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**THE PROSPECTS AND CHALLENGES OF WOMEN PRIESTHOOD IN THE
ANGLICAN CHURCH HARARE DIOCESE**

BY

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DEDICATION

This project is dedicated to my wife Mebo Mutukwa (a true friend), my children Tinashe, Tatenda and Tinevimbo Mutukwa for the moral support they gave me throughout my studies. May the almighty God richly bless them.

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ABSTRACT

*The study sought to investigate the prospects and challenges of women priesthood in the Anglican Church Harare Diocese. **Theoretical framework:** The Feminist Peace and Conflict Theory (FPCT); the Conflict transformation of Lederach, John Paul and the Marxist Feminist theory guided the study. **Method:** A mixed research paradigm and a case study design were employed. The population of the study was 400 prospective respondents and was comprised of reverends, priests, elders, deacons and deaconess. Purposive and random sampling techniques were used to come up with the study sample of 45 people comprised of 5 Reverends; 10 priests; 10 elders, 10 deacons and 10 deaconess. Questionnaires, in-depth interviews and observations were used to collected data in the study. **Findings:** Congregational conflicts over beliefs and values the need to change from traditional way of doing things, equality issue and the down of democracy is contributing to the demand for women priesthood in the Anglican Church. The ordination of women symbolically distorts the scriptural revelation of God. **Opportunities:** Ordaining women promotes democracy reducing violence and increase justice in the Anglican Church Harare Diocese. **Challenges:** women experience sexual harassment, abuse and isolation if ordained as priests. **Recommendations:** promote women priesthood and change to church beliefs over women priesthood in the Anglican Church. There is need to address the gender inequality gap in the Anglican Church Harare Diocese.*

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LIST OF ACRONYMS

BUSE
FPCT

Bindura University of Science Education
Feminist Peace and Conflict Theory

CHAPTER 1: INTRODUCTION

1.1 Introduction

Ordaining women as priests has been a problem for decades, despite the effort that has been made in the past in demonstrating that women are similar to men. However, this chapter presents the background to the study the prospects and challenges of women priesthood in the Anglican Church Harare diocese in Zimbabwe. It also gave the statement of the problem; objectives; research questions; justification of the study; delimitations; limitations; hypothesis; definition of the key terms and organization of the dissertation.

1.2 Background to the Study

Christianity, which purports a basic concern for women, is reluctant to accept their service to the Church as equally as the service of men (The Anglican Mission, 2003). This is evidenced from the fact that the Anglican Church has not given deep, attention to the ordainment of women to priesthood position over the whole length of its life despite, that God created both man and woman in his own image, and then gave them *equal* dominion over land and animals (Genesis 1, verse 27). The equality would be expressed most clearly if ordination is made available to both men and women. This has been seen as an issue of concern to the church (Anglican Church included) reverends, pastors and bishops in that the issue is causing divisions in the church, for example, the Nolbert Kunonga case in the Anglican Church Zimbabwe (Anglican Church Zimbabwe, Annual Report, 2014).

Globally, as evidenced in a study by Adams, (2007) the issue of ordination of women is threatening to tear apart the church of God. This is evidenced by sharp divisions that rocked the church soon after the Vatican under Pope Paul VI issued an official declaration against women's ordination in 1977. The Declaration states that the Church, "in fidelity to... the Lord, does not consider herself authorized to admit women to priestly ordination. The Sacred Congregation explains that, although this position of the Church may cause pain, its positive value will become apparent in the long run because it can be of help in deepening the understanding of the roles of men and women. After this declaration a lot of congregants left and joined other churches that supported the ordination of women as priest

as well as Bishops. This further suggests that the struggle over religious beliefs, values and tradition is threatening the cohesion of the church.

In a study by De Four-Babb and Tenia (2012) on from the pantry to the pulpit revealed that although a few congregations in the first centuries had entrusted the exercise of priestly ministry to women, this innovation was immediately noted and condemned by the Fathers, who considered it unacceptable. In this case, tradition has been regarded as decisive evidence of the Holy Spirit's ordering of the church's ministry. For example, according to the Catholic tradition they believe in the issues of 'maleness' and 'representation in priesthood'. They argue that God is known in Old and New Testaments as Father and Jesus Christ his incarnate Son was male , which means they believe if the priest is to represent Christ in sacrament and absolution then a priest must be male (The Anglican Mission, 2003).

In Africa as evidenced by Ogundipe-Leslie, Molar (1994) in a study on recreating ourselves: African women and critical transformations a case of Kirinyaga Diocese of Kenya, it was revealed that women priesthood debate has been received with much anger, bordering on physical fights, as each group asserted its respective position. It is no wonder that after a resolution was “passed” to ordain women, the opponents of the motion went underground to “poison” people, especially the laity who had limited knowledge of the Bible. In 1992, six years after the ordination was passed, the Bishop called the diocesan synod and expressed the need to ordain three women. To his surprise, some members reacted as if they had not participated in the previous synod that had endorsed the ordination six years ago. Some argued for the postponement of the ordination, others vowed that it would only happen over their dead bodies. In short, there were mixed reactions.

In 2011, the Zambia Women theologians under the auspices of the Council of Churches in Zambia petitioned the leadership of Reformed Church over the issue of women priesthood. They were concerned that some of churches in Zambia were still not open to women ordination; the number still remains very low; there were still no affirmative action

enshrined in church policies to promote women's participation in decision making and discrimination and injustices, though subtle, continue unabated in many churches. However, the petition did not succeed because women themselves were divided on that issue of women ordination. Some were for it while others were not.

Theologically, according to the Anglican Mission, (2003) it is clear from Scripture and from life that while men and women are much alike, they are also different. Men are meant to be masculine and women are to be feminine. These differences complement each other and these differences need to be incorporated into the ordained leadership of the Church. However, having said that, there are generalities that can be observed and stated. As one Storkey (2001) puts it:

"Men are more likely to be separate, individualistic, oppositional, and to think in terms of binaries, whereas women show greater 'connectedness' and orient themselves empathetically toward others".

It is precisely these more empathetic and communal gifts that are needed if the ordained ministry is to draw upon the resources given humanity by God in Creation (De Four-Babb and Tenia, 2012). It is also essential for women's femininity to be included if the full nature of God is to be reflected. Therefore, denial to ordain women is seen as a deliberate attempt at keeping women a step behind men in the service that both men and women are called to render in God's household.

Traditionally, since, 1975 greater attention has not been paid to all aspects of women's ordination in many congregations (Ole Riis, and Linda Woodhead, 2010). This may be as the result of a general belief that Jesus chose only men to be his apostles and this confirms the validity of the argument that women should not be ordained as priest under normal circumstances (De Four-Babb and Tenia (2012). However, equality and newness in Christ would be more fully and clearly expressed if the basis for qualifying for ordination does not lie in a gender distinction but in what can be applied to men and women alike: gifts, calling and preparation.

The prospects and challenges experienced biblical are also evidenced in Zimbabwe. To date the Anglican Church is one of the largest churches in country. It consists of the Harare

diocese established in 1890, by Bishop Stumbles from England that did not accept validly ordained women ministers. It consists of Matabeleland, Gweru, Masvingo and Manicaland. Harare Diocese includes St Columbas Kuwadzana, St Christopher Rugare, St James Mabvuku, St Michael Mbare, St Francis Waterfalls, All-souls Mount Pleasant, St Peter Dombotombo. The diocese has a structure led by a bishop who is a chief shepherd, the vicar general as his deputy, archdeacons leading archdeaconries and finally the priests leading the parish. The Anglican Church in Zimbabwe does not recognise women priesthood and since then no women was ordained to the position of church priest.

The study is triggered by the fact that the Anglican Church gives greatest weight to tradition. But when the church faces new situations, tradition itself may not afford adequate guidance. Modern times have seen a development for women that earlier ages could never have imagined. The greatly-enlarged opportunity for them to contribute their gifts alongside men in the service of mankind is now taken for granted in the Anglican Church Zimbabwe (Harare Diocese included). In this case, if new theology is to be both sensitive to new demands and true to revealed truth, a re-examination of first principles in Scripture is essential to the process. It is significant that in recent times a rediscovery of the New Testament teaching on ministry is leading to a new understanding of the way ordained ministry is meant to enable and serve the ministry of the whole people of God. The enrichment of the ministry of Word and Sacrament and pastoral oversight by full admission of women could be one development the Holy Spirit is prompting. In view of the above revelations, it is prudent to undertake this study with the ultimate aim to examine the prospects and challenges of women priesthood in the Anglican Church Harare diocese.

1.3 Statement of the Problem

The existence of the church is to provide an environment of peace, harmony and sound human development. This view is also shared by Adams, (2007, 109) who says “women have something valuable to contribute to every aspect of development world over the same

way as man does”. Thus, under normal circumstances women must be seen participating in the life of the church and holding decision-making positions. The failure by the Anglican Church to give deep, attention to ordain women as priest is particularly threatening the unity of church as evidenced by unresolved church conflicts. Therefore, the question that needs to be addressed is “What are the prospects and challenges of women priesthood in the Anglican Church Harare diocese?”

1.4 Research Objectives

The research objectives will be as follows:

1. Assess the factors giving rise to the demand for women priesthood in the Anglican Church.
2. Examine some theological beliefs towards women priesthood in the Anglican Church.
3. Identify the opportunities and challenges associated with women priesthood in the Anglican Church.

1.5 Research Questions

The research questions will be as follows:

1. What are the factors giving rise to the demand for women priesthood in the Anglican Church?
2. What are some theological beliefs towards women priesthood in the Anglican Church?
3. What are the opportunities and challenges associated with women priesthood in the Anglican Church?

1.6 Purpose of the Study

The purpose of this study will be to examine the prospects and challenges of women priesthood in the Anglican Church Harare Diocese by assessing the factors giving rise to the demand for women priesthood in the Anglican Church; examining some theological beliefs towards women priesthood in the Anglican Church and identifying the challenges associated with women priesthood in the Anglican Church.

1.7 Justification of the Study

The study proposes to discover some useful and fascinating findings that will be useful in improving the prospects and challenges of women priesthood in the Anglican Church Harare Diocese that are causing a lot of problems. The frequent church conflict witnessed both locally and nationally motivated this study. Evidence of conflict in Anglican Church has been reported in both print and electronic media. In all these conflicts the common observation is that the church ends up splitting into two or more factions. A case in point is the Nolbert Kunonga split in 2014 which got involved in whether to support women ordination among other factors.

The study could make a significant contribution in academic circles as far as peace and governance is concerned. The information that would be generated on the prospects and challenges of women priesthood adds knowledge to the existing literature on peace and governance in the Anglican Church. It could be also a source of reference for future scholars on similar subject. Thus, the study will particularly contribute to an academic quest for positive response towards peace and governance among Christian denominations. More so, religious scholars and other interested parties can use this information in future studies on church conflict.

The findings of this study could provide information on the prospects and challenges of women priesthood in Anglican Church and to the church community in general. It could provide Anglican Church leaders with proper mechanism of addressing the issue of women priesthood issue. This is important because conflicts are common in society as well as in churches. Peaceful co-existence by Christians will help to reduce or eliminate the conflicts among them.

The study will also provide the researcher with the opportunity to hone some research skills thereby contributing to the professional development of the researcher. In addition the researcher could benefit from this study in two important roles namely: research consumer and producer. As a research consumer the researcher can consume the research findings, meaning to read with understanding in order to utilize the findings in an informed manner. Thus, the researcher could benefit from this study by being a better thinker who can judge and interpret information.

As a research producer, the researcher could benefit by being the creator and disseminator of knowledge thereby being able to demonstrate from time to time the improvement of

existing services that may be applied on daily practice. The study is one of the rare studies, so it is a catalyst for further researches, hence the study might contribute to the existing literature and provide information along with materials that might be used by other researchers who might be dealing with the related problems.

Anglican Church Harare Diocese could also benefit from this study because it could contribute valuable knowledge that could be used in improving the role played by women thereby enhancing church unity. In this case, study could inform the decision and policy makers in the Anglican Church to periodically examine how church doctrine is applied as this could assist them in the planning and management of activities as well as evaluating the performance and achievement of their goals.

1.8 Delimitations of the Study

- The study would be confined to the Anglican Church Harare Diocese in Zimbabwe between 2014-2020 period.
- The focus of the study would be on the prospects such as careers and challenges of women priesthood in the Anglican Church Harare diocese only by assessing the factors giving rise to the demand for women priesthood in the Anglican Church; examining some theological beliefs towards women priesthood in the Anglican Church and identifying the challenges associated with women priesthood in the Anglican Church.

1.9 Limitations of the Study

- The study will be confined to Anglican Church Harare diocese which is one of diocese in Zimbabwe hence the findings cannot be generalized to the entire Anglican Church in Zimbabwean.
- The study will be based on voluntary cooperation. As such, the lack of it will weaken the study.

While these confounding circumstances will likely to thwart the understanding of the results of the study, they will be overcome and controlled by thoroughly observing what will be raised on validation of the research design.

1.10 Definitions of Key Terms

Challenges: For the purpose of this study, they are any impediment and barriers that may hinder the ordainment of women as priest.

Church: refers to a community committed to the new life of mutuality is gathered together and nurtured,

Conflict: for the purpose of this study it refers to some form of friction, disagreement, or discord arising between individuals or within a group when the beliefs or actions of one or more members of the group are either resisted by or unacceptable to one or more members of another group. This concurs that of Tschannen-Moran, (2001) who defines conflict as it pertains to the opposing ideas and actions of different entities, thus resulting in an antagonistic state.

Conflict Transformation: For the purpose of this study it refers to a process of limiting the negative aspects of conflict while increasing the positive aspects of conflict.

Ordination: refers to more narrowly to the means by which a person is included in one of the orders of bishops, priests or deacons.

1.11 Organisation of the Study

The study will be recorded in the following chapters:

Chapter 1: The introductory chapter will provide the background to the study, the statement of the problem, justification; goal of the study; the research objectives and key research questions; research hypothesis; delimitation; limitations of the study; definitions of key terms as well as the organisation of thesis.

Chapter 2: The second chapter of the study will be made up of the Review of related literature. It will provide a review of the literature on the examination of the prospects and challenges of women priesthood in the Anglican Church Harare Diocese. The literature review will be structured as follows: conceptual framework, theoretical framework and previous research studies or empirical studies.

Chapter 3: This chapter will reviews the philosophical basis of the study; approach; design, population, sample, sampling techniques, research instruments, validity and reliability of instruments, data collection procedures and ethical considerations.

Chapter 4: This is the chapter where data presentation, analysis of the data will be presented. It will present the findings on the examination of the prospects and challenges of women priesthood in the Anglican Church Harare Diocese. The results are described, analysed, discussed and their implications considered. Several statistical tests will be undertaken with the aid of the Microsoft excel.

Chapter 5: Summarizes and reviews the main findings and contributions of this research. It will include the discussion of findings, summary, conclusion and recommendations.

CHAPTER 2: REVIEW OF RELATED LITERATURE

2.1 Introduction

The chapter presents a review of related literature on the prospects and challenges of women priesthood in the Anglican Church Harare diocese. Review of related literature (Creswell 2014) refers to a search and evaluation of the available literature in a given subject or chosen topic area. In carrying out this review of related literature the researcher's focus is to:

- Avoid incidental plagiarism and sharpens the research focus;
- Describe the scope and limitations of the study; and
- Use literature as mirror of present and future, which helps to develop a thorough understanding and insight into previous research works that relates to the present study.

Thus, review of related literature is a tool, which provides a proper guideline to the researcher in comparing and contrasting what the researcher is doing in the historical context of the research as well as how the research is different or original from what others have done, helping to rationalize why the researcher need to do this particular research. In this case, review of related literature helps the researcher to make the study authentic and stronger. However, this chapter will be structured as follows: previous research studies, theoretical framework and conceptual framework.

2.2 THEORETICAL FRAMEWORK

A theoretical framework is the structure that can hold or support a theory of a research study (Creswell, 2013). This study will be informed by the Feminist Peace and Conflict Theory (FPCT); the Conflict transformation of Lederach, John Paul and the Marxist Feminist theory.

(a) Feminist Peace and Conflict Theory (FPCT)

In 1972, the Pacifists such as Bertha von Suttner or Revolutionaries, like Rosa Luxemburg or Emma Goldman introduced the Feminist Peace and Conflict Theory (FPCT). FPCT was introduced focusing on the exclusion of women from position of decision making in

organisations such as churches and industries and military which was particularly affecting their full participation in society (McDuff, 2001).

The key assumptions of the feminist are to prevent conflict through women meaningful participation in decision making (Galtung, 2004). It also peacefully advocates for women equal representation, politically, socially and economically. It further reflects on the need of visibility of women in society in general and has led to a broader understanding of women issues in development world over (Winslow, 2005).

The implication of the FPCT in this study is that it sees women having something valuable to contribute to every aspect of development world over (Galtung, 2004). As an oppressed group, women have been unable to achieve their potential or gain full participation in society (McDuff, 2001). It also believes that many congregational conflicts are related to religious leadership wrangles or theological conflicts (Winslow, 2005). Thus, if women are not allowed in position decision making or higher positions they are explicitly barred from a primary responsibility which helps codify and constitute their citizenship. Therefore, it will guide us on addressing the issues of women having been suppressed and demeaned as inferior and supported by the conflict transformation of Lederach.

(b) Conflict transformation of Lederach, John Paul

Conflict transformation is to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships (Lederach J. P., 2001). This transformational perspective is built upon two foundations: a capacity to envision conflict positively, as a natural phenomenon that creates potential for constructive growth, and a willingness to respond in ways that maximize this potential for positive change.

A transformational approach recognizes that conflict is a normal and continuous dynamic within human relationships (Galtung, 2004). Moreover, conflict brings with it the potential for constructive change. Positive change does not always happen, of course. It can be also noted that conflict results in long-standing cycles of hurt and destruction. Thus, the key to transformation is a proactive bias toward seeing conflict as a potential catalyst for growth.

The implication of this transformational approach in this study is that it seeks to understand the particular episode of conflict not in isolation, but as embedded in the greater pattern. It can be further noted that change is understood both at the level of immediate presenting issues and that of broader patterns and issues. Change process is central to this approach, the transformational component and the foundation of how conflict can move from being destructive toward being constructive (Galtung, 2004). This movement can only be done by cultivating the capacity to see, understand, and respond to the presenting issues in the context of relationships and ongoing change processes in the process of women ordination as priest.

Conflict transformation focuses on the dynamic aspects of social conflict. It is assumed that at the hub of the transformational approach is a convergence of the relational context, a view of conflict-as-opportunity, and the encouragement of creative change processes (Lederach J. P., 2001). This approach includes, but is not driven by, an episodic view of conflict. Conflict is viewed within the flow and the web of relationships. As we shall see, a transformational lens sees the generation of creative "platforms" as the mechanism to address specific issues, while also working to change social structures and patterns.

Reduce violence and increase justice: conflict transformation views peace as centered and rooted in the quality of relationships (Galtung, 2004). These relationships have two dimensions: our face-to-face interactions and the ways we structure our social, political, economic, and cultural relationships. In this sense, peace is what the New Sciences call a "process-structure": a phenomenon that is simultaneously dynamic, adaptive, and changing, and yet has a form, purpose, and direction that gives it shape. Rather than seeing peace as a static "end-state," conflict transformation views peace as a continuously evolving and developing quality of relationships (Lederach J. , 2003).

Peace work, therefore, is characterized by intentional efforts to address the natural ebb and flow of human conflict through nonviolent approaches, which address issues and increase

understanding, equality, and respect in relationships. It can be further noted that to reduce violence requires that we address the presenting issues and content of an episode of conflict, and also its underlying patterns and causes (Lederach J. P., 2001). This requires us to address justice issues (Galtung, 2004). While we do that, we must proceed in an equitable way toward substantive change. In this case, women must have access and voice in decisions that affect their lives. In addition, the patterns that create injustice must be addressed and changed at both relational and structural levels.

Direct interaction and social structures: there is need to develop capacities to envision and engage in change processes at all levels of relationships: interpersonal, inter-group, and social-structural (Galtung, 2004). One set of capacities points toward direct, face-to-face interaction. The other set underscores the need to see, pursue, and create change in our ways of organizing social structures, from families to complex bureaucracies, from the local to the global (Lederach J. P., 2001).

Conflict transformation suggests that a fundamental way to promote constructive change on all these levels is dialogue (Galtung, 2004). Furthermore, dialogue is essential to justice and peace on both an interpersonal and a structural level (Lederach J. P., 2001). It is not the only mechanism, but it is an essential one. However, a transformational view believes that dialogue is necessary for both creating and addressing social and public spheres where human institutions, structures, and patterns of relationships are constructed. Processes and spaces must be created so that people can engage and shape the structures that order their community life, broadly defined. In addition, dialogue is needed to provide access to, a voice in, and constructive interaction with, the ways we formalize our relationships and in the ways our organizations and structures are built, respond, and behave (Women, 2012).

(c) The Marxist Feminist Theory

The Marxist Feminist Theory originates from the works of 19th-century German philosophers Karl Marx and Friedrich Engels (1884). The Marxist feminism theory is an emancipatory, critical framework that aims at understanding and explaining gender oppression in a systematic way (Mann, 2012). The assumption of the theory was to analyze the ways in which women are exploited through capitalism and the individual ownership

of private property. It further analyzes that views class relations and social conflict using a materialist interpretation of historical development and takes a dialectical view of social transformation. Feminists may appreciate the fact that Marxists have recognised how women within the nuclear family are treated as the property of men and used as means of producing babies so that sons can inherit property (Hayes, 2004). Thus, the Marxist Feminist Theory focuses on analyzing gender inequality.

The implication of this theory in this study is that it helps the researcher examine forms of systematic inequalities that lead to the experiences of oppression for women in the Anglican Church. It understands the class inequality as the primary axis of oppression in the church. Thus, the framework helps to liberate women by transforming the conditions of their oppression and exploitation. This view is also shared by (Parker, 2009) who notes that the Marxist feminists theory, women's liberation can only be achieved by dismantling the capitalist systems in which they contend much of women's labor is uncompensated.

2.3 The role of women in Church

Christian women play a vital role in the life of every congregation. According to the Word of God, a woman can do many things(Piper, 1991)that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things--that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed; to teach other women; to love her children; to be discreet in terms of being modest; to be chaste, not chased; to be a good homemaker; to be good; to be obedient and to her own husband.

When the apostle Paul wrote to the church in Corinth, he gave clear and specific instruction concerning the role of women in the public assembly as recorded in 1 Corinthians 14:34-35 - “Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.” Thus the role of women in the church is positive . . . explicit . . . and universal. However,

the New Testament passages pertaining to the women's role in the church exclude women from (Sentilles, 2008):

- Preaching
- Serving as an elder.
- Serving as a deacon.
- Leading singing in mixed assemblies of men and women.
- Taking a leadership role in the worship services.

2.4 The factors that give rise to the demand for women priesthood in the Church.

In a study on (UN Women, 2012) on women's participation in peace negotiations revealed that the role played by women in resolving church conflict is giving rise to the demand for women priesthood in the ministry. It is noted that women act as leaders who provide one on one counselling in various church groups as well as their membership to the Pastoral Care Council (PCC) which is responsible for disciplinary proceedings as a way of resolving church conflicts (UNDP, 2013). Thus, women had a role to help reconcile feuding parties through advisory counseling and preaching.

Adams, (2007) in a study on organizational opposition to women in congregational leadership revealed that congregational conflicts arising from church as the result of disagreements on beliefs and values among members was one of the factors giving rise to the demand for women priesthood in most Churches world over. For example, conflict arising as the result of churches forbidding women from participating in church activities like preaching or women priesthood as evidenced in the Roman Catholic and Anglican denominations. Anglican Mission, (2003) in a report of the study concerning the ordination of women noted that there are some form of friction, disagreement, or discord arising between individuals or within a group when the beliefs or actions of one or more members of the group are either resisted by or unacceptable to one or more members of another group. Thus, the exclusion of women from the priesthood is offending many and has become counter-cultural and offensive in the society thereby creating strong divisions in the church.

Kjesbo, (1995) in a study on women in the church revealed that the need to change is also giving rise to the demand for women priesthood in Churches. This is despite the fact that Scripture does not merely allow for the ordination of women but requires it when the Scriptures are read carefully and without bias (UN Women, 2012). Far from barring women from the priesthood, the Sacred Writings affirm an egalitarian understanding of men and women, equal both in nature and in their potential roles in all aspects of leadership, assuming that the person is called and has the proper gifts and preparation (Wink, 2009; Kjesbo, 1995, 2003; and Winslow, 2005). Thus, the increasing presence and the changes in the role of women in the church as stirred by great debate among those who believe that women are not equal to men and should not be allowed to function in the same way as men is giving rise to the demand for women priesthood in the ministry.

The dawn of democracy is also giving rise to women priesthood in the church (Storkey, 2001; Anglican Mission, 2003; Riis, and Woodhead 2010). The demand for women priesthood in the ministry is to promote democracy in all spheres of the society which regards women have as equal to men. It is further argued that women have the ability to handle functions mandated by big posts in a responsible manner in churches and organisations. They argued that they have been proved to be efficient. As the result, the Church is just beginning to give serious attention to a proper biblical understanding of the place of women.

The equality issue is giving rise to the demand for women priesthood in the ministry (Adams, 2007; Wink, 2009; and Winslow, 2005). This is also stirred by some women movements who are advocating for equal representation at work places or in any given society (Riis, and Woodhead 2010). It is further argued that men or women are equal hence they must be treated with the same respect in churches or society. In this case, their argument is that this equality would be expressed most clearly if ordination is made available to both men and women. Thus, ordination will be more appropriately if it is not based on or restricted on the basis of gender.

The Catholic Church believes that tradition is dynamic: unfolding and developing throughout history (Anglican Mission, 2003). It can be further argued that new perspectives and understandings can and do come in new contexts. In this case, the ordination of women

belongs arguably in this category of new and emerging truths (Charman, 2012). In a number of Anglican churches, particularly in places where terrible abuse occurred in the past, the appointment of senior, ordained women has had a vital role to play in reforming and transforming the church.

Women's ordination is necessary in the current climate of the Catholic Church. There is no better time for it to happen than now. It will confirm, in ways beyond mere words, the church's determination to move beyond the sins of the past (Anglican Mission, 2003). It will mean a significant move beyond the old structures where only men made decisions and a protective boys' club existed within leadership. In support, Charman, (2012) notes that this is not a call coming only from outside the Catholic Church since many of the faithful within believe the same thing, and Catholic women in places such as Ireland and Germany are becoming more vocal and organised in their fight for women's ordination. Furthermore, in Australia, too, there are Catholic women working to be heard on the issue, supported by both laity and priests. Thus, now is the time for something new to emerge from the ashes of the past.

2.5 Some Theological Beliefs towards Women Priesthood.

Theologically, according to the Anglican Mission, (2003) the Scriptures of the Old and New Testaments clearly call for a male priesthood and do not permit women to exercise the ministry of headship over God's congregation. This belief is sufficient for all faithful Christians to affirm an all-male eldership and to reject the practice of the ordination of women as priests. It is further noted that nowhere in Scripture do we read of a woman being either a priest in the Old Testament and the New Testament. In the New Testament, no woman was chosen by Jesus to be one of the twelve Apostles. Jesus could have chosen one of the women who accompanied Him, prepared her along with the other apostles-in-training, and after the Resurrection, appointed her an apostle had he deemed that to be appropriate. He did not do so. The same is true of the Apostles. They carefully chose a man to take the place of Judas and not a woman to be a priest.

Theoretically, the ordination of women symbolically distorts the scriptural revelation of God due to the intimate connection between the nature of God and the symbolic character of the ministry of priests (Riis and Woodhead, 2010). Symbolism is powerful in effect and

defies easy explanation. As we have seen above, the one and only God transcends the world that He has created while at the same time sustaining the world and acting within it. In His revelation, God the Creator names Himself to us in male terms. He is “He.” He is the Father as revealed in the Son. Even the Spirit often takes male pronouns in the New Testament while being grammatically neutral. Female pronouns are never used to refer to the Spirit, the Father or the Son. God has no female consort. His action is likened at times in Scripture to the action of a mother because He acts in motherly ways showing that He also has the attributes in Himself that are mirrored more fully by women. However, it is always clear in Scripture that His attributes adhere in Him and are exercised by Him.

Some congregants believe that women’s place is in the home, not the pulpit; women are temperamentally unsuited for ministry. It is difficult for them to believe that a woman can be minister. It can be further noted that religious leadership has been given by God to men and therefore would not favor a woman as a pastor of a church (Charman, 2012; Leimon and Goodier, 2011). Thus, women are subordinate to men and therefore cannot rule over men in the church. According to lay leaders are sometimes unwilling to engage female pastors or priests because they are of the opinion that the mass of their congregation are against women in the pulpit. A major block to parish hiring of women pastors is their fear that hiring a woman might upset other parishioners, with ensuing, deleterious effects on the whole congregation.

Those who support the ordination of women as elders/ministers/pastor claim among other things that:

- According to Genesis 1 there existed full equality between man and woman in the Garden of Eden in “resemblance/constitution, in relationship, and in representation/function.”
- Adam and Eve served as priests in the pre-fall Eden sanctuary.
- Male headship did not exist in the Garden of Eden; it is a result of the fall and applies only to the marriage relationship and not to the church.
- The qualification lists in 1 Timothy 3 and Titus 1:1-11 are gender neutral; therefore they do not need to exclude women from serving in these ministries.
- Junia in Romans 16 was a female apostle.

- Galatians 3:26-29 applies not only to salvation, but it also abolishes the subordination of “females to males.”

According to Genesis 1, full equality between man and woman existed in the Garden of Eden in “resemblance/constitution, in relationship, and in representation/function.” Their sexuality, male and female, indicates different functions and responsibilities (Gen 1:27, 28). However, difference in responsibility does not imply superiority or inferiority. “When God created Eve, He designed that she should possess neither inferiority nor superiority to the man, but that in all things she should be his equal. However, it is argued that woman was created for man as a helper (Gen 2:18). Man is never said to be a helper of his wife. Whether in Genesis 2 or elsewhere, the one who gives help and the one who is helped cannot have the same level of responsibility.

Women in general are educated to believe that being born female means to be born innately inferior. Women act as mothers, caretakers, cheap labour in the field and factories. Due to women's low self esteem they under rate themselves and leave leadership role to men. In the Salvation Army Church, United Methodist and Mugodhi Apostolic Church, women are relegated to junior positions such as church treasurer, secretary or clerks. This concurs findings by Mwaura, (1997) who argues that the traditional way is that women do most of the work in the church and in the society and men hold most of the leadership. However, besides being the family pillars, world over they majority voters in the political sphere and are very active in the economic life of the nation and by extension the society yet their input is barely not recognized.

These women are determined to draw out the liberating strands of their faith (Mwaura, 1997). These women nurture a vision of the Church that is a community of women and men that listens to the hopes, dreams and is a source of liberation. In the instituted Churches, women are at last given posts of leadership and responsibility. They are given status as office bearers, mothers in God, and evangelists ordained ministers of the sacraments, healers and prophetesses (Chang, 2000; Schneider and Schneider, 1997).

While Pope Francis has opened up more discussion about women’s roles and appointed women in key Vatican positions, the topic of them becoming priests is still very much taboo (McDuff, 2001). A huge number of women serve within the church around the world,

outnumbering men in some countries, but they are denied the privilege of voting at Vatican synods, because they are not ordained. The main argument used in the Catholic hierarchy to exclude women from priesthood is that, to represent Christ at the altar in Mass, the priest must be male. The priest stands in for Jesus and therefore has to have a “natural resemblance” to him, and that resemblance is his maleness.

According to its Working Policy the Seventh-day Adventist Church restricts certain positions of service and responsibility to those who have been ordained to the gospel ministry and the General Conference (GC) session, which is the highest decision-making body of the church, has never approved the ordination of women as ministers (Adams, 2007). Adventists have found no clear mandate or precedent for the practice of ordaining women in Scripture. In recent years the ordination of women has been the subject of heated debate, especially in North America and Europe. In the Adventist church, candidates for ordination are recommended by local conferences. The church's Fundamental Beliefs and its worldwide practice as set forth in its Church Manual, including the worldwide qualifications for ordination currently restricted to men (Riis and Woodhead, 2010).

2.6 The Opportunities and Challenges Associated with Women Priesthood in the Church.

Evidence suggests that women clergy have had to do with inferior conditions of work and also grapple with workplace inequalities (Chang, 2000; McDuff, 2001; Schneider and Schneider, 1997). In situating the literature well in perspective, one could notice some level of gender discrimination in congregations. Gender is an ascribed status, so when decisions of personnel are based on gender rather than one's qualification, competence or job performance, then gender discrimination is said to have occurred (Ngo et al., 2002). This is often seen in the ensuing grievances, resentment and dissatisfaction felt by those who pursue that course.

Piper and Grudem (1991) in a study on recovering biblical manhood and womanhood revealed that sexual harassment and abuse are reportedly not unusual, and include lay male church members as well as male colleagues. It can be further noted that a number of scholars (Ogundipe-Leslie, 1994; and Riis, and Woodhead, 2010) argued that male colleagues made sexual advances to their women counterparts. It can be further noted that

even the lay leaders in the church harass them as women and they find it difficult to report and find justice from the church because the whole leadership system is male and those in leadership have a tendency of protecting their male colleagues. There is no justice and fairness for women in the ministry as evidenced in some cases where women ministers accused of sexual misconduct have faced disciplinary committees almost entirely composed of males, and they have had to defend themselves.

Patriarchy has dealt a big blow to women. Generally it has made them not to believe in themselves and in one another, but rather for them to believe in the supremacy of male leadership (Adams, 2007; Wink, 2009; and Winslow, 2005). An example of this is the way in which female members of the congregation respond to the ministry of women. In most cases they are the first to undermine a woman minister. One might expect that women in the church would support women ministers, but this is often not the case; rather, women in the church tend to indicate a preference for male leadership when it comes to the minister. This should not be surprising, but rather be understood as the outcome of centuries of women's oppression and brain-washing, both from a cultural perspective and a biblical one (Wink, 2009). Therefore, a number of women have experienced lack of support from other women. Therefore, there is a real struggle which has been caused by issues such as mistrust, insecurity and fear. This has created tension between the two groups.

Gender-related resistance from males and females also creates challenges for women in ministry (UN Women, 2012). Nesoba, (2014) notes that "gender-based stereotyping and workplace barriers, not ambition" hold women back from achieving top-level positions compared with men. It can be further noted that male-dominated professions and a lack of understanding in work-life balance create hardships for women in their careers. Furthermore, all pastors face countless challenges requiring support systems and self-care practices for resilience and perseverance. Thus, women in pastoral care must overcome obstacles such as low salaries, stress, and fatigue. Longer turnaround for placement in churches and smaller wages generate notable distinctions between male and female clergy. Church structures tend to be dominated by male ministers, almost invariably having a male in the primary leadership position (Piper and Grudem, 1991; UN Women, 2012; and Nesoba, 2014). It can be further noted that such male-dominated structures tend strongly towards a self-perpetuating patriarchal culture. In this case, few women ministers have

made it to positions of leadership. Even if they are part of these committees, in most cases women will be requested to play non-leadership roles such as the writing of minutes and looking after the funds, while the influential position of chairperson or president would be reserved for their male colleagues (Piper and Grudem, 1991). Thus, women may be assuming roles in smaller congregations due to realistic reasoning regarding possible discrimination.

Because ministry and pastoral leadership incorporate many duties, identity confusion and systems of isolation or loneliness develop, leaving the individual feeling overwhelmed and defeated (Adams, 2007; Wink, 2009; and Winslow, 2005). It is further noted that this loneliness leads to stress challenge as the environment demands for clergy to be relocated from one place to another. Wink, (2009) affirmed this challenge, adding that the two main characteristics affecting women in ministry include balancing work and familial duties.

Another worry to having a female clergy stems from the issue of the public image of the church (Sentilles, 2008 and Lind, 2005). It is further noted that a number of churches have a larger portion of their regular members as women and therefore having a female clergy will portray the church as a woman's organization even though a female leadership would have been suitable. This challenge to pastoral care has generated unclear expectations and confusion regarding acceptable practices.

Besides experiencing so many challenges there are also opportunities for women within the church. It can be argued by (Storkey, 2001) that women given the opportunity can hold the same position hold that can be by man such as:

- ❖ Church Bishops;
- ❖ Priests;
- ❖ Reverends;
- ❖ Apostles; and Community Elders among other leadership roles

However, besides being relegated to do minor jobs such as caring for the needy; visiting the sick; providing the transportation for the elderly, there are also opportunities for women outside the church sermon such as chairpersons of several church committees, clerks, treasurers, church spokesperson, and church caretakers. Thus, if women are given the

opportunity they can excel since they are already seen leading some other successful women gatherings such as the China Chemadzimai. In addition, empowering women would save the church and that is why the Catholic Church is advocating for equality that includes ordination. This increases church membership as well as devastating sexual abuse scandals. Thus, women priests could help the Catholic Church restore its integrity.

2.7 The Implications of Women Priesthood to the Church.

The implication of this study is very clear. Denominations that still exclude women from leadership and participation in other spheres need to have a rethink (Wink, 2009). In the Anglican Church, women constitute a very high percentage of church membership and are usually more active and regular in church activities than their male counterparts. They are the majority in most churches who dominate the choir, vigils, crusades, mid-week and other programmes. It is therefore a disservice to the church if they are not given prominent leadership roles to play.

Men should be more accommodating and less selfish in church affairs but encourage women to participate more in church leadership, as this will make the church richer and more edifying than they are at present (Storkey, 2001). In line with this suggestion, every congregation should, in fact, identify talented young ladies to lead church programmes rather than leaving them passive (Winslow, 2005). It can be further noted that the few women preachers we have today have demonstrated that women, too, can do the work of evangelism as efficiently as men. In this case, they should, therefore, not be restricted any longer from occupying the pulpit. Furthermore, anywhere such a restriction still subsists it should be removed because sex should not be a barrier in the propagation of the word of God. Furthermore, even though the Bible restrict them from holding such high positions in the church there is need to revisit the scriptures and make it relevant to both sex. This can be done by engaging women actively such as giving them priesthood positions in the church.

It is interesting to note that even in Judaism from which Christianity inherited the male-domination practice, for some time, now it has allowed women to participate on equal terms in synagogues and, in many instances, to hold high office within the community (Riis

and Woodhead, 2010). Therefore, there is no more basis for the Anglican Church in Zimbabwe to continue to excluding women from being ordained to priesthood positions.

2.8 Research Gap

The literature on the prospects and challenges of women priesthood is substantial and offers a wide range of perspectives on the issue, contributing significantly to the refusal to ordain women as priest in the Anglican Church. From the analysis of the different literature, there appears to be a gap between religious, traditional and the reality on the ground that is important to bridge. On one hand, the literature review shows that women contribute the same way man do hence they must be given equal role to play in the church.. However, this paper suggests that there is space and possibilities to develop more systematic approaches to address the problem of women priesthood in the church while allowing flexibility to adapt in the church. More concretely, it appears helpful to develop a framework that can contribute to ordination of women to priesthood position in the Anglican Church so as to maintain the cohesion of the church. It is imperative then to analyse the prospects and challenges of women priesthood in the Anglican Church Harare diocese.

2.9 Chapter Summary

It is therefore, imperative to note the challenges outlined in this chapter are a cause for concern. If ever the essentiality of women priesthood is to be maintained, then the FPCT and the Dual Concern Model of conflict management must be employed. However, in this chapter, the researcher reviewed the literature on determinants, approaches; challenges and the ways that can be put in place to address the challenges pointed out. The next chapter is Chapter 3 which will presents research methodology of the present study on the prospects and challenges of women priesthood in the Anglican Church Harare diocese.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

The previous chapter looked at related literature on the prospects and challenges of women priesthood in the Anglican Church Harare diocese. However, this chapter presents the research methodology that will be used during the study. The researcher will discuss how the information will be gathered from the subjects (research design). The mixed approach and a case study design will be adopted. The research instruments that will be used and their strengths and weaknesses will be pointed out. These research instruments included questionnaires, structured interviews and observations. In addition, data collection, data presentation and data analysis procedures will be discussed.

3.2 The Philosophical Basis of the Study

The pragmatic philosophy will be adopted. The philosophy emphasizes that multiple realities exist in any given provision (Creswell, 2013). The rationale behind the choice of approach is the research question, where the use of mixture of quantitative and qualitative approaches completely addresses the research problem. This view is supported by scholars, Charmaz, (2014) Creswell (2009) who note that the researcher's choice of paradigm is dependent on the research question the study is trying to solve. Therefore, this philosophical basis provides for the adoption of mixed methods as the data collection method which opens the opportunity to be objective and subjective in analysing the points of view of the participants.

The paradigm will help the researcher in this study to provide a grounding where the research avoids engaging in issues of insignificance rather than issues of truth and reality and as such is intuitively appealing. In addition, as argued by scholars (Creswell, 2009; Charmaz, 2014) the pragmatism paradigm is multi-purpose in nature; and therefore, a good tactic that will allow questions to be addressed that do not sit comfortably within a wholly quantitative or qualitative approach to research design and methodology. Thus, the

paradigm perceives issues differently in different scenarios and permit different views and interpretation of the world.

3.3 Mixed Research Method

Mixed methods research is a methodology for conducting research that involves collecting, analysing and integrating quantitative and qualitative research in a single study or a longitudinal program of inquiry (Creswell, 2009). In this study mixed methods research will help the researcher in that it includes collecting, analyzing and interpreting data using both quantitative and qualitative methods which will be useful in understanding the prospects and challenges of women priesthood in the Anglican Church Harare diocese. This corroborates findings by Charmaz, (2014) who postulates that both quantitative and qualitative methods are actually compatible, meaning that the two can be used within a single study. In addition the researcher found that mixed methods research takes advantage of using multiple ways to explore a research problem. Furthermore, the researcher will use mixed method as it is easy to describe and to report and helpful in designing and validating an instrument. Therefore, the researcher believes what works best in a particular situation should always be used in that scenario regardless of any assumptions that can arise in relation to that particular situation.

3.4 Research Design: Case Study

Crswell (2013:16) defines a research design as “the description of procedures to be followed in testing the hypotheses”. In support, Saunders, Lewis, and Thornhill, (2012:26) further define research design as “a plan of how to proceed in determining the nature of relationship between the variables”. Charmaz, (2014) and Bell, (2005) depict the importance of research design as follows:

“Research design is about aiming in the right direction, getting your bearings right and making sure you are adequately equipped to get there and back”.

However, the rationale for the use of a research design in this study is that it offers the researcher a direction to follow from the beginning to the completion of the study as well as assisting the researcher to measure variables and identifies the instruments to be used in gathering data.

A case study research design will be employed in this study. A case study is an in-depth investigation of a single person, event or group that shares common characteristics (Bell, 2005). It allows the use of both qualitative and quantitative methods in collecting and analyzing data. However, results from this case study will not be generalized to other settings different from the case study site although they hold similarities.

3.5 The Targeted Population

Population is the group to whom one wants to apply the results of the study (Chelisa and Preece, 2005). Creswell, (2013) define population as an entire count of people or objects with characteristics under study. A targeted population of 400 members of Anglican Church Harare Diocese will be used in this study. They will be comprised of Reverends, priests, elders, deacons and deaconess.

3.6 The Sample

A sample is defined as a small portion of a population selected for observation and analysis, (Charmaz, 2014). Creswell (2009) also defined sample as a group that is chosen from a population from which to collect data. In observing respondents' characteristics, the researcher will make certain inferences about the characteristics of the population from which it will be drawn. From the population of 400 members of Anglican Church Harare Diocese, a sample of 45 will be drawn. The sample will consist of 5 Reverends; 10 priests; 10 elders, 10 deacons and 10 deaconess. However, the questionnaires will be distributed to 40 respondents (priests; elders, deacons and deaconess) the interviews will be conducted on 5 participants (Reverends).

3.7 Sampling Techniques

The following sampling techniques will be used.

(a) Purposive Sampling

Purposive sampling, also known as judgmental, selective sampling, is a type of non-probability sampling technique (Creswell, 2013). With this technique a sample will be

selected based on characteristics of a population and the objective of this study. The researcher will handpick the cases to be included in the sample on the basis of their judgement of their typically or possession of the particular characteristics being sought. This technique will ensure proper representation of the population when the investigation has full knowledge of the composition of the universe and is free from bias.

(b) Random Sampling

Charmaz (2014) state that in random sampling, each member of the population under study has an equal chance of being selected and the probability of a member of the population being selected is unaffected by the selection of other members of the population, that is each selection is entirely independent of the next. This technique will be used in this study and each member of the class will be given an equal chance of being selected. This will help to ensure a strong reliability of the research sample.

3.8 Data Collection Tools

Data collection tools can be defined as instruments used in the measurement procedures when researching an experiment (Babbie, 2007). Mertens (2005) also defines data collection tools as research instruments used to collect data from the research respondents or subjects. For this study, questionnaires, in-depth interviews and observations will be used to collect data from the respondents. This will enable data triangulation. However, Charmaz (2014) defines data triangulation as the use of more than two data collection tools. Data triangulation has the advantage of producing an air tight research because the data collection tools complement each other than competing.

(i) Questionnaire

Collins, (2010) defines a questionnaire as a pre-formulated written set of questions to which respondents record their answers. Charmaz (2014) defines questionnaires as forms with questions related to a particular topic of interest to the researcher. Thus a questionnaire is an efficient data collection tool that allows the researcher to know exactly what is required and how to measure the variables of interest.

The researcher will design a questionnaire with questions that will enable respondents to give answers to the study research questions. The questionnaires will be divided into demographic data and empirical data sections. They will be comprised of open ended and closed ended questions.

The researcher will use closed ended questions because they provide the respondents with alternative response options to pick one that best fits their own opinions on the prospects and challenges of women priesthood in the Anglican Church Harare diocese. They are easier and quicker for subjects to respond to as well as the same frame of reference in responding. The uniqueness of closed ended questions is that they make it easier for subjects to respond to questions dealing with sensitive issues. The pitfall of closed questions is that they do not provide much insight into whether respondents really have any information or any clearly formulated opinions about the issues under investigation.

The researcher will use open ended questionnaires because they permits free responses from the subjects rather than restricting the respondents to a choice from among stated alternatives. According to Collis, and Hussey (2003) the respondents are free to respond from their own frame of reference. Thus open-ended questions permit greater freedom of expression resulting in a wide range of responses. The researcher will also self-administer the questionnaires to the respondents.

Creswell (2013) argues that questionnaires are the only and easiest way of getting information from a large set of people. Creswell and Clark (2011) assert that a questionnaire is very important as it is able to reach a large population. Thus, it will be easy to collect information from scattered respondents including those beyond the physical reach of the researcher at a relatively low cost. The researcher also notes that questionnaires will allow anonymity which tends to encourage honest responses where sensitive areas are involved. The questionnaire also reduce bias since there will be less interaction between the respondents and the researcher.

The researcher will deal with some of the disadvantages by making simple and unambiguous questionnaires to overcome the aspect of clarifying questions. The aspect of

sensitivity of the subject will be overcome by the fact that the researcher will ensure confidentiality of information from the respondents. Follow-up will be done using interviews.

(ii) Interviews

The interviews will be carried out to solicit data from the 2 Reverends. They will be conducted as a follow up to the questionnaires. Babbie (2000) defines personal interview as face-to-face semi structured interviews that are used as a second tool to get deeper understanding of the study and supplement the main data gathering technique which in this case is the questionnaire. The interview method will yield a great deal of useful information and allow the researcher to use verbal and non-verbal cues, to clarify doubts and ensure that the interviewee's responses will be clearly understood by repeating or rephrasing their answers to questions. Thus, it will enable the researcher to have access to "what a person thinks" (attitudes and beliefs) which is useful in understanding the some theological beliefs towards women priesthood in the Anglican Church.

The questionnaire survey will be modified and used as a semi-structured guide. The bulk of the respondents who will be selected for the interview also will also participate in the questionnaire survey. The main advantage of the interview is that the researcher will manage to have face- to- face interaction with the participants. They will also enable the researcher to capture a lot of meaning and depth from both the spoken word and bodily expressions which will reveal hidden convictions. The interview questions will be based on the prospects and challenges of women priesthood in the Anglican Church Harare diocese.

Babbie (2007) noted that with "interview", respondents seem reluctant to turn down an interviewer standing on their doorsteps than to throw away a mailed questionnaire. In this study, the presence of the interviewer reduced the number of don't knows or no answer at all. However, the greatest strength of an interview will be that it probes further than what the participant could have given and unclear questions will be clarified. The disadvantages of interviews will be noted.

The rationale for employing three methods of data collection is that it will help to give a more substantive picture of reality. This will be achieved through verification of the elements to be encountered during the study. The objective will be to achieve some kind of triangulation by ensuring that the weaknesses of one method will be counter balanced by the strengths of others.

3.9 Data Presentation and Analysis

The researcher will use both descriptive statistics and narrations to present and analyse data. According to Babbie (2007) descriptive statistics is a subject concerned with reducing and organizing data into a more analysable mass. The researcher will examine the quantitative raw data using Microsoft Excel. It will be categorized and presented in tables, pie charts and graphs to address the purpose of the research study. Percentages will be also used to summarise responses from the study. The researcher will use the qualitative data collected to corroborate and support the quantitative data which will be more useful for understanding the opportunities and challenges faced in ordaining women to the position of priest.

3.10 Validity and Reliability; Trustworthiness

(i) Validity

Validity of research instrument is the degree of accuracy and meaningfulness of inference based on the study results (Creswell, 2013). Therefore, validity is the degree to which results obtained from the analysis of data represent the phenomenon under investigation. The researcher will use valid data collection instrument that is questionnaire with relevant information to the study. Pre testing will be conducted and the responses to the research questions will help the researcher to identify items characterized by difficulties and ambiguity. These will be corrected to improve the quality of research instruments. Integrity of the data will be adhered to through the quality control in research that ensures highest possible level of data integrity together with findings that are totally relevant to the dissertation's objectives and are actionable.

In this case, the instruments are pronounced valid if they serve their purpose. The researcher will seek to maximise validity of the research instruments by:

- avoiding the use of technical terms that may confuse the respondents;
- ensuring that questions will provide alternative answers to avoid mental strain;
- avoiding unsuitable questions for the desired outcome and;
- phrasing questions which will be ambiguous and arrange them from simple to complex.

Thus, results of this research cannot be generalisable to the whole Anglican Church world over.

(ii) Reliability

Reliability of instruments according to Babbie (2007) refers to the extent to which the same results are obtained when responses are measured at different times. Thus, reliability is the consistency of measurement over time that provides the same results on repeated trails. To obtain this, a pilot study will be undertaken and data collected will be used to compute the reliability. The questionnaire will have closed and open ended questions to ensure that the respondents give comprehensive answers to the questions. Data coding will be done and analyzed by research assistants that are knowledgeable with the topic of research. None responses will be assigned an input code to ensure reliability.

In this regard reliability of dependent variables will be established by determining the consistency with which the responses will be made on the dependent variables. In this research, respondents will complete the questionnaires and interviewed once. Furthermore, the reliability of the instruments, such as questionnaires will be enhanced through subjecting the instruments to rigorous scrutiny.

(iii) Trustworthiness

Saunders, Lewis and Thornhill (2012) define trustworthiness as it refers to the demonstration that the evidence for the results reported is sound and when the argument made based on the results is strong. Trustworthiness has become an important concept because it allows researchers to describe the virtues of qualitative terms outside of the parameters that are typically applied in quantitative research. In order to maintain high

trustworthiness in this study, the researcher will follow a laid down criteria in-order to ensure valid interpretation of data: truth; value; applicability consistency, and neutrality

However, the true value was measured by credibility: having an adequate engagement in the research setting so recurrent patterns in data can be properly identified and verified. Thus, trustworthiness will be achieved by maintaining high credibility and objectivity.

3.11 Data Collection Procedures

The researcher will obtain an introductory letter from the Bindura University of Science and Technology department of peace and governance, which he will use to apply for permission to carry out this research study at the Anglican Church Harare Diocese. The Archbishop of Anglican Church will then duly grant the researcher the permission to carry out this study. Forty (40) questionnaires will be hand delivered by the researcher to respondents. They will be completed and returned after two weeks. Interviews will be conducted on appointment at the interviewees' convenient time. Interview questions will be given to the 2 participants to solicit answers, which require documents and references in advance. The researcher will also observe what will be actually taking place on the ground.

3.12 Ethical Considerations

Ethics when applied to social research is concerned with the creation of a trusting relationship between those who are researched and the researcher (Bell, 2005 and Babbie, 2000). Research that involves human subjects or participants raises unique and complex ethical, legal, social and political issues (Creswell, 2013). In this case, the research ethics is specifically interested in the analysis of ethical issues that are raised when people are involved as respondents in research. The integrity, reliability and validity of the research findings will rely heavily on adherence to ethical principles. Therefore, the handling of these ethical issues will greatly affect the integrity of the dissertation and can affect whether or not the project receives funding. The following are some of the ethical issues the researcher will observe in this study.

(i) Informed Consent

Creswell (2009) posits that it is mandatory for researchers to work within a framework of acceptable practices. This view is also supported by Charmaz (2014) who notes that for the researcher to work within a framework of acceptable practices, they should guarantee their subjects protection from physical, psychological, social, economic or legal harm. In this study, the researcher will promote informed consent through informed refusal. Thus, the researcher will explain the purpose, condition of the research and request participants' consent. This view concurs with Bell, (2005) who argues that it is imperative for the researcher to make sure that the participant is given enough time to consider and volunteer their participation in the research.

(ii) Confidentiality

The researcher will make sure that the rights of the research subjects are protected. In support Charmaz, (2014); Collis and Hussey (2003) notes that although researchers know who has provided the information or are able to identify participants from the information given, would in no way make the connection known publicly. The researcher will keep faith with the participants who will participate in this study. To gain confidence from the participants the researcher will make his position clear to the subjects. Thus, the researcher will keep the promises that will enable the research subjects to disclose relevant information without fear.

The issue of confidentiality and anonymity will be closely connected with the rights of beneficence, respect for the dignity and fidelity. Sharing the same view, Kothari, (2004) suggests anonymity is protected when the subject's identity cannot be linked with personal responses. Thus, in this study the respondents will be free to give and withhold as much information as they can and to maintain confidentiality that goes beyond ordinary loyalty.

(iii) Deception

Deception means not telling people that they are being researched, not telling the truth, telling lies, or compromising the truth (Collins, 2010). It may also lie in using people in a degrading or dehumanizing way (Charmaz, 2014; Collins, 2010 and Kothari, 2004). In this study, the researcher will inform the subjects and not expose them to unduly painful, stressful or embarrassing experiences without their knowledge. Thus, the researcher will avoid deception by telling the participants the whole truth.

(iv) Respect for Privacy

Collins (2010) believes that an invasion of privacy happens when private information such as beliefs, attitudes, opinions and records are shared with others, without the individual's knowledge or consent. Sharing the same view, Creswell, and Clark, (2011) argue that a researcher cannot decide on behalf of other persons on those delicate issues. Thus, all aims, instruments and methodology must be discussed with the prospective subject and the research workers prior to the investigation.

Charmaz, (2014) suggests that whenever subjects refuse to report personal information as they regard it an invasion of privacy, the researcher ought to respect their views and this may even apply to report of age, income, marital status, and other details that the subject may regard intimate. It can be also imply that privacy can be invaded when researchers study certain groups without their knowledge and without identifying themselves. Clearly, the researcher will consider the setting in which the data would be collected to avoid undue invasion of privacy.

3.13 Chapter Summary

The chapter described the philosophical basis of the study (pragmatism paradigm), the target population, sample and sampling technique and the sample size. Data collection methods and justification for their use were stated. The chapter also discussed the validity and reliability, trustworthiness as well as the pilot test. Ethical issues were considered, such as confidentiality, informed consent and privacy. However, the next chapter 4 presents the data presentation and analysis of the study on the prospects and challenges of women priesthood in the Anglican Church Harare diocese.

CHAPTER 4 : DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

The previous chapter looked at the research methodology employed in this study. This chapter focused on data presentation and analysis of the data collected through the questionnaires, and interview research instruments. Narrations and descriptive statistics such as frequency tables, and pie charts were used to aid the analysis of data because they provided effective illustrations in depicting relations and trends.

4.2 DATA PRESENTATION AND ANALYSIS

4.2.1 Response Rate

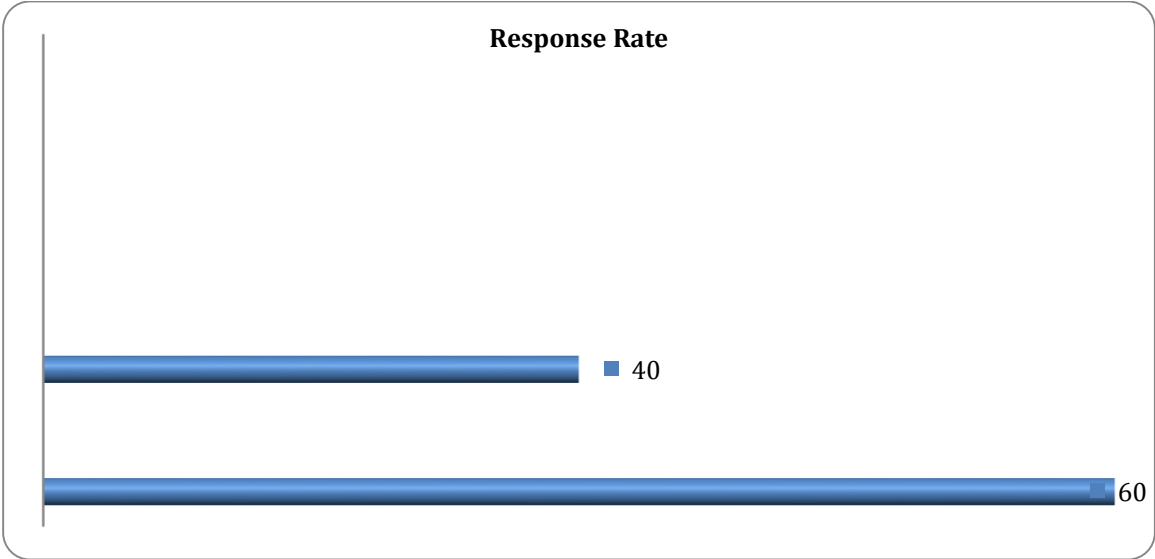


Figure 4.1: Questionnaire Response Rate

Figure 4.1 above represents the summary of the questionnaire response rate. This response rate was calculated by comparing the number of questionnaires distributed to the targeted respondents with the number of questionnaires returned. In this case, 60(100%) questionnaires were distributed

to the targeted population but only forty 40(66.7%) were returned giving a response rate of 66.7%. It remains, that the overall response rate of 66.7% was not disappointing. The reason for high response rate is attributed to the fact the topic was of interest to the respondents and they had enough time to complete the questionnaires due to Covid 19 lockdown.

4.2.2 SECTION A: DEMOGRAPHIC DATA

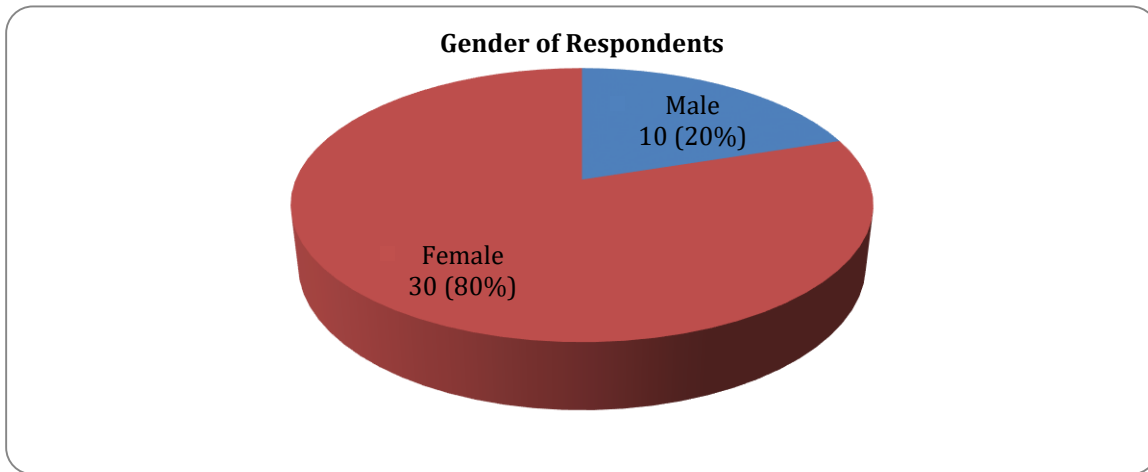


Figure 4.2: Gender of Respondents (N=40)

Source: Field data (Questionnaire)

Figure 4.2 represents the distribution of respondents according to gender. Forty five, 45 (100%) respondents responded and were comprised of 10 (20%) males and 30 (80%) females. The analysis shows that women are the majority who dominate the choir, vigils, crusades, mid-week and other programmes in the Anglican Church, Harare Dioceses. The trend is consistent with what Wink, (2009) who reveals that women constitute a very high percentage of church membership and are usually more active and regular in church activities than their male counterparts.

Table 4.1: Level of Education of Male Respondents (N=10)

Category	Frequency	Percentages
O Level	1	10%
Certificate	2	20%
Diploma	2	20%
Degree	2	20%
None of the Above	3	30%
Total	10	100

Source: Field Data (Questionnaire)

The level of education of male respondents is shown in Table 4.1 above. One (1) 10% said they had O level, followed by 2 (20%) said they had certificate, 2 (20%) also said they diploma and 2 (20%) said they had a degree and the majority 3 (30%) said they had none of the above levels of education. In addition most of these 90% were holding positions of deacons, priest and church elders and 10% were just ordinary members of the church by the time the study was conducted. This further shows that priesthood position has nothing to do with the level of education as evidenced in the data provided in table 4.1 above.

The level of education for female participants is also shown in figure 4.3 below:

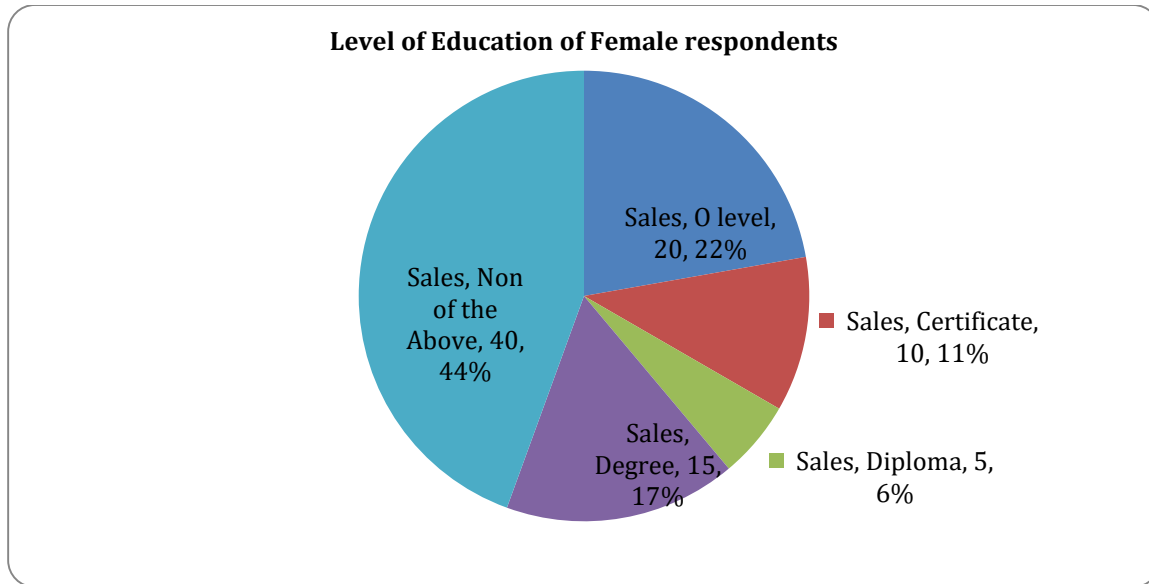


Figure 4.3: Level of Education of the female Participants (N=30)

Source: Field Data (Questionnaire)

Figure 4.3 shows that 6% said they had diploma followed by 11% who said they had a certificate, 17% said they had a degree, 22% said they had an Ordinary Level of education and the majority 44% said they had none of the above level of education. However, besides having such level education, 99.99% of the women were general members of the church and 0.1% said they were appointed committee members in different church committees when the study was conducted. This clearly suggest that the level of education was satisfactory to warrant them to occupy any position as to their male counter parts in the church as evidenced by some of them having one of the highest level of education such as a degree. Furthermore, the level of education was not a barrier to the ordination of women in the Anglican Church, Harare Diocese.

4.2.3 SECTION B: EMPIRICAL DATA

(i) **What factors are giving rise to the demand for women priesthood in the Anglican Church?**

Table 4.2: The role played by women in the Anglican Church (N=40)

Category	Frequency	Percentage
Resolving Conflict	10	25%
Advisory Counseling	25	62.5%
No Idea	5	12.5%
Total	40	100%

Source: field data (Questionnaire)

Table 4.2 above, shows the role played by women in the Anglican Church. The presentation shows that 5 (12.5%) said they had no idea of the role of women in the Anglican Church, Harare Dioceses; followed by 10 (25%) who said women are seen resolving conflict and the majority 25 (62.5%) said women are seen providing advisory counseling in the Anglican Church Harare Dioceses. However, the significance of the finding is that since women are seen playing leadership roles in the Anglican Church Harare Dioceses, it is prudent to ordain them as priests and the constitution of Zimbabwe preaches 50-50 equal rights between man and women. The findings corroborate those by the (UNDP, 2013) that found that women must be given the same jobs done by man in the church since they are equal before God according to Genesis 1.

Table 4.3 Factors giving rise to the demand for women ordination in the Anglican Church (N=40)

Category	Frequency	Percentages
Congregational Conflicts over beliefs and values	8	20
Equality issues	12	30
Increasing changes in the role of women in the church	15	37.5
Dawn of democracy	5	12.5
Total	40	100

Source: Field Data (Questionnaire).

Data on the factors giving rise to women ordination in the Anglican Church is presented in Table 4.3 above. The presentation shows that 8 (20%) said congregational conflicts over beliefs and values are high in the Anglican Church, for example the spit of the Anglican Church between Nolbert Kununga and Gandiya of 2014. The analysis shows that these congregational conflicts arise as the result of forbidding women from participating in church activities like preaching or denying women from holding leadership positions such as priests.

Twelve, 12 (30%) of the respondents said equality issue is giving rise to the demand for women priesthood in the Anglican Church Harare Diocese. The finding also corroborates that of Gen 1:27, 28, that argues that full equality between man and woman existed in the Garden of Eden in “resemblance/constitution, in relationship, and in representation/function.” Their sexuality, male and female, indicates different functions and responsibilities). However, difference in responsibility does not imply superiority or inferiority. “When God created Eve, He designed that she should possess neither inferiority nor superiority to the man, but that in all things she should be his equal. The analysis shows that the respondents believe that men and women are equal as

enshrined in the Zimbabwean Constitution; hence they must be treated with the same respect in the Anglican Church.

Fifteen, 15 (37.5%) says the increasing presence and changes in the role of women in the Anglican Church Harare Diocese was giving rise to the demand for women ordination to the position of priest. The analysis shows that the belief that women are not equal to men and should not be allowed to function in the same way as men is giving rise to the demand for women priesthood in the Anglican Church Harare Diocese. This is further necessitated by fact that women are now seen doing advocacy counseling and as well preaching at women gatherings the same job done by men priest. Furthermore, the constitution of Zimbabwe says there must be equal representation of women in all sectors of the economy. The analysis further shows the need to respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence and increase justice is giving rise to the need to ordain women as priest world over.

Five, 5 (12.5%) said the dawn of democracy was giving rise to the ordination of women as priests in the Anglican Church Harare Dioceses. This analysis clearly shows that the need to promote democracy in the church is contributing to the need to ordain women as priests in the Church. Furthermore, this has been necessitated by the ability of women to handle high posts in all sectors of the economy.

Table 4.4: The level of women satisfaction with their church roles (N=40)

Category	Frequency	Percentages
Highly satisfied	15	37.5
Not Satisfied	20	50
No idea	5	12.5
Total	40	100

Source: Field Data (Questionnaire)

Table 4.4 above, shows the level of women satisfaction with their church roles in the Anglican Church Harare Dioceses. The presentation shows that 5(12.5%) said they had no idea, followed by 15 (37.5%) who said that they were highly satisfied and the majority 20 (50%) said they were not satisfied with their church roles in the Anglican Church Harare Dioceses. This is giving rise to women the call for women ordination as priests in the Anglican Church Harare Dioceses in that women want to be heard.

(ii) Establish some theological beliefs towards women priesthood in the Anglican Church.

The participants were asked a question “What theological beliefs towards women priesthood are held among members in your church? The participants said:

“Women’s place is in the home, not the pulpit women are temperamentally unsuited for ministry and it is difficult for them to believe that a woman can be priest or pastor”.

The analysis shows that in the Anglican Church Harare Dioceses it is believed that to ordain women as priests is taboo.

Other participants said:

“Male and female, indicates different functions and responsibilities. Therefore, a woman was created for man as a helper as cited Gen 2:18. They note that man is never said to be a helper of his wife and the one who is helped cannot have the same level of responsibility”.

The participants were also asked a question “What do you think are the some of the implications of these theological beliefs towards women ordination in your church?” however, the participants said:

“These theological beliefs affect women participation; development and the cohesion of the church. Furthermore, women constitute a very high percentage of church membership and are usually more active and regular in church activities than their male counterparts. Thus, it is therefore a disservice to the Anglican church if women are not given prominent leadership roles to play such as priests in the Anglican Church Harare Dioceses”.

The participants were also asked on “How far true do you think that the ordination of women symbolically distorts the scriptural revelation of God?” In this case the interviewed participants echoed the following:

“The ordination of women symbolically distorts the scriptural revelation of God due to the intimate connection between the nature of God and the symbolic character of the ministry of priests”.

The analysis shows that the participants believe that in His revelation, God the Creator names Himself to us in male terms. He is “He.” He is the Father as revealed in the Son. Even the Spirit often takes male pronouns in the New Testament while being grammatically neutral. Female pronouns are never used to refer to the Spirit, the Father or the Son. God has no female consort. His action is likened at times in Scripture to the action of a mother because He acts in motherly ways showing that He also has the attributes in Himself that are mirrored more fully by women.

(iii) Identify the opportunities and challenges associated with women priesthood in the Anglican Church.

The participants interviewed were asked about “the opportunities associated with women ordination as priests in the Anglican Church. They echoed the following

“Promotion of democracy in the church; reduce violence and increase justice”.
Furthermore, women can be counselors; commissioners of oaths and marriage officers”.

The analysis clearly shows that women ordination will help to address the inequality issues affecting women and allow them to be heard in the society.

Some of the participants said:

“Women in the Anglican Church Harare Dioceses can gain the opportunity to rise up the ladder until they reach the posts of Apostles. They can be chairpersons of several church committees, clerks, treasurers, church spokesperson, and church caretakers.

The view that is supported by (Storkey, 2001) who argue that women given the opportunity can hold the same position hold that can be by man in the church that includes ordained positions such as priesthood.

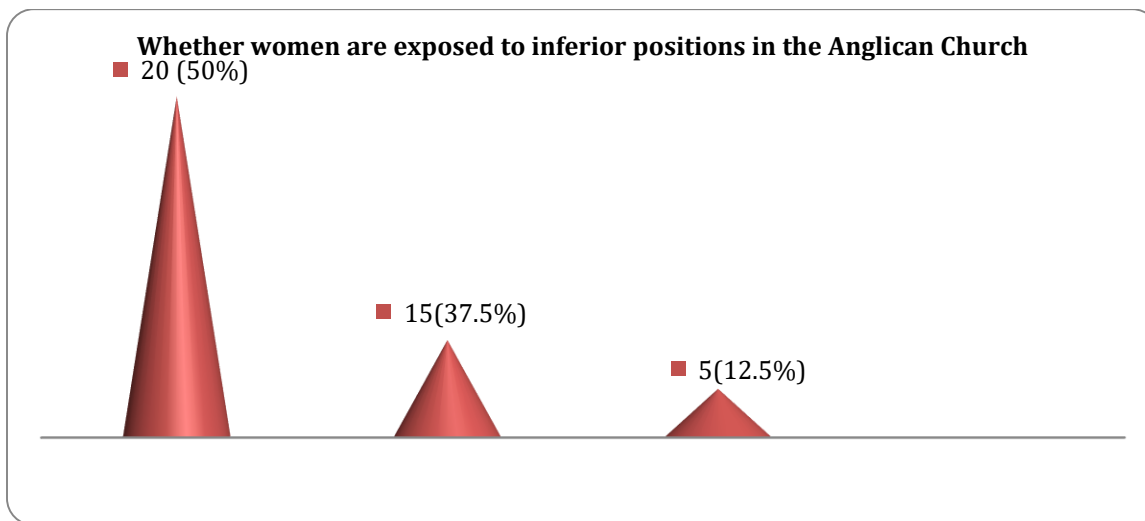


Figure 4.4: Whether women are exposed to inferior positions in the Anglican Church (N=40).

Sources: Field Data (Questionnaire)

Figure 4.4 above, shows data on whether women are exposed to inferior positions in the Anglican Church. The analysis shows that 5 (12.5%) said they had no idea, followed by 15 (37.5%) who

said they don't agree and the majority 20 (50%) said they agree that women are exposed to inferior positions in the Anglican Church Harare Diocese. Further analysis shows that women are relegated to do jobs such as caring for the family; home duties for example cooking and laundry for the family as well visiting the sick; and providing the transportation for the elderly.

Table 4.5: Whether women experience sexual harassment, abuse and isolation if ordained as priests (N=40)

Category	Frequency	Percentage
Strongly agree	22	55
Strongly disagree	13	32.5
No idea	5	12.5
Total	40	100

Sources: Field Data (Questionnaire)

Table 4.5 above presents an analysis on whether women experience sexual harassment, abuse and isolation if ordained as priests. Five, 5 (12.5%) said no idea followed by 13 (32.5%) who said they strongly disagree and the majority 22 (55%) said they strongly agree that women experience sexual harassment, abuse and isolation if ordained as priests. The analysis further suggests that male colleagues made sexual advances to their women counterparts and even the lay leaders in the church harass them as women and they find it difficult to report and find justice from the church because the whole leadership system is male and those in leadership have a tendency of protecting their male colleagues.

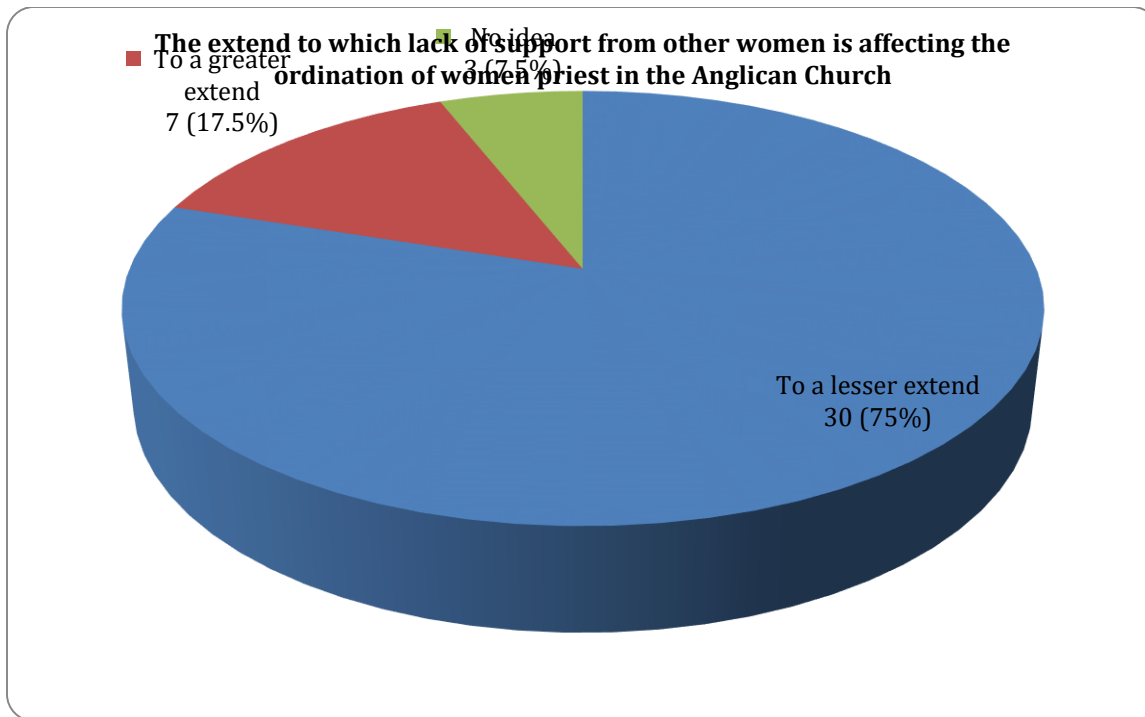


Figure 4.5: The extent to which lack of support from other women affects women priest (N=40).

Source: Field Data (Questionnaire)

Data on the extent to which lack of support from other women is a serious challenge to women priest is presented in figure 4.5 above. The presentation shows that 3 (7.5%) said no idea, 7 (17.5%) said to a greater extent and the majority 30 (75%) said to a lesser extent. The analysis suggests that patriarchy has dealt a big blow to women in that it has made them not to believe in themselves and in one another, but rather for them to believe in man.

The participants were asked a question on “What do you think should be done to address the challenges faced by women to be ordained as priest in the Anglican Church?” The participants echoed the following:

“Engage women actively by giving them priesthood positions in the church since some of them have demonstrated that they can do the work of evangelism as efficiently as men if not better”.

The analysis further suggest that ordaining women has been done in other churches such as Apostolic Faith Mission (AFM); Methodist and Family of God (FOG) and they excelled in these positions and there is no basis for the Anglican Church in Zimbabwe to continue excluding women from being ordained as priests.

Participants interviewed on challenges faced by women priest if ordained echoed the following:

“Identity confusion and systems of isolation or loneliness develop among women priest”

The analysis further shows that this is attributed to the heavy workload on women (balancing the ministry work and family commitments) meaning they are supposed to be spared from church or priesthood duties.

The male participants who interviewed also echoed the following:

“Women are appointed to priesthood positions they are harassed by their male counterparts” ... even the lay leaders in the church harass them as women and they find it difficult to report and find justice from the church because the whole leadership system is male and those in leadership have a tendency of protecting their male colleagues”

The finding corroborates those by Woodhead (2010) that revealed there is sexual harassment and abuse among women congregants in the church. In addition, it was further noted that the other challenge is that male colleagues made sexual advances to their women counterparts and if they refuse they are harassed and abused. This clearly shows that there is no justice and fairness for women in the Anglican Church, Harare Diocese if accused of sexual misconduct because disciplinary committees are almost composed of males, and they have had to defend themselves

4.3 DISCUSSION AND ANALYSIS OF FINDINGS

The discussion on the findings was done based on the research questions.

Research Question 1: What are the factors giving rise to the demand for women priesthood in the Anglican Church?

Theme 1: Congregational Conflicts

Data on the factors giving rise to women ordination in the Anglican Church Harare Dioceses shows that congregational conflict over beliefs and values was high in the Anglican Church. The participants further noted that this was a threat to the cohesion of the church which is evidenced in the spit of the Anglican Church between Nolbert Kununga and Gandiya of 2014. Thus, the finding clearly shows that exclusion of women from being ordained as the priests is offending many and has become counter-cultural and offensive in the society thereby creating strong divisions that threatens to tear the church apart. The findings also concurs with Adams, (2007) who reveals that disagreements on beliefs and values among members was one of the factors giving rise to the demand for women priesthood in most Churches world over.

Theme 2: Gender/Equality Issues

In this study gender-based issue refers to “*stereotyping and workplace barriers, that hold women back from achieving top-level positions compared with men, ... male-dominated professions and a lack of understanding in work-life balance create hardships for women in their careers*”. This is also giving rise to the demand for women priesthood in the Anglican Church Harare Diocese. Furthermore, as enshrined in the Zimbabwean Constitution man and women are equal and women are advocating for 50:50 representation in all sectors of the economy churches included; hence women must be given same treatment as man. The finding corroborates those by Riis, and Woodhead (2010) who reveals that the issue of gender or inequality in the church has to be

addresses now than later since it is causing divisions in the church world over. This view is also supported by Nesoba, (2014) who notes that gender related issues related to resistance from males that they are equal to women before the creator is creating challenges for women in ministry.

Research Question 2: What are some of the theological beliefs towards women priesthood in the Anglican Church?

Theme 3 Theological Beliefs

The discussion on some theological beliefs towards women priesthood shows that women are not allowed to hold a position higher than a deaconess. It can be further argued that it is believed that to ordain women as priests is taboo in the Anglican Church Harare Dioceses in that it is against their theological belief. The findings corroborate that of the Anglican Mission, (2003) that reveals the Scriptures of the Old and New Testaments clearly call for a male priesthood and do not permit women to exercise the ministry of headship over God's congregation hence, the ordination of women priest is out of context in relation to God's ministry.

Furthermore, the ordination of women symbolically distorts the scriptural revelation of God. This clearly shows that the ordination of women symbolically distorts the scriptural revelation of God due to the intimate connection between the nature of God and the symbolic character of the ministry of priests. There is a belief that female pronouns are never used to refer to the Spirit, the Father or the Son. God has no female consort. His action is likened at times in Scripture to the action of a mother because He acts in motherly ways showing that He also has the attributes in Himself that are mirrored more fully by women. The findings also corroborate those of Riis and Woodhead, (2010) who argue that symbolism is powerful in effect and defies easy explanation. Furthermore, the findings suggest that according to the Scriptures of the Old and New Testaments clearly call for a male priesthood and do not permit women to exercise the ministry of headship

over God's congregation. In addition, this belief is sufficient for all faithful Christians to affirm an all-male eldership and to reject the practice of the ordination of women as priests. It is further noted that nowhere in Scripture do we read of a woman being either a priest in the Old Testament and the New Testament. This is further supported in the New Testament, where no woman was chosen by Jesus to be one of the twelve Apostles. In this case, Jesus could have chosen one of the women who accompanied Him, prepared her along with the other apostles-in-training, and after the resurrection, appointed her an apostle had he deemed that to be appropriate but He did not do so and the same is true of the Apostles who carefully chose a man to take the place of Judas and not a woman to be a priest.

Research Question 3: Identify the opportunities and challenges associated with women priesthood in the Anglican Church.

(i) Opportunities

The ordination of women as priest helps to reduce violence and increase justice. The findings corroborate that of (Galtung, 2004) women ordination will address the inequality issues affecting women and allow them to be heard in the society. Furthermore, the following are some of the prospects of women in the Anglican Church Harare Dioceses: Church Bishops; priests; reverends; apostles; and Community Elders deaconess. The view that is supported by (Storkey, 2001) who argue that women given the opportunity can hold the same position hold that can be by man in the church that includes ordained positions such as priesthood.

In addition women can be chairpersons of several church committees, clerks, treasurers, church spokesperson, and church caretakers. This is so because they are seen leading some other successful women gatherings such as the China Chemadzimai. In addition, empowering women would save the church and that is why the Catholic Church is advocating for equality that includes ordination. This increases church membership as well as devastating sexual abuse scandals.

(ii) Challenges

Discussion on whether women are exposed to inferior positions in the Anglican Church Harare Dioceses shows women are exposed to inferior positions in the Anglican Church Harare Diocese. The findings concurs with those by scholars Chang, (2000); McDuff, (2001); Schneider and Schneider, (1997) who argue that women clergy have had to do with inferior conditions of work and also grapple with workplace inequalities.

Women experience sexual harassment, abuse and isolation if ordained as priests. Male colleagues make sexual advances to their women counterparts and even the lay leaders in the church harass them as women and they find it difficult to report and find justice from the church because the whole leadership system is male and those in leadership have a tendency of protecting their male colleagues. The finding corroborates those by Piper and Grudem (1991) in a study on recovering biblical manhood and womanhood revealed that there is no justice and fairness for women in the ministry as evidenced in some cases where women ministers accused of sexual misconduct have faced disciplinary committees almost entirely composed of males, and they have had to defend themselves.

Lack of support from other women is a serious challenge to women priest. This suggests that patriarchy has dealt a big blow to women in that it has made them not to believe in themselves and in one another, but rather for them to believe in man. This concurs with the findings by scholars Adams, (2007); Wink, (2009); and Winslow, (2005) who argue that a number of women are experiencing lack of support from other women and has created a real struggle which has been caused by issues such as mistrust, insecurity and fear.

4.4 Chapter Summary

The chapter presented and analysed the data collected from respondents and participants. Data was collected using questionnaires and interviews. Pie charts and tables were used to present quantitative data while narrations were used to present qualitative data. The next chapter presents the study summary, conclusion and recommendations as well as areas for further research.

CHAPTER 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

The previous chapter presented the study data presentation, analysis and discussion. However, this chapter presents the major research findings of the study. It also gives the research summary; conclusion; recommendations and areas for further research.

5.1 Summary

Chapter 1

Chapter 1 which is the first chapter for the study basically gave the direction of the research. It gave the introduction to the study, the background to the study, the statement of the problem as well as the research objectives, and research questions guiding the study. In addition, it also looked at the significance of the study, limitations and delimitations as well as definitions of key operational terms of the study.

Chapter 2

In chapter two the researcher reviewed related literature on the prospects and challenges of women priesthood in the Anglican Church Harare diocese. The conceptual framework and theoretical framework was highlighted as well as the previous related studies. The variables conceptualized were priesthood, while Feminist Peace and Conflict Theory (FPCT) and the Conflict transformation of Lederach, John Paul guided the study. Previous related studies were reviewed on factors giving rise to the demand for women priesthood in the Anglican Church, some theological beliefs towards women priesthood in the Anglican Church and the challenges associated with women priesthood in the Anglican Church.

Chapter 3

In this chapter the research methodology was discussed. It discussed the pragmatism paradigm, mixed approach and case study research design. Purposive and random samplings were used to sample research subjects. The research instruments used in this study were: questionnaires and interviews. Research ethics such as informed consent, privacy, deception and confidentiality were also discussed in this study. In addition, data presentation and analysis procedures were also discussed.

Chapter 4

In this chapter the researcher presented data collected using the questionnaires and interviews, analyses and interprets the research findings on the prospects and challenges of women priesthood in the Anglican Church Harare diocese. Both qualitative and quantitative data was collected. In addition, the data was then presented in tables, pie charts and narrations.

Chapter 5

This chapter presents a summary of the research, conclusions and gives recommendations to all stakeholders such as the Reverends, priests, elders, deacons and deaconess

5.2 Conclusions

Question 1: What are the factors giving rise to the demand for women priesthood in the Anglican Church?

Congregational conflicts over beliefs and values are high in the Anglican Church such as forbidding women from participating in church activities like preaching or denying women from holding leadership positions such as priests. In addition, the need to change from traditional way

of doing things and the dawn of democracy is contributing to the demand for women priesthood in the Anglican Church. Furthermore, the demand is also necessitated with the belief that man and women are equal before God as well as enshrined in the Zimbabwean Constitution.

There is a belief that women's place is in the home, not the pulpit women are temperamentally unsuited for ministry and it is difficult for them to believe that a woman can be priest or pastor. This means that the ministry sees women ordination as taboo in that they believe that male and women have different roles, functions and responsibilities in the church hence women must not be treated as equal to man. The findings corroborate those in Gen 2:18 which says a woman was created for man as a helper. They note that man is never said to be a helper of his wife and the one who is helped cannot have the same level of responsibility".

In short the factors giving rise to women ordination in the Anglican Church are: congregational conflicts; equality issue; the increasing presence and changes and the dawn of democracy. However, this is against the Scriptures of the Old and New Testaments that clearly call for a male priesthood and do not permit women to exercise any pastoral role in the church; women's place is in the home, not the pulpit women are temperamentally unsuited for ministry and it is difficult for them to believe that a woman can be priest or pastor; women were created for man as a helper and cited Gen 2:18 as reference; the ordination of women symbolically distorts the scriptural revelation of God due to the intimate connection between the nature of God and the symbolic character of the ministry of priests.

Research Question 2: What are some of the theological beliefs towards women priesthood in the Anglican Church?

Theological beliefs against the ordination of women in the Anglican Church are affecting development and the cohesion of the church. Furthermore, women constitute a very high percentage of church membership and are usually more active and regular in church activities than their male counterparts. Thus, it is therefore a disservice to the Anglican Church if women are not given prominent leadership roles to play such as that of priests.

Research Question 3: What are the opportunities and challenges associated with women priesthood in the Anglican Church?

The ordination of women promotes democracy in the Anglican Church Harare Diocese; as well as reducing violence and increase justice. Furthermore, women may get opportunities to become counselors; commissioners of oaths and marriage officers. Besides the opportunities gained, women experience sexual harassment, abuse and isolation if ordained as priests and are exposed to inferior positions or relegated to do jobs such as caring for the family; home duties such as cooking and laundry for the family as well visiting the sick; and providing the transportation for the elderly.

5.3 RECOMMENDATIONS

- (a) In order to promote women priesthood in the Anglican Church, the church should develop capacities to envision and engage in change processes in the church. In this case, the church need to understand that change is happening and there is need to change their beliefs towards women priesthood and ordain them as priests.
- (b) In addition, the Anglican Church Harare Diocese must allow meaningful participation of women in decision making as well as advocating for women equal representation in all church activities since man and women are seen as equal before God.

(c) Men should be more accommodating and less selfish in church affairs but encourage women to participate more in church leadership, as this will make the church richer and more edifying than they are at present.

5.4 AREAS FOR FURTHER RESEARCH

3. Causes of conflict in the ministry. A case study of Anglican Church.
4. The effect of Conflict on development in the church. A case of Anglican Church.

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APPENDIX A: SPECIMEN QUESTIONNAIRE FOR MALE CONGREGANTS

Dear Respondent,

I am William Mutukwa, a master student at Bindura University Science Education. As part of my studies, I am required to do a study on a topic of my choice and kindly request for your assistance by participating in this survey. My research topic is entitled **“The prospects and challenges of women priesthood in the Anglican Church Harare diocese”**.

Please answer the questions below by writing or ticking in the appropriate boxes. Do not write your name or sign on the questionnaire for confidentiality purpose. The questionnaire is for research purposes only, therefore feel free to express your opinion and be as sincere as you can be.

SECTION A: Demographic Data

1. I am **(Please Tick)** [] male [] female

2. What is your position in the church?

.....

SECTION B: EMPIRICAL DATA

(i) What factors are giving rise to the demand for women priesthood in the Anglican Church?

1 What do you think is giving rise to women ordination in the Anglican Church?

Congregational Conflicts over beliefs and values []

Equality issues []

Increasing presence and changes in the role of women in the church []

Dawn of democracy []

2 What is the role played by women in your church?

Resolving conflict []

Reconcile feuding parties through advisory counseling and preaching []

No idea []

3 To what extent do you think women are satisfied by the role they play in your church?

Satisfied []

Not satisfied []

No idea []

(ii) Establish some theological beliefs towards women priesthood in the Anglican Church.

4 What theological beliefs towards women priesthood are held among members in your church?

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.....
.....

5 What implications do you think they pose to women ordination in your church?

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6 How far true do you think that the ordination of women symbolically distorts the scriptural revelation of God?

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.....

(iii) Identify the challenges associated with women priesthood in the Anglican Church.

7 Do you agree that women are exposed to inferior conditions of work and grapple with workplace inequalities?

- Agree []
- Don't agree []
- No idea []

8 Do you think women will experience sexual harassment, abuse and isolation if ordained as priests?

- Strongly agree []
- Strongly disagree []

- No idea []
- 9 To what extent do you think lack of support from other women affects women priest?
- To a less extent []
- To a greater extent []
- No idea []

THE END THANK YOU

APPENDIX B: INTERVIEW SCRIPT FOR REVERENDS

1. What position do you hold in the Anglican Church?
2. What is the highest position can be hold by women in the Anglican Church?

3. What do you think are the challenges faced by women if ordained as priests?
4. What do you think should be done to address the challenges faced by women to be ordained as priest in the Anglican Church?