Variety of Theology and Hermeneutics*. Pretoria: J. L. van Schaik.

Mbiti, J. S. 1991. *Introduction to African Religion*. Johannesburg: Heinemann Publishers Ltd.

Mbuwayesango, D.R. 1997. Childlessness and women-to-women relationships in Genesis and in African patriarchal society: Sarah and Hagar from a Zimbabwe perspective (Gen.16:1-16; 21:8-21). *Semeia* 36.

Mbuwayesango, R D. 2001. "How Local Divine Powers Were Suppressed: A case of Mwari of the Shona" in Musa, Dube W. (ed). *Other Ways of Reading*. Geneva: WCC Publications, 63-77.

McClintock-Fulkerson, M. 1994. *Changing the Subject: Women's Discourse and Feminist Theology* Minneapolis: Fortress Press.

McKenna ML (1967). *Women in the Church Role and Renewal*. New York. PJ Kennedy, Sons

Megessa, L. 1997. "From privatized to popular Biblical hermeneutics in Africa". In Kinoti. H.W. &Waliggo, J. M. (eds.) 1997. *The Bible in African Christianity: Essay in Biblical theology*. Nairobi: Acton.

Mkwanazi, F. S. and Kgatla T. 2015. The place of women Ministers in the mission of the Methodist church of Southern Africa. *Studia Historiae Ecclesiasticae* vol 41 no2 pp180-197.

Mombo, E. and Joziase, H., 2012. From the pew to the pulpit: Engendering the pulpit through teaching 'African Women's Theologies.' In Hendriks, H.J., Mouton, E., Hansen, L.D. and Le Roux, E. (eds). *Men in the Pulpit, Women in the Pew? Addressing Gender Inequality in Africa*. African Sun Media, pp.183-194.

Monges, M.1996. *Kush: The Jewel of the Nile: Reconnecting the Roots of African Civilization*. Trenton: Africa World Press.

Moyana, R. 1994. 'Tsitsi Dangarembga's nervous conditions: An attempt in the Feminist Tradition' *Zambezia*, 21 : 1. 23-42.

Mqhayi, S.E.K. 2009. *AbantuBesizwe: Historical and biographical writings, 1902-1944*. Johannesburg: Wits University Press.

Msila, V. 2014. African Leadership Models in Education: Leading Institutions through Ubuntu. *Anthropologist*, 18(3): 1105-1114

Mudenge Stan I.G. 1986. *Christian Education at the Mutapa Court*, Zimbabwe Publishing House, Harare.

Mugweni, R.M., Mufanechiya, T. and Dhlomo, T., 2011. Hopes and hiccups expressed: Barriers to university female lecturers promotion. *Journal of African Studies and Development*, 3(5), pp.87-95.

Mugweni, R.M. 2014. Female lectures promotion to elevated management positions: Emerging trends in higher education institutions. *Journal of Emerging Trends in Educational Research and Policy Studies*, 5 (8): 175-182.

Mukanya, S. 1997. *Dynamics of History*. College Press, Harare

Murefu, T., I. 2015. Let the fire of God Fall again. A History of the Apostolic Faith Mission in Zimbabwe. A Centennial Edition 1915-2015.

Muringa T. F. and Makaudze G. 2014. Tradition or misconception? : Contemporary Perception about working women in Midlands Province in Zimbabwe. *European Journal of Humanities and Social Sciences*, vol 29 no 1, pp. 1537- 1553.

Musariri, J., 2017. Schism in Pentecostal churches: a case of Apostolic Faith Mission (AFM) in Zimbabwe (2008-2017) Masters' Dissertation, Midlands State University

Muriithi, S. M. 2000. The roles of women in the church: A Critical Study of the Roles of Women in the Church Leadership in (South) Africa, with Specific Reference to Scottsville Presbyterian Church, Drakensberg Presbytery. Masters thesis, University of Durban- Westville.

Musopole, Anne N. 2006. Sexuality and Religion in Matriarchal Society. Pages 195-205 in *The Will to Arise: Women, Tradition and the Church in Africa*. Edited by Mercy Amba Oduyoye and Musimbi R. A. Kanyoro. Pietermaritzburg: Cluster Publications.

Mwale, C. and Dodo, O., 2017. Sociocultural Beliefs and Women Leadership in Sanyati District. *Journal of Social Change*, 9(1), p.10.

Mwaura, P.N. 1997. Empowerment of Women, The Role of the Church". A Paper Presented at The African Theological Fellowship Consultation at Akrofi Christaller Memorial Centre. Akropong. Akuapem. Ghana 14: 19.

Mwaura, P.N., 2008. Stigmatization and discrimination of HIV/AIDS women in Kenya: A violation of human rights and its theological implications. *Exchange*, 37(1), pp.35-51.

Nadar, S. 2005. On Being Church: African Women's Voices and Visions. In: IA Phiri and S Nadar (eds) 2005. *On Being Church: African Women's Voices and Visions*. Geneva: World Council of Churches. Ch.2.

Nadar, S. 2009. "The Bible Says!" Feminism, Hermeneutics and Neo-Pentecostal Challenges. *Journal of Theology for Southern Africa* 134, (July), 131-146.

Nadar, S. and Potgieter, C., 2010. Liberated through Submission? The Worthy Woman's Conference as a Case Study of Formenism. *Journal of Feminist Studies in religion*, 26(2), pp.141-151.

Naidoo, D. 2001. Women Be Silent: The Ministry of Women in the Evangelical Church of South Africa. Unpublished Master's Dissertation, Pietermaritzburg: University of KwaZulu-Natal,

Nasimiyu-Wasike, A., 1997. Mary, the pilgrim of faith for African women. *Kinoti, HW and Walligo, JM (eds.)*, pp.165-178.

Ndlovu-Gatsheni, S. 2003. Patriarchy and domestication of women in Zimbabwe. A critique of female to female relations of oppression. *Zambezia* 30(ii): pp229-245.

Ndlovu, C., 2018. The management of the Apostolic Faith Mission in Zimbabwe: A model founded in the apostolic vision (Doctoral dissertation, North-West University).

Nason-Clark, N., 1987. Ordaining women as priests: Religious vs. sexist explanations for clerical attitudes. *Sociological Analysis*, 48(3), pp.259-273.

Nel, M., 2016. 'John G. Lake as a fraud, con man and false prophet': critical assessment of a historical evaluation of Lake's ministry. *Studia Historiae Ecclesiasticae*, 42(1), pp.1-24.

Neuman, W. L. (2011). *Social Research Methods: Qualitative and Quantitative Approaches*. USA: Allyn and Boston.

Nhumburudzi, L., 2016, 'Leadership succession in Zimbabwe's Pentecostal churches: The case study of the Zimbabwe Assemblies of God Africa (ZAOGA) and The Apostolic faith mission in Zimbabwe (AFM)', A master's dissertation submitted to Bindura University of Science Education, Bindura, Zimbabwe.

Nhumburudzi, L. and Kurebwa, J. 2018. Leadership Succession in Zimbabwe's Pentecostal Churches: The Case of Zimbabwe Assemblies of God Africa (ZAOGA) and Apostolic Faith Mission in Zimbabwe (AFM). *Global Journal of human-social science: A Arts & Humanities – Psychology*, 18, 1.

Nida, A. E. 1954. *Customs and Cultures*. New York: Harper and Brothers.

Nieva, V.F. and Gutek, B.A., 1981. *Women and work: A psychological perspective*. Praeger Publishers.

Njoroge, N. J. 2000. *Kiama Kia Ngo: An African Christian Feminist Ethics of Resistance and Transformation*. Accra: Advent Press.

Odei-Tettey, K., 2015. Breaking out from the foundations of perceptual prejudices of female leadership in the Akuapem south municipality basic schools: How the sun and the rain relate and should relate to each other to create the spectacular rainbow. *Global Journal of Human Resource Management*, 3(4), pp.14-31.

Oduyoye, M. 1986. *Hearing and Knowing: Theological Reflections on Christianity in Africa*. Maryknoll, NY: Orbis Books.

Oduyoye MA. 1990. Who will roll the stone away? The ecumenical decade of the churches in solidarity with women. Switzerland. WCC Publications

Oduyoye, MA and Kanyoro, MRA (eds) 1992/2006. *The Will to Arise – Women, Tradition, and the Church in Africa*. Maryknoll: Orbis books / Pietermaritzburg: Cluster Publications.

Oduyoye, M. 1994. 'Feminist Theology in an African Perspective'. In: *Paths of African Theology*. Ed. by Gibellini, R. London: SCM Press, 166-181

Oduyoye, MA 1995. *Daughters of Anowa: African Women and Patriarchy*. Maryknoll: Orbis Books.

Oduyoye, Mercy A. Ed. 1995b. Biblical Interpretation and the Social Location of the Interpreter: African Women's Reading of the Bible. Pages 33-51 in *Reading from this Place: Social Location and Biblical Interpretation in Global Perspective*. Edited by Fernando F. Segovia and Mary Ann Tolbert. Minneapolis, MN: Fortress.

Oduyoye, M. A. 2001. *Introducing African Women's Theologies*. London: Sheffield Academic Press,

Oduyoye, M. A. 2001. The Story of a Circle: The Circle of Concerned African Women Theologians. *The Ecumenical Review* 53/1, (January), 97-100.

Oduyoye, MA 2001. *Introducing African Women's Theology*. Sheffield: Sheffield Academic Press.

Oduyoye, M. A. 2001. "On being the church: Women's Voices and Vision," in WCC .*The Ecumenical Review*; Vol. 53 number 1 (January), pp44-47.

Oduyoye, MA 2005. Ecclesiology in African Women's Perspective. In: IA Phiri and S Nadar (eds) 2005. *On Being Church: African Women's Voices and Visions*. Geneva: World Council of Churches. Ch.9.

Okure, T., 1985. Biblical perspectives on women: Eve the mother of all the living (Gen.3:20). *Voices from the third world*, 8(3), pp.82-92.

Olajubu O. 2007. Women and the politics of church leadership. In Oduyoye MA (ed). *Women in Religion and culture: Essays in honor of Constance Buchanan*. Ibadan: Sefer books Ltd. pg 128-145.

Owanikin, R. M. 1992. The priesthood of Church women in the Nigerian context. In Oduyoye, M.A & Kanyoro, M. R. A (eds.) 1992. *The will to arise: women tradition, and the Church in Africa*. Maryknoll, New York: Orbis Books.

Owanikin, R. Modupe. 2006. The Priesthood of Church Women in the Nigerian Context. Pages 206-219 in *The Will to Arise: Women, Tradition and the Church in Africa*. Edited by Mercy Amba Oduyoye and Musimbi R. Kanyoro. Pietermaritzburg: Cluster Publications.

Oyewumi, O. 1997. *The Invention of Women: Making an African Sense of Western Gender Discourses*. Minneapolis and London: University of Minnesota Press.

Parvey, C. F. 1980. *Ordination of Women in Ecumenical Perspective*. Geneva: WCC publications.

Paustian-Underdahl, S.C., Walker, L.S. and Woehr, D.J., 2014. Gender and perceptions of leadership effectiveness: A meta-analysis of contextual moderators. *Journal of applied psychology*, 99(6), p.1129. Examiner did not recognize Paustian and thought it was not on the list

Payne, J.B. 1962. *The Theology of the Older Testament*. Grand Rapids, Michigan: Zondervan Publishing House.

Phiri, I. 1997. *Women, Presbyterianism and Patriarchy: Religious Experience of Chewa women in Central Malawi*. Blantyre: CLAIM.

Phiri, IA 2002. "Called at Twenty-Seven and Ordained at Seventy Three!" The Story of Rev. Victory Nomvete Mbanjwa in the United Congregational Church in Southern Africa. In: AW

Phiri I. A. 2004. African women's theologies in the new millennium, *Agenda*, 18:61, 16-24

Phiri, I .A. 2005. The Church as a Healing Community: Voices and Visions from Chilobwe Healing Centre. Pages 29-46 in *On Being Church: African Women's Voices and Visions*. Edited by Isabel Apawo Phiri, and Sarojini Nadar. Genève: World Council of Churches

Phiri, I.A. 2005b. "Life in Fullness: Gender Justice: A Perspective from Africa." *Journal of Constructive Theology* 8/2, 69-82.

Powell, G.N. and Butterfield, D.A. (2002) Exploring the influence of decision makes' race and gender on actual promotions to top management. *Personnel Psychology*, 55, 397–428.

Radford Ruether, R (ed) 1996. *Women Healing Earth – Third World Women on Ecology, Feminism, and Religion*. (Ecology and Justice Series.) Maryknoll: Orbis Books.

Rakoczy, S 2004. *In Her Name – Women Doing Theology*. Pietermaritzburg: Cluster Publications

Rasolondraibe P 1997. Foreword: Making a difference. In Kanyoro MRA (ed). In search of a Round table: Gender, Theology and church Leadership. Switzerland: WCC Publications. pg vii-viii.

Reynolds, J. J. 2012. *A Critical Analysis of the Interpretation of the Doctrine of Justification by Faith Alone by the Lutheran Church of Christ in Nigeria, Gongola Diocese*. PhD Dissertation: University of KwaZulu-Natal.

Richardson, N. 2009. “The Church as Broken Body in a Time of HIV and AIDS” in Broken Bodies and Healing Communities: The Challenge of HIV and AIDS in the South African Context, South Africa: Cluster Publications. Pp. 134-154.

Ritchie J. and Lewis J. 2003. *Qualitative Research Practice: A guide for social science students and researchers*. New Delhi: Sage Publications.

Rodney, W. 2012. *How Europe Underdeveloped Africa*. Cape Town and Dakar: Pambazuka Press and Codesria.

Rossmann G.B. and Rallis S.F. 2017. *An introduction to qualitative research: Learning in the field*. United Kingdom: Sage Publication

Ruether, R.R.1974. Misogynism and virginal feminism in the Fathers of the church, in Ruether, R.R (ed). *Religion and sexism*. New York: Simon and Schuster. Pages 150-183.

Ruether, R. R. 1985. *Women-Church Theology and Practice of Feminist Liturgical Communities*. New York, NY: Harper and Row Publishers

Russell, LM 1974. *Human Liberation in a Feminist Perspective – A Theology*. Philadelphia: Westminster.

Russell, L. M. 1979. *The Church in the Round: Feminist Interpretation of the Church*. Philadelphia, PA: The Westminster Press.

Russell, L.M. 1987. *Household of Freedom – Authority in Feminist Theology*. (The 1986 Annie Kinkead Warfield Lectures.) Philadelphia: Westminster.

Russell, L.M. (ed) 1988. *Inheriting Our Mothers' Gardens*. Louisville: Westminster.

Russell, L.M. 1993. *Church in the Round – Feminist Interpretation of the Church*. Louisville: Westminster/John Knox Press.

Rutoro, R. 2007. Lay leadership development in the Reformed Church in Zimbabwe. DTh dissertation Stellenbosch University.

Rutoro, E. 2015. Gender Equality: An issue at homeland in the family. In Moulton E, Kapuma L. H & Togon T (eds). *Living with dignity African perspective on Gender equality*. Stellenbosch: Sun Media.

Sackey, Brigid, M, *New Directions in Gender and Religion: The changing Status of Women in African Independent Churches*, Oxford: Lexington Books, 2006.

Sande, N., 2017. Faith and Equality: Rethinking women in leadership positions in Pentecostalism. *Journal of Gender and Religion in Africa*, 23(1), pp.50-62.

Sarantakos, S. 2005. *Social Research*. 3rd Edition. New York, NY: Palgrave Macmillan.

Scholer, D.M in Green ...et al (eds) 1992. *Dictionary of Jesus and the Gospels: A Compendium of Contemporary Biblical Scholarship*. Downers Grove: InterVarsity Press

Shaw-Taylor, E., 2013. The role of women in the church and in Christ Apostolic Church in particular. *Scriptura: Journal for Contextual Hermeneutics in Southern Africa*, 112(1), pp.1-13.

Sesanti, S., 2016. African philosophy for African women's leadership: an urgent project for the African renaissance. *Journal of Pan African Studies*, 9(9), pp.94-108.

Shaul, R. 1996. 'Foreword' in *Pedagogy of the oppressed*, Paulo Freire. Hammondsworth: Penguin books

Sheerattan-Bisnauth, P. 2010. "Gender, Leadership and Power", in Peacock & Sheerattan-Bisnauth & Peacock, V.P (eds). *Created in the Image of God: From Hegemony to partnership: A Church manual on men as partners: Promoting positive Masculinities*. Switzerland: Communion of World Reform Churches & World Council of Churches, pp 135-147.

Shoko, T. 2012. Teaching African Traditional Religion at the University of Zimbabwe. In Adogame, A., Chitando, E. and Bateye, B. (Eds), *African Traditions In The Study Of Religion In Africa*. Surrey and Burlington: Ashgate. Pp 53-65.

Sinclair, A., 2014. A feminist case for leadership. *Diversity in leadership: Australian women, past and present*, pp.17-38.

Siwila, L. (2018). Unpublished seminar speech.

Sprong, J.L. 2011. "For healing and transformation": A feminist ecclesiological study on the gap between gender policy and practice in the Methodist Church of Southern Africa (MCSA). Unpublished Doctoral Thesis, University of KwaZulu Natal.

Soothill, J. E. 2007. *Gender, Social Change and Spiritual Power: Charismatic Christianity in Ghana*.

Soothill, J. 2010. The Problem with Female Empowerment: female Religiosity in Ghana's Charismatic Churches. *Studies in World Christianity* 16/1, 82-99.

Stanton, G.N.1974. *Jesus of Nazareth in New Testament Preaching*. Cambridge: Cambridge University Press.

Steady, F. 2011. *Women and leadership in West Africa: Mothering the nation and humanizing the state*. New York: Pelgrave Macmillan.

Steady, F.C. 2015. An investigative framework for gender Research in Africa in the new millennium. In Oyeronke Oyewumi ed. *Gender studies: A reader*: New York Palgrave MacMillan.

Stephenson L. P. 2011. Prophesying women and ruling men: Women's religious Authority in North American Pentecostalism. *Religions*, 2 pp. 410-426 doi: 10.3390/rel12030410

Tamale, S. ed., 2011. *African sexualities: A reader*. Fahamu/Pambazuka.

Tatira, L. (2000). *Zviera ZvaVaShona* [Taboos of the Shona people]. Gweru, Zimbabwe: Mambo Press.

Terre-Blanche, M., K. Durrheim and D. Painter. 2006. *Research in Practice*. Cape Town: University of Cape Town

Tetlow, E. 1980. *Women and ministry in the New Testament*. New York: Paulist Press.

Trible, P 1973. Depatriarchalizing in Biblical Interpretation", in *Journal of the American academy of Religion* (41) pp 30-49.

Thielicke, H. 1961. *How the world began*. Philadelphia: Muhlenberg.

Thomas, C. 1994 "Women Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics." *JPT* 5, 41-56.

Thiagarajah, Thayalini. 2004. Women's Ways of Spirituality. *Journal of Asian Women's Resource Centre for Culture and Theology* 23/1, (March), 35-46.

Togarasei, L., 2003. African oral theology: the case of Shona Christian songs. *Swedish missiological themes*, 91(1), pp.67-80.

Togarasei, L., 2016. Historicizing Pentecostal Christianity in Zimbabwe. *Studia Historiae Ecclesiasticae*, 42(1), pp.1-13.

The Herald, (2013). 'President Mugabe Appoints new Cabinet', 10 September 2013. Retrieved From <http://www.herald.co.zw/breaking-news-president-mugabe-set-to-announcecabinet/>.

Tomasevski, Katarin. (ed.) 1995. "Education for Empowerment," *Women and Human Rights*, London: Zed Books, 24-30.

Tororeiy, M. 2005. Voices from the Periphery: Being Church as Women in Kenya. In: IA Phiri and S Nadar (eds) 2005. *On Being Church: African Women's Voices and Visions*. Geneva: World Council of Churches. Ch.10.

Van der Walt, B. J. 1988. *The Bible as eye-opener on position of Women*. Potchefstroom: Institute for Reformation Studies.

Van Engen, M.L., Van der Leeden, R. and Willemsen, T.M., 2001. Gender, context and leadership styles: A field study. *Journal of occupational and organizational psychology*, 74(5), pp.581-598

Van Klinken, A.S. 2013. God's World Is Not an Animal Farm—Or Is It? The Catachrestic Translation of Gender Equality in African Pentecostalism. *Religion and Gender*, 3(2), pp.240-258.

Wachege PN (1992). *Africans Women Liberation a Man's Perspective*. Nairobi. Industrial Printing Works

Vengeyi, O., 2013. *Aluta continua biblical hermeneutics for liberation: interpreting biblical texts on slavery for liberation of Zimbabwean underclasses* (Vol. 10). University of Bamberg Press.

Vos, C. J 1968. *Women in Old Testament Worship*. Delft: Judel & Brinkman.

Vriezen, T.C. 1970. *An Outline of Old Testament Theology*. Oxford: Blackwell

wa Thiong'o, N. 2013. *In The House of the Interpreter: A Memoir*. London: Vintage Books.

Watson, NK 2002. *Introducing Feminist Ecclesiology*. London: Sheffield Academic Press.

Weir, J. 2007. Chiefly women and women's leadership in pre-colonial southern Africa. In Gasa, N. (Ed), *Women in South African History: Basus' iimbokodo bawel' imilambo/ They remove boulders and cross rivers*. Pp 3-20.

Wijngaards, J. 2001. *The Ordination of Women in the Catholic Church: Unmasking a Cuckoo's Egg Tradition*. London: Darton, Longman and Todd.

Williams, J. E., & Best, D. L. (1990). *Measuring sex stereotypes: A multination study*. Newbury Park, CA: Sage

Wolcott, H. F. 1994. *Transforming Qualitative Data: Description, Analysis and Interpretation*. Thousand Oaks, CA: SAGE Publications.

Zikhali, W. (2009). *Women in organizational management in Zimbabwe: Theory and practice*. Retrieved from <http://hdl.handle.net/10353/280>/Accessed 30/10/2011

Zinyemba, A. (2013). Impact of culture and gender on women managers in the hospitality and financial services in Zimbabwe. *International Journal of Advanced Research in Management and Social Science*, 2, 34–47.

Zvobgo, E.F., 2015. Review of impediments to women's representation and participation in university leadership. *Zimbabwe Journal of Educational Research*, Vol 27, (1)

Internet sources

DISSERTATIONS

Hwata, B. (2005), An Investigation of Different phases of Pentecostal experience in the Apostolic Faith Mission (AFM). Masters dissertation. Pretoria: University of South Africa.

Kwaramba, J. 2018. A practical-theological perspective on female leadership in a Pentecostal context in Zimbabwe. PHD Dissertation, University of Pretoria.

Longwe, M. 2012. A paradox in theology of freedom and equality: The experiences of pastors' wives (Amayi Busa) in the Baptist convention of Malawi (BACOMA). PHD Dissertation UKZN

Musariri, J., 2017. Schism in Pentecostal churches: a case of Apostolic Faith Mission (AFM) in Zimbabwe (2008-2017) Masters' Dissertation, Midlands State University

Ndhlovu, C. 2018. The management of the Apostolic Faith Mission in Zimbabwe: A model founded in the apostolic vision. PHD Dissertation, North- West University.

Sprong, J.L. 2011. A feminist Ecclesiological study on the gap between gender policy and practice in the Methodist church of Southern Africa (MCSA). PHD Dissertation UKZN

Zinyemba, A.Z., 2013. *Participation of women in management in the hospitality and financial services sectors in Zimbabwe: Strategies for meeting leadership and gender challenges*. PHD Dissertation, University of Zimbabwe.

Constitutions

Constitution of Zimbabwe 1979

Constitution of Zimbabwe 2013

Constitution of the Apostolic Faith Mission in Zimbabwe.

Appendices

Appendix 1

Interview guides

Interview guide for female pastors and deaconess

1. How has it been for you as a female pastor/ leader in the congregation that you lead?
2. How has being a female pastor/leader in a church governed by men mostly?
3. How does your understanding of who you are as a woman influence the way you perform your pastoral work/ leadership roles?
4. Why are there few women occupying leadership positions in AFMZ assemblies?
5. In your opinion are there leadership positions that should be reserved for male pastors?
6. In your view what is the position of AFMZ in terms of inclusion and affirmation of female leadership?
7. Does AFMZ recognise female pastors the same way it does male pastors?
8. As an ordained female pastor/ female leader what are the difficulties that you are facing in your ministry?
9. In your opinion how can the status of women in leadership be improved in AFMZ?

Interview guide for Male Pastors, elders and deacons

1. What is the current position for women in leadership in AFMZ? Why is it so?
2. Why is it that we have few women occupying leadership positions within assemblies, provincial and even at national level?
3. To what extent can female pastors have more voice in church governance?
4. Are there leadership positions that men should be given more preference than women?
5. What is the present policy regarding incorporating women in leadership positions within the church?
6. How would you structure your board to include more women?
7. Do you envision female pastors having a seat in the national executive board of AFMZ?
Why or Why not.

8. What changes if any would you like to see take place within AFMZ for women to become more active in leadership roles?

Focus group discussion guide

1. What is your view on women taking leadership positions in the church?
2. Do you think women are excluded from leadership positions because of their gender in AFMZ?
3. Does AFMZ recognize female pastors the same way it does male pastors?
4. In your view are women also equipped to take up leadership roles in the church?
5. Would you vote for a female contesting to be the president of the church? Give reasons for your answer.
6. What ministries in the church do you think women can utilize to advance their visibility and voice?
7. Are there leadership positions men should be given more preference than women?
8. What can be done to improve the participation of women in leadership in AFMZ?

Interview guide for the three elderly women and men

1. In your opinion what is the church?
2. How was AFMZ at its infancy in terms of leadership?
3. What could be the reasons behind the current status in terms of leadership in AFMZ?
4. Do you think there is need for a change in the state AFMZ leadership is currently?
5. What changes if any would you like to see take place within AFMZ for women to become more active in leadership roles?
6. Are there any leadership positions that should be reserved for men in the church?
7. Would you vote for a female contesting to be president of the church? Give reasons for your answer.
8. Are women also equipped to take up leadership roles in the church?

APPENDIX 2: INFORMED CONSENT LETTER

School of Religion, Philosophy and Classics
University of KwaZulu-Natal, Pietermaritzburg,
Republic of South Africa.

Dear participant

My name is Terence Mupangwa. I am currently registered for a PhD in Ministerial studies at the University of KwaZulu Natal. My contact details are: Cell. Number: +263773711636; E-mail: tmupangwa@yahoo.com, terrymupangwa@gmail.com; Postal address: 3939 Tsuru close, Old Windsor, Ruwa.

My thesis is titled ‘An analysis of the place of women in leadership of the Apostolic Faith Mission in Zimbabwe’. My supervisor is Dr H. Moyo and his contact details are: Mobile number +27729182432; Office number +27 33 5574 and moyoh@ukzn.ac.za. Please feel free to contact him if need arises on your side based on your participation in this study.

This study seeks to investigate the sources of marginalisation of women in church leadership and how the church can contribute positively towards improving the status of women in church leadership. The choice of the research area is informed by the observation that all decision making boards in AFMZ are constituted by men.

Your participation in this study is voluntary and you are free to withdraw from the research at any time or point of the interview or focus group discussion without any negative consequences. Your responses will be treated in a confidential manner. In writing the thesis I will use Codes or disguise names to protect your anonymity. There are no monetary or material benefits from participating in this research. However, I promise to give you a copy of my thesis as a token of appreciation for your participation.

In the light of the above I would greatly appreciate it if you afford me time to interview you or participate in a focus group discussion. I hope the information will help you make an informed decision on participating in this study. If you are willing to participate please sign the declaration

below. For any further enquiries you are free to contact my supervisor whose contacts I have given above. You can also contact the University of KwaZulu-Natal ethics department if need be on the following address: P. Mohun (HSSREC Research Office), Office Tel: +27 31 260 4557; E-mail: mohunp@ukzn.ac.za

Having read the consent letter, if you are accepting participating in this research project please sign the declaration below.

Yours

Terence Mupangwa

DECLARATION

I (.....) have read the above information and hereby confirm that I understand the contents of this document and the nature of the research project. I therefore agree to participate in this study.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

I hereby provide consent to:

Audio-record my interview	YES	NO
Audio and video-record focus group discussion	YES	NO

SIGNATURE OF PARTICIPANT

DATE

.....

.....

APPENDIX 3 PERMISSION LETTER FROM GATE KEEPERS



APOSTOLIC FAITH MISSION IN ZIMBABWE

HEAD OFFICE

69 Central Avenue, Feba House, Box 2904, Harare Zimbabwe
+263 4 2912555.
Email: afminzimbabwe@gmail.com

13th September 2016

Mrs Terence Mupangwa
3939 Turo Close
Ruwa

Dear Madam

RE PERMISSION TO DO RESEARCH WITHIN AFM IN ZIMBABWE


Christian Greetings!

Reference is made to the above matter.

Your request to do research within AFM in Zimbabwe on the topic of "The place of women in leadership of the Apostolic Faith Mission in Zimbabwe" is granted.

May your endeavors be successful.

Yours for and on Behalf of the AFM National Executive


Rev. A.D. Madawo
General Secretary

APPENDIX 4 Manicaland Central Web page



Manicaland Central Province

No Cross
No Crown...



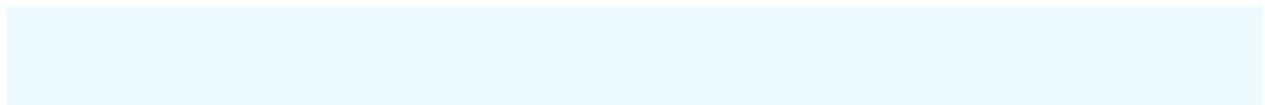
Manicaland Central Province was formed in 2009 being demarcated from Manicaland North Province. The first Overseer is Pastor Jeffrey Mutsaka who successfully led the province with Pastor Benson Katakwa (Deputy Overseer) Elder Watch Mugumbate (Provincial Secretary), Elder John Mundondwa (Provincial Administrator), Pastor Paul Musasa and Pastor Marion Mugumbate as committee members and Pastor Innocent Shone later replaced by Pastor Lenos T Mutongorewa was Y.P.U leader.

Fill in this space. Fill in this space please. Fill in this space. Fill in this space please. Fill in this space. Fill in this space please. Fill in this space. Fill in this space please. Fill in this space please. Fill in this space please. Fill in this space. Fill in this space please.

Fill in this space. Fill in this space please. Fill in this space. Fill in this space please. Fill in this space. Fill in this space please. Fill in this space. Fill in this space please. Fill in this space. Fill in this space please. Fill in this space. Fill in this space please. Fill in this space. Fill in this space please. Fill in this space. Fill in this space please.


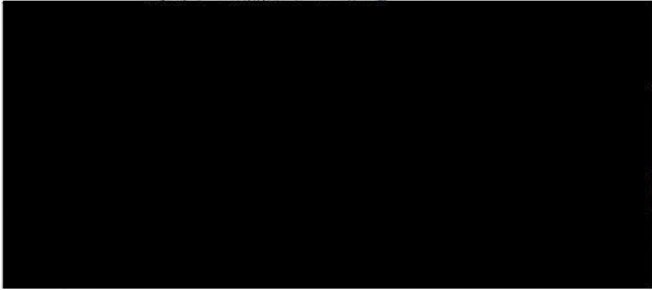

Pastor Paul Musasa (Deputy Overseer)	Vhengere	0773 063 413
Elder Andrew Nyekete	(Provincial Secretary)	0772 711 511
Elder John Mundondwa	(Provincial Administrator)	0772 388 202
Pastor Dakarayi Mwadana (Youth Leader)	Upperroom	0772 445 435
Pastor Jeffrey Mutsaka	Mutare West (Committee Member)	0772 760 426
Pastor Joel Bunza	Chikanga Main (Committee Member)	0772 529 917
Pastor Stanely Chikanya	Chikanga West	0772 882 607
Pastor Israel Madziro	Hobhouse	0773 910 431
Pastor Tafanazvo Chidzewere	Tsanzaguru	0773 913 082
Pastor Togara Mapingure	Odzi	0773 299 881
Pastor Takawira Nyaya	Murambinda	0773 911 370
Pastor John Mati	Nyazura	0772 730 713
Pastor Joel Manyange	River Of Life	0777 389 900
Pastor Marion Mugumbate	God of Peace	0712 436 268
Pastor Richard Mugari	Beracah	0773 676 105
Pastor Langton Mutongorewa	Manna	0772 506 637
Pastor Sauombe	Chiundu	
Pastor Enock Shumbambiri	Mercy City	0772 529 917
Pastor Albert Muleya	Mutare Prayer Cave	0712 234 371

Our Goals



APPENDIX 5 Living Waters Theological Seminary Transcript

LIVING WATERS THEOLOGICAL SEMINARY
A MINISTRY OF THE
APOSTOLIC FAITH MISSION IN ZIMBABWE



LIVING WATERS
THEOLOGICAL
SEMINARY
Founded in 1974
Reverend Willard Wilson


Having satisfactorily completed the prescribed course of study in Theology and practical training and is found duly qualified in all Academic standards and is granted this

DIPLOMA IN THEOLOGY


As an acknowledgment of thorough experience and proficiency and in recognition of these Honours and Requirements

In witness whereof we hereunto subscribe

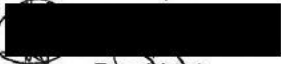
Our names at Gwanda..... *Bread Of Life*..... this day of..... *1*..... Dec..... *2012*.....




Principal



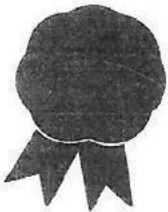
Academic Dean



President



Faculty



LIVING WATERS THEOLOGICAL SEMINARY

A MINISTRY OF THE

APOSTOLIC FAITH MISSION IN ZIMBABWE



LIVING WATERS

BREAD OF LIFE

OFFICIAL STUDENT TRANSCRIPT

PROGRAMME: DIPLOMA IN THEOLOGY
YEAR OF GRADUATION: 2012

NAME OF STUDENT:
ADDRESS: 357 SNAKEBITE CHURCH
HARARE

DATE OF BIRTH: 08-12-82

IDENTITY NUMBER: 58-214874127

FIRST YEAR

FIRST TERM	GRADE %	SYMBOL	AWARD
TH1 Introduction to Theology	80	A	Distinction
PT3 Academic Writing	88	A	Distinction
OT1 Introduction to OT Literature	75	B	Merit
NT1 Introduction to NT Studies	71	B	Merit
PM5 Spiritual Formation	90	A	Distinction
PT8 Mass Media Communication	81	A	Distinction
PS10 Business Ethics	53	D	Pass

SECOND TERM

TH2 Systematic Theology	79	B	Merit
PM4 Homiletics	90	A	Distinction
PM6 Hermeneutics	76	B	Merit
PT4 Communication Skills	62	C	Credit
TH6 Pentecostal and Charismatic Theology	90	A	Distinction
PM3 Cross Cultural Missions	76	B	Merit

THIRD TERM

OT2 Old Testament Studies	59	D	Pass
NT2 New Testament Studies	87	A	Distinction
PSS1 Introduction to Philosophy	64	C	Credit
LG1 Introduction to Greek	90	A	Distinction
PM7 Marriage and Family	75	B	Merit
PT7 Church Financial Management	55	C	Credit
PM8 Christian Worship	75	B	Merit

SECOND YEAR

FIRST TERM

TH3 Systematic Theology	86	A	Distinction
PM1 Pastoral Theology	83	A	Distinction
OT3 Old Testament Studies	75	B	Merit
LG2 Greek	73	B	Merit
PM11 Evangelism	67	C	Credit
PM12 World Religions	71	B	Merit

SECOND TERM

NT3 New Testament Studies	54	D	Pass
PT5 Church Administration	95	A	Distinction
PM2 Biblical Counseling	91	C	Credit
TH5 Systematic Theology	95	A	Distinction
LDH1 Hebrew 1	96	A	Distinction
LG3 Greek	80	A	Distinction
PM13 African Traditional Religions	76	B	Merit
PSS9 Psychology of Religion	80	A	Distinction

PRINCIPAL: DR. C.M. MUREFU

THIRD TERM

OT4 Old Testament Studies	60	C	Credit
NT4 New Testament Studies	60	C	Credit
PSS2 Introduction to Logic	81	A	Distinction
LHD2 Hebrew 2	60	C	Credit
TH4 Systematic Theology	72	B	Merit

THIRD YEAR

FIRST TERM

TH8 Contextual Theologies	60	C	Credit
PT1 Church Law	77	B	Merit
PT2 Church Governance	81	A	Distinction
PT3 Christian Leadership	70	B	Merit
LG4 Greek	85	A	Distinction
PM9 Church Growth	80	A	Distinction

SECOND TERM

PSS4 Pedagogy	57	D	Pass
PSS8 Sociology of Religion	71	B	Merit
CH2 Christian History and Thought	60	C	Credit
PSS5 Psychology of Education	79	B	Merit
PSS6 Sociology of Education	72	D	Merit
PT14 Church strategic Planning	57	D	Pass

THIRD TERM

PT6 Church Management	76	B	Merit
NT5 Pastoral Epistles	79	B	Merit
PSS9 Psychology of Religion	80	A	Distinction
LHD 3 Hebrew 3	96	A	Distinction
CH5 Christianity in Africa	50	D	Pass
PT 16 Church and Society	64	C	Credit
AVERAGE	74		

GRADING SCALE

A - 80-100	= DISTINCTION
B - 70 - 79	= MERIT
C - 60 - 69	= CREDIT
D - 50 - 59	= PASS
F - 49 & BELOW	= FAIL

	NAME	SIGNATURE	TITLE
COMPILED BY :			
CERTIFIED BY :			
APPROVED BY :			

THIS RECORD BECOMES VALID ONLY WHEN DULY CERTIFIED WITH COLLEGE SEAL AND AUTHORISED SIGNATURE.

