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PENTECOSTALISM AND EXCLUSION OF WOMEN IN POSITIONS OF LEADERSHIP: A CASE OF PENTECOSTAL CHURCHES IN HARARE, ZIMBABWE

A RESEARCH PROJECT SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF THEOLOGY

BY

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DECLARATION

This research project is my original work except where sources have been acknowledged. The work has never been submitted, nor will it ever be, to another University for the awarding of a degree.

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STUDENT DATE

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DEDICATION

This research is dedicated to Archbishop Professor Ezekiel H. Guti and Apostle Dr. Eunor Guti, who are great Visionaries and outstanding Apostles of the Lord Jesus Christ; And to my wife, Nyasha and our two sons, Derwin and Joel.

A special dedication to the late great young evangelist, Ezekiel Guti Junior who was promoted to glory in December 2017.

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ABSTRACT

The primary objective of this study was to investigate the issues relating to women empowerment and their leadership positions in the Pentecostal churches in Harare, Zimbabwe. The study was motivated by the theoretical findings that women have always been discriminated against, be it, politically, economically, socio-culturally, and also religiously. It is against this background that this study interrogated the position of women in the Church particularly in African Pentecostal Christianity. Scholars of gender studies assert that even though women are attaining higher levels and developing both economically and politically, they still remain invisible in top church leadership ranks. The study examined how compliant the Pentecostals in Zimbabwe are to the gospel of equality, and check if distinctions still exist even among the Pentecostal Christians. This issue of gender imbalance is a worldwide problem which the church needs to address for the good of humanity. The issue of women empowerment in Pentecostal churches particularly in Zimbabwe, is a major challenge today because there are more women than men in the churches, yet it seems that in most churches they are excluded in top leadership positions. The Pentecostal Movement is said to be the most significant religious movement in the world which is primarily made up of women, yet it has also been observed that women in most African countries are treated as lower or second class citizens. The Zimbabwean society is male dominated and the Pentecostal churches are also affected, such that gender imbalances are observed and women abuses are prevalent. Therefore the issue of gender and gender imbalance is a global challenge, and as a result it has also become a global agenda in the academic world. This is what motivated the researcher to examine to what extent the Pentecostal churches in Zimbabwe perceive the importance of women empowerment, and also determine the impact of the exclusion of women from top church leadership positions. A review of literature on women empowerment and their exclusion from Pentecostal church leadership positions indicated that the challenges that Pentecostal women faced were similar among all religious groups in other African countries outside Zimbabwe. The research study showed that the Pentecostal Church in Zimbabwe needs to address this issue of women empowerment since the church or religious sector is lagging behind when other areas of the society like the economic and political sectors have already embraced the notion. Therefore this study is significant because it seeks to address the gender imbalances in Pentecostal Christianity that has seen women being on the periphery while men being at the centre when it comes to Church hierarchy. In investigating the issue of women empowerment in Pentecostal churches the researcher proposes that if there is gender balance in the leadership of the church there will be more sound contribution in the ministry of the church that would benefit everyone equally. It has been observed that women like men, have also been given spiritual gifts that should be used to benefit or minister to the body of Christ without limits. Yet currently there seems to be a sense that women in the Pentecostal Churches are not afforded opportunity to exercise their ministry and freely participate in the active ministry of the church. There is also a general feeling among women that their needs are not adequately catered for in the church because men cannot fully understand the needs of women, and as a result women suffer silently. Iidentification of the above challenges would enable the Pentecostal church leaders and other stakeholders to devise specific policies and strategies that assist in empowering women, and thereby creating a better environment which allows for

church growth. This research was a descriptive case study that used self-administered questionnaires and interviews as the primary source of data on a target sample of 80 Pentecostal members (among them were pastors, elders, deacons, and ordinary male and female members) from various Pentecostal churches in Harare. The researcher also consulted secondary sources of data for the study including electronic and printed church material, websites, conferences and church services. Data collected for this research was transformed for statistical analysis through the use of Statistical Packages for Social Sciences (SPSS) software and also Thematic Analysis for further data presentation. Thematic analysis method was used to systematically find answers to research questions, as well as identifying, analyzing and reporting patterns or themes within the data collected. The phenomenological approach was used in this research to understand the behavioural patterns of Pentecostal church members from the view point of the participants, and mostly to allow the voices of the women to be heard. Besides the phenomenological approach, this study employed the Theological Reflection approach to interpret the data since the concerns under investigation are ethical-theological issues. Conclusively, the research findings indicated that women in the Pentecostal churches faced challenges, even though they had capacity just like men. Some of the challenges were due to such factors as the "glass ceiling" that block their access to top leadership ranks, gender role stereotyping, negative societal or cultural influences, inferiority complex of women themselves, lack of acceptance by men, lack of education or access to training, and the challenges of balancing home and family responsibilities. From the study it shows that women have capacity for leadership in Pentecostal churches if they are empowered. Therefore motivational teachings and training programs are needed to correct the wrong mentalities concerning the status of women in African Pentecostalism.

Key words: church leadership, exclusion, gender equality, patriarchy, Pentecostalism, segregation, women empowerment, Zimbabwe.

ABBREVIATIONS

AAC	African Apostolic Church
ACCZ	Apostolic Churches Council of Zimbabwe
AFM	Apostolic Faith Mission
AICs	African Indigenous/Independent/Instituted/Initiated/International Churches
APCs	African Pentecostal Churches
ATR	African Traditional Religion(s)
EFZ	Evangelical Fellowship of Zimbabwe
FOG	Family of God
NRMs	New Religious Movements
PHD	Prophetic Healing and Deliverance Ministry
SPSS	Statistical Packages for Social Sciences
TA	Thematic Analysis method
UFIC	United Family International Church
UFIM	United Family International Ministries
ZAOGA	Zimbabwe Assemblies of God Africa

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CHAPTER 1

1.1 RESEARCH BACKGROUND/ BACKGROUND OF THE STUDY

The issue of women empowerment in Pentecostal churches particularly in Zimbabwe, is a major challenge today because there are more women than men in the churches, yet it seems that in most churches they are excluded in top leadership positions. As Anne Hallum (2003) noted, the Pentecostal Movement is probably the most significant religious movement in the world which is primarily made up of women. It has also been observed that generally in most African countries women are treated as second-class citizens (Oduyoye 1995). This is also applicable in Pentecostal churches where the issues related to gender imbalances and women abuses are prevalent. In this study, the researcher seeks to investigate on the position of women in Pentecostal churches in Harare, Zimbabwe. There seems to be a challenge of imbalance in top church leadership positions in the Pentecostal Churches in Harare, Zimbabwe, since men are dominating and women are excluded. Women do not seem to feature in top leadership positions yet in today's global world everyone should be treated equal. Therefore, the issue of gender and gender imbalance is a global challenge, and as a result, it has become a global agenda in the academic world. This is what motivated the researcher to examine the treatment of women in regards to church leadership positions in particular Pentecostal church movements in Zimbabwe. How compliant are they to the gospel of equality, or maybe distinctions still exist even among Pentecostal Christians?

In investigating the issue of women empowerment in Pentecostal churches the researcher proposes that if there is gender balance in the leadership of the church there will be more sound contribution in the ministry of the church that would benefit everyone equally. As Moo (1991) states, women like men, have also been given spiritual gifts that should be used to minister to the body of Christ without limits. Yet currently there seems to be a sense that women in the Pentecostal Churches are not afforded opportunity to exercise their ministry and freely participate in the active ministry of the church. There is also a general feeling among women that their needs are not adequately catered for in the church because men cannot fully understand the needs of women, and as a result women suffer silently. It is the opinion of the researcher that when there are more female church leaders in top positions in the Churches it would provide more security and confidence for other women, who will have an opportunity for counselling from them rather than from male leaders only. The researcher is of the opinion

that if the Pentecostal churches under investigation do not respond to a pressing need for the development of women in the church and also consider placing them in top leadership positions it would be difficult for the Churches to deal with the issues of family violence. The issue of family violence is actually seen as another growing virus within African families. This is also a challenge that the Church is facing. Rashe (2008), reveals that family violence, commonly known as domestic violence, is becoming a serious social problem worldwide, yet the Church seems not to recognize it. The researcher proposes that it is through women empowerment in the Pentecostal churches that such issues can be addressed, for a better society and the good of all humanity.

The researcher seeks to investigate the contributing factors on the reluctance of the Pentecostal Churches in Zimbabwe to empower women and to develop them to positions of power. Is this the church that Jesus prayed for? What is the current Church leadership's understanding of the marks of the church- *indicia ecclesiae?* In the researcher's view this alone poses some serious challenges on one of the marks of the Church which is, '*credo unam ecclesiam'* meaning "I believe in the unity of the Church".

1.2 PRELIMINARY LITERATURE REVIEW

In this literature review the researcher is going through the process of revisiting the materials that other researchers and experts have published concerning a similar topic or area of research. It is a process that helps in properly guiding the current researchers in the old paths that others have travelled and also helps in identifying areas of new developments. Hofstee (2006:51) suggests that a good literature review shows that the researcher is aware of what is going on in the field and also that there is a theory base for the work the researcher is proposing to do. The review shows that one's work is significant and would lead to new knowledge.

For Leedy and Ormrod (2001:70) "in every research ventured there is an infinite sea of literature, countless reports on what others have done". They argue that "the essence of literature review is to find out what issues are already known about one's topic of interest". In addition, as the existing literature is discussed and critiqued, areas of further research are exposed and therefore the researcher should know the literature about his or her topic very well.

Leedy and Ormrod (2005:64) suggest that literature review has the following benefits:

- it can offer new ideas and sources of data unknown to the researcher, and also new perspectives and approaches, that may not have occurred to the researcher
- it offers contact points and feedback for the researcher
- it shows the researcher how others have handled methodological and design issues in similar study areas
- it also introduces the researcher to new measurement tools developed and used effectively by others.

Lester and Lester Jr. (2001:120) suggest that literature reviews help researchers to investigate their topics and show how each source addresses the problem. They also help to organise and classify the researchers' material for the benefit of the readers.

This is done in this research so as to find out what other scholars discovered on the issue of women empowerment in Pentecostal churches and their exclusion in top church leadership positions. The literature provides a base to analyse, investigate, evaluate and assess effectively the impact of women empowerment in Pentecostal movements in Zimbabwe. This solid background helps the researcher to add to the already existing knowledge. It also serves as a guide and a critical stepping stone in the current study.

Numerous writers have contributed to the issues of women empowerment and Pentecostalism. The Pentecostal churches' approach to women's leadership is now receiving much scholarly attention in Zimbabwe (Mukonyora 2007; Chitando 2009; Mapuranga 2012; 2013; Togarasei 2012) since Pentecostalism is the fastest growing form of Christianity (Meyer 2004; Togarasei (2012); Asamoah-Gyadu (2010:238). However, not much research has been done focusing specifically on the church polity of the old and established Pentecostal churches, such as the Apostolic Faith Mission (AFM) in Zimbabwe. Thus the researcher wishes to fill that gap and contribute to such critical issues of gender imbalances in terms of church leadership positions in these Pentecostal churches based in Harare, Zimbabwe.

Pentecostalism is a religious brand within Christianity that emerged in the dawn of the 20th century in America and spread to other continents (Alexander, 2011). In the Dictionary of Pentecostal and Charismatic Movements (1988) Burges states that the Pentecostal movement has changed the face of Christianity around the world and ushered in a new era of Christian

spirituality. Pentecostalism continues to surge across the African countries 'with rapidity' (Maxwell 2006). According to Gifford, Pentecostalism has often been accused of not providing support to social functions and redressing issues of gender imbalance, and neither providing assistance in terms of the economy and employment (Gifford 2004:8). Yet Biri (2014) actually celebrates the achievements of Pentecostal women in Zimbabwe saying as from the late 1990s Pentecostal women have been "rising and gaining space and visibility through their interdenominational fellowships" Biri (2014:79). This view is also supported by Mapuranga (2013) who argues that Pentecostal churches have accorded greater space to women empowerment than the Catholic Church and Protestant churches (Mapuranga, 2013:75).

The issue of women empowerment is a critical area in African Pentecostalism. By way of definition the term empowerment can be understood in several perspectives. Bush and Folger (1994) have defined empowerment as "restoration to individual of a sense of his/her own value and strength of his/her own capacity to handle life's problem". Empowerment can also be seen as referring to increasing the spiritual, political, social, educational, gender, or economic strength of individuals and communities. The above definitions are regarded with high esteem in this study in view of the status of women in Africa. In all patriarchal societies in Africa, women are deprived of several of their rights in different fields of existence. In fact, women's access to various forms of development, alongside property rights, inheritance laws and higher level of education is still farfetched, (http://www.gencen.isp.msu.edu) [accessed 23/11/2016]. In the Zimbabwe context mostly in the rural areas, societies are much controlled by various dynamics of patriarchy, Chitando (2004). Chitando (2004:17) argues that throughout history women have faced serious challenges under these oppressive hard patriarchal systems.

The brief survey of materials available concerning Pentecostal Churches in Zimbabwe shows that there is not much emphasis on women and empowerment or development. This is what is troubling the researcher to embark on this study. Studies show that women are marginalised due to patriarchal tendencies in Zimbabwean cultures (Mapuranga 2013). Patriarchy privileges male experiences over those of women and children. Patriarchy is an ideology that idolises men and minimises women, and within its setting, men receive priority (Mwauru, 2005; Musoni 2013). Patriarchy has defined women as inferior, thus perpetuating marginalisation and oppression of women. The resultant unequal gender relations have translated into male dominance and female subservience in the society and unfortunately even also in the church (Mapuranga 2013).

The invisibility of women is Isabel Phiri's cry in her works on theology of African women and the church in Africa (Phiri 1997; 2000; 2012). She argues that studies on religion in Africa "have predominantly centred on the role of men, both expatriate and local and have generally been silent on women's involvement" (Phiri 2000:267). It is against this background this study seeks to investigate to what extent the Pentecostal Churches in Harare, Zimbabwe have provided solutions to this African misnomer where women are treated like second-class citizens. The research has targeted the major Pentecostal churches in Harare, Zimbabwe.

Benvenuti (2004) observed that Pentecostal women who are called to ministry walk on a fine and often-precarious line due to the fact that they may not be radical feminists who demand certain rights yet they are not passive about their call to ministry. They also wish to be given space to be obedient to the Lord who has called them to ministry as they are not the first generation of Pentecostal women who have pursued such an opportunity. Examples of many great women in history who were highly gifted and also successful include women such as Aimee Semple McPherson, Alice Belle Garrigus, Maria Woodworth-Etter, Marie Burgess, Kathryn Kuhlman, and Mae Eleanore Frey (Benvenuti 2004). The researcher concurs that it is these role models in history who are giving hope and encouraging today's Pentecostal women in ministry. However, there are many challenges to these views, as this research assumes, taking a case study of the Pentecostal churches in Harare, Zimbabwe, where women seem to be dominated.

Benvenuti (2004) reveals that there are some Pentecostal denominations that do not yet allow women full ordination. Her fears are that these hindrances could cause some women to defect to non-Pentecostal denominations. This observation could also serve as a warning to the male Pentecostal leaders in Zimbabwe. It has also been noted that a great percentage of those ordained women are wives of ordained pastors who may not necessarily function in legitimate church leadership roles. In light of these views, there is therefore a need for Pentecostals to empower women and be willing to give equal opportunity to those women who are called to ministry, and to ensure that church leadership positions are not gender restricted.

However, Mwaura (2000) agrees with other scholars that women are absent from the power structures of the churches, which are male dominated even though their contribution to the growth of the church in Africa is outstanding. Isichei (1995) emphasize that women were

often the first converts and the most enthusiastic local evangelists. They even sacrificed their resources in propagating the gospel. Sundkler and Steed (2000) note that though women appear invisible, they have been the pillars of the parish and take care of the local church and its worship. Whether women are educated or not, they continue to be devoted to the church during times of crisis and in times of stability.

Njoroge (2000) and the Circle of Concerned African Women Theologians (Phiri 2009) have contributed in the reassessment of women's roles, not only in the modem missionary movement, but also the agency of indigenous African movement. Recent studies indicate that while the Pentecostal movement is potentially a liberating space, ambivalent attitudes towards women still exist (Mukonyora 2007; Machingura 2011; Mapuranga 2013). The Pentecostals' general patriarchal tendencies still support and uphold male power. The Pentecostal church remains a space which subjugates women "even as it offers them a unique permission to speak" Njoroge (2000). Studies indicate that boundaries of exclusion exist along gender lines within the Pentecostal movement in Africa, Asia, and in the West (Mwaura (2000). It is therefore evident that women and men do not occupy the same status and Pentecostal churches remain patriarchal. Literature referred to above indicates that many Pentecostal churches are not only patriarchal, but they are resistant to gender transformation as well. Their theology propagates gender injustice and inequality by reinforcing male supremacy (Mapuranga, 2013).

Dube (2014) discussed the "gendered Pentecostal Bible" from her assessment of how the prophetic-spirit framework encounters and functions within the framework of the inerrant but patriarchal written word. Underscored is the need to explore the relationship between democratic worship and gender equality in the Pentecostal movement (Dube, 2014). However, one issue that seems to create challenges in the Pentecostal churches centres on women ordination. This is what troubles the researcher to carry out this study. According to Nadar (2005:74), the Pentecostals find themselves in a dilemma in the issue of ordination of women. Nadar's findings were confirmed by Dube (2007), whose findings in Botswana revealed that even those churches that have a long history ordaining women still have very few of them in the full time ministry. "Of note is the Pentecostal Holiness Church, whose history of women's ordination dates back to 1960, yet there are only four women in the ordained structure". (Dube, 2007:230). Arguably this research seeks to assess the ordination and appointment of women to top church positions in the Pentecostal churches.

The challenge among Pentecostals concerning the marginalisation of women has been identified by both male and female scholars like Chitando (2001, 2002, and 2007); Gathong (2010), Machingura (2011), Mapuranga (2012, 2013); Phiri (2012), and Gabaitse (2015). Another scholar, Mapuranga (2013) investigated the politics of space with particular reference to African Independent Churches (AICs) in the city of Harare, which is also the same area or location that this study is focusing on. The researcher discovered that AICs in the city tend to occupy the margins and outer spaces. It has also been discovered that the men dominate most of the religious space and the women in these churches only occupy the margins within the hierarchies of the church, in terms of leadership. Women tend to fill in the less important spheres and, at times, are mere followers. "Women are subjected to patriarchy which then relegates them to the lowest rungs on the ladder within and outside these religious institutions. Males in patriarchal societies feel that power belongs to them and that they are the owners and controllers of public space" (Mapuranga 2013).

It was also observed by Daneel and Olubanke (2012) that women do not always receive the credit for contributing in the expansion of the church. In societies that are predominantly patrilineal and patriarchal, the general progress and success of the church is mostly attributed to male players. This is why the researcher wishes to find out how the Pentecostal churches treat women in today's global village.

Mudimedi and Landman (2014) also observed the discrimination that women suffer even as ordained ministers. These scholars revealed that many African women theologians have attempted to address the issue of non-ordination of women in the church, as well as trying to promote affirmation of women in church leadership (Mudimedi & Landman 2014:270). It is not an easy task since in many cases women are being dominated by men. Mbuy-Beya 2001:201) asserted that the priesthood of women is a difficult topic to address even in the Roman Catholic Church especially in Africa. Oduyoye (2001:84) addresses the issue of women and the church where she contends that the church is still divided against itself when it comes to gender unity. On the other hand LenkaBula (2008:7) revealed that the issue of "women empowerment in the church is highly emotional".

Stanley (2013) argues that both the indigenous African cultural practices and also Biblical texts from the New Testament have been manipulated by men to reinforce male dominance and to attempt to silence women's voices. This view was also supported by Machingura (2013) in his

exploration of the plight of women in Zimbabwe. These two scholars argue that women are the victims of male oppression and violence (Machingura, 2013). Machingura further states that Christian leaders may be reluctant to allow open discussion of the topic of women's suppression by men or even acknowledge its existence, such that women end up suffering in silence due to fear of exclusion from the church community.

Ndlovu (2013) in his studies explores how the patriarchal society and religious norms in Zimbabwe control and manipulate women's sexuality. This work is relevant because he was looking at the AFM Church in Harare, Zimbabwe as a case study. Therefore, this current study is a further interrogation on the position of women in AFM and other Pentecostal churches with a special focus on women and ordination; women and administering of sacraments; women and participation in the ministering of the word in the main services; and women and their role in Church decision making boards.

Nani (2011) observed that scholars of gender studies assert that despite the fact that over the last decades women had attained educational levels comparable to those of men, women still remained in relatively low paying jobs (Wirth, 2001:49). Therefore the issue of women empowerment is relevant as an area of research so that the church gains more insight into the challenges that they are facing, and take necessary mitigation measures.

1.3 RESEARCH PROBLEM

Given the circumstances within the Pentecostal churches it is the researcher's opinion that there is a great need for the church to note that we are living in a global society. We are living in an era where we talk a language of development with no exception to women. We are in a context whereby issues of inclusion and exclusion are discussed and debated very strongly. Gathogo (2010) reflecting on Oduyeye as the Mother of African women's theology, touches on some of the researchers concerns. These concerns are as follows; the issue of African women and ecclesiology, exclusion of women from decision-making, clericalism and ordination of women. These are also challenges that trouble the research reflecting on the lack of development of women within the Pentecostal churches in Zimbabwe.

All these issues will sooner or later affect the ministry of the Pentecostal churches if they are not addressed adequately because we are living in a world that is globally developing. The issues centre on exclusion of women from decision-making and clericalism which refers to the disempowerment of women, turning them to laity that is dependent on clergy. This clericalism is built upon patriarchy as evidenced by the fact that it continues to exclude women - even in lay leadership roles. The issues raised above undermine the integrity of women and belittles the contribution that women can make in the church.

What could the Pentecostal church do about the situation? Does the church see the urgency of dealing with the issue of women empowerment? Is the church equipped enough to deal with this big challenge? If this is not dealt with, what impact can it have to the ministry of the church? These are the sets of big questions in the mind of the researcher.

1.4 AIMS AND OBJECTIVES OF THE STUDY

The researcher's objectives are to provoke Pentecostals to empower women and promote them accordingly in the churches since the majority of church members are women. The researcher seeks to assess the position and influence of women in the Pentecostal circles. The researcher seeks to investigate to what extent Pentecostal Christianity mitigates women issues, and how Pentecostals in Harare, Zimbabwe treat women.

1.5 THE RESEARCH QUESTIONS

- To what extent does Pentecostal church in Zimbabwe perceive the importance of women empowerment?
- What criterion is used for appointing members into leadership positions?
- What impact could the exclusion of women from the decision-making of the church have to the ministry of the Pentecostal church?
- What are the possible spinoffs for empowering and appointing women into higher positions of leadership?

1.6 THEORETICAL FRAMEWORK

In this study the researcher borrowed the theory of Human Scale Development by Max-Neef (1991) as used by Clarke (1993) in his paper when he was looking at the role of the Church in human development. This was based on the context of a changing South Africa post-apartheid. It was in a context of transition and transformation in South Africa. The researcher borrowed this theory because the current study is proposing the same theory within Pentecostal churches in Zimbabwe. The Human Scale Development framework has proved to be of immense value as a tool for raising awareness and developing among community groups in many countries, as it helps one to be more holistic in thinking and also more hopeful about the future (Clarke, 1993:2).

Max-Neef's theory of Human Scale Development proposes four steps namely: **Being, Having, Doing, and Interacting**. These four main steps are the focus of the researcher's attention in this study as they help in assessing the issues of women empowerment under discussion. More on these four main steps will be discussed later in this study. The first step of **Being** in this instance can be applied in reference to women anthropology. The step of **Having** can be applied in reference to the recognition of women's potential. The step of **Doing** can be applied in reference to the contribution that women can make in our societies, and the step of **Interacting** in this context can be applied in reference to their participation in theology. Max-Neef's theory also identified nine fundamental human needs common to all people of all cultures, namely: **Subsistence, Protection, Affection, Understanding, Participation, Creation, Idleness, Identity** and **Freedom.** The steps and concepts in this theory are applicable to the current research in order to identify solutions to the challenges in the empowerment of women in the Pentecostal Churches in Zimbabwe. The theory postulates that development is about people and not about objects. It also makes a crucial distinction between fundamental human needs and satisfiers (Clarke, 1993:8). The Pentecostal Churches in Zimbabwe can apply the principles and methodology of the Human Scale Development in their congregations in the endeavour to empower members in general and women in particular. For the church to develop as a truly human community all the fundamental human needs of all the members including women and children must be recognized and satisfied. The breakdown in our societies today has its roots in the ineffectiveness of the church in general, where the church has failed to be the light of the world and the salt of the earth. The effectiveness of the church

cannot manifest when one group or gender is being marginalized. The church cannot speak much against gender violence which is seriously damaging societies today when it is equally guilty of suppressing or disregarding the voice of the female members of the congregation. The issue of women empowerment in the church is one that needs the body of Christ "*(ekklesia)"* to understand and take urgent action so as to avoid further damage. Where women are marginalised, isolated or dis-empowered, their self-esteem continues to lower and degenerates into an identity crisis (Clarke, 1993:18).

Max-Neef proposed that development will occur on a Human Scale where authentic satisfiers are sought and the needs of people are correctly understood (Clarke, 1993:14). However, development will be frustrated where no opportunities or resources to authentically meet the needs are present in a community. In such cases the results could be "community sickness" which include poverty, violence, apathy and drug abuse (Clarke, 1993:15). The researcher identified that the concepts in Max-Neef's theory of Human Scale Development are applicable to the current study in order to address the challenges of women empowerment in the Pentecostal Churches in Zimbabwe. The topic of women empowerment is discussed very much, but scholars are not sure if it is giving positive results. Therefore implementing the guides in the concepts of Max-Neef's framework could help researchers as well as various church stakeholders, especially the leaders, who are the gate-keepers, in addressing the issues of women empowerment in a more effective way.

1.7 SIGNIFICANCE OF THE STUDY

The significance of the study is to encourage women empowerment in the body of Christ in general and among Pentecostals in particular, since women play critical roles in the great commission, *"kerygma"* and the building of the body of Christ or the Church, "*ekklesia"*. Many Pentecostal Churches in Zimbabwe appears as if it is not willing to address the issues of women empowerment, affecting it today. In many cases the women in the Church cannot fight for their own empowerment, and they seem to have accepted the *status quo*. Thus this research seeks to discover the impact of women empowerment in Pentecostal churches so that the body of Christ is not disadvantaged.

The researcher in this study seeks to investigate to what extent women are empowered in Pentecostal churches in Harare, Zimbabwe. The research is triggered by a plethora of newspaper reports and articles on the abuses women are experiencing in the churches in Zimbabwe. The research seeks to highlight the challenges women face in Pentecostal circles in Harare, Zimbabwe.

1.8 RESEARCH METHODOLOGY

The qualitative methodology was used mostly in this research besides other approaches. The researcher employed the phenomenological approach so as to allow women to speak for themselves, since the issues of empowerment and exclusion from church leadership positions being investigated here directly affects them. The theological, historical, and sociological approaches were also employed in the research. This involves the researcher taking the following steps: first engaging participants at the pastoral level, (that is, the Theological approach); then checking in the history of the Church to see if the phenomena under study is a new development or not (Historical approach); and also going into the community to assess and learn the issues of women empowerment (Sociological approach).

For the data collection for this research the following tools of the phenomenological approach were used in this study:

- Questionnaires
- Interviews
- Participant Observation
- Literature and library research

The qualitative research methodology seeks to explain the research objectives from the perspectives of the population (Marshall, 2006). Employing different data collection methods serves to reinforce and confirm the findings in the research process; therefore where applicable in the study triangulation of both quantitative and qualitative approaches was employed, with the qualitative approach being used mostly. Triangulation approach enriches the validity and reliability of the results in the study.

1.9 RESEARCH DESIGN

1.9.1 INTRODUCTION: PARTICIPANTS

Burns and Grove (2003:195) define a research design as "a blueprint for conducting a study with maximum control over factors that may interfere with the validity of the findings". Parahoo (1997:142) describes a research design as "a plan that describes how, when and where data are to be collected and analyzed". This study was carried out following the case study route with the aim of creating an insight of the issues of women empowerment, while recommending possible solutions to the problems identified. The researcher engaged in participant-observation to collect as much information as possible for the study, besides what other researchers and experts have identified in the field. Several church services and conferences of the Pentecostal churches were attended in Harare, Zimbabwe. These churches are in different locations or zones in the city, that is, the high density areas, (which are more densely populated and where the majority of the low income population stays) ; the middle density areas; and also the low density areas, (where people in the upper class of society stay, that is the posh suburban areas). It is to observe how women are treated in the Pentecostal churches and assess if they play key roles in the running of the Church services and conferences. The research site is Harare, Zimbabwe.

1.9.2 SAMPLING STRATEGY

The researcher interviewed church members from several churches or assemblies in three different levels of the society, that is, the low income group, the middle income, and higher income groups, in various regions and townships of Harare. People of different age groups and gender ranging from youth to the elderly were interviewed. This is to ensure that the research collects all the maximum possible schools of thoughts in the Pentecostal churches. The researcher also met groups of people in the various churches, discussing questions, and hearing their views concerning women empowerment.

1.9.3 SAMPLING

Table 1- Table indicating Sampling for this research project

Participants	Statistics	Gender	Age
Pastors	14	Male/female 7/7	18-44 45-70
Elders	14	7/7	18-44 45-70
Deacons	14	7/7	18-44 45-70
Women focus group	14	7/7	18-44 45-70
Men focus group	12	6/6	18-44 45-70
Youth focus group	12	6/6	18-40

1.9.4 POPULATION

The defined target population are the Pentecostal churches in Harare, or the local church community, namely women and leaders. The population was stratified into a number of sub populations, namely, (pastors, elders, deacons, women, men, and youth members) from various Pentecostal churches in Harare, Zimbabwe.

1.9.5 SAMPLING PROCEDURE

A sample, which is an aggregate of the target population to be used in a research. In this research a total of 80 Pentecostal members, composed of pastors, elders, and deacons, men and women from the various Pentecostal churches in Harare participated.

Participants in this research were male and female Pastors, male and female Elders, male and female Deacons, as well as Focus Groups of the Women, Men and the Youth. They were also

in different age groups, ranging from 18 to 70 years. Their period of attendance in their churches was also considered. Their various levels of education were also considered, that is, primary education, high school, college or university level, or graduate level of education. Their social status was also considered, to indicate whether one is single, married, or divorced. The Economic status of the participants was considered, to reflect whether one is employed or unemployed, or self-employed.

1.10 RESEARCH QUESTIONS AND DATA SOURCES

Table 2 – Research questions and data sources table

Research Questions	Data Sources and Methods	Justification
1. To what extent do the Pentecostal churches in Zimbabwe perceive the importance of women empowerment?	In depth interviews from different age groups and sexes in the selected churches.	The purpose is to gather different thinking patterns from different groups in the churches in order to encourage and educate them about the importance of women empowerment
2. To what extent is the assertion that women are taken as second class citizens in Pentecostal Christianity in Harare, Zimbabwe valid?	In depth interviews conducted with leadership and followers of the selected churches.	The purpose is to gather different thinking patterns from different people in the churches so as to provoke the need to empower women in Christian leadership, and encourage women participation in all church activities, as well as
3. What are the setbacks for empowering and appointing women into higher positions?	In depth interviews conducted with leadership and followers of the selected churches.	Promote self-esteem, and fight inferiority complex Awareness of value of women leadership, participation, role in church

3. What criteria are used for appointing members into leadership positions?	In depth interviews conducted mainly with leadership of the selected churches.	To instill teamwork, fight insecurities, Promote self-esteem, and fight inferiority complex To build awareness of value of women leadership, and their participation, or roles in the church

1.10.1 DATA GATHERING

The research used primary and secondary sources of data for the study. The primary source being the self-administered questionnaires and follow up interviews whose content was aligned to the objectives of the study. In-depth interviews, with structured questions are used as data collecting tools. These were conducted for women and leaders of the Pentecostal churches so that they shed more light on their own perceptions and views to the issues of women empowerment in Pentecostal churches, besides what is gathered from the literature reviews. Probing questions were also asked to the various participants in the focus groups so that they could elaborate more on the topic under discussion.

The secondary data comprised of recordings, documents, and reports from the Pentecostal churches and various conferences attended by the researcher, or collected for the purposes of the study. In-depth interviewing is a qualitative research technique that involves conducting intensive individual interviews with a small number of participants to explore their ideas on particular programs or situations (Boyce and Neale, 2006).

Two sets of self-administered questionnaires were used to gather data, one being for pastors, elders and deacons (leaders) in general, and the other one being for women specifically. The questionnaires seek to address all the objectives of this research, as well as working as a guide in getting Church leaders' opinions to the extent to which they are relevant to the study.

1.11 LIMITATIONS OF THE STUDY

The study was limited to the Christian faith group members of the Pentecostal churches in Harare, Zimbabwe. It was not carried to other cities in Zimbabwe or to other Pentecostal churches in Zimbabwe, hence more research on a similar topic could be carried out in the near future for further research on the position of women in other towns in Zimbabwe. Thus the findings of this research cannot be generalized to the entire Zimbabwean religious system.

This particular research project had its own limited time frame of the research as well as limited financial resources for wider research. The willingness and ability of respondents to give information for research purposes is a major challenge that many researchers face. The researcher also hoped that the research participants gave truthful and honest answers, and that the data collection instruments were valid and reliable. The researcher did not find it easy to interview every key Pentecostal church leader or member to obtain all the required information because some did not want to risk losing their jobs due to the information they could have shared to the researcher in the interviews. Others chose not to open up but reserved their comments or information due to their loyalty to their senior or top church leaders.

Since perceptions are quite difficult to quantify and qualify, Oppenheim (1992) argues that attitudes are part of a wider spectrum of values, beliefs and feelings; hence this could lead to measuring of the wrong perceptions. The study is based on voluntary cooperation, and as such, the lack of it, or its withdrawal, negatively affected the study.

1.12 ETHICAL CONSIDERATIONS

This relates to moral standards that the researcher should consider in all the research methods in all stages of the research design. In the study the researcher acknowledged other people's views and contributions so as to guard against plagiarism. All books and any other sources used in the research were listed and acknowledged in the reference section. The researcher obtained granted approval by various leaders of the Pentecostal churches in Harare, Zimbabwe in the gathering of data through the questionnaires and in-depth interviews. The consent of the participants was genuinely sought and those who needed assistance with respect to completing the questionnaires were given. Ethical clearance was also obtained from the University of Fort

Hare (see Appendix A) such that all undertakings in the research were conducted according to the university procedures and rules.

1.13 ENVISAGED STRUCTURE OF THE RESEARCH / CHAPTERS

The findings of the research and literature review are structured in five chapters as follows:
Chapter 1 - Introduction and research background
Chapter 2 - Literature review
Chapter 3 - Research methodology
Chapter 4 - Data presentation, analysis and interpretation
Chapter 5 - Summary, conclusion and recommendations.

1.14 SUMMARY

This chapter provided an introduction of the research study by explaining the challenge at hand and what needs to be researched to address the problem. The chapter seeks to define the research problem and in the process focus on the background of the study, the aims and objectives of the study, the research questions, the research problem, the significance of the study, limitations of the study, and ethical considerations. The chapter also introduced the research methodology and design to be used in the collection of data for the research work. The significance of the research is explained in this first chapter as well as the identification of the Pentecostal churches involved in the research. The research objectives are outlined resulting in the construction of the research questions and propositions to be addressed. Furthermore, the dissertation structure is provided, concluding with the summary of the chapter. In the following chapter, the researcher gives attention to reviewing literature related to the current research topic and problem.

CHAPTER 2

UNDERSTANDING THE PROBLEM AND THE CONTEXT

2.1 INTRODUCTION

The previous chapter gave the brief introduction of the research study as well as the aims and objectives of the research; the significance of the research; the definition of the research problem and also the research questions. In this chapter, the research delves into the understanding of the problem and the context by way of literature reviews. The research looks at the contribution of other scholars to understand the historical background of African Pentecostalism and women empowerment in Zimbabwe and gives the necessary definitions of terminologies used in the study. Furthermore, relevant concepts relating to Pentecostalism and exclusion of women in Church leadership positions are discussed and critically analysed using extensive referencing of previous related researches and empirical evidence. The historical background of Pentecostalism and women empowerment in Zimbabwe is given so as to help the researcher identify the missing gaps and add to the already existing body of knowledge.

2.2 DEFINING THE CONCEPT- WOMEN EMPOWERMENT

In this particular section the researcher looks into the concept of women empowerment in African Pentecostalism by visiting the published works of other scholars both in the Zimbabwean context and other African countries. The researcher admits that the topic on "Women empowerment in the Church" is not a new topic among theologians in Africa in general, and in Zimbabwe in particular. By way of definition the term empowerment can be understood in several perspectives. Bush and Folger (1994) have defined empowerment as "restoration to individual of a sense of his/her own value and strength of his/her own capacity to handle life's problems". Empowerment can also be seen as referring to increasing the spiritual, political, social, educational, gender, or economic strength of individuals and communities. According to the Merriam-Webster English Dictionary, empowerment means being given power or authority to participate in activities in an institution or to be given power to overcome barriers that once limited one from engaging in particular activities. The above definitions are regarded with high esteem in this study in view of the status of women particularly in Zimbabwe. In patriarchal societies in Africa, women are deprived of their rights in many aspects. In the Zimbabwe context mostly in the rural areas, societies are much

controlled by various dynamics of patriarchy (Chitando 2004). According to Chitando (2004:17) women have faced serious challenges under the oppressive patriarchal systems in Zimbabwe. This is why it is critical to study the issue of women empowerment in the Pentecostal churches of Zimbabwe so that such issues, which affect church growth, can be dealt with seriously. Therefore, this section does a survey on how the concept is understood within the Pentecostal Churches in Zimbabwe, and it fills an academic gap by documenting and discussing the current status of women in the Pentecostal Churches in Zimbabwe. The Zimbabwe National Statistics Agency stated that women in Zimbabwe constitute 52% of the population, and therefore if adequately empowered they could contribute significantly to both the religious and the socio-economic situation of the country. (Newsday, Zimbabwe Newspaper, October 11, 2017) It has also been observed that women constitute the majority of members in the Pentecostal churches therefore their participation in any sphere of the society has major impact (Biri 2007).

According to Lagerwerf (1990:43) a female theologian, it was noted that financially, spiritually and socially women in Africa are the backbone of the church, but this is not reflected in the official structures of the churches, especially in decision-making. This view is also supported by Chitando (2004) and Phiri (2012). Concerning women's leadership roles, Mapuranga (2013) suggests the "women are already leaders of women". She observed that women lead in their own fellowships in the churches. However, this research posits that the women leadership roles must go beyond only one sector of the church, since women constitute the majority in Pentecostal churches, but do not dominate when it comes to positions of power and influence.

According to the Todays' Women Conference website, (www.todayswomenconference.org) there are three dimensions of empowerment, which is spiritual, economic and social. Spiritual empowerment has to do with empowering individuals (or women) for victorious living through Biblical teachings, and economic empowerment comes through training to run small businesses, starting with small items, and growing step by step. Social empowerment comes through training by experts in specific fields or through one's exposure to new trends that improve one's life.

The survey of materials available concerning Pentecostal Churches in Zimbabwe shows that there is not much emphasis on women and empowerment or development. This is what is troubling the researcher to embark on this study. Studies show that women are marginalised

due to patriarchal tendencies in Zimbabwean cultures (Mapuranga 2013). Patriarchy privileges male experiences over those of women and children (Musoni 2012). Patriarchy has defined women as inferior, thus perpetuating marginalisation and oppression of women. The resultant unequal gender relations have translated into male dominance and female subservience in the society and unfortunately even also in the church (Mapuranga 2013). In light of these views, there is therefore a need for Pentecostals to empower women and be willing to give equal opportunity to women, and to ensure that church leadership positions are not gender restricted. Critics of African Pentecostalism like Gifford (2004) posit that Pentecostal Christianity is failing to provide lasting solutions to social, economic and gender imbalance in particular (Gifford 2004:8).

Baer (2010) observed that Spiritual movements like Pentecostalism empower women at a personal level, but do not empower women at a structural level (Baer 2010:65). This leads to women participating in what he terms "ecstatic religious movements". These "ecstatic religious movements, often serve as an important means of self-expression for women denied of positions of leadership through other institutions" (Baer 2010). This assessment helps to identify the effects of lack of empowerment among Christian women.

Many theologians have written about women empowerment in African Indigenous Churches (AICs) in Zimbabwe, as well as in African Traditional Religions (ATR). However, it is imperative to investigate whether the contemporary position of women in Pentecostal Churches in Zimbabwe is a borrowed phenomenon from the African culture or it is a global phenomenon. It is against this background that, the position of women in other African Indigenous Churches both African Pentecostals and African Apostolic Churches (*Mapositori*) - the White garment Churches in Zimbabwe shall be discussed in this study. This is done to get the bigger picture and observe certain African Christianity trends in African AICs, having a special focus on African Pentecostal Churches in Zimbabwe. Therefore, this chapter shall review literature starting with a general historical background of Pentecostalism in Zimbabwe, which gave birth to African Pentecostal Christianity representing a large group of AICs. Under this theme a number of African Pentecostal Churches shall be highlighted. Secondly, literature review on the general position of women in AICs, African Pentecostal Churches (APCs) and African Apostolic Churches (AACs) shall be given as well. Thirdly, this chapter shall also review literature on the position of women in African Traditional Religions (ATRs).

2.3. A GENERAL HISTORICAL BACKGROUND OF AFRICAN PENTECOSTALISM IN ZIMBABWE

This section will focus on the context by way of navigating the historical background of African Pentecostalism in Zimbabwe. Pentecostalism is a religious brand within Christianity that emerged in the dawn of the 20th century in America and spread to other continents (Alexander, 2011). This brand continues to surge particularly in African countries with great speed (Maxwell 2007). Pentecostalism is the fastest growing stream of Christianity in the world today. The movement is reshaping religion in the twenty-first century (Fox, 1996). Anderson (2014) suggests that Pentecostals are the fastest growing movement within Christianity today with over 600 million adherents worldwide. Anderson also posits that Pentecostalism has reshaped religion in the twenty-first century. It is also now considered a predominant Third World phenomenon with some scholars claiming that Pentecostalism is the second largest force in the world of Christianity after Catholicism (Anderson 2014). It is significant therefore to study the role of women in such a growing movement since the empowerment of women plays a key role in the growth and expansion of any Christian movement.

"Pentecostalism" may be defined as that stream of Christianity which emphasises personal salvation in Christ as "a transformative experience brought by the Holy Spirit". Subsequent to that initial experience, such pneumatic phenomena as "speaking in tongues," prophecies, visions, healing, miracles, signs and wonders have come to be accepted, valued and encouraged among members as evidence of the active presence of God's Spirit (Asamoah-Gyadu 2005; Biri 2012). Anderson (2014) reveals that Walter Hollenweger is considered to be the founding father of academic research into Pentecostalism, who identified three forms or categories of Pentecostalism, that is: the Classical Pentecostals, the Charismatic renewal movement, and lastly, the Pentecost-like independent churches.

Also it is important to note that Pentecostal Christianity is now the biggest brand of Christianity in Africa (Kalu 1978) hence attracting scholars to research on the gender imbalances within this movement. In Zimbabwe, theologians have identified the Apostolic Faith Mission Church in Zimbabwe (AFM) as "the mother of Pentecostalism" (Maxwell 1998), (Machingura 2011), (Biri 2012), (Chitando 2013). The AFM Church represents the old Pentecostal Christianity in Zimbabwe. The Church celebrated its 100 years of existence in 2015, in a very colourful five

day event attended by tens of thousands of people from many countries outside Zimbabwe. Many of the current Pentecostal churches in Zimbabwe emerged from the AFM. It is also possible that the newer churches adopted certain practices from such parenting organisations like the AFM and Zimbabwe Assemblies Of God Africa –Forward In Faith Church.

Pentecostal Churches in Zimbabwe are mostly evangelical in character, and are sometimes called "Evangelical Pentecostal Churches" (www.RelZim.org). Most churches of Pentecostal character in Zimbabwe belong to the Evangelical Fellowship of Zimbabwe (EFZ) which was founded in 1962. These churches typically emphasise the "African gifts of the spirit" including healing (Maxwell 2001; 2007). The term "African Initiated Church" (AIC) is used for any of the Christian churches started in Africa by Africans and not directly by missionaries from other continents. Often they contrast themselves with the so-called missionary churches and emphasise traditional gender roles and social structures (www.RelZim.org). A variety of overlapping terms exist for these forms of Christianity: African Initiated Churches, African Independent Churches, and African Instituted Churches. The term "African Indigenous Churches" is used mostly for a separate group of churches, which mostly target Africans and are often concerned with local customs (Chitando 2014). The abbreviation AICs stands for different meanings, depending on a given writer. It stands for a variety of terms such as African Independent Churches (Turner 1979), or African Indigenous churches, African Instituted churches (Chitando 2004), or African Initiated churches, and also, African International churches (Ter Haar 1998). The local examples include Zimbabwe Assemblies of God Church (ZAOGA-FIF), Apostolic Faith Mission (AFM), Family of God (FOG), and the United Family International Church (UFIC). Most Pentecostal churches trace their historical impetus generated by the Azusa Street Revival in the United States of America (Onyinah 2007:307); (Mapuranga 2013).

Originally the AFM in Zimbabwe was a missionary Church but today the Church has transformed its identity to be an African Indigenous Church identified as an African Pentecostal Church (APC) (Musoni 2016:58). This Church is one of the oldest Pentecostal Churches that gave birth to many African Pentecostal Churches in Zimbabwe. A book entitled "Pentecostal Dawn in Zimbabwe: The history and tenets of AFM" written by the current president of the AFM in Zimbabwe, Dr. Aspher Madziyire and Tendai Risinamhodzi was launched during the AFM's centenary celebrations in Zimbabwe in 2015. According to this book, "women empowerment campaigns do not guarantee a leadership position in AFM. The

AFM is gender neutral in leadership, and appointments are limited to biblical qualifications" (Madziyire & Risinamhodzi 2016:157). The writers further state that six special attributes are expected from leadership candidates namely: "social, moral, mental, personality, domestic, and spiritual qualification (Madziyire & Risinamhodzi 2016:170)". The book also reveals that only candidates who are spiritually mature and are above 30 years of age can qualify to be elders in the church, and those who are above 25 years old qualify to be deacons in the AFM church. These are some of the criteria for appointing people into leadership positions. The researcher was eager to verify how strict these rules are followed in the AFM and other Pentecostal churches in Zimbabwe, or maybe discrimination emerges when it comes to the appointment of women to top church leadership positions. The researcher wishes to verify how women are treated in these old Pentecostal churches and also check how many women occupy top leadership positions in the Pentecostal churches sampled. It is against this milieu that this study seeks to investigate the position of women in Pentecostal churches. This research seeks to assess how the majority of women in the sampled Pentecostal churches exercise their God given gifts and leadership capabilities. The researcher proposes that when there are more female church leaders in top positions in the Pentecostal Churches it would provide more security and confidence for other women, who will have an opportunity for counselling from them rather than from male church leaders. Therefore this study is significant because it seeks to address the gender imbalances in Pentecostal Christianity that has seen women being on the periphery while men are at the centre when it comes to Church hierarchy.

Some of the large Pentecostal Churches or movements, both old and new, in Zimbabwe include the following:

1. Grace Unlimited Ministries International
2. Harvest House International Church
3. Impact Christian Centre
4. New Life Covenant Church
5. River of Life International
6. Spirit Embassy
7. United Family International Ministries
8. Zimbabwe Assemblies of God Africa –Forward in Faith
9. Family of God
10. Celebration Churches International
11. Glad Tidings church

12. Abundant Grace Ministries
13. His Presence International Ministry
14. Faith Ministries International
15. Faith In God Ministries.

There are hundreds of churches in Zimbabwe, many of which have been labelled by the society as income generating projects, Chitando (2014). Some of the leaders of the modern churches in Zimbabwe have been labelled as fake prophets. Historically, it is the men who have been the founders of most of the Pentecostal churches (Mapuranga, 2013:81).

2.4 A SURVEY OF SOME KEY AFRICAN PENTECOSTAL CHURCHES IN ZIMBABWE

2.4.1. The Apostolic Faith Mission in Zimbabwe

The Apostolic Faith Mission in Zimbabwe Church (AFM) is one of the largest and old Pentecostal denominations in Zimbabwe. Until independence in 1980, it was part of the Apostolic Faith Mission of South Africa, which is South Africa's largest Pentecostal church. The AFM church in Zimbabwe held its centenary celebrations in 2015 in a very colourful five day event which was attended by tens of thousands of people from many countries outside Zimbabwe. The Centenary celebrations were held under the theme "Celebrating 100 years of being established on a solid foundation" (www.AFM.org). The origin of AFM is traced back to the Pentecostal revival experiences which happened in 1901 in Topeka, Kansas (USA) under the leadership of Charles Fox Parham and William Seymour (Alexander 2011).

2.4.2 Celebration Church

This church was founded around 1980, at the time of Zimbabwe's independence by Senior Pastors Tom and Bonnie Deuschle from the USA. Celebration Churches have created a wide network of ministries and enterprises with a contemporary media awareness. There are Celebration Churches all over Zimbabwe and Southern Africa (www.RelZim.org)

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2.4.3 Grace Unlimited Ministries International

Bishop Langton Kanyati and Bishop Florence Kanyati co-founded Zoe Life Changing Ministries and Grace Unlimited Ministries, which are active in Harare, Zimbabwe, through teaching and healing crusades, as well as marriage seminars (www.RelZim.org).

2.4.4 United Family International Ministries

United Family International Ministries (UFIM) comprises the United Family Interdenominational Ministries and The United Family International Church (UFIC). It was founded by Prophet Emmanuel Makandiwa and operates mostly around Harare and in Mashonaland Central. This ministry is one of the fastest-growing in Zimbabwe, largely due to the charisma of the leader. According to the UFIM site, an estimated 17,000 people joined the Church in 2010 within a period of three months. It was launched in August 2008 as a lunch-hour fellowship at the Anglican Cathedral in Harare, Zimbabwe. The church grew rapidly within a few months of inception. (www.RelZim.org)

2.4.5 The Prophetic Healing and Deliverance (PHD) Ministries

The ministry was founded by Prophet Walter Magaya in 2012, and is one of the largest yet very new Pentecostal movement in Zimbabwe. Prophet Magaya is among a crop of new prophets that has recently invaded Zimbabwe, and runs a ministry that focuses on healing, deliverance and prophecy, just like Makandiwa and other Pentecostal churches. The founder believes that most preachers who started their ministries earlier than him were not happy about his success since their members were deserting them to join the new PHD movement (The Standard-Zimbabwe newspaper-10/04/2015). Since his entrance into the prosperity gospel arena, Magaya has attracted a lot of criticism over his conduct and style of doing things. Some allege he uses black magic to perform miracles, while others claim he stage-manages some of the alleged healings that take place at his church. Just like Makandiwa and other Pentecostal groups, Magaya focuses on performing miracles, healing the sick and casting out demons and this has attracted a lot of criticism from the traditional churches, who allege that the new crop of preachers use black magic obtained from Nigeria to perform miracles. Unlike Makandiwa who usually puts on suits and spends more time preaching, Magaya has his own style. Magaya claims to have the biggest church in Zimbabwe and believes that other church leaders hate him because of his tremendous success. He once claimed that he was being labelled a Satanist by

other Pentecostal church leaders who are envious of the growth of his church. (The Standard-Zimbabwe newspaper -10/04/2015).

2.4.6 Zimbabwe Assemblies of God Africa-Forward In Faith Ministries

The Zimbabwe Assemblies of God Africa (ZAOGA-FIFM) is a very large Pentecostal church known internationally as Forward in Faith Ministries International (FIFMI). ZAOGA-FIFM has many vibrant branches throughout Zimbabwe, and in all the Southern Africa nations, and worldwide. A young evangelist, Ezekiel Guti, founded the movement in 1960 (Maxwell 2001). Maxwell (2001) traces the transformation of Ezekiel Guti and his prayer band from small beginnings into the present day transnational enterprise, which is now ZAOGA-FIF. According to Maxwell (2007) ZAOGA is one of Africa's largest and most vital Pentecostal movements. ZAOGA-FIF church is known for leading one successful model of entrepreneurship which is key for empowering women economically known as "Talents" (*Matarenda*). Guti (2016) elaborates on the 'talents' concept. Empirical evidence also shows that ZAOGA-FIF has appointed several female bishops and one female archbishop in top church leadership positions as a way of demonstrating levels of Pentecostal women empowerment. (www.fifmi.org.)

2.5 PENTECOSTALISM IN OTHER PARTS OF THE WORLD

The situation of Pentecostals treatment of women in Zimbabwe is similar to the Pentecostals and also other AICs in Nigeria, West Africa as highlighted by Olajabu (2003:60). According to Sackey (2005:200), by drawing on African traditional male and female roles, Pentecostals and AICs in general, have enhanced gender relations by making space for female leadership. In traditional religions, women functioned as mediums, diviners, prophetesses, medicine persons, herbalists and priestesses. In West Africa, they owned deities, cults and shrines (Kemdirim 1995:2). Similarly, in AICs, and Pentecostalism, women participate as important figures such as founders of the churches, prophetesses, priestesses, choristers, healers, and "itinerant preachers" (Chitando 2004:123), amongst a variety of other functions (Mapuranga 2013).

Writing about the challenges of Christian women in Tanzania, in Maasailand, Hodgson (1999) also confirmed that Maasai women were restricted from attending school and from holding formal leadership positions in the church. Thus this confirms that women's challenges of suppression are universal, not only affecting African Pentecostalism in Zimbabwe.

2.6 GENDER IMBALANCES IN THE PENTECOSTAL MOVEMENT

Gabaitse (2015) observed that the Pentecostal movement remains one of "ambivalence, tensions and paradoxes". On the surface, worship and practice appear democratic, yet research shows that women and men do not occupy the same status because the movement endorses male dominance and submission of women to men. While there is a sense that men and women are equal because both can receive the Spirit, women still remain marginalised.

The view that Machingura (2012) holds concerning women's treatment is supported by Gabaitse (2015), who observed that sometimes women are marginalised through oppressive interpretative practices of the Bible. This implies a twisting of the Scriptures usually by men to oppress women. Gabaitse notes that although women are given some voice in the churches, because of the belief within Pentecostal churches that the Holy Spirit speaks through men and women, the same voice is taken away when women are subordinated to male power. As such the Pentecostal space is ambivalent, and "although women are not completely silenced, they occupy a subordinate position". (Gabaitse 2015).

While some say that, Pentecostalism has been celebrated as empowering women. Such scholars of Pentecostalism such as Estrelda Alexander, Kwabena Asamoah-Gyadu and Ogbu Kalu positively celebrate the liberational potential of Pentecostal movement as it promises greater freedom than other branches of Christianity. Estrelda Alexander argues that women are attracted to Pentecostalism today because of its inherent promise of freedom to be fully involved in ministry. Similarly, Kalu argues that Pentecostal churches are gender friendly and open up more spaces for women than other church denominations. He argues that African Initiated Churches (AICs) still limit women's roles "by sourcing their gender ideology from traditional society". (Gabaitse 2015).

Studies indicate that while the Pentecostal movement is potentially a liberating space, ambivalent attitudes towards women still exist. The Pentecostals' general patriarchal tendencies still support and uphold male power. The Pentecostal church remains a space, which subjugates women "even as it offers them a unique permission to speak" (Gabaitse 2015).

Other studies indicate that boundaries of exclusion exist along gender lines within the Pentecostal movements in Africa, Asia, and in the West (Masenya, 2004). It is therefore evident that women and men do not occupy the same status and Pentecostal churches remain patriarchal. Literature referred to above indicates that many Pentecostal churches are not only patriarchal, but they are resistant to gender transformation as well. Their theology propagates gender injustice and inequality by reinforcing male supremacy (Gabaitse 2015). According to Mapuranga (2013) researchers who are looking for "formal leadership" on the part of women in AICs are likely to be disappointed. This is because women's leadership is best seen in terms of their capacity to subvert patriarchy. Despite the official stance that women are "only followers", women in AICs have strategically ensured that they move themselves from the centre to the periphery through prophetic utterances, singing and testifying (Mapuranga 2013). This is the same trend observed in some Pentecostal churches in Zimbabwe.

This study observes an unusual scenario where more men are ordained into top leadership than women in a Church where the majority of membership is women. The researcher of this study developed an interest in women empowerment in order to discover what criterion is being used to appoint members into position of influence in the Pentecostal churches in Harare, Zimbabwe. Many researchers have written on Pentecostalism and women empowerment, but it appears very few scholars have centred on the aspect of women's exclusion from church leadership positions. From the look of things it seems in both old and new Pentecostal churches in Zimbabwe there is a problem in church leadership, as women are excluded, yet they outnumber the male members by far (Mapuranga 2013). In the Church leadership structures, (polity), and in the church governance the issue of women empowerment to top leadership positions seems to be a gap or a challenge in the Pentecostal churches.

According to Gabaitse (2015) women devote their resources to the growth of the church in Africa but they are not rewarded and acknowledged. The church's growth and success is attributed to male players. Oduyoye (1995) observed that the church is divided against itself when it comes to gender issues. Lenkabula (2008:7) reveals that the issue of women empowerment in the church is highly emotional. The issues of gender imbalance are a problem worldwide. Today the world has witnessed the emergence of different forums to address this gender imbalance, forum such as Girl Child network, Musasa project, and many others in Zimbabwe. The purpose for these fora is to try to empower women who from time past are treated as lower to men (Oduyoye 1995). The domination of women by men is also linked to

family violence since the voice of women is silenced. Rashe (2008), reveals that family violence, commonly known as domestic violence, is becoming a serious social problem worldwide.

Apart from the African Apostolic Church, in the Johane Marange Church, women's participation is curtained even more because of the church's appreciation of Levitical laws. These include, as highlighted by Oduyoye (1995:127), menstruation avoidances which exclude women who have just given birth and those undergoing their monthly flow of blood. The laws of the church were formulated by men who were very strict on women. As such, women are restricted in worship on natural and biological experiences.

Apart from the churches identified in the foregoing section, the Church of Marange is one other church that has been noted with some discriminatory characteristics in relation to space and gender. The subordination of women has been vivified by the church at large, as normal and women are taught to be subordinate both in the church and at home. Consequently, there is no leadership space for women since they are not considered as participants in the leadership hierarchies as well as in preaching.

The researcher assumes that the issue of women empowerment in Pentecostals in Harare needs assessment. In the absence of women in top leadership in the Pentecostal churches, the majority of women remain victims of various forms of abuse by male church leaders. There are many media reports of prophets or male church leaders who are accused of sexually abusing unsuspecting female Church members in the name of divine healing (www.sott.net/article/255319-Fake-prophet-rapes-woman-in-Mutare-Zimbabwe). Generally African women respect men, and therefore get easily abused as in the case cited above. The Pentecostal church also seems not to be conscious and educated in matters regarding women empowerment, as Hodgson (1999) observed. Most women and the church members in general seem to have accepted the status quo, and it could be a matter of suffering silently.

Gender issues are not new among Pentecostal Christians, but the researcher is attempting to fill a gap because of the massive church growth in Zimbabwe in particular. As the Church is expanding the majority of members are women yet the key posts in the church are always occupied by men, as has been the tradition in Christianity for many years. It is therefore important to assess what the old Pentecostal churches of Zimbabwe are doing differently that

can be envied or emulated by other newer churches or ministries, because what happens in the older Pentecostal churches, has great impact on the newer churches. The AFM Church and ZAOGA-FIF Church are the two main Pentecostal churches in Zimbabwe whose teachings have had an impact on many other churches and new ministries mushrooming rapidly in Zimbabwe (Mapuranga 2013). It is imperative that the key Pentecostal churches set good examples or trajectory in terms of women empowerment and inclusion in top church leadership positions.

Biri actually celebrates the achievements of Pentecostal women in Zimbabwe saying as from the late 1990s Pentecostal women have been "rising and gaining space and visibility through their interdenominational fellowships" (Biri, 2014:79). This indicates that, in the midst of all these imbalances there are organisations that are taking initiatives to empower and recognise contributions by Pentecostal women.

A review of literature further indicated that the historical background of women in developed countries differed from that of women in developing countries because of differences in environmental factors (Adler & Israeli quoted by Woldie & Ardesua, 2004:79). However, the challenges that women faced were similar except that in developed countries more gains had been registered in improving women's lives compared to developing countries. Theoretical findings about Zimbabwe showed that historically, women were excluded from actively participating both in politics and religion and in decision making. Economically, women were denied ownership of resources such as land and were thus dependent on men who were regarded as bread winners. Socio-culturally, activities were arranged according to gender; thus, there were activities strictly done by men and others reserved for women. This is the norm even in the church setting (Nani 2011).

According to Abbott, Tyler & Wallace (2005:60-1), the term "patriarchy" literally means the "rule of the father" and the term has traditionally been used in English speaking societies to refer to a household headed by a male. However, Walby cited by Abbott *et al.* (2005:60-1) has used the term to refer to a much broader form of social organisation in which men dominate and exploit women in a range of social settings. The term "patriarchy" has been used in this respect to explain gender stratification and gender inequalities. Gender inequalities are

sustained through a range of social structures that subordinate women. Patriarchy is the social structure where gender inequalities are rife (Mwaura 2005; Vuzimuzi 2011).

Pentecostals are patriarchal and resistant to gender transformation. Their theology propagates gender injustice and inequality. Chitando (2004:17) argues that throughout history women have faced serious challenges under these oppressive hard patriarchal systems. Many women who are equally educated may still be treated, as lower or second class citizens, whose contribution is still belittled in the Pentecostal church. This research study discussed the extent at which the Pentecostal churches of Zimbabwe mitigate women empowerment issues.

A Women and Men Report by the Zimbabwe National Statistics Agency stated that women constitute 52% of the total population while men are 48% but unfortunately this does not translate into more women in leadership positions. (Zimbabwe Newspaper: Newsday, October 11, 2017). Since the issue of women empowerment is a global issue, the UN statistics reiterate that worldwide only 22.8% women are in leadership positions. According to the UK Guardian in the business world, women currently hold only 4.6 percent of Fortune 500 CEO positions. What this entails is that leadership and decision-making across the world has remained male dominated in the 21st century. It has been observed by other researchers like Asamoah-Gyadu (2005) that the number of women shrinks in the higher levels of an organisation despite the fact that in the lower levels there might be many women in leadership positions. This happens because of the nature of workplaces which are a microcosm view of a patriarchal society which views women as vulnerable and fragile human beings who make emotional decisions. This strong bias depicts men as the stronger sex which is justified and entitled to assume leadership positions because they are perceived to make better masculine decisions. Married women are also restricted from rising the organisational ladder by societal norms and cultural values, which inhibit them from participating in informal networks through connecting with other men outside the sphere of work. Due to this men use their old boys' networks to muscle their way to the top shielding women away. One more circumventing factor is that women double up professional and domestic roles, which constrains them from committing to work beyond normal working hours (Zimbabwe Newspaper, Newsday, October 11, 2017). Male chauvinism is another enigma that women battle in organizations. Male subordinates are hostile to female superiors, they view them as sex objects and they subject them to various forms of sexual harassment. These are some of the factors which hamper the career advancement of women to top leadership positions. However, globally and locally, the tide is changing and more women

are being elevated into leadership roles (Zimbabwe Newspaper, Newsday, October 11, 2017). This trend therefore gives hope to Zimbabwean women that the exclusion of women in top leadership positions will eventually be in the past.

2.7 SUMMARY

This chapter reviewed literature from various scholars who have researched on the issues of women empowerment in African Pentecostalism and their role in Church leadership positions. In this chapter the researcher went through the process of revisiting the materials that other researchers and experts have published concerning women's leadership roles and gender imbalances. Numerous writers have contributed to these issues under investigation since Pentecostalism is considered as the biggest brand and the fastest growing form of Christianity in Africa. Some necessary definitions of terminologies and concepts relating to Pentecostalism are provided, as well as the historical background of African Pentecostalism. This chapter also reviewed literature relating to the general historical background of Pentecostalism in Zimbabwe, as well as literature related to the general position of women in the AICs, the African Pentecostal Churches (APCs), and also in the African Traditional Religions (ATRs). The following chapter is on the research methodology of this study.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The previous chapter reviewed literature related to the issue of women empowerment and their exclusion in church leadership positions. This chapter discusses issues related to the research methodology applied in this research. This chapter describes the following issues in detail: the research philosophy, research design, research instruments, target population, sample and the sampling technique, data collection and the procedure for data analysis and presentation. The justification for the research design chosen for this research is also explained. This research intends to investigate the importance of women empowerment in Pentecostal churches and to assess their position and influence in the churches in Zimbabwe. This chapter seeks to establish whether the data collected for this research addressed the original question or objectives. In carrying out research, there are two fundamental matters regarding methodology. The first deals with how the researcher collected the data and the second matter deals with how the researcher interpreted the data collected. In this study the researcher employs the phenomenological and also the theological reflection approaches.

3.2 RESEARCH PHILOSOPHY

The phenomenological approach is used in this research. This involves a study of immediate experiences and focuses on events, occurrences and happenings as one experiences them (Fellows & Liu, 2008). The major concern of the phenomenological approach is to understand "how the everyday inter-subjective world is constituted from the participants' viewpoint (Schwandt, 2000). In this study, behavioural patterns of Pentecostal church members are understood from the view point of the participants. The researcher investigated the behavioural religious patterns of the Pentecostal Christians in various churches in Harare, Zimbabwe. As suggested by Creswell (1998) phenomenological approach involves both the outward appearance and more importantly the inward consciousness based on memory and meaning. The researcher chose to study the challenges of women empowerment through engaging the local Pentecostal Christians and allowing mostly the women who are affected by the issues to speak for themselves. The phenomenological approach has an advantage in that it helps a researcher understand how individuals construct reality (Robson, 2002). Where the researcher

is faced with some financial constraints, the adoption of the phenomenological approach allows the use of a smaller sample to bring about the reflection of the larger population (Cox, 1996).

3.3 DEFINITION OF PHENOMENOLOGICAL APPROACH

Phenomenology is a qualitative research method, which seeks to point to the phenomenon (Cox, 1996:12). It is the 'study of appearances' and calls for 'bracketing assumptions'. Phenomenology is a way of investigating the crux or essential meanings of phenomena. Merleau-Ponty defined phenomenology as "the study of essences" (Merleau-Ponty 1962:7). Here the term essence denotes the indispensable meanings of a phenomenon; that which manifest (van Manen 1997:39). It encourages the researcher to go back to the things themselves as they are and not as informed by the researcher's impressions or preconceived ideas (Cox 1996:12). From its etymology, phenomenology as a term is derived from the Greek word, phainomenon, which means 'that which appears' (Cox 1996:12). Accordingly, a phenomenological approach makes the researcher draw closer to the phenomenon so that he or she can describe the essence of a phenomenon as "the way in which it remains through time as what it is" (Heidegger 1977:3). This suggests that through this method the essence of that which is hidden is revealed so that the deep secrets of a lived experience are revealed to the researcher in such a way that the researcher will be able to comprehend the nature and significance of this experience in a hitherto unseen way (van Manen 1990:39; Rossman & Rallis 1998).

Though the researcher might not be an 'insider', through the phenomenological approach one can conceive and give meaning to that which appears. This proposes that the researcher should bracket his or her preconceived ideas, and go into the field of research, and become a participant observer and carry out interviews. Thus, through participant observation and in-depth interviews new meanings emerge about the phenomenon such that it draws "something invisible, visible" (Harman 2007:92). Therefore, the phenomenological research method is a two-sided research method, which is descriptive on one side and hermeneutic on the other side. Husserl (1859-1938) is considered to be the chief proponent of the descriptive phenomenological approach. For Husserl the starting point for empirical research is to deal with personal biases which hinder researchers from discovering the essence of the phenomena (that which is studied) (Wojnar & Swanson 2007:172). Husserl suggests that the meaning of the phenomena may be unravelled only through one to one relations between the researcher

and the objects of research. This interface must involve attentive listening, interaction and observation to create representation of reality more sophisticated than previous understanding (Wojnar, & Swanson 2007:143). It is through these phenomenological steps such as epoche, eidetic intuition, and empathetic interpolation that Husserl concluded that it is possible for a researcher to gain insights into the common features as universal essences or eidetic structures and considered them to represent the true nature of the phenomenon under investigation (Wojnar & Swanson 2007).

Smith *et al* (2009:5) defined descriptive phenomenology as that skill of 'bracketing off' influences around a religious phenomenon to get to the essence of the phenomena. However, the critics of the method, question the practicability of epoche 'bracketing off' (Chitando 1998). Arguably Kasomo postulated that bracketing is only for the period of phenomenological investigation (Kasomo 2012:133). It is in this sense epoche is used to mean temporary suspension of preconceived ideas for empirical research purposes only. Therefore the focus of descriptive phenomenology is the correlation of the noema (what is experienced) and the noesis (how it is experienced) (Kasomo 2012:135). This means that the researcher has to observe the phenomenon as it appears, not as it is understood through opinions formed prior to observation. Once the things themselves have been identified, the descriptive phenomenology considers its work done (Kasomo 2012:136).

Laverty (2003) in his writings makes a clear distinction between descriptive phenomenology and hermeneutic phenomenology. For him, hermeneutic phenomenology differs with descriptive phenomenology in terms of ontological, epistemological and methodological grounds (Laverty 2003:22). Taking self-reflection as the standpoint, for Laverty data is to be interpreted using hermeneutic circle that consists of reading, reflective writing and interpretation (Laverty 2003:22).

Besides the hermeneutic phenomenological approach, this study employs a theological reflective approach to interpret the data since the issues under investigation are ethical-theological issues. Thus Theological Reflection methodology was used in this study to investigate the significance of empowering women to influential or top church positions in the Pentecostal churches in Zimbabwe.

3.4 DEFINITION OF THEOLOGICAL REFLECTION APPROACH

Theological reflection is the discipline of exploring our individual and corporate experience in conversation with the wisdom of a religious heritage. The conversation is a genuine dialogue that seeks to hear from our own beliefs, actions, and perspectives, as well as from those of the tradition. It respects the integrity of both. Theological reflection therefore may confirm, challenge, clarify, and expand how we understand our experience and how we understand the religious tradition. The outcome is new truth and meaning for living. (Kinast 1990; Trokan 1997).

Theological reflection simply means taking human actions, behaviours, and activities and then evaluate or judge them using Judeo-Christian standards, teachings or doctrine (Kinast 1995). In other words in this study Theological reflection seeks to answer why some Pentecostal churches are not giving equal opportunities to both male and female members of their churches. What does the Scripture say about women's position in the Body of Christ or the Church? Is it proper or Biblical to oppress them or relegate them to levels of second class citizens? Are gender restrictions in church leadership a true reflection of Christian Biblical values?

Theological reflection, designates critical thinking about practical life situations in society and relating them critically to the traditions of the church (Kinast 1995:6). O'Connell Killen & de Beer (1994: 5-19) described theological reflection from three standpoints namely investigation, assurance and conviction.

Theological reflection sees experience and tradition as "mutual", both having contributions to make to the process of reflection (Dean 2007:10). Thus the intention of theological reflection in this study is to ascertain whether Pentecostal church leaders are embracing the significance of empowering women to top Church positions, as this has a major bearing on the spiritual landscape of the country, considering that research shows that the women constitute the majority of the church members in Zimbabwe. In addition, women constitute 52% of the population of Zimbabwe according to the Zimbabwe National Statistics Agency. Thus, theological reflection fosters practical decisions at the end of the reflection cycle to enhance the link between reflection and action, that is, to encourage participants critically to come-up with a justifiable position on their beliefs. Kinast (1995:6) sees "theological reflection" as

action-oriented and change-oriented. Thus, Theological reflection is used to assist a person to grasp the events, draw conclusions and to remain honest concerning the traditions and values of the Church (Kinast, 1996:6).

Thus using this approach, first the researcher must "experience" the phenomena, "describe" them through participant observation and interviews and at the end "reflect" on them. Theological reflection is an exploration of what was observed and described by the researcher. In this research the Pentecostal churches leadership structures was mirrored against the traditional Christian doctrines (Mugambi 2002). The doctrines that regulate the behaviour of Christians are as follows:

Christology

Bibliology

Setoriology

Eschatology (Moodley 2008:79).

3.5 RESEARCH DESIGN

Research design, according to Leedy (1993:96) refers to "the strategy, plan and the structure of conducting a research project". In other words, the basic plan of research and the logic behind it that made it possible and valid to draw more conclusions from the obtained data. He went further to say that, it is the operational framework within which the facts were placed so that their meaning may be seen more clearly. It is the design that provides the researcher with flexible guidance that helps maintain the structure of the research. This design holds together the various activities of the researcher in a quest to answer the research questions. In the process, the design helps to avoid problems of a haphazard approach in dealing with the research questions.

There are basically two methods that can be used when executing a research study, namely the qualitative and the quantitative. There are numerous research designs available for the researcher to pick from. Among them are the historical design, experimental design, co-relational design, descriptive and causal-comparative design (Leedy 1993).

For this study, the researcher used the descriptive survey design to explore the effects of leadership practices in the African Pentecostal churches. Researchers note that the descriptive

design is concerned with practices that prevail, beliefs, points of view, attitudes that are held as well as processes that are going on, effects that are being felt or trends that are developing (Cohen and Manain 1985). Since the study seeks to address some of the pertinent issues mentioned above, the descriptive design becomes the most appropriate for the study.

Cohen and Manain (1985:67) posits that the descriptive survey enables the study to provide information about the past and present occurrences, which would be used to explain and understand not only the present feelings, opinions and practices among leaders but also to predict more accurately future trends that could emerge as a result. The descriptive design according to van Dalen (1996:157) is also a design that is used to collect detailed descriptions of existing phenomena with the aim of justifying existing conditions as well as seeking ways of improving certain conditions. As a result, it is based on the use of words to trace the processes and sets of events using three ways, namely, records of what people say, secondly, direct observation, and finally by studying the relevant documents. It has the advantage that it can focus on various topics at the same time while the data collected can be used for a variety of purposes. For this research the descriptive survey design was found to be the most appropriate for the study of women empowerment in Pentecostal churches. However, according to Kruger (1988:18) the descriptive survey design has a limitation in that the researcher is tempted to incorporate his preconceived ideas into the questionnaires.

The research design for this study involves the study type (descriptive, semi experimental, experimental, correlation, meta-analytical, review) and the sub type (descriptive longitudinal case study, research questions, hypotheses, independent and dependent variables, experimental designs). For this research, the researcher adopted the use of the case study approach. Bassey, (1999), defines the case study as an extension study from a single situation such as a family or organisation. In support of this, Thomas (1998) defined the case study as an enquiry which uses multiple sources of evidence generated from primary sources. Marshall and Rossman (1999) further supports the use of the case study approach since it calls for the in depth development of theories from assessing the participants.

This research intended to assess the importance of the inclusion of Pentecostal women in top Church leadership positions. It is a relevant and current issue that calls for deep investigation on the views of the church members who are the participants. The condition that are prevalent in this research best supports the adoption of a case study approach as given by Grazino and

Raulin (1989). The research is therefore descriptive in nature. The research mainly employs the qualitative technique of data collection, but where necessary there was a combination of both the quantitative and the qualitative techniques depending on the nature of the research questions as suggested by Reinard (2006) quoting (Glass & Hopkins 1984). The researcher followed the survey method and as supported by (Gall and Borg 1989), the current descriptive research is heavily dependent on instrumentation, and as such, the research depended on the questionnaire and interviews mainly. The interviews were carried out on a few church leaders and members while the questionnaires were distributed to many leaders and members to collect as much relevant data for the research.

3.6 SAMPLING

According to Oppenheim (1992), a sample is a smaller group of the research population, which is representative of the population. This was the actual group of respondents out of the potential population from whom the researcher obtained data. In order to be representative, the sample must have the same characteristics as the population from which it was chosen. The selection of the sample was dependent upon the distribution of the entire population. A total of eighty (80) participants were chosen for the study. The sample was made up of both church leaders and ordinary church members. These were all drawn from various Pentecostal Churches in Harare, Zimbabwe. The sample was drawn using cluster sampling. The method involves grouping participants from geographically and professionally varied backgrounds into clusters. The grouping used four major parameters, the male and female church leaders and also the male and female ordinary church members. From them the clustering also followed a geographical grouping to generalise data (Saunders, Lewis and Thornhill 2007). After the grouping, simple random sampling was used. This sampling is recommended if the study is involving heterogeneous population. To some extent there was also the use of judgemental sampling. The researcher used his knowledge and experience in selecting the church members or leaders who could answer the questionnaires as well as the church members or leaders who would be interviewed. Due to the nature of the population under study, the judgmental sampling technique was used. The judgmental sampling method is an extension of the convenience sampling method where a ‘representative sample’ is drawn for the population using the researcher’s personal judgment.

3.7 CASE STUDY

A case study research methodology approach gives an opportunity for certain aspects of a problem to be studied in depth within a limited period of time. It allows for a detailed account of the events, situations and developments to be produced. The issues being investigated by the researcher in this study have not received adequate attention in the Pentecostal churches since much attention and research in Pentecostalism has been given to issues of miracles and the operations of spiritual gifts, (Maxwell 2001; Chitando 2001; Biri 2012).

3.8 POPULATION

The population is described by Best and Khan (1993:67) as any group of individuals that has one or more characteristics in common, which is of interest to the researcher. According to them a population comprises of the whole group of potential respondents in a research. In this study therefore, the population comprised of various leaders and members of different Pentecostal churches in Harare, Zimbabwe. In this study, the population was eighty (80) participants. The population comprises of forty (40) men and forty (40) women who are members of different Pentecostal churches.

3.9 RESEARCH INSTRUMENTS

3.9.1 Questionnaires

Gall and Gall (2002:43) defined a questionnaire as a document that asks the same questions to all the individuals in the sample. Respondents record a written response to each question. According to Leedy (1993:157), the main advantages of questionnaires are that they enable the researcher to access data buried deep in the minds or attitudes of the respondents, while at the same time they can be less expensive than an actual physical visit to the source of the data.

Leedy (1993: 64) observed that data is often buried deep in the minds, attitudes or feelings as well as reactions of the people. Such data is beyond the physical reach of the observer but can be obtained through the use of questionnaires. Questionnaires have the added advantage that they ensure the security of the respondents by asking them not to identify themselves but remain anonymous.

In this research questionnaires were used to generate information for this project. The sample was drawn using cluster sampling followed by simple random sampling on the distribution of

the questionnaires. The data was collected using questionnaires as an effective instrument on descriptive survey (Borg & Gall, 1989). Questionnaires were also used as data collection methods to extract valuable information on the significance of empowering Pentecostal women to church leadership positions, being a case study of Harare Pentecostal Churches. Therefore questionnaires were chosen and used to find out possible methods to deal with the issue under discussion. Bryman (2006) suggests that questionnaires assist in offering possible solutions to curb problems under investigation. The researcher used qualitative techniques as a way of analysing data.

Questionnaires were favourable since they include data collection in which participants respond to similar set of questions in a predetermined order (Saunders, Lewis and Thornhill 2007). Due to the flexibility nature of questionnaire, they were used as the sole source for primary data collection. In this study, the researcher ensured that the questions constructed would assist in guiding the respondent in generating valid data that is capable of answering the research questions and objectives as noted by Cresswell (1994) that the design of questionnaire affects the response rate, reliability and validity of the collected data.

The choice of questionnaires over other instruments was premised on the advantages that it has which were cited by Henning *et al*, (2004) as comprising the following; they can be posted, emailed or faxed. This assists the research on reaching geographically dispersed respondents. Kumar (1999) argues that the questionnaire can cover a large pool of respondents. The responses provided by questionnaire are arguably of better quality as opposed to face to face interviews which are characterised by rushing and may therefore lead to omission of important information. Questionnaires do have a high spare time for in - depth response (Leedy 1993). Mushai (2007) further supports this view by highlighting that data collected through the questionnaire can be valid, accurate and objective if the questionnaire was properly structured. However, the questionnaire faces the challenge of avoids, a situation where the respondent deliberately decides not to return the questionnaire, notes Weirsman, (1980). This challenge can be circumvented by the use of emails and telephone. In addition, questionnaire may be time consuming since the researcher prepares the questions, distributes to respondents and then wait for the responses (Wainwright 1997). Having weighed the shortfalls against the benefits, the researcher adopted the use of the questionnaire mostly.

Leedy and Omrod (2005), noted that there are two types of question structures that a researcher can use in a questionnaire namely the structured and the open-ended questions. Structured or close-ended questions confine the respondent to limited choice of possible answers from which he/she must respond. Open-ended questions on the other hand, gave the respondent some latitude to express personal opinions, feelings, attitudes and experiences and as a result were able to draw these emotions, which gave a fuller response.

The researcher used closed-ended questions. As noted, these questions restrict the respondents to the question and the choice of responses designed by the researcher. This inevitably helps the researcher obtain responses within the focus of the study. Such focus helped the researcher to do a proper analysis of the collected data.

Questionnaires have their own disadvantages too. The process of constructing the questions is not an easy task since different words mean different things to different people. The interpretation of these words tends to be subjective depending on the experiences, background and profession of the individuals concerned. Among some of the disadvantages of the questionnaire is that it can only be ministered to literate respondents. At the same time according to Leary (1990:36), there is no way of knowing whether the respondent has understood the questions or not.

One of the disadvantages of the close-ended questionnaire is the limitation it places on the respondent to the researcher's determined responses. This does not enable the respondent or participant to contribute further information for the enhancement of the research. To mitigate this, the researcher provided space at the end of the questionnaire where respondents could write any other information that they considered relevant and vital to the research. Reference to the purpose of this space at the end of the questionnaire was made in the instructions given and some respondents utilized it appropriately.

3.9.2 Interviews

In-depth interviewing is a qualitative research technique that involves conducting intensive individual interviews with a small number of participants to explore their ideas on particular programs or situations (Boyce & Neale, 2006). For this research personal interviews of various

leaders and church members were also carried out to obtain data for this research, besides the questionnaires distributed to various groups of Pentecostals. According to Merriam and Simpson (1984), an interview is a direct method of obtaining information in a face-to-face situation. Best and Khan (1993) view an interview as an oral questionnaire where instead of writing the responses, the respondents gives the required information orally and in a face-to-face situation. There are two types of interviews, the structured and the unstructured, where unstructured questions are open to elaboration by the respondent and the structured where guided questions are asked.

The advantage of using interviews as a research instrument is that people are more willing to talk than to write. As a result, they feel that talking does not give them the extra burden of writing their thought as the interviewer does that. Also interviews affords the interviewer an opportunity to get feedback about misinterpreted questions so he/she could explain more explicitly the purpose and the nature of the information that was required. One of the advantages of interviews is that all questions are answered, as there is flexibility on the part of the researcher. Another advantage of the interview is that the researcher is able to establish rapport with the interviewee. The interview affords the researcher an opportunity to capture the personal feelings of the interviewee through expressed emotions and bodily gestures. Best and Khan (1993) also noted that among some of the disadvantages of the face-to-face interview as a research instrument are that it can be costly both in terms of time and finances, since it involves travelling to and from the interview such that there is a financial cost that the interviewer has to incur.

It was noted that if the interviewer fails to take charge of the interview, then he or she can be diverted from the original focus of the research. This is most common with interviewees who are experts in the field under study or who wish to withhold some information. They will deliberately overload the interviewer with information in such a way that they expose his or her ignorance while at the same time they demonstrate their superiority (Best and Khan 1993).

3.9.3 Attendance of Pentecostal Church Services and Conferences

The researcher visited various Pentecostal churches and attended their services and conferences and made important observations on the roles played by women in these sessions. Generally, Pentecostals in Harare advertise their church programmes, conferences, and normal church

services widely using posters, bill boards, and even on vehicles. There is stiff competition for members among Pentecostals, Chitando (2016). There is a tendency to outdo each other, such that even secular musicians are hired to perform at Pentecostal church services, e.g. Prophet Magaya engaging well known secular musicians like Macheso, Killer T, Jah Praizer, and Oliver Mtukudzi at the PHD Night of Turn Around services, (Chitando, 2016). Posters and adverts portray photographs of both men and women or a pastor (or prophet) and his wife, but is it the reality on the ground, or maybe women still remain marginalised when it comes to service delivery in the Pentecostal churches? It would be of interest to know whether women in the selected Pentecostal churches are used only to decorate posters or they play keys roles in the churches. How compliant are Pentecostals in Zimbabwe to the gospel of equality?

3.9.4 Access to Pentecostal Churches Documents and Written Materials

The researcher acquired access to both public and private documents and materials for various Pentecostal churches. Such documents like the AFM Constitution, various Books, Pamphlets, fliers, DVDs, and other materials, both from the electronic and the print media were collected by the researcher to access the role of women in Pentecostal churches. Other materials could be accessed on the websites of the various churches, as well as local newspaper articles and adverts placed by the various organisations. These are all used as secondary data for the purposes of this research.

3.10 DATA COLLECTION PROCEDURE

For collecting the data, the researcher structured the questionnaire and interviews to accommodate different levels of literacy of the various church members, as suggested by Horrigan (2002). The researcher was also guided by the questionnaire in the interviews with various church leaders and ordinary members of Pentecostal churches to collect relevant and accurate data. During the process of using the questionnaire as a research instrument, the researcher ensured that the problem being investigated made sense to the participants and that the topic was significant or relevant. The questionnaires were drafted so that they become clear, simple and relevant as noted by Watson (1998). A pilot survey was first done in trying to test the appropriateness of the questionnaires as noted by Trochim (2006). This stage is very important because once the questionnaire is distributed it cannot be withdrawn resulting in

research challenges or failure. The questionnaires were handed to the respondents, in different locations of Harare, Zimbabwe, who were given adequate time to look into the contents of the questionnaires before being interviewed, or before writing their responses, as suggested by Leedy (1993). The data was then collected for processing.

3.11 DATA ANALYSIS PROCEDURE

In this study, the researcher created an opinion survey as a measuring instrument and it came in the form of a questionnaire as supported by Zaza *et al* (2000). The questionnaire was well structured to deliver on the issues under investigation. Responses were to be quantitatively expressed in percentages. Data from the completed questionnaires was checked for reliability and validity, and was processed by the relevant software for this research project. In this research, coding was by SPSS software and verified manually by revising the data from the documents. SPSS is originally an acronym of Statistical Package for Social Science but now it stands for Statistical Product and Service Solutions. It is one of the most popular statistical packages, which can perform highly complex data manipulation and statistical analysis with simple instructions.

3.12 LIMITATIONS

Limitations are foreseeable challenges in your study and are out of your control (Simon 2011). In every research, the researcher intends to embark on; one must identify potential challenges and put in place possible solutions ahead of the anticipated challenge. This will guarantee the accomplishment of the study intended to be done. Thus for this study the biggest limitation was time, balancing between research work and Church administration work in Zimbabwe.

3.13 ETHICAL CONSIDERATION

In this study, as supported by Henning *et al* (2004), the general public and all other parties involved had a commitment to complete the assurance that the research project was strictly carried in accordance with the ethical code of conduct and that their rights and privacy were respected. In addition, Peterson (2000) supports this viewpoint by arguing that the research is founded upon the writing cooperation of the participants, who for this study were from various church organisations. It has to be conducted without unwelcome intrusion and has to be honest,

objective without any harm to the respondents (Yin, 2003). The findings will thus have to be a clear reflection of the study, without any form of bias which may end up misleading the intended beneficiaries of the study, notes Bryman (2006). In order to fulfil the ethical code of conduct, the researcher provided a letter to the participants explaining the purpose of the study so as to overcome their reservations about providing sensitive and confidential information. Participants were given assurance of the privacy of their information and that at no time will their identities be exposed to the public. It was clearly highlighted that the responses were voluntary and they have the right to withdraw or reject their participation. Participants were also asked not to provide their names as a measure of fostering confidentiality and bias-free environment. In addition participants were allowed to ask any questions and clarify any sort of ambiguity before answering the questionnaire so as to mitigate faulty responses.

3.14 VALIDITY

According to Anderson and Burnes (1981:191), validity is the extent to which an instrument measures what it is supposed to measure. Sax (1989) sees validity as the extent to which measurements are useful for making decisions relevant to the given purpose. Both scholars agree that the purpose of establishing validity is in order to ascertain the effectiveness of the instrument in measuring what it ought to. Validity seeks to establish the accuracy of the evidence produced by the instrument.

For the validity of the research product, the researcher made efforts to ensure that the questionnaire items were within the focus of the study. The researcher also tried to ensure that the questionnaire items directed the respondents to provide objective responses. The researcher studied the items in the questionnaire in such a way that they did not initiate defensiveness on the part of respondents. The researcher avoided the use of complicated terms or words in an effort to ensure that the respondents understood all the questions.

3.15 RELIABILITY

According to Sax (1989:259) reliability refers to the extent to which the instrument can be depended upon to provide consistent and unambiguous information. Therefore an instrument should be reliable enough to provide the same clear results every time as long as conditions

have not changed. Robbins (1993:36) on the other hand viewed a reliable instrument as one that 'produces consistent of measurement'. He noted that reliability is the degree to which an instrument would continue to give the same results every time. It is clear therefore that a reliable instrument should give stable and dependable results of the aspect that it is designed to measure. This will ensure that the results produced through the use of the particular instrument can be trusted and depended upon.

Reliability is the ability of the instrument to deliver accurate results when administered to random samples of the same population or to the same population over time (Shaughnessy *et al*, 2011). Joppee (2000) supports this by defining reliability as the extent to which results are consistent over time and also if results can be reproduced under similar conditions, then the instrument is said to be reliable. The use of well-structured questionnaires that targeted carefully selected population seeks to produce reliable data. It is hoped that if the same methodology is conducted, similar results are believed to be generated without much deviations.

3.16 CHAPTER SUMMARY

This chapter dealt with the research tools or methodology used for this research, where variables such as research philosophy, research design, the population, sampling techniques, data collection instruments and their validation as well as data collection procedures used in the research were discussed. The researcher elaborated how sensitive the study was on ethical consideration and also discussed on the validity and reliability of the data collected for the accurate reflection of the results. The next chapter focuses on the presentation, analysis and interpretation of the collected data.

CHAPTER 4

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 INTRODUCTION

The previous chapter discussed the research methodology applied in this study. This chapter focuses on the presentation, analysis and interpretation of the data gathered. The results of the analysis are presented either quantitatively or qualitatively. The layout of the chapter includes the questionnaire response rate, demographic data of respondents, analysis of the collected data under study and the findings. The demographic data for the respondents or participants is presented in this chapter in figures, tables and charts and briefly analysed. The SPSS software was also used to prepare the data for thematic analysis. Thematic Analysis (TA) was applied mostly since it is highly recommended as a very useful and flexible qualitative analytic method with several advantages, (Braun 2012:80). It was necessary to apply thematic analysis for this project to properly extract the issues that relate to the focus of this research, which is to investigate the exclusion of Pentecostal women in positions of leadership, taking Pentecostal churches in Harare, Zimbabwe as a case study.

This chapter takes an in-depth data presentation, analysis and discussion of the data collected. The chapter presents and analyses the data on Pentecostal women exclusion in church leadership positions. In the same vein the impact and effects of such exclusion and lack of empowerment will be analysed to derive the meaning of the data gathered during the research.

The first step in the data presentation involves describing the data using descriptive statistics. This was accomplished through calculating and interpreting descriptive figures. In describing the data, the researcher employed the use of tables, charts, bar graphs, and figures where necessary. Every table, figure or graph is explained and supporting ideas from relevant literature review on the research topic are given to enhance the ideas shared concerning the investigation of the issue of women empowerment and exclusion in church leadership positions by the Pentecostal churches in Zimbabwe.

4.2 QUESTIONNAIRE RESPONSE RATE

The population target was 80 Pentecostal church members. Data was gathered from a sample target of 40 male Pentecostal church members and 40 female Pentecostal members using questionnaires as the instrument. The same type of questionnaire was used for both male and female Pentecostal members, and for the leaders and ordinary members. Of the 40 questionnaires distributed to female Pentecostal members, 36 were filled and returned while 4 were not returned, thus giving us 90% female members response rate. 40 questionnaires were distributed to male Pentecostal church members and 35 were successfully completed and collected, reflecting an 87.5% male members' response rate. Thus, a total of 80 questionnaires were distributed and 71 were properly filled and returned, representing about 88.75% response rate. This was a favourable response rate and was attributed to the fact that the respondents understood the importance of the academic research and were willing to support it. Those that did not respond are assumed by the researcher to have been just reluctant or may have failed to grasp the significance of the academic research. At least 30% response rate is considered acceptable for most research purposes, according to Sekaran and Bourgie (2010). Table 3 below indicates the response rate.

Table 3: Rate of return for Questionnaires

RATING	FREQUENCY (F)	RESPONSE RATE
Questionnaires distributed	80	
Questionnaires returned	71	88.75%

Key: F = Frequency (No. of respondents)

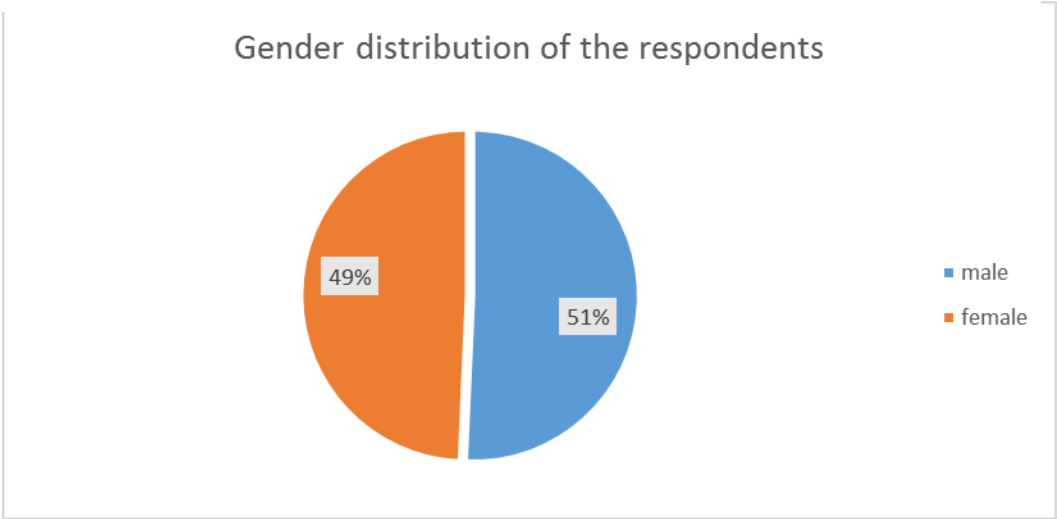
4.3 RESPONDENTS DEMOGRAPHIC DATA

4.3.1. Respondents gender distribution

The demographic data of the respondents is presented in tables, charts and figures in this chapter and briefly analysed. The data includes: gender, age, marital status, employment status, education level and number of years in the Pentecostal church. Figure 4.1 below shows the distribution of the respondents by gender, reflecting a slightly higher percentage (51%) response from male members than female members who are at 49%. Respondents are comprised of two groups, namely, male and female Pentecostal members. Therefore the

demographic data is presented in two parts, namely, male and female Pentecostal Church members. The gender profile of the respondents as seen in the figure below was made up of 51% male and 49% female.

Figure 4.1



4.3.2. Respondents age distribution

The next figure below displays the respondents' age distribution. It reflects that of the 71 respondents, the majority are aged between 25 and 44 years, which is 51 % of the total respondents. Those below 25 years who are the younger ones among the respondents constitute 6% of the respondents. Those who are more mature and elderly and are aged between 45 and 64 years constitute 39% of the respondents, while those more elderly and senior citizens, who

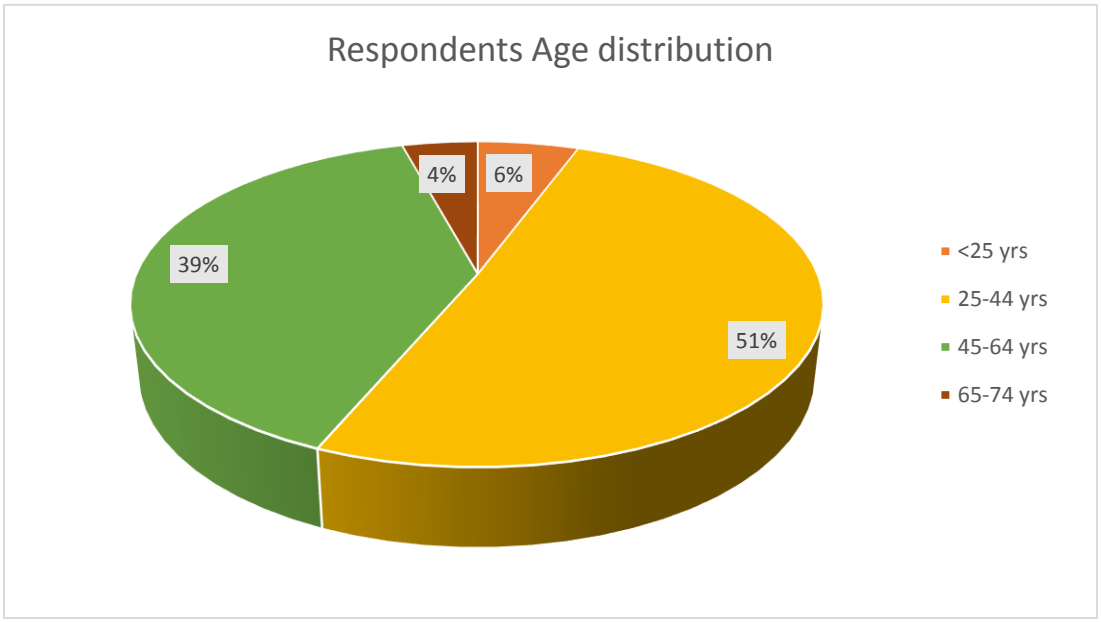


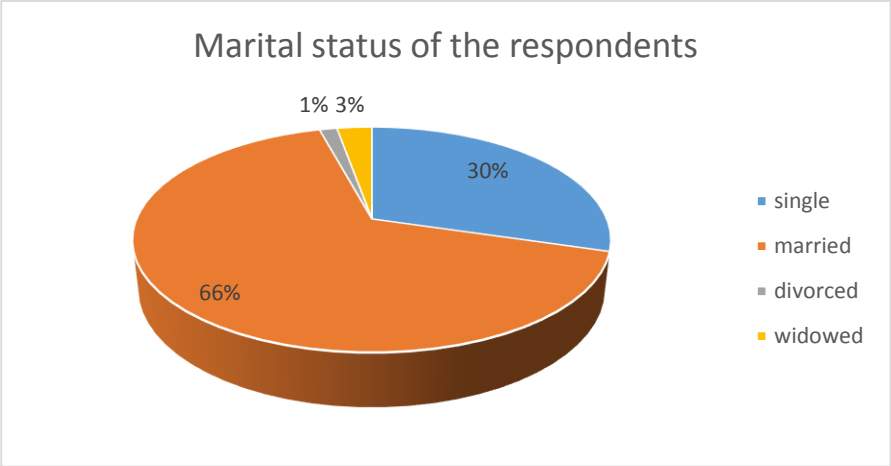
Figure 4.2

are aged between 65 and 75 years old constitute only 4% of the respondents, being the lowest in the group. This also reflects that the persons who are attracted to the Pentecostal churches in the cities today are mostly the young and middle aged as suggested by Chitando (2016).

4.3.3. Respondents marital status distribution

The marital status of the respondents is shown in Figure 4.3 below.

Figure 4.3



The above table indicates that married people are dominant in this study. From the data collected the majority of the respondents, which is 66% are married, while 30% are single. Those who are widowed constitute 3% of the respondents, while only 1% revealed that they are divorced. These research findings therefore reflect much on the views of the married people in the Pentecostal churches.

4.3.4. Education levels of the respondents

Figure 4.4

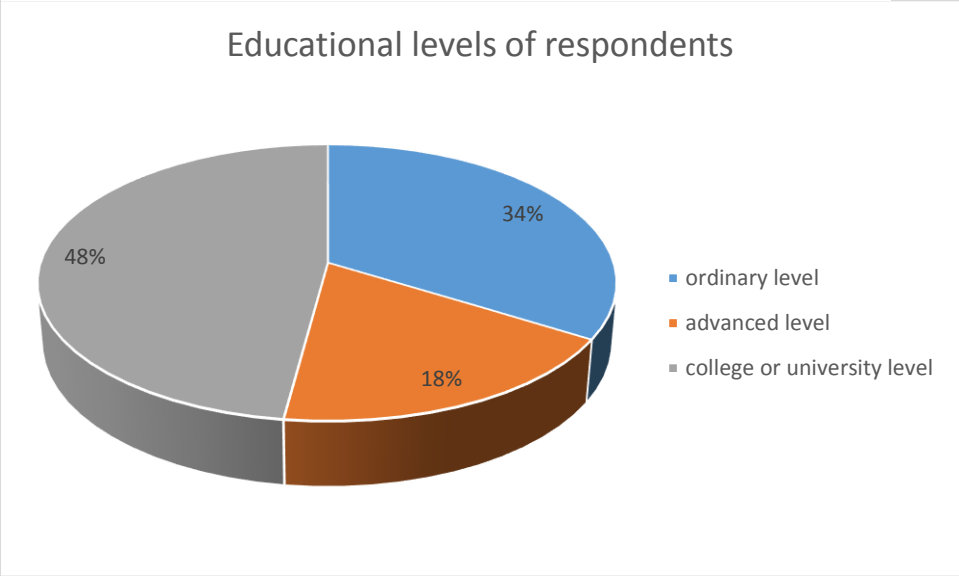


Table 4 – Education levels of respondents

Educational level of respondents			
		Frequency	Percent
Valid	ordinary level	24	33.8
	advanced level	13	18.3
	college or university level	34	47.9
	Total	71	100.0

Figure 4.4 and Table 4 both reflect the educational levels of the respondents. According to Bembridge (1987), people with primary education are considered illiterate. From the table above a greater number and percentage of the respondents had attained higher levels of education up to college and some up to university level. 34 respondents reported that they had attained college or university education. This translates to 47% of the respondents, which is a high figure. This could be because Zimbabwe has a very high literacy rate, up to 98%, being one of the top three in Africa. It also implies that the bulk of the responses from the participants were well thought out instead of guesswork, random or scattered ideas. The level of decision making from an informed source or educated individual is generally regarded as more serious in our society. This could also mean that Pentecostal church leaders should not take their members for granted as some of them could be critical thinkers who may not be easily tricked.

Twenty-four (24) of the 71 respondents (which is 33.8%) indicated that they had attained ordinary level of education. Thirteen (13) respondents, which translates to 18.3% indicated that they had obtained advanced level of education.

4.3.5. Employment status of the respondents

Figure 4.5 below shows the respondents employment status in figures as derived from the data collected. An individual's economic status has an impact in the way they relate to issues especially in the Pentecostal churches in the African context. From Table 4.5 below, 34 members from among the respondents are self-employed. This is 47.9% of the respondents. It also reflects something on the prevailing economic situation in Zimbabwe where the informal sector has taken over the control of the economy due to high levels of unemployment. 33 respondents reported that they were formally employed, and this is 46.5% of the total number

of respondents. Three respondents indicated that they were not employed, and this is 4.2% of the total. A single respondent indicated that he was a student, and this reflects 1.4% of the total number of respondents.

Figure 4.5 - Respondents employment status

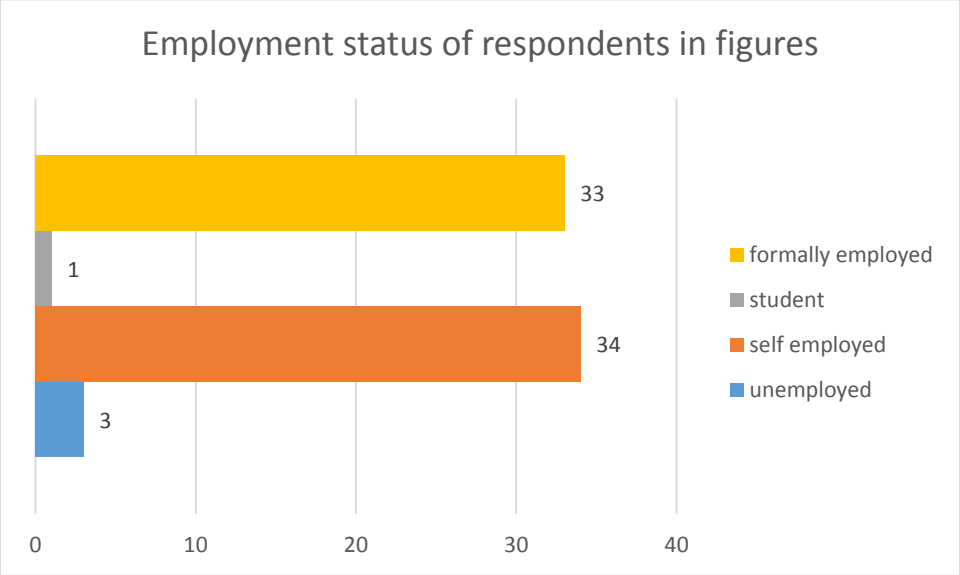


Table 3

Employment status of respondent			
		Frequency	Percent
Valid	unemployed	3	4.2
	self employed	34	47.9
	student	1	1.4
	formally employed	33	46.5
	Total	71	100.0

4.3.6. Respondents period of Pentecostal church membership

The length of the period of someone's attendance in the Pentecostal church speaks volumes about someone's commitment to the vision and mission of a particular church. It may also demonstrate their understanding and comprehension of certain processes and systems in the various churches they attend. Also it reflects their levels of support to the particular church organisation. From the data collected, some respondents revealed very long periods of church membership. It was not clear if that reflects their periods of attendance to one particular church

or the total number of years that someone has been a Christian going to different churches over the years, since some of the Pentecostal churches in Harare, Zimbabwe that attract huge crowds are still young.

From the statistics in Table 6 as well as Figure 4.6 below, 38% of the respondents, being 27 in number, have been with their various churches or ministries for 25 years and above. Twenty-one (21) members, making 29.6% of the respondents indicated that they had stayed in their various churches for between 11 to 20 years. Those who had been in their churches for between 6 to 10 years were 15 in total, constituting 21.1% of the respondents. A small figure of 8 persons representing 11.3% of the respondents indicated that they were in their various churches 5 years and below. However, the researcher took everyone's contribution seriously despite his or her period of church attendance.

Table 6

Church attendance of respondents			
		Frequency	Percent
Valid	<5yrs	8	11.3
	6-10yrs	15	21.1
	11-20yrs	21	29.6
	+25yrs	27	38.0
	Total	71	100.0

Figure 4.6 - Church attendance of respondents

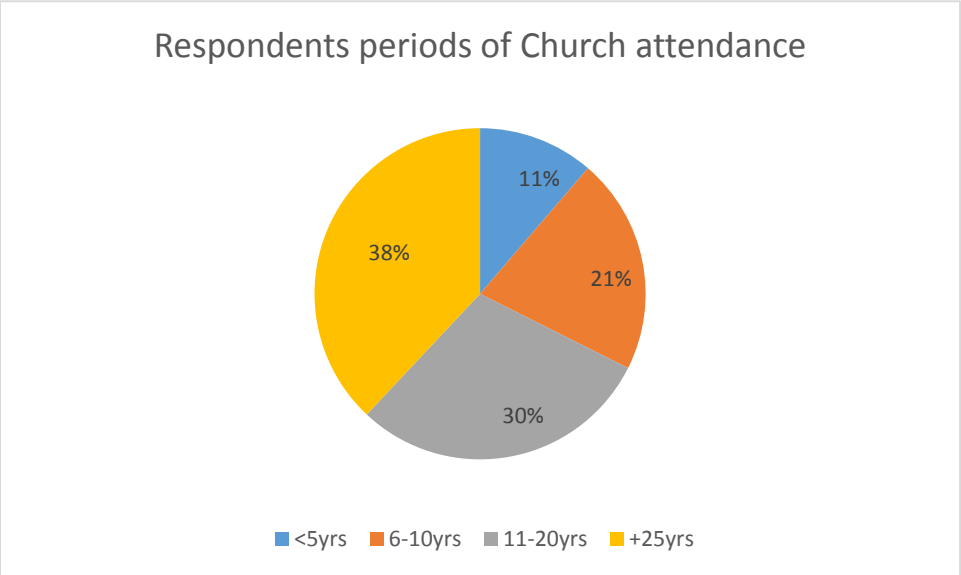


Figure 4.7 *- Respondents perception on whether women should be included in top Pentecostal church leadership positions.*

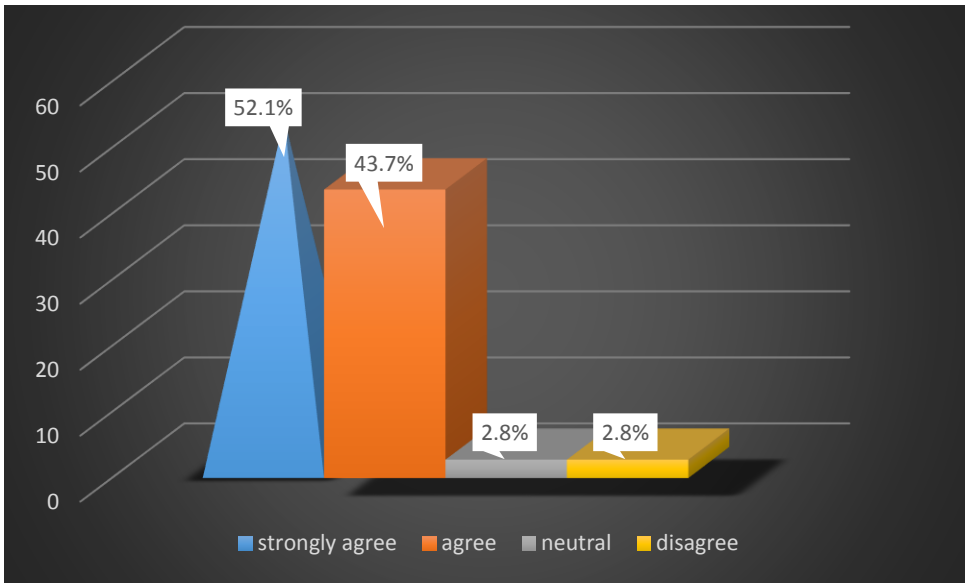


Table 7

Women should be ordained to top church leadership positions			
		Frequency	Percent
Valid	strongly agree	37	52.1
	Agree	30	42.3
	neutral	2	2.8
	disagree	2	2.8
	Total	71	100.0

4.4 Respondents perceptions on women in Church leadership

Analysing Figure 4.7 as well as Table 7 above, it was realised that 52.1% (37 respondents) **strongly agree** that women in Pentecostal churches should be empowered and included when it comes to top Church positions. To further support this an additional 42.3% (30 respondents), also expressed that they **agree** with this view of women empowerment in the Pentecostal churches in Harare. This brings to over 90% the respondents who support the notion of women empowerment and inclusion in church leadership positions. A paltry 2.8% were neutral concerning the proposal, and another 2.8% (2 respondents) were in disagreement with the notion under investigation.

Using SPSS the researcher processed the aggregates and means of the variables of the data collected. Table 8 below reflects the results of this procedure. The aim was to assess the significance of the respondents' views on the issue of women empowerment and exclusion in church leadership under discussion. The responses on the people's perception of women in church leadership differ significantly based on the respondent's **level of education**. The p-value obtained through SPSS is **0.001,** which is less than the recommended standard or benchmark value of 0.05. These results mean that statistically there is evidence to suggest that one's level of education affected their response to the issue of women empowerment for church leadership.

Table 8

AGGR_PERC - Level of education					
	Sum of Squares	df	Mean Square	F	**Sig.**
Between Groups	4.471	2	2.236	7.952	**.001**
Within Groups	19.118	68	.281		
Total	23.590	70			

From the Table 9 below the results show that the **marital status** of the respondents was not significant in determining their perception on the views of women empowerment and exclusion in church leadership under discussion. The p-value obtained through SPSS is **0.878,** which is much greater than the recommended standard or benchmark value of 0.05. This therefore means that statistically there is evidence to suggest that the respondents' marital status did not affect their response to the issue of women empowerment for church leadership.

Table 9

	Sum of Squares	df	Mean Square	**Sig.**
Between Groups	.237	3	.079	**.878**
Within Groups	23.353	67	.349	

Table 10

AGGR_PERC - Employment status					
	Sum of Squares	df	Mean Square	F	**Sig.**
Between Groups	1.430	3	.477	1.441	**.239**
Within Groups	22.160	67	.331		
Total	23.590	70			

Key: F = Frequency (No. of respondents)

Analysing Table 10 above, it was realised that the **employment status** of the respondents was not significant in determining their perception on the views of women empowerment and exclusion in church leadership under discussion. The p-value obtained through SPSS is **0.239,** which is greater than the recommended standard p-value of 0.05. This therefore means that statistically there is evidence to suggest that the respondents' employment status did not affect their response to the issue of women empowerment for church leadership in the Pentecostal churches under investigation.

However, as indicated in Table 11 below the results show that the respondents' **period of church attendance** was very significant in determining their perception on the views of women empowerment and exclusion in Pentecostal church leadership under discussion. The p-value obtained through SPSS is **0.002,** which is much less than the recommended p-value of 0.05. Statistically this means that there is evidence to suggest that the respondents' period of church attendance greatly affected their perception of the issue of women empowerment in Pentecostalism.

Table 11

AGGR_PERC - period of church attendance					
	Sum of Squares	df	Mean Square	F	**Sig.**
Between Groups	4.772	3	1.591	5.664	**.002**
Within Groups	18.817	67	.281		
Total	23.590	70			

As reflected in Table 12 below analysis of the data collected from the questionnaires, using SPSS showed that a score of 0 to 20 means that the respondent agrees to the inclusion and empowerment of women in Pentecostal church leadership positions. A score of 21and 30 means the respondent is neutral and therefore not sure. A score of31 to 50 means that the respondent is disagreeing with the inclusion of women in church leadership positions. Based on this information from the SPSS data analysis a total of 21 respondents are in support of the notion of women empowerment and their inclusion in top church leadership positions. This reflects 29.6% of the respondents. A greater number of 38 respondents are neutral and sitting at the fence, and do not know whether to agree or disagree with the proposal for Pentecostal women empowerment. This reflects 54.9% of the respondents. Eleven (11) respondents disagree with the notion, and this is 15.5% of the respondents. When a comparison is made between those who totally support and those who totally disagree, the greater number is for those who are in favour of the inclusion of Pentecostal women to church leadership positions.

Table 12

AGGR_SUM					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	12.00	1	1.4	1.4	1.4
	13.00	1	1.4	1.4	2.8
	14.00	2	2.8	2.8	5.6
	16.00	3	4.2	4.2	9.9
	17.00	3	4.2	4.2	14.1
	18.00	4	5.6	5.6	19.7
	19.00	5	7.0	7.0	26.8
	20.00	2	2.8	2.8	29.6
	21.00	2	2.8	2.8	32.4
	22.00	1	1.4	1.4	33.8
	23.00	2	2.8	2.8	36.6
	24.00	3	4.2	4.2	40.8
	25.00	5	7.0	7.0	47.9

	26.00	7	9.9	9.9	57.7
	27.00	5	7.0	7.0	64.8
	28.00	4	5.6	5.6	70.4
	29.00	5	7.0	7.0	77.5
	30.00	5	7.0	7.0	84.5
	31.00	5	7.0	7.0	91.5
	33.00	3	4.2	4.2	95.8
	34.00	2	2.8	2.8	98.6
	35.00	1	1.4	1.4	100.0
	Total	***71***	***100.0***	***100.0***	

The researcher also carried out the SPSS Chi-square test to find out if the perception of women exclusion in Pentecostal church leadership varied with the gender of the respondents, since the issue of gender imbalances is also at the centre of the investigation. The results are reflected in Table 13 below. The Chi-square tests revealed that there is a significant variation in perception based on gender from the Pearson Chi-square value which is given as 0.415 which is greater than the recommended standard value of 0.05.

Table 13

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	**21.695[a]**	**21**	**.417**
Likelihood Ratio	26.970	21	.172
Linear-by-Linear Association	.112	1	.737
N of Valid Cases	71		
a. 44 cells (100.0%) have expected count less than 5. **The minimum expected count is .49**.			

Another test to assess one of the research questions, which relates to the criteria used for appointing members into Pentecostal church leadership positions was carried out by the researcher through the process of giving descriptive statistics in SPSS. From Table 14 below, shows the mean scores (average scores) of 2.21 and 2.11 and 2.11 (for items numbered 1 to 3 in Table 14 below). Relating to the ordination criteria and procedures, the issue of equal opportunities, and the acceptance of women in leadership, indicate that there is a significant number of respondents who agree that they understand the criteria for ordination of leaders in their Pentecostal churches and consider it to be fair. However, on the **rating** of the ordination process in their churches (item numbered 4 in the table below), respondents were generally reserved or not sure, as indicated by the mean score of 2.90 which is closer to 3.0 which is rated as neutral on the scale. It therefore means that the majority of the respondents were not willing or free to express their feelings. This implies that further research is needed in these areas to fully investigate the issues of exclusion of women in top leadership positions.

Table 14

Descriptive Statistics					
	N	Minimum	Maximum	**Mean**	Std. Deviation
1. there are clear criteria for ordination of leaders	71	1	5	**2.21**	1.068
2. Pentecostal churches give women equal opportunities to exercise spiritual gifts	71	1	4	**2.11**	.887
3. church accepts women in church leadership	71	1	4	**2.11**	.766
4. rating of the ordination process in church	71	1	5	**2.90**	1.255
Valid N	71				

Figures 4.8; 4.9; 4.10; 4.11 and 4.12 below are charts and graphs reflecting the respondents' views from the collected data concerning the challenges of women inclusion in leadership and the recommendations offered by some respondents to deal with the obstacles. They are

providing information from the respondents that responds to the research question in relation to the obstacles

Figure 4.8

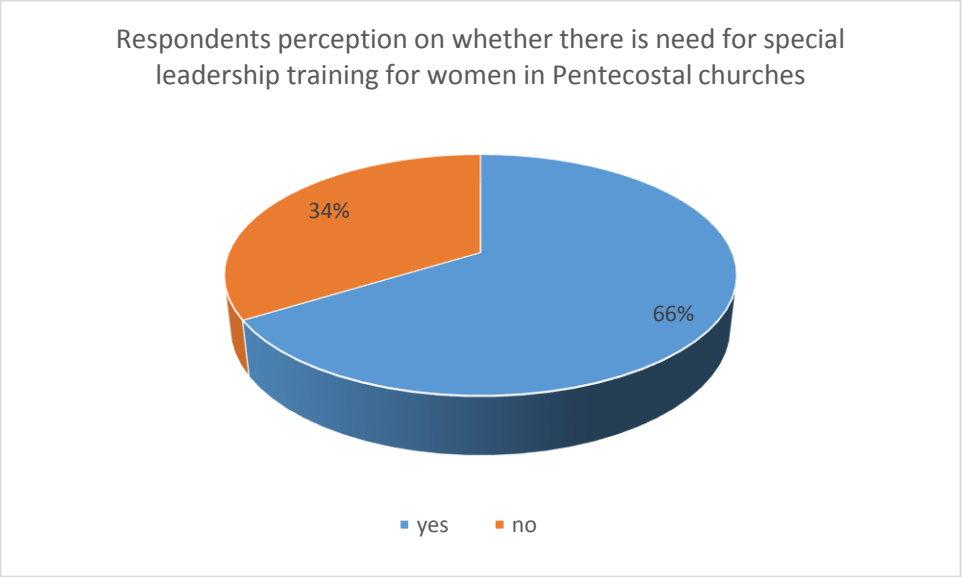


Figure 4.9

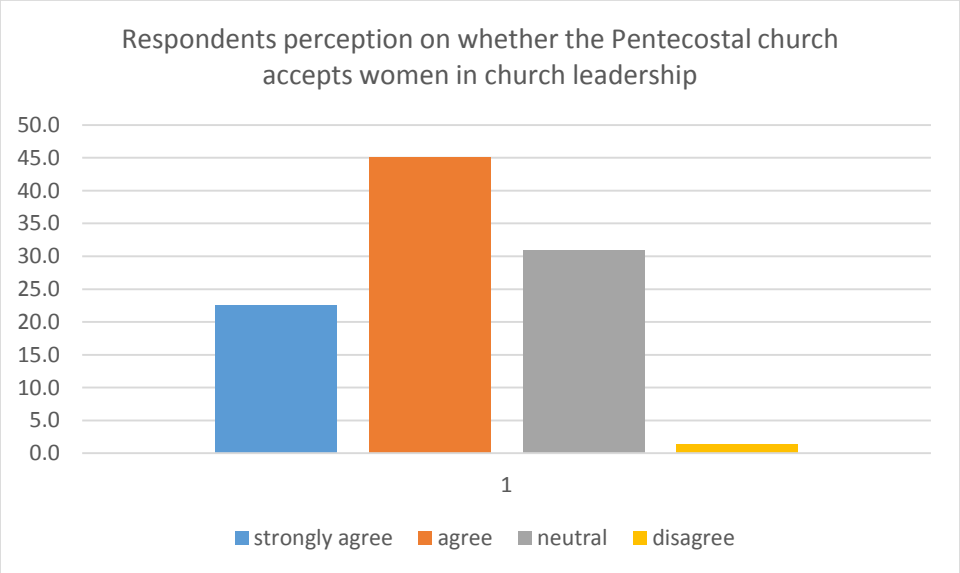


Figure 4.10

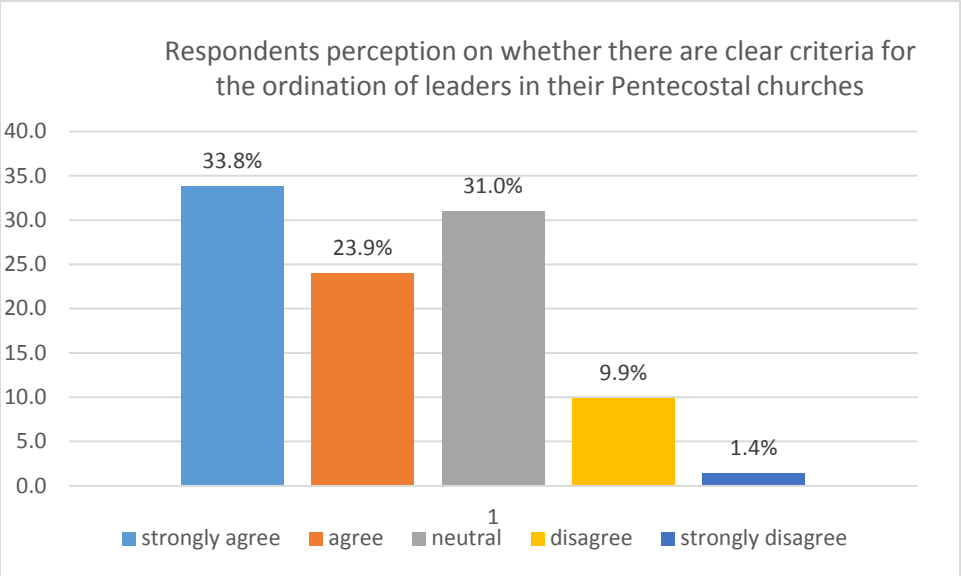


Figure 4.11

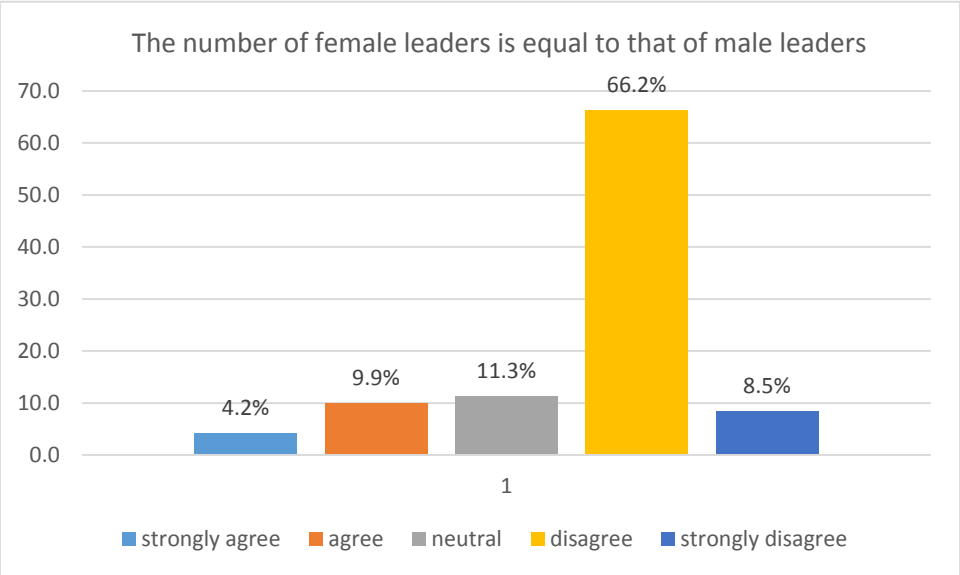
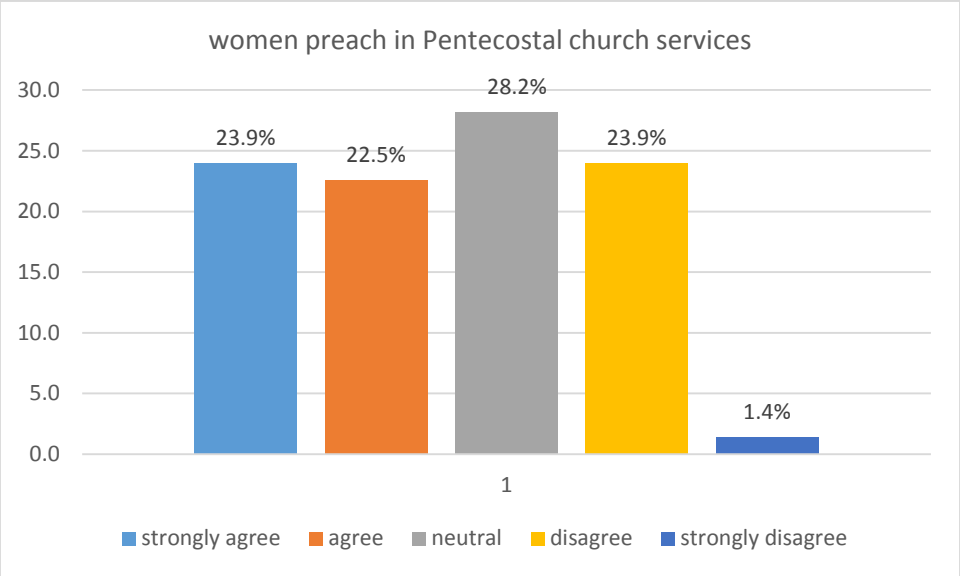


Figure 4.12



4.5 CODING OF THE QUESTIONNAIRES

The respondents' comments in the data collection process for the study of Pentecostal women empowerment and their exclusion in positions of leadership in Harare, Zimbabwe, were used by the researcher to develop themes, which can be coded, following the rules of thematic analysis as recommended by Braun & Clarke (2006) and Joffe (2012). Below is the coding system adopted for this research. In the codes, the participants' anonymity was observed, as suggested in the Ethical clearance procedure of Fort Hare University. The participants are drawn from the sample of Pentecostal pastors, elders, deacons, men and women (or ordinary male and female members without positions in the churches). Thus, the following codes were adopted.

P1, P2, P3 stands for Pastors. Table 15 presents the demographic data of the pastors who participated in this study. Their anonymity is maintained following Ethical policies of academic research.

E4, E5, E6 stands for Elders. Table 16 presents the demographic data of the elders who participated in this study.

D7, D8, D9 - stands for Deacons. Table 17 presents the demographic data of the deacons who participated in this study.

M10, M11, M12 - stands for Male members who are ordinary believers with no positions or titles in the churches under study. Table 18 presents the demographic data of these male members who participated in this study.

F13, F14, F15 - stands for Female members who are ordinary believers with no positions or titles in the churches under study. Table 19 presents the demographic data of these female members who participated in this study.

All the questionnaires were coded and numbered for SPSS processing and thematic analysis.

- All the questionnaires collected from the ordinary Female members were numbered as follows: - 2, 4, 5, 6, 7, 9, 10, 11, 13, 14, 15, 21, 26, 31, 33, and 34 on the sheets. For the purposes of analysis, these questionnaires were further coded as follows: F2 to F34 in their respective order.
- All the questionnaires collected from the Ordinary Male members were numbered as follows: - 41, 44, 51, 53, 54, 59, 60, 62, 63, 67, 68, and 71 on the sheets. For the purposes of analysis, these questionnaires were further coded as follows: M41 to M71 in their respective order.
- All the questionnaires collected from the Deacons were numbered as follows: - 8, 12, 22, 23, 25, 27, 40, 46, 49, 52, 57, 61, and 69. For analysis purposes, these questionnaires were further coded as follows: D8 to D69 in their respective order.
- All the questionnaires collected from the Elders were numbered as follows: - 16, 18, 20, 24, 28, 29, 32, 35, 36, 37, 48, 50, 55, 56, 64, 65, 66, and 70. For the purposes of analysis, these questionnaires were further coded as follows: E16 to E70 in their respective order.
- All the questionnaires collected from the Pastors were numbered as follows: - 1, 3, 17, 19, 30, 38, 39, 42, 43, 45, 47, and 58. For the purposes of analysis, these questionnaires were further coded as follows: P1 to P58 in their respective order.

The themes adopted for thematic analysis were guided by the various Pentecostal church members' responses to the interviews and questionnaires during data collection. The researcher later on in this chapter discusses more about these themes. Thematic analysis involves the generation of initial codes from the list of ideas about what is in the data and what is interesting about them. Some themes are data-driven while others are theory-driven. Coding can be manual or through software. In this research, coding was by SPSS software and verified manually by revising the data from the documents. SPSS can be used to generate tabulated reports, charts,

and plots of distributions and trends, as well as produce descriptive statistics (Braun & Clarke, 2006).

4.6 THEMATIC ANALYSIS OF FINDINGS

According to Braun and Clarke (2006) and Joffe (2012) thematic analysis is a systematic way of finding answers to research questions. It is a method for identifying, analysing and reporting patterns or themes within data collected. A method that works to reflect reality or to unravel the surface of reality. A theme captures something important about the data in relation to the research question or questions that drive the project (Braun & Clarke, 2006:80). In this particular study, the researcher was observing important themes relating to women empowerment and exclusion from leadership positions from the various participants in the project.

Thematic analysis illustrates which themes are important in the description of the phenomenon under study. Joffe (2012) hints that there are very few published guides on to how to carry out thematic analysis and yet the method is used often in published studies without clear specification of the techniques employed (Joffe 2012:219). For Braun, thematic analysis is "a poorly demarcated and rarely-acknowledged qualitative analytic method, yet very useful and flexible". Its flexibility is one of its great advantages that scholars could benefit from (2006:80). According to Joffe, (2012) Gerald Horton is considered as the founder of thematic analysis after his development of the notion of 'themata'. He observed that, "verbal interview, or focus group data, or textual newspaper data, or open-ended responses to questionnaire items, diaries, video material, images and essays tend to be at the root of thematic research".

It has been observed that thematic analysis is growing in its adoption beyond psychology as a method across a broad range of empirical papers (Joffe 2012:219). Since it is a flexible method, which is not linked to a particular theory it has therefore been paired with social representations theory (Moscovici & Duveen, 2000) to study how the public engage with a range of social issues. There are also some studies where thematic analysis has been combined with phenomenology (e.g. Fereday & Muir-Cochrane, 2006). It is from this angle that for this particular research on women empowerment in Pentecostalism the researcher adopted the combination of thematic analysis with phenomenology, as well as pairing it with Max Neef's theory of Human social development. The focus is on the subjective experiences of research participants, such that they are not taken-for-granted. For the proper application of thematic analysis Joffe quoted Fereday & Muir-Cochrane (2006) who suggested that "there is need to

safeguard the social reality of the participants in each particular study or research instead of replacing it with a fictional reality from the researcher's mind" (Joffe 2012:219).

The researcher analysed the findings according to the thematic analysis based on the responses from the participants. The respondents were divided into five groups, namely: men, women, pastors, elders, and deacons. All the groups responded on all sections of the questionnaires and interviews, which related to the major research questions listed below:

- To what extent does Pentecostal church in Zimbabwe perceive the importance of women empowerment?
- What criteria is used for appointing members into Pentecostal church leadership positions?
- What impact could the exclusion of women from the decision-making of the church have to the ministry of the Pentecostal church?
- What are the possible spinoffs for empowering and appointing women into higher positions of leadership in the churches?

All the 71 respondents from the various Pentecostal churches successfully completed the structured and unstructured questions in the questionnaires. The researcher also followed the procedures of thematic analysis of coding the responses under collective themes. These themes are further discussed and relevant supporting literature review cited to support the ideas presented. The examples quoted in the following sections were presented accurately as they come directly from the participants' responses, without changes from the researcher.

4.7 DEMOGRAPHIC DATA OF RESPONDENTS FOR THEMATIC ANALYSIS

Table 15 **– Demographic data of the respondents who are Pastors.**

Code Name	Gender (M / F)	Age Range (Yrs)	Marital Status	Highest level of education	Employment Status	Period in Church (in Yrs)
P1	F	25-44	M	College	F E	+25
P3	M	65-74	M	College	F E	+25
P17	F	25-44	M	College	S E	11-20
P19	F	45-64	M	A-level	F E	11-20
P30	F	25-44	M	O-level	S E	11-20
P38	M	25-44	M	College	F E	11-20
P39	M	45-64	M	College	F E	+25
P42	M	25-44	M	A-level	F E	6-10
P43	M	45-64	M	A-level	F E	6-10
P45	M	45-64	M	College	S E	+25
P47	M	45-64	M	A-level	S E	6-10
P58	M	45-64	M	College	F E	+25

KEY: M = married. S = single. D = divorced. W = widowed. F E = Formally employed. S E = Self-employed.

4.7.1 THEMES FROM PASTORS CONCERNING THEIR PERCEPTION ON PENTECOSTAL WOMEN BEING IN LEADERSHIP

Some pastors contributed to the issue of women exclusion from leadership in Pentecostal churches and shared their perceptions as follows:

a) WOMEN LEADERS ARE DESPISED

One female pastor, P 17 said, *"If one is not married people look down or judge female leaders, as inferior".*

She believes, like P1, that marriage is the easier route for women getting to top positions of leadership, and that calling is for men. It reflects that some pastors' wives are in ministry because of their husbands. She also recommended more leadership seminars for the training for women to qualify in church leadership positions. This recommendation is equally supported by many other respondents like P 19, P 39, P 42, F 11, F 26, F 19, F 38, F 7, F 10, F 13.

b) WOMEN ARE INFERIOR TO MEN

Another female pastor, P 19, said, *"Women feel inferior to men, and also married women are entangled with household duties, so they work under their husbands".*

She feels that some women have no confidence in themselves, and recommends for the education of the girl child to overcome inferiority complex at early stage. (Phiri, 2009).

c) IGNORANCE

P3 said, *"There is a negative perception about women in leadership due to ignorance of the word of God".*

She also wishes that women's mentality concerning leadership needs to change. P45 also supports this view.

P58 said, *"Gender imbalance needs workshops to promote participation of both sexes".*

According to P 43, (a male pastor) *"Women are always under their husbands, so they can-not do much".*

This reflects the traditional view of women being dominated by their husbands. P38, P42, and F21 also supported this view that men are better leaders than women are.

d) LOW SELF-ESTEEM BY WOMEN

P47, said, *"Women suffer low self-esteem".*

This is also supported by other respondents like P19, F7, F 9, F14, D52, D53, and E70. This low self-esteem or inferiority complex is also due to lack of education. Phiri observed that

Pentecostal women struggle to access basic formal education or even theological education (2009:111).

e) MISINTERPRETATION OF SCRIPTURES

P 39 and P 45 reflected that the major obstacle of women leadership is the misinterpretation of Scriptures. (Stanley 2013).

P39 said, *"Paul's teachings about women are misinterpreted".*

E55 and E65 also agreed with this view, that Scriptures such as 1 Corinthians 14:34 that women should be silent in the church are misinterpreted (Machingura, 2011).

Table 16 – **Demographic data of the respondents who are Elders.**

Code Name	Gender (M / F)	Age Range (Yrs)	Marital Status	Highest level of education	Employment Status	Period in Church (in Yrs)
E16	F	25-44	M	O-level	S E	11-20
E18	F	25-44	M	College	S E	+25
E20	F	45-64	M	O-level	S E	11-20
E24	F	45-64	M	O-level	F E	11-20
E28	F	45-64	W	A-level	F E	+25
E29	F	25-44	S	College	S E	11-20
E32	F	45-64	M	College	F E	+25
E35	F	25-44	M	A-level	F E	11-20
E36	F	45-64	M	A-level	F E	6-10
E37	M	45-64	M	College	F E	+25
E48	M	65-74	M	College	F E	+25
E50	M	25-44	S	College	F E	11-20
E55	M	45-64	M	College	F E	+25

E56	M	45-64	M	College	S E	+25
E64	M	45-64	M	O-level	S E	11-20
E65	M	45-64	M	O-level	S E	11-20
E66	M	45-64	M	A-level	S E	11-20
E70	M	45-64	M	O-level	S E	6-10
KEY: M = married. S = single. D = divorced. W = widowed. F E = Formally employed. S E = Self-employed.						

4.7.2 THEMES FROM ELDERS CONCERNING THEIR PERCEPTION ON PENTECOSTAL WOMEN BEING IN LEADERSHIP

a) WOMEN ARE NOT TRANSFERABLE

According to respondent E2, who is a female elder, the major obstacle to Pentecostal women empowerment is that "women are not transferable, as they need to be with their husbands". This is a reflection of the influence of old African traditional beliefs, which emphasised that men cannot compromise to accommodate their wives programmes. In such traditional beliefs, the wife had to be wherever the husband was working and could not be separated from the husband due to work demands.

E 9 said, *"People believe that call for ministry is for usually for men not women".*

This reflects the perception of some Pentecostal leaders, which contributes to why they do not empower women.

b) FEAR OF COMPETITION

According to E6, E14, and E20 men fear competition from women. This fear or insecurity of men forces men to block women from taking church leadership positions. This reflects egoism by men thereby creating gender imbalances in the church.

According to E3, *"Women are a threat to men".*

This reflects that in some circles men's insecurity causes them to hinder the promotion of women to top Pentecostal church leadership positions.

c) LACK OF KNOWLEDGE AND THE MISINTERPRETATION OF SCRIPTURES

E16, E18, E48 observed that the lack of knowledge of Scriptures is a major obstacle in the empowerment of women and their promotion to church leadership positions. People misinterpret the Bible teachings about women's submission to men, or that women are weaker vessels, and Paul's teachings for women to be silent, (1Cor. 14:34).

d) WOMEN ARE UNDERESTIMATED

According to E16, *"Women are under-estimated".*

This reflects that women have the potential for church leadership and therefore need to be given equal opportunity. This is reflected in other sectors of society where women are seen leading in big companies and in government positions.

e) AFRICAN TRADITIONS

E64 said, *"Cultural barriers and segregation hinder the promotion of women".*

According to E56, "*Men are not comfortable to be led by a woman".*

According to E55, *"Male church leaders control or manipulate women".* This is a reflection of the challenges in the patriarchal society.

f) LACK OF CAPACITY

According to E24, *"Women have no capacity for leadership".*

This reflects societal misconceptions that women cannot lead. It has been observed that since women are the majority in the churches when it come voting processes if they vote for themselves they would take leading positions. However, as Biri (2016) observed sometimes women are their "worst enemies" in that they do not vote for each other.

According to E35, *"The tradition in churches is that men should lead, and women are to submit to men, and the church cannot do anything about this".*

E50 said, *"Women are weak in solving problems in the churches, as they are passive, and when opportunity is given they are reluctant".*

As for E36, *"Most women are lazy to develop themselves".*

Also E66 observed that there is "lack of confidence from women themselves".

g) INFERIORITY COMPLEX OF WOMEN

E32 observed that *"inferiority complex affects women"* and therefore women need education to empower them.

According to E70, a male elder, the major obstacle for women empowerment is their *"lack of self confidence in themselves and being passive in acquiring knowledge".* He also states, *"Women do not stand up to show what they are capable of doing".* This could be due to inferiority complex as supported by D52 and D53. Women must not perceive themselves as second-class citizens. E70 like many others recommended the need to train or educate women on gender issues.

Table 17 – **Demographic data of the respondents who are Deacons.**

Code Name	Gender (M / F)	Age Range (Yrs)	Marital Status	Highest level of education	Employment Status	Period in Church (in Yrs)
D8	F	25-44	S	College	F E	+25
D12	F	25-44	S	College	F E	11-20
D22	F	25-44	S	College	F E	11-20
D23	F	25-44	M	O-level	S E	+25
D25	F	25-44	S	O-level	S E	6-10
D27	F	25-44	S	College	Student	<5
D40	M	25-44	S	College	F E	+25

D46	M	25-44	S	College	F E	+25
D49	M	25-44	M	O-level	S E	+25
D52	M	25-44	M	College	F E	11-20
D57	M	25-44	S	College	F E	+25
D61	M	45-64	M	O-level	S E	11-20
D69	M	<25	S	O-level	S E	<5
KEY: M = married. S = single. D = divorced. W = widowed. F E = Formally employed. S E = Self-employed.						

The researcher noted with concern some inconsistencies in certain respondents' data, since some, for example Elders E50 and E55, and deacons D8, D40, D46, D49, D57, and an ordinary female member, F15, who all claimed they had been in their churches for over 25 years, yet their age range was between 25 to 44 years. Deacons D46 and D49 also indicated that they were both single, and their age range was between 25 to 44 years, yet they claimed that they had been in their Pentecostal church for more than 25 years. Such claims are debatable and could skew the findings of the research. This is one example that leaves the researcher wondering about some of the respondents' answers, as rightly suggested by Leary 1990:6, it is not easy for the researcher to know whether the respondent has understood the question or not. One explanation to this could be that these persons are indicating the total length of years that they have been Christians. It also implies that some of them were "born" and "grew" in the church environment.

4.7.3 THEMES FROM DEACONS CONCERNING THEIR PERCEPTION ON PENTECOSTAL WOMEN BEING IN LEADERSHIP

a) INFLUENCE OF PATRIARCHAL SOCIETY

According to D 8, *"Socio-cultural factors affect the empowerment of women because of the patriarchal society. Zimbabwe is a patriarchal society such that it is engraved in the system of the church".* However, the Pentecostal church needs to proactively include women in the

churches decision-making positions. Culture influences were also noted by D46. (Chitando. 2013).

b) WOMEN ARE WEAK, WHILE MEN ARE SUPERIOR

According to D 22, *"Women are regarded as a weak group".*

This view is also supported by D12, D23, D27, and D52. D25 also observed that women suffer from inferiority complex.

D25 said, *"Many women do not have leadership qualifications due to poor education because of culture, so they have inferiority complex".*

According to D40, women lack confidence, and therefore fail to lead in the Pentecostal churches. D40 said, *"The women's level of education affects their capacity to lead".*

D52 observed that, *"women do not support each other".*

D57 said, *"Women exhibit inferiority complex and do not show their capabilities".*

D57 went on further to state that, *"sometimes men over-dominate women".* This view of men's dominance was also expressed by D61.

For D69, *"tradition and background that men are superior is what affects women".* D69 recommends that, *"the Pentecostal church should heed to Biblical teachings that there is neither male nor female".*

Table 18 – **Demographic data of the respondents who are ordinary Male members.**

Code Name	Gender (Male)	Age Range (Yrs)	Marital Status	Highest level of education	Employment Status	Period in Church (in Yrs)
M41	M	25-44	M	O-level	S E	<5
M44	M	45-64	M	O-level	F E	<5
M51	M	45-64	S	College	Unemployed	6-10
M53	M	45-64	M	O-level	S E	<5
M54	M	25-44	M	College	F E	+25
M59	M	25-44	M	O-level	S E	6-10
M60	M	<25	S	O-level	Unemployed	<5
M62	M	<25	S	O-level	Unemployed	6-10
M63	M	25-44	M	O-level	S E	6-10
M67	M	<25	S	O-level	S E	<5
M68	M	25-44	S	O-level	S E	6-10
M71	M	25-44	S	O-level	S E	6-10

KEY: M = married. S = single. D = divorced. W = widowed. F E = Formally employed. S E = Self-employed.

4.7.4 THEMES FROM ORDINARY MALE MEMBERS CONCERNING THEIR PERCEPTION ON PENTECOSTAL WOMEN BEING IN LEADERSHIP

a) UNAVAILABILITY OF WOMEN FOR CHURCH WORK

Concerning why women are not given opportunity to be in leadership positions. Some respondents said women are not available for church business due to house chores, thus affecting their church leadership roles.

According to M51, *"Women have too many responsibilities at home such that they are not available for church leadership positions".*

According M59 women lack of commitment. M59 said, *"Women also fight each other".*

According to M63, *"Too much family responsibilities hinder the availability of women for church leadership".*
M68 said, *"Women are sensitive and disturbed quickly, they are too soft for church leadership".* M71 also observed that family involvement and home pressure hinder women from church responsibilities and leadership.

b) PASSIVITY OF WOMEN

Some respondents cited the passivity of women and therefore their incapacity to lead in the Pentecostal churches. According to M67,*"Women are hesitant to lead".* M60 also supported this view. M62 said that women lack leadership skills, capacity and exposure.
M53 said, *"Women are untrained".* This reflects elements of segregation in the provision of teachings in the churches. There is therefore a need for balanced teachings among Pentecostals such that all groups in the church receive opportunity for training and empowerment (Phiri, 2009).

c) WOMEN AS A THREAT TO MEN

Other men revealed that they were threatened by women's leadership capacity, so they would rather oppress them, even though they were Christians. M41 said, *"Men think it is being weak to be led by a woman".*

M44 said, *"The iron fist by men is what hinders women's empowerment"* in Pentecostal churches. He also observed that men lack confidence in women. M71 said that men despise women.

Table 19 – **Demographic data of the respondents who are ordinary Female members.**

Code Name	**Gender (Female)**	**Age Range (Yrs)**	**Marital Status**	**Highest level of education**	**Employment Status**	**Period in Church (in Yrs)**
F2	F	45-64	M	A-level	S E	+25
F4	F	25-44	S	College	F E	11-20
F5	F	25-44	M	O-level	S E	6-10
F6	F	45-64	M	A-level	F E	11-20
F7	F	25-44	M	O-level	S E	6-10
F9	F	25-44	M	College	F E	11-20
F10	F	45-64	W	A-level	S E	+25
F11	F	25-44	S	College	F E	+25
F13	F	25-44	S	A-level	S E	6-10
F14	F	45-64	M	College	F E	+25
F15	F	25-44	S	College	S E	+25
F21	F	65-74	M	A-level	F E	+25
F26	F	45-64	D	College	S E	+25
F31	F	25-44	M	College	S E	11-20
F33	F	45-64	M	College	F E	+25
F34	F	25-44	M	O-level	S E	<5

KEY: M = married. S = single. D = divorced. W = widowed. F E = Formally employed.
S E = Self-employed.

4.7.5 THEMES FROM FEMALE MEMBERS CONCERNING THEIR PERCEPTION ON FELLOW PENTECOSTAL WOMEN BEING IN LEADERSHIP

a) SEGREGATION

According to F4, *"Women are segregated by men".* This view was also supported by F7. F5 said, *"There is discrimination by men that women are not able to lead, yet women should be given a chance to prove their ability".* F33 said that women are not being empowered in the Pentecostal churches *"because they should submit to men".* This reflects the influence of traditional beliefs observed earlier in the other sections of this research.

F11 said, *"Men have jealous and are egoistic".* F10 observed that women are not empowered in the church because *"men feel that women will end up dominating them".*

F21 said, *"Men are authoritative and do not give chance to women".*

b) INFERIORITY COMPLEX

F5 said, *"Most women fear to lead due to inferiority complex. In Africa there is the belief that women only do house duties and this is also adopted in the church".* This implies that there is need for much education among Pentecostals in particular and Africans in general to deal with inferiority complex, which hinders people's potential.

c) POVERTY

According to F13 *"Most women are not empowered economically and they fail to participate in some church programs which require money, and thus fail to be promoted because promotion is based on one's ability to give money, e.g. tithes".* Therefore, poverty hinders women's participation in Pentecostal church leadership. However, true Church leadership should not be based on one financial strength, because that would lead to manipulation.

d) LACK OF CAPACITY

According to F31, *"home responsibilities hinder women from church leadership and other responsibilities".*

F34 also said, *"The obstacle is that most women talk too much, they are weaker vessels and have no strong hearts to keep issues".*

F26 said, *"Some are not trained for leadership due to their commitment to household issues, then usually men get the opportunity".* However, F7 observed that some women refuse to lead because they depend on men.

e) HINDERANCES DUE TO CHURCH LAWS

According to F15, *"church laws and doctrines are the obstacles to women empowerment in the Pentecostal churches".* The researcher observed that some church laws were inherited from AIC's and ATR and imported in Pentecostal church systems. (Musoni 2013). According to F26 *"cultural beliefs that men are naturally the leaders discourages and disadvantages women".*

f) LACK OF OPPORTUNITY

According to F13, *"the church should give women opportunity to exercise what God invested in them".*

F21 also supported this view and said, *"The church leadership must give opportunity for women to lead".*

F13 said that the church should support interested women who want leadership positions.

F26 said, *"Give women chance to lead, because they are capable".*

According to F26, *"women have an advantage as church leaders because of motherliness and patience".* Thus they need for gender balance and equal opportunity since they have the capacity.

According to F7, *"if women are educated and given opportunity they can be the backbone of the church".*

Some fellow women said most men underestimate them, yet they have potential and are also equally educated. They said they are not given the chance to prove leadership skills in the churches. They gave examples of how other women are excelling in business and other sectors.

The various responses from the respondents confirm that there are challenges which need the cooperate body of Christ to be engaged to deal with them in line with true Biblical principles. This is also where theological reflection features in this area of the research.

4.8 CHAPTER SUMMARY

This chapter gave detailed information on the data collection procedures and the breakdown of the responses from the research sample. The data was analysed at length using SPSS software and also the thematic analysis method. Several tables, charts and graphs were given to reflect the true perceptions of the respondents to the matters being discussed. Factors that contribute significantly to the respondents' perceptions and choices were statistically proven, chief among them the respondent's gender and also the period of attendance in a particular Pentecostal church.

The researcher noted that several respondents were neutral or undecided in their responses and this greatly affected the statistical outcomes. However, the greater percentage and majority of respondents expressed their support for Pentecostals to empower women and include them in top leadership positions. Due to the neutral responses of some participants some findings could not be fully concluded, and this reflects the need for further research in this area. In the following chapter the researcher gives a summary of the whole research, and the conclusions arrived at from the research findings, as well as the recommendations that arise from the conclusions.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The purpose of this chapter, which is the concluding chapter of the research project is four – fold. Firstly, it summarizes the whole research to give the reader a bird's eye-view of the issues under investigation. Secondly, this chapter presents the conclusions that the researcher has reached as a result of the analysis made from the collected data. Thirdly, this chapter ends by proffering recommendations on how the Pentecostal churches can deal with the issues of women empowerment and their exclusion in top Church leadership positions. Lastly the chapter ends with highlights of areas for further research.

5.2 SUMMARY

The main purpose of the study was to investigate the challenges in Pentecostalism relating to women empowerment and their exclusion in top Church leadership positions. This research was undertaken to make a contribution regarding the benefits of women empowerment in the modern Church. The study was carried out in Harare the capital city of Zimbabwe. Several visits to various Pentecostal churches in Harare assisted the researcher to gather first-hand information concerning the issues of the role of women in Pentecostalism. Data was also collected using questionnaires and access to printed and electronic materials of various Pentecostal churches. The researcher was hoping that the research findings would highlight the trends in Pentecostal churches in Harare, Zimbabwe and how they either promote or hinder the growth of Pentecostalism in particular, and Christianity in general.

Chapter 1 discussed the background to the study and outlined the research problem which centres on the fact that there are more women in Pentecostal churches in Zimbabwe yet when it comes to church leadership the women seem invisible. Therefore it reflects a certain level of exclusion of women in Pentecostal church leadership. This is the feature, which led the researcher to investigate further. The researcher sought to investigate the contributing factors on the reluctance of the Pentecostal Churches in Zimbabwe to empower women and to develop them to top Church leadership positions. Among the aims and objectives of the study was the issue of assessing the position and influence of women in the Pentecostal circles. The

researcher sought to investigate to what extent Pentecostal Christianity mitigates women issues, and how Pentecostals in Harare, Zimbabwe treat women.

The researcher also sought to discover to what extent the Pentecostal churches in Zimbabwe perceive the importance of women empowerment, as well as studying the criteria used for the appointment of members into leadership positions. These were some of the research questions that were guiding the researcher. The impact of the exclusion of women from the decision-making of the church have to the ministry of the Pentecostal church was also analysed in this research. The significance of the study was to encourage women empowerment in the body of Christ among Pentecostals in particular, since women play critical roles in the great commission and in the building of the body of Christ. Many Pentecostal Churches in Zimbabwe appear as if they are not willing to address the issues of women empowerment and thereby simply accepting the *status quo.*

In this study the researcher borrowed the theory of Human Scale Development by Manfred Max-Neef as used by John G.I. Clarke in his study of South Africa post –apartheid. The Human Scale Development framework proves to be valuable tool for raising awareness and developing among community groups in many countries. It recommends tools that could help to address the issues affecting women in Pentecostalism.

In Chapter 2 of this study the researcher focused on the review of literature that helped highlight the issues of Pentecostalism and women's contribution in as far as leadership positions are concerned. This literature review was carried out in this research to find out what other scholars have discovered on the issue of women empowerment in Pentecostal churches and their exclusion in top church leadership positions. The literature review helped and guided the researcher to properly analyse and evaluate the impact of women empowerment in Pentecostal movements in Zimbabwe. From the literature review the researcher discovered that many writers have contributed significantly to the issues of women empowerment and Pentecostalism being investigated here. There is evidence that such issues are receiving much scholarly attention in Zimbabwe.

In Chapter 3 the researcher went on to define the research methodology employed, giving more details about the research instruments. The qualitative methodology was used mostly in this research. The researcher employed the phenomenological approach to allow women to speak

for themselves, since the issues of empowerment and exclusion from church leadership positions being investigated here directly affects them. This approach involves a study of immediate experiences and focuses on events, occurrences and happenings as one experiences them. Data for the research was collected from women, men, and Pentecostal church leaders using questionnaires and interviews. These were from various Pentecostal churches in Harare.

Chapter 4 of this study focused on the data analysis and the presentation of the research findings. Chapter 4 has more discussions concerning how the thematic analysis method is applied in this research combined with the phenomenological approach. Analysis of data from individual interviews was done using SPSS software and then thematic analysis carried out.
The researcher used questionnaires and open-ended interviews for primary data collection. A total of 71 respondents returned the questionnaires for data analysis. The data was analysed using SPSS, which allowed the researcher to present the findings in the form of tables, figures and graphs. Thematic analysis method was also used to identify, analyze and report patterns within the data.

5.3 CONCLUSIONS

The research study showed that the Pentecostal Church in Zimbabwe needs to address the issue of women exclusion in top church leadership positions. Women empowerment in the church or religious sector is lagging behind when the other areas of the society like the economic and political sectors have embraced the notion. Therefore this study is significant because it seeks to address the gender imbalances in Pentecostal Christianity that has seen women being on the periphery while men being at the centre when it comes to Church hierarchy. Gender imbalance is a worldwide problem. However, it is through women empowerment in the Pentecostal churches that such issues can be addressed, for a better society and the good of all humanity.

This study established that women should be included in all top church offices and it was hoped that if the findings in the research are adopted by the Pentecostal churches in Zimbabwe, women would be included in church administration and management resulting in an egalitarian society. It was hoped that the research would lead to Pentecostal leaders utilizing women's leadership abilities in the churches in Zimbabwe, through giving them opportunities which result in them contributing to Pentecostal development.

Some respondents said it is ignorance that is preventing women to be in church leadership positions. Others said it is due to wrong church doctrines, for example the use or abuse of Scriptures that says women ought to be silent, or that women are weaker vessels. Other respondents noted the challenge of misinterpretation of scriptures concerning women's submission to men.

It was echoed by several respondents that women need special training for them to qualify for church leadership. Such training could be given to women on part-time basis not necessarily full-time as that would affect their roles in the families. Such empowerment programs are helpful in dealing with some of the above obstacles like inferiority complex. More education in leadership is needed for women, such as empowerment seminars, not only for the women to benefit economically alone but for the benefit of all church members, both male and female. From the study it shows that women have capacity for leadership in Pentecostal churches if they are empowered.

5.4 RECOMMENDATIONS

One of the general recommendation from the respondents is for the church to open doors for women to receive training through seminars, workshops or conferences like the Today's Woman Conference which cuts across denominational lines but gives very helpful teachings to women (www.todayswomenconference.org). Zimbabwe today is also the emergence of different forums to address these issues of gender imbalance, forum such as Girl Child network, Musasa project, and many others are helping in various ways to empower women in Zimbabwe. The purpose for these fora is to try and empower women who from time past are treated as lower to men. Thus motivational teachings and programs are needed to correct certain wrong mentalities concerning women in the society. The call for more education, adult learning, and training was echoed by the majority of the respondents.

From the study it was also recommend that women should be accommodated and given more assurance, maximum support and team work, without much criticism as they are slowing engaging in top church leadership roles. It was revealed that Pentecostals need to follow true Biblical teachings not cultural traditions, when it comes to relating to women and appointing them to positions of leadership in the church. There is also the recommendation for the church to be progressive and accept global trends of gender issues, without resistance to change. There is need to adjust church constitutions or laws to accommodate women into leadership positions,

for example a quota system, that reserves certain positions for women only. It is not an easy process but it helps in mitigating gender issues in the Pentecostal churches. On the other hand women leaders were encouraged to exhibit higher levels of professionalism to prove beyond doubt that they are indeed effective leaders, with the same capacity as men. However, the promotion of women should be by merit, such that adequately qualified women in the Pentecostal churches should be promoted without bias. Also Biblical doctrines of Christianity must be upheld by all Pentecostal churches.

5.5 AREAS FOR FURTHER RESEARCH

One of the major gaps identified from the literature review in this study was the material focusing on the role of women in older Pentecostal churches. Much material is on the newer or modern Pentecostal movements, yet it is important to trace the roots of certain traditions that the modern Pentecostal leaders and members have adopted particularly in Zimbabwe. This trajectory is important to check whether the religious position of Pentecostal women in Zimbabwe is a new African phenomenon or a global trend. Thus the researcher identified the need for more information on the roots of the current trends of African Pentecostalism with regards to church leadership roles of women. This will assist Pentecostal leaders in particular to adopt better methods of appointing women to leadership positions in the churches, and to ensure that the needs of women are adequately catered for since they are the majority in Pentecostal churches. Limited time and resources confined the research to assessing the challenges faced by Pentecostal women in Harare, Zimbabwe and not in other towns and countries. Research findings reveal that men are dominating in terms of leadership positions and Pentecostal women face segregation in various levels of society. Further research could investigate on the various methods and programs some religious organisations elsewhere are employing to empower women for the benefit of all humanity, in today's global village.

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APPENDIX A - UFH ETHICAL CLEARANCE FORM FOR THIS RESEARCH PROJECT

University of Fort Hare
Together in Excellence

ETHICAL CLEARANCE CERTIFICATE
REC-270710-028-RA Level 01

Certificate Reference Number:	RAS071SGUT01
Project title:	**Pentecostalism and exclusion of women in positions of leadership: A case of Pentecostal Churches in Harare, Zimbabwe.**
Nature of Project:	Masters in Theology
Principal Researcher:	Joseph Guti
Supervisor:	Dr R Rashe
Co-supervisor:	N/A

On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

The Principal Researcher must report to the UREC in the prescribed format, where applicable, annually, and at the end of the project, in respect of ethical compliance.

Special conditions: Research that includes children as per the official regulations of the act must take the following into account:

Note: The UREC is aware of the provisions of s71 of the National Health Act 61 of 2003 and that matters pertaining to obtaining the Minister's consent are under discussion and remain unresolved. Nonetheless, as was decided at a meeting between the National Health Research Ethics Committee and stakeholders on 6 June 2013, university ethics committees may continue to grant ethical clearance for research involving children without the Minister's consent, provided that the prescripts of the previous rules have been met. This certificate is granted in terms of this agreement.

The UREC retains the right to

- Withdraw or amend this Ethical Clearance Certificate if
  - Any unethical principal or practices are revealed or suspected
  - Relevant information has been withheld or misrepresented
  - Regulatory changes of whatsoever nature so require
  - The conditions contained in the Certificate have not been adhered to

- Request access to any information or data at any time during the course or after completion of the project.

- In addition to the need to comply with the highest level of ethical conduct principle investigators must report back annually as an evaluation and monitoring mechanism on the progress being made by the research. Such a report must be sent to the Dean of Research's office

The Ethics Committee wished you well in your research.

Yours sincerely

Professor Wilson Akpan
Acting Dean of Research

24 January 2017

APPENDIX B - QUESTIONNAIRE FOR THE RESEARCH

QUESTIONNAIRE …….

Pentecostalism and exclusion of women in positions of leadership: A case of Pentecostal Churches in Harare, Zimbabwe.

My name is Joseph Guti and I am studying for a Master of Theology Degree at Fort Hare University, South Africa. This survey is being conducted on the above-mentioned topic for a research project. All data and information provided in this survey shall be treated as STRICTLY CONFIDENTIAL and anonymous and meant for academic purposes only for the mutual benefit of the institution, researcher and respondents. Please kindly fill in the questionnaire and tick the response that you think is most appropriate where applicable, being honest and truthful. If you wish to make any additional comments please do so at the end of the questionnaire.

SECTION 1

Gender: ☐ Male ☐ Female

What is your age? ☐ - 25 yrs ☐ 25-44 yrs ☐ 45-64 yrs ☐ 65-74 yrs ☐ + 75yrs

1.3 Marital status: ☐ Single ☐ Married ☐ Divorced ☐ Widowed

Highest level of education: ☐ Primary level ☐ Ordinary Level ☐ Advanced Level ☐ College/University

Employment status: ☐ Unemployed ☐ Self employed ☐ Student ☐ Employed formally

How long have you been attending Church? ☐ - 5 yrs ☐ 6-10 yrs ☐ 11-20 yrs ☐ + 25yrs

SECTION 2

Please rate the statements below in line with your Perception of Women in church leadership

Statement	**Strongly Agree**	**Agree**	**Neutral**	**Disagree**	**Strongly Disagree**
2.1 Women should be included in Pentecostal church leadership and decision making boards.					
2.2 Women should also be ordained into top church leadership positions.					
2.3 There are clear criteria for the ordination of leaders in my church.					
2.4 Pentecostal churches give women equal opportunities to exercise their spiritual gifts.					
2.5 There are moves by the church towards acceptance of women into church leadership.					
2.6 **Men** feel comfortable receiving counselling from **female** leaders.					
2.7 The number of **female** leaders in the Church is almost equal to the number of **male** leaders.					

	Very often				**Not at all**
2.8 Women often preach in our church services?	1	2	3	4	5
	Always				**Not at all**

2.9 Women always participate in church activities without challenges or bias.	1	2	3	4	5
2.10 How do you rate the Ordination process of leadership in your Church?	**Very effective**				**Not effective**
	1	2	3	4	5

2.11 Do you hold any position in the church? ☐ Yes ☐ No . If yes, what is your positon or title? ……

2.12 Are there any female bishops or overseers in your Church? ☐ Yes ☐ No

2.13 Are there any ordained female pastors in your Church? ☐ Yes ☐ No

SECTION 3

3.1 What do you think are the obstacles preventing women to be in church leadership positions?

……

……

3.2 Why are women not given opportunity to be in leadership positions?

……

……

3.3 What could the church do to address the situation of women empowerment?

……

……

Additional comments……
……
……

Thank you for your cooperation!