A CHRISTIAN FEMINIST CRITIQUE OF PASTORS' AUTHORITY ROLES: A CASE STUDY OF TWELVE PENTECOSTAL CHURCHES IN LUSAKA, ZAMBIA.

BY

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SIGNED DECLARATION

I, STELLAH MUNGAILA, declare that this thesis:

(a) Represents my work

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This thesis of STELLAH MUNGAILA is approved as fulfilling the requirements for the award of the degree of Doctor of Philosophy in Gender studies at the University of Zambia.

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ABSTRACT

The general objective of the study was to critique from a Christian feminist perspective the unequal religious authority existing among female and male pastors in twelve Pentecostal churches in Lusaka. Specific objectives were to examine the motives behind becoming and training as pastors, pastoral training related to religious authority, attitudes towards pastoral roles and the kinds of religious authority exercised by female and male pastors in the churches under the study.

It was a case study involving an action oriented participatory non-experimental research design. The study used a mixed methodology involving both qualitative and quantitative data. The total population of the study was all Pentecostal churches in Zambia. The sample frame was all Pentecostal churches in Lusaka and the actual sample was twelve Pentecostal churches in Lusaka. Purposeful, convenient and respondent driven sampling techniques were used. Methods used to collect data were structured questionnaires, observations, interviews and Focus Group Discussion guides. The theoretical framework involved constructionism and critical theory in the form of feminism and the 'hermeneutic of suspicion'.

The findings revealed two categories of pastors, those by '*divine calling*' and those by '*automatic co-option*'. Divine calling was cited as the reason for becoming pastors by all of the male pastors and by 38.7% of female pastors. The majority of female pastors (61.3%) were automatically co-opted into ministry because of their spouses. Pastors' wives are compelled by the church policy to become and train as pastors regardless of their academic levels. Theological training exposed pastors to the headship role of males and submissive role of females. Furthermore, it did not prepare female pastors for the existing disparities in religious authority among female and male pastors in the church. The dominant attitude of congregants towards pastors was that of male pastors as 'heads' of the church, and female pastors as 'helpers' and in charge of the female department. Male pastors mostly made strategic and tactical decisions whilst the majority of female pastors made operational decisions. Female pastors had more of ministering authority whilst male pastors had more of the ruling authority. There was an extensive use of the 'Acquiescence Leadership Model' in performing pastoral roles. Compared to the male pastors, pastoral qualifications were not enough to earn female pastors governing authority. The ordination of female pastors did not translate into equal religious authority among female and male pastors.

An analysis of the findings concluded that the churches' attitudes towards female and male pastors were based on patriarchy and sexism. The findings were then subjected to a Christian feminist critique of the exercise of power and authority in pastoral roles. The study concluded that although a fundamentalist and literalist reading of some biblical passages may have played a part in the unequal distribution of authority among female and male pastors, the most dominant factor was found to be patriarchal and sexist social structure which was extended to the religious roles of pastors. The study finally recommended the redesigning of the pastoral training curriculum, a revision of church policies, the use of the Gender Parity Model of Leadership (GPML), mentorship programs for pastors' wives, an in-service pastoral course for female pastors, a conscientisation program for religious leaders on the impact of unequal religious authority, a greater involvement of Pentecostal church mother bodies and encouraging women to go for pastoral training. As the first study of this nature carried out in Zambia, it will hopefully contribute significantly to greater gender sensitivity in the exercise of authority among female and male pastors in Pentecostal churches.

DEDICATION

To my dearest children; **Norman, Denny** and **Prince** for making me a proud God fearing mum. To my late mother **Dorcas Tabitha Namfukwe (DTN)** for showing me that indeed life is full of 'figuring out'. May Your Soul Rest In Eternal Peace **Mighty Woman of God!**

To all the 'female pastors' whom I simply call pastors for your dedication to spreading the Word of God and providing leadership to the flock of God in a highly patriarchal society which at times seems to promote equality but in actual fact does the opposite.

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ACRONYMS

ACSA	Anglican Church of southern Africa
AIC	African Instituted Churches
ALM	Acquiescence Leadership Model
APM	Apostolic Faith Mission
BM	Barak Ministry
BOL	Bread of life
CEDAW	Elimination of All Forms of Discrimination Against Women
CEO	Chief Executive Officer
DM	Deborah Ministries
ELCSA	Evangelical Lutheran Church in Southern Africa
FGD	Focus Group Discussion
GBV	Gender Based Violence
GM	Grace Ministries
GPM	Gender Parity Model
GPML	Gender Parity Model of Leadership
HGM	Hilltop Global Ministries
MCSA	Methodist Church of South Africa
MLC	Mission line church
NAOG	Northmead Assemblies of God
PAOC	Pentecostal Assemblies of Canada
PAOG	Pentecostal Assemblies of God
RCCSA	Roman Catholic Church of Southern Africa
SDA	Seventh Day Adventist
TMTJ	Take Me To Jesus Ministries
TNA	Training Needs Assessment
UN	United Nations

URCSA   Uniting Reformed Church of South Africa

VBC   Victory Bible Church

WHLM   Wife-Husband Leadership Model

ZAOGA   Zambia Assemblies of God in Africa

<div align="center">**CHAPTER ONE**</div>

1.1 General Introduction

This chapter provides an overview of the women's roles in the early Pentecostal movement thus providing a brief historical background on the authority dynamics that existed in Pentecostalism. It discusses the concept of Stained-Glass Ceiling and Christian feminism as well as what prompted this study. The chapter further presents the problem under investigation, the purpose of the study, the objectives of the study, the research questions, the significance of the study, the structure of the thesis and ends with theoretical assumptions and frameworks.

I write as an insider as I am a female pastor in one of the Pentecostal churches in Lusaka-Zambia. However my church was not one of the churches under study. I was called to be a pastor in 2000 but couldn't pursue this divine calling because of other academic commitments at that particular time. It will interest my readers to know that I was motivated to train as a pastor during the course of this project. This means that the study motivated me to undertake an international online pastoral training. I hold a Diploma in theology under the Christian leaders Institute based in the United States of America and I await ordination.

1.2 Background

The motivation to undertake an in depth study on gender and Christianity in general and religious authority in Pentecostal churches in particular, was as a result of the interest generated when as a Masters' student in Gender studies the researcher was intrigued by what she read about Christian feminism and the fact that there wasn't much literature on gender and Christianity in Zambia, especially under Pentecostal churches. After searching literature the researcher noticed that so many studies have been conducted on the question of ordaining female clergy. There appears to be few studies that discuss the female pastors' religious authority in Pentecostal churches globally and none of these have been conducted in Zambia.

During literature review two major studies were noted to be very close to the topic under study. The first one was the one done on the authority of female and male clergy in Pentecostal churches in North America by Stephenson (2011) whose findings revealed that women clergy's authority was limited to ministering functions whilst the male clergy had full ruling and ministering authority. Cultural expectations and religious beliefs that existed in these churches were cited as the reason for such a scenario. Another study was conducted by Fatokun (2006) on women and leadership in Nigerian Pentecostal Churches. Findings revealed that African Indigenous Pentecostal churches and the Neo-Pentecostal churches allowed women to participate freely in church leadership. However, the Classical Pentecostal denominations restricted women's participation in church leadership through their fundamental approach and interpretation of the Pauline injunction that women should remain silent in the churches.

Other studies that had a small component on women and leadership in Pentecostal churches were those conducted in Tanzania and Malawi. Swantz's study (1978) on 'Church and the changing role of women' in Tanzania revealed that women were not able to express themselves openly or fulfill any leadership position in the church due to cultural limitations. Women were kept in a secondary and submissive position. Another study on Malawian Pentecostal churches conducted by Isabel Phiri revealed that ordained women clergy were not always respected as pastors (Phiri, 1990).

Another study worth referring to was conducted by Ryan and Thabethe (2007), to examine the churches policies, doctrines and practices that would hinder gender equality among five Southern African non-Pentecostal churches. The findings revealed that fewer women were in leadership and the church policies' demands and requirements fostered gender inequality.

The literature review indicated the non-availability of studies done to examine the pastoral roles of female and male pastors and the extent to which they have been influenced by Christian feminism to accept and promote equal pastoral roles in Pentecostal churches in Zambia. This study therefore sought to fill this gap.

1.3 Pentecostal movement

In order to contextualize the study, an overview of Pentecostalism is discussed. According to Gilkes (1990) many Pentecostal denominations in the United States were formed between 1895 and 1950. The story of the 1906 Azusa Street Revival marked the beginning of Pentecostalism as an international movement. The Azusa Revival meeting which took place on 14th April, 1906 in Los Angeles, California was led by William, J Seymour and was characterized by ecstatic spiritual experience, miracles and speaking in tongues. It is this revival meeting that is considered as the catalyst for the spread of Pentecostalism. The early Pentecostalism resulted from both women and men's desire to experience the spiritual empowerment of speaking in tongues.

Pentecostalism has become the fastest growing segment of Christianity in Africa. This expansion has been attributed to prosperity messages being preached that have proved to be so appealing to Africans dealing with economic disenfranchisement during the post-independence era. American evangelists targeting Africa as part of their agenda of saving souls have been highlighted as part of the reason for Pentecostalism's fastest growth (Horn, 2010).

There are different forms of Pentecostalism. In this study I chose to look at two forms, namely: classical and offshoots. The classical Pentecostalism grew out of the late 19th century holiness movement in the United States under the leadership of Charles Fox Parham who

began preaching in 1901. The classical Pentecostalism consists of mission Pentecostal churches that put emphasis on speaking in tongues as objective evidence of baptism in the spirit. The offshoots consists of those coming from the establishment of independent churches also known as African Instituted Churches (AIC), which are founded and run by African religious leaders. The African Instituted Churches are also known as Neo-Pentecostal (Dayton, 1987). Horn (2010) contends that these wholly indigenous sects have presented a platform for Africans to begin to fashion new forms of worship and church structure.

Three key elements characterize Pentecostalism's belief. Firstly, the belief in the baptism of the Holy Spirit which is the process of the Holy Spirit descending into the body of a believer and giving gifts of the spirit evidenced by speaking in tongues. It is believed that the baptism of the Holy Spirit bestows powers including prophecy, miracles and faith healing onto believers. Secondly, the belief in being born again in order to enter the Kingdom of Heaven which is the process of consciously accepting and declaring Jesus as one's savior. The third one is the belief in ritual of deliverance which is the exorcism of satanic demons (Horn, 2010).

Hollenweger (1972) states that, Pentecostal churches of western origins have operated in Africa for most of the 20th century. Pentecostalism reached South Africa in 1913 and Ghana in 1921 (Larbi, 2001, Anderson, 2000). Notable early Pentecostal churches in Africa are the Assembly of God and Apostolic Faith Mission churches (Hollenwenger, 1972, The World Christian Encyclopedia, 2001).

Lumbe (2008) points out that, in Zambia 85.04% of the Zambian people were Christians and 12.1% of the 56% Protestants were Pentecostal by 2001. He further states that the Pentecostal Assemblies of God (PAOG) arrived in Zambia (Northern Rhodesia then) in 1948 and the first Zambian leaders for the church were trained in 1980. During the formation stage, the church

(PAOG) focused its attention on the young professionals, university and college students and used an aggressive evangelistic thrust both in suburbs and townships. Today, it is the largest evangelical church body in Zambia, with over 1200 congregations. Most of this growth has taken place in the past fifteen years under the leadership of the Chief Bishop. PAOG operates a residential Bible school in conjunction with the Pentecostal Assembly of Canada (PAOC) in Kitwe called Trans-Africa Theological College. Local leaders were trained through the church's first Bible College which was located at a house in Kitwe. The trained leaders facilitated the establishment of other mission churches such as Apostolic Faith Mission, Apostolic Church, and Pentecostal Holiness and the subsequent growth of the Pentecostal movement in Zambia (Lumbe, 2008). According to Kalu (2008), by 1970, Pentecostalism had reached all of Africa.

1.3.1 Women's roles in the early Pentecostal movement

Hutchinson (2009) observes that the advancement of women ministries has existed in Pentecostalism since its inception. The Pentecostal revival in United States traces its symbolic origin to the Spirit baptism of two women namely: Agnes Ozman who was the first person at Parham's Bible College to speak in tongues, and Aimee Semple McPherson 1890–1944 who was the American Female Evangelist, pastor, and organizer of the International Church of the Foursquare Gospel. In India similarly, the Pentecostal revival traces its origin to the spirit baptism of a woman and feminist named Pandita Ramabai in 1905.

Women, who were the majority of converts and church goers, helped shape the early Pentecostal movement. Women wrote religious songs, edited Pentecostal papers, taught and ran the Bible schools and served as pastors, missionaries, evangelists, and in other governance roles. According to Chant (1999) and Clifton (2009), the non- discriminatory outpouring of the spirit leading to women experiencing Spirit baptism, praying for revival, planting churches,

travelling as evangelists, working as missionaries was manifested all over the world. Therefore, spirit baptized women participated in all areas of worship and felt the sense of empowerment to engage in activities that were traditionally denied to them. This was because early Pentecostalism emphasized on spreading the Gospel, focused on spiritual gifts and provided an enabling worshiping environment (Grant, 2001).

Over the course of the twentieth century, women's ecclesial leadership in Pentecostal churches began to decline. Women in Church of God started experiencing these changes in early 1910 when a prominent church leader A.J. Tomlinson wrote a letter to Church of God which stated that sisters were at perfect liberty to preach the gospel, pray for the sick or well, testify, exhort, but must humbly hold themselves aloof from taking charge of the governmental affairs of the church (Catford,2009).

In 1939, a Church of God publication set forth a radical theological and ethical commentary upon the decline of women preachers in the Church of God. Charles E. Brown, Editor of Church of God publications argued that;

> … the prevalence of women preachers is a fair measure of the spirituality of a church, a country, or an age. As the church grows more apostolic and more deeply spiritual, women preachers and workers abound in church: as it grows more worldly and workers abound in church; as it grows more worldly and cold, the ministry of women is despised and gradually ceases altogether. It is of the nature of paganism to hate foreign people and to despise women, but the spirit of the gospel is exactly opposite…. (p5).

Although this approach did not influence the status of women immediately, the church passed resolutions to encourage women in leadership and adopted an inclusive language policy by 1975. However, prejudice and discrimination did not end. Church of God women began publishing *Women in Ministry and Missions* in 1989 and held two conferences by 1990 to improve their position in the church (Roberts, 1992).

By 2003, the Assemblies of God in the United States had 17.4% female clergy out of which 3.64% were serving as senior pastors. The church's General Assembly Minutes of 1991, read in part... '*When they have met with the elders and business is being transacted the women must be quiet, and under no circumstance hold any important office*' (Assemblies of God. General Councils Minutes and Reports: 1991:p98).

By 2009, the Pentecostal Assemblies of Canada (PAOC) had 21% of clergy women as credential holders and 2% of the clergy as senior female pastors. In Australia, 26% of credential holders were women and they held a disproportionate percentage of lower level credentials and represented only 5.7% of senior pastors in smaller churches. Only few women were on regional and state executives and only one on National Executive (Catford, 2009).

According to Zikmund et al (1998), it was not until the Pentecostal movements were organized into more conventional denominations that they began to confront issues of church order and Biblical authority and compromised the egalitarian treatment of women with which they had started. Women were assigned subordinate roles due to the institutionalization of Pentecostal churches (Gilkes, 1990). The freedom that women had in the early Pentecostal movement to hold more authoritative or official leadership positions declined due to a more socially conservative approach of viewing female participation as merely supportive and carrying out traditionally accepted roles (Keller&Reuther,2006).

Scholars have categorized the role of women in church ministry into two distinct groups: those who believe women should be permitted to hold positions of pastoral authority in the church and those who believe that only men are permitted to hold such positions in the church. Those that believe in only men holding positions of pastoral authority embrace the "historic" or "traditional" view and are supported by traditional Christian thought and teaching throughout church history. Those that believe that women should be permitted to hold

positions of pastoral authority in the church embrace the "egalitarian" or "progressive" view (Stagg, 1978, Doriani, 1995, Schreiner, 1996).

There are various views about the two groups. Whilst some hold that women are permitted to serve as assistant or associate pastors, others believe that women are free to teach men and women in an adult Sunday school class but not serve in any form of pastoral role in the church (Doriani, 1995, Schreiner, 1996). A shift from traditionalist to progressive writings and beliefs concerning the woman's role in the church appeared during late the 20th century.

Three feminist writers from the 19th century pioneered a progressive understanding of women's role in the Christian church in general; Catherine Booth, Frances Willard and Katherine Bushnell (Doriani, 1995). Catherine Booth in her article which was originally published in London in 1859 under the title '*Female Teaching'* questioned why the church had a great deal of unnecessary fear of women occupying public positions and why the church judged women who occupied these positions to be unfeminine. In her article she challenged scriptural interpretations which rendered women to be silent in church and only allowed them to teach and not preach (Booth, 2006). Frances Willard claimed that the women and men should share leadership and lead side by side in matters of education, church, and government, just as "God sets male and female side by side throughout his realm of law" (Doriani, 1995). Katherine Bushnell was concerned about scriptural status of women and through her book *God's Word to Women*, she declared the Bible to be a liberating book for women and that biased biblical misinterpretations are the cause of women's subordination in the church and at home (Bushnell, 2003).

1.3.2 General Structure of Pentecostal churches

According to Wayne (1994: 904) "…the form of church government is not a major doctrine like the Trinity, the deity of Christ, substitutionary atonement, or the authority of scripture…."

Therefore any form of church government adopted by the church will have a direct impact on the lives of church members and the course of the church's life and ministry. Throughout history, three common forms of church government have dominated the ideological spectrum of Christian leadership and these are; Episcopal (a form of church governance that is hierarchical in structure with the chief authority over a local Christian church resting in a bishop), Presbyterian(a method of church governance typified by the rule of assemblies of presbyters, or elders.) and Congregational (a system of church governance in which every local church congregation is independent, ecclesiastically sovereign, or "autonomous"). Wayne highlights variation under the congregational form of church government : the "single elder" (or single pastor) form, the "plural local elders" form, the "corporate board" form, the "pure democracy" form, and the "no government but the Holy Spirit" form., The "single elder" and "plural local elders" form appear to be the two most common among independent churches(Wayne ,1994)

Generally the Pentecostal churches are hierarchically arranged. There is a Bishop (who most often is self-appointed) at the top of decision making, then Senior Pastors, Pastors, Elders and Deacons. The churches have Executive Boards both at International and national levels depending on the size of the church. An example is taken from Hilltop Lighthouse Global Ministries' Guidance, Rules and Policies Handbook (2005), where regarding decision making policies at International Level, the international executive committee consist of international chairperson who in this case is the founder of the church and shall serve so for the rest of his/her life, then the international vice chairperson, international secretary general and then the international general treasurer. At national level the national executive committee consists of the national chairperson, the national vice chairperson, national secretary general and the general treasurer. All the positions except that of the international chairperson and the international vice chairperson (who are appointed by the international chairperson) are by

election and the votes are by a simple majority of the members of the committee and ratified by the founder who is the international chairperson. In this regard one sees the absolute power being vested in the founder of the church as all decisions made by any committee are ratified by him. Pentecostal churches have a blend of congregational and the Presbyterian systems and they operate under their own structures. They elect their own pastors and are overseen by various boards in the church.

1.3.3 Historical background on how the term 'pastor' was adopted

'Pastor' is a common term used for a person who occupies a position of leadership in a local church The word "pastor" comes from the Latin noun *pastor* which means "shepherd" and relates to the Latin verb *pascere* - "to lead to pasture". The term "pastor" also relates to the role of elder within the New Testament, but is not synonymous with the biblical understanding of minister. Many Protestant churches call their ministers "pastors"(Harper, 2013).

It is important to note that the word "Pastors" does appear in the New Testament: *And he gave some as apostles, and some as prophets, and some as evangelists, and some as PASTORS and teachers (Ephesians 4:11, NASB).* According to Hall (1979) Protestants such as John Calvin and Luther were instrumental in popularizing the term 'Pastor'.

John Calvin preferred the term 'pastor'" to Priests when referring to ministers. In Calvin's mind, "Pastor" was the highest word one could use for ministry. He liked it because the Bible referred to Jesus Christ, "the great Shepherd of the sheep" (Heb. 13:20.Luther also preferred the term 'pastor' to 'priest' when referring to protestant ministers and adopted the terms "preacher," "minister," and "Pastor" to refer to this new office. Luther stated that , *"We neither can nor ought to give the name priest to those who are in charge of the Word and sacrament among the people. The reason they have been called priests is either because of the*

custom of the heathen people or as a vestige of the Jewish nation. The result is injurious to the church."

It was not until the 18th century that the term "Pastor" came into common use, obscuring "preacher" and "minister and since then the term has become widespread in mainstream Christianity especially in Pentecostal circles. According to Calvin, *"The pastoral office is necessary to preserve the church on earth in a greater way than the sun, food, and drink are necessary to nourish and sustain the present life."* (Hall, 1972).

Prior to the 1970s and 1980s, the traditional role of the pastor was viewed as a servant of the people. However, around the 1970s and 1980s, a new understanding started to emerge as pastors of mega churches started to see the role of the pastor as a Chief Executive Officer (CEO/leader). Ogden (2003) in *Unfinished Business*, proposes that the pastor should be a visionary leader who apart from building other leaders, casts the vision, and changes the culture and structure of the church, while doing all of this with an eye for mission, evangelism, and growth.

1.3.4   Pastoral Theology

1.3.4.1 The Biblical period

In order for us to understand the office of a pastor, it is important to explore how this concept is rooted theologically. In doing so I will briefly discuss pastoral theology which is the study of what the Bible says about the office of pastor/elder/bishop/overseer. In this section the office of pastor is presented as it was in the Biblical period, Early Christian church period, medieval period, reformation period, modern and present period.

According to Oden (1982:311),

> Pastoral theology is that branch of Christian theology that deals with the office, gifts, and functions of the pastor. As theology, pastoral theology seeks to reflect upon that self-disclosure of God witnessed to by Scripture, mediated through tradition, reflected upon by critical reasoning, and embodied in personal and social experience.

Tidball (1986) observes that Pastoral theology has drifted from its biblical moorings because of traditions, critical reasoning and experience. He further states that the word *shepherd* which is mentioned in the Old Testament (Ps.23.1, Ps. 100:3; Ps. 44:22; 119:176; Jer. 23:1; 50:6) refers to the authority, courage, tender care, sacrifice and specific tasks required of the pastor. Therefore the Old Testament provides an important foundation for understanding the office and function of the pastor. This image of a shepherd demonstrates God's authority, faithfulness, and the importance of being obedient to Him and this is what Tidball calls the underlining paradigm of ministry.

The word shepherd is also revealed in the New Testament (John 10:11, 14; 1 Pet. 5:4 Heb. 13:20; 1 Pet. 2:25, Eph. 1:22; 5:23-25). The New Testament provides teachings about the church officers and their functions. Tidball(1986) identified the following five terms that refer to the pastoral office;(1) elder (presbyteros), a title highlighting the administration and spiritual guidance of the church (Acts 15:6; 1 Tim. 5:17; Jas. 5:14; 1 Pet. 5:1-4); (2) bishop or overseer (episkopos), which emphasizes guidance, oversight, and leadership in the church (Acts 20:28; Phil. 1:1; 1 Tim. 3:2-5; Tit. 1:7); (3) shepherd or pastor (poim~en), a position denoting leadership and authority (Acts 20:28-31; Eph. 4:11) as well as guidance and provision (1 Pet. 5:2-3; cf. 2:25); (4) preacher (k~erux), which points to public proclamation of the gospel and teaching of the flock (Rom. 10:14; 1 Tim. 2:7; 2 Tim. 1:11); and (5) teacher (didaskalos), one responsible for instruction and exposition of the Scriptures.

Therefore, in Biblical times a pastor was described as a Spirit-filled man who gives oversight, shepherding, guidance, teaching, and correction with a heart of love, comfort, and compassion (Harnack, 1987).

1.3.4.2 The Early Christian church 100-476

Some of the strong proponents of biblical ministry that existed during this period were Polycarp (c. A.D. 70-A.D.), Augustine of Hippo (A.D. 354-430) and John Chrysostom (c.A.D. 344/354-A.D. 407). These scholars contributed significantly to the early church's understanding of the pastoral position (Schaff, 1983).

During this period, the church developed strong ecclesiastical traditions and the "bishop" was viewed as the successor to the Apostle. The church entered more into an era of "speculation on the law and doctrine of the church." It was in this period that the threefold ministry of bishops, elders, and deacons was developed. The office of the Bishop/Minister was for those who are chosen to serve the Lord, who moderate their passions, who are obedient to superiors, teach and care for sheep as a shepherd. Clement of Alexandria (c. A.D. 155-c. A.D. 220) observed that "bishops, presbyters, deacons . . . are imitations of the angelic glory, and of that economy which, the Scriptures say, awaits those who, follow the footsteps of the apostles, having lived in perfection of righteousness according to the Gospel." (Roberts and Donaldson, 1983:504-505). It was during period that the monastic understanding of pastoral ministry which had profound effect upon church leadership was established. Other biblical functions were those of apologist, administrator, minister to the afflicted, preacher and teacher, judge, and spiritual leader (Schaff, 1983). As the church passed through its early centuries and became the official or organized church, it departed from simple New Testament patterns.

1.3.4.3. The Medieval period 476-1500

The general structure of the western medieval church focused on the authority and celibacy of its clergy. This was an era which saw the rise of papacy. The first pope known as Gregory the Great (540-604), assumed power in 590 and his papacy plunged the church into deeper political involvement and corruption and subsequently neglected the souls of men while caring

for his estates. It was during his papacy that issues of qualifications, duties of ministers and membership rules were promoted (Schaff and Wace, 1983).

The pre-Reformers such as John Wycliffe (1324-1384), John Huss (1373-1415) and William Tyndale (1494-1536) addressed the issue of biblical ministry and were committed to the promotion of a pure church and ministry (Spinka1968, Betteson, 1963).

The priest's primary function was pastoral care. The priest's responsibilities included shepherding, ruling, preaching and conducting administration of the sacraments. Wycliffe identified two things which relate to the status of pastor: the holiness of the pastor and the wholesomeness of his teaching and secondly, he must be resplendent with righteousness of doctrine before his sheep (Bettenson, 1963).

1.3.4.4. The Reformation period (1500-1648)

The influential scholars in biblical ministry during this period were Martin Luther (1483-1546), John Calvin (1509-1564), Martin Bucer (1491-1551), John Knox (1514-1572), the Anabaptists Conrad Grebel (1495-1526), Michael Sattler (1490-1527), Balthasar Hubmaier (1480`1528), and Menno Simons (1496`1561) (Oberman,1967,1980,1992).

This is the period in which the distinction between viewing the church as the visible and invisible was distinct. The invisible view was of the church made up of the elect only and the visible created a magisterial church-state. The distinguished scholars of this period were Martin Luther (1483-1546), Martin Bucer (1491-1551) and John Calvin (1509-1564). Martin Bucer (1491-1551) a pastoral theologian and an important disciple of Luther and a teacher of Calvin identified the following four duties of a pastor: (1) a diligent teacher of the Holy Scriptures, (2) an administrator of the sacraments, and (3) a participator in the discipline of the church. The third duty had three parts: life and manners, penance (involving serious sin), and

sacred ceremonies (worship and fasting). (4) Care for the needy (Pauck, 1969: 19:232-59).

There was a strong emphasis on preaching, governing and pastoring.

The influence of the Anabaptist Reformation is worth noting in this era. Whilst the reformation period created a magisterial church-state, the Anabaptists reformation rejected the idea of an invisible church and sought to restore the idea of a church free from magisterial entanglements. They were of the view that the church did not have a right to force its views on anyone or persecute those who opposed (Friedmann, 1973). The office of a pastor according to the Anabaptists reformation was described by Lumpkin (1969:22) quoting Michael Sattler as follows:

> '…this office [of Pastor] shall be to read, to admonish and teach, to warn, to discipline, to ban in the church, to lead out in prayer for the advancement of all the brethren and sisters, to lift up the bread when it is broken, and in all things to see to the care of the body of Christ, in order that it may be built up and developed, and the mouth of the slanderer be stopped….'

1.3.4.5 The Modern period 1649-Present

The following were the scholars that had positive influence in promoting biblical ministry during this period; Richard Baxter (1615-1691), Jonathan Edwards (1703-1758), Charles Bridges (1794-1869), Charles Spurgeon (1834-1892), Campbell Morgan (1863-1945) , missionary Roland Allen (1868-1947), Benjamin B. Warfield (1851-1921), and Martyn D Lloyd-Jones (1939-1981)(MacArthur, Jr. ,1991).

This period is also known as the Puritan era. The Puritans promoted the layperson's role in the church and participation in worship and gravitated toward either Presbyterian or Congregational polity which allowed lay responsibility within each congregation in choosing ministers. Ryken (1986:112) states that:

> '…there was, to be sure, a theoretical Puritan consensus on most issues involving worship and the theory of what a church is. Puritanism also bequeathed at least one permanent legacy, the phenomenon of a "gathered church" separate from the state and with an accompanying proliferation of independent churches….'

The role pastor was to preach, minister the sacraments and pray. Preaching was primary, but closely associated was a godly life. According to Reid (1990), liberalism has found its way into every major denomination and replaced the passion for biblical ministry in with an agenda of the social gospel since twentieth century. It appears therefore that Pentecostal churches' blend of congregational and Presbyterian governing systems, is theologically rooted.

1.4 Gender and religion

The second and third waves of the women's movement contributed a lot towards the development of women's studies and gender studies as two academic disciplines. According to Scott (1988:12) women's history 'addressed itself to making women visible in existing frameworks using the same old categories.' Gender studies sought to study women within gender-critical analytic frameworks that can show the power dynamics operative in their interactions with men. Gender equality has five pillars and these are: the recognition that men and women have the same intrinsic value; men and women are equally valuable to society; men and women should have equal rights and responsibilities; there should be no discrimination on grounds of gender; and that equality need not translate into biological sameness (Billing, 2009: 1-2).

Warne (2000) contends that unearthing the gender patterns that are hidden in the religious world requires what he terms 'a gender- critical turn' which is the new way of seeing, thinking and working. This is because of the complex role that religion plays in identity formation and social relations. As King and Beattie (2004) state in the following quotation;

> . . . it is in matters of gender, probably more than anywhere else, that the profound ambiguity and ambivalence of all religions becomes evident. Religions have profound myths and symbols of origin and creation; they offer narratives of redemption, healing and salvation; they encompass 'way out' eschatological utopias, but also express the deepest human yearnings for wholeness and transcendence. In and through all of these, religions have created and legitimated gender, enforced, oppressed,

and warped it, but also subverted, transgressed, transformed, and liberated it.
It is because of this complex interrelationship that the topic of religion and
gender provides such a fascinating object of study….' (King and Beattie: 8).

From this quote, religious practices can reinforce gender stereotypes but can also be instrumental in liberating the gender injustices existing in the church. Gender is both a socio-political institution and an ideological representation. In this regard, gender must be understood as both a product and process if we are to effectively analyze cultural masculinity and femininity with the intention of changing them (Fiorenza, 1997).

1.4.1 Gender Discrimination

Gender discrimination is when individuals are treated differently of the basis on their sex. Women are discriminated on the basis of gender in terms of distribution of income, access to resource and participation in decision-making (Ruether, 1993). Liberal Feminists contend that the socialization of women into gender roles contributes to the inequality experienced by women in society and that women's emancipation can be achieved if sexist discrimination is removed so that women have the opportunity to fully pursue their potential for individual development as men do. It promotes the removal of barriers that hinder the advancement of women within society as well as the development of policies that enhance equal rights for women. Liberal Feminist perspective purports that education is a valuable tool in the fight against discrimination. It further stresses that the basis of gender prejudice is an individual ignorance and that women have the ability to fight for equality through their own actions and choices (Tong, 1989, Echols, 1989). It further assumes that educating the public on the sex role socialization process is a means towards achieving more liberated and egalitarian gender relations (Jaggar & Rothenberg, 1984). Feminist Liberal theologians (Elizabeth Schussler-Fiorenza, Letty Russell and Rosemary Ruether) advocate for liberation from sexist oppression.

The concept of sexism explains that discrimination based on sex are the social barriers to women's and girls' success in various arenas and that to overcome patriarchy, sexism must be dismantled. The study of sexism has further suggested that the solution to gender inequity lies in changing sexist culture and institutions. Addressing sexism in institutions and culture will enable women gain equality in Society (Hooks, 2000).

1.5 Culture and Religion

Culture and religion are sources of gender constructs from which gender is derived. According to King and Beattie (2004) it is important to examine the ways in which male-female differences are conceptualized in particular cultures; interrogate constructions, representations, and performances of masculinity and femininity in religious traditions; detect the underlying and often hidden gender patterns that represent the deep structures of religious life and critically analyze the gender lenses through which ultimate reality is perceived. We can then note that gender identity is as a result of the norms of behaviour imposed on both women and men by culture and religion (Raday, 2003). In view of the confluence that exist between gender, religion and culture, I posit that since gender identity results from a complex mix of religion and culture there is need to develop careful approaches in understanding and analyzing the dynamics that exist in religion.

1.6. Statement of the Problem

"Patriarchy" has been defined as a 'culture that is slanted so that men are valued a lot and women are valued less, or in which man's prestige is up and women's prestige is down" (Gray, 1982:19). It enhances power advantages to males while simultaneously placing severe constraints on the roles and activities of females. "Sexism" has been defined as discrimination based on a set of attitudes, conditions, or behaviors that promote stereotyping of social roles based on gender (Hooks, 2000). In view of the fact that our African culture

embraces patriarchy and sexism in its traditional structures making our societies to be authoritative, patriarchal and sexist (Aina, 1998), the problem is to examine whether and, if so, to what extent this form of traditional social structure is being reproduced in the authority roles of pastors in the Pentecostal churches in Lusaka.

1.7 Aim of the study

1.7.1. General Objective

The general objective of the study was to critique from a Christian feminist perspective the religious authority existing among female and male pastors in Pentecostal churches in Zambia.

1.7.2 Specific Objectives

The study sought to achieve the following objectives;

(i) To understand from the point of view of female and male pastors the motives for becoming pastors.

(ii) Investigate the training given to pastors related to religious authority structures.

(iii) Examine the attitudes of female and male pastors towards pastoral religious authority in the church.

(iv) Provide a descriptive account from the congregants' point of view of the pastoral religious authority of female and male pastors in Pentecostal churches.

(v) Give a descriptive account of the kind of religious authority female and male pastors exercise in the church.

1.7.3 Research Questions:

This study attempted to answer the following five (5) specific questions in relation to the outlined objectives;

(i) What reasons motivate female and male pastors to join pastoral work?

(ii) What kind of pastoral training related to religious authority structures are pastors

exposed to?

(iii)   What are the attitudes of female and male pastors towards pastoral religious authority in the church?

(iv)   How do the congregants perceive the pastoral religious authority of female and male pastors in the church?

(v)   What differences or similarities exist in religious authority exercised by female and male pastors in the church?

1.8 Significance of the Study

In Zambia, some work has been done in the area of women's participation in Presbyterian churches (Gender Audit report of 2008), Seventh –day Adventist church-SDA, (Hazemba 2000), Zionist Apostolic Church of John Maranke (Bennetta Jule-Rosette 1976) but no study has been done specifically on pastoral roles of female and male pastors and the extent to which pastors have been influenced by Christian feminism to accept and promote equal pastoral roles in the Pentecostal churches in Lusaka- Zambia. Since there has been no such study done on this subject, this will be the first and pioneering study which will be useful to Non-Governmental Organizations, Religious Bodies, Pentecostal churches and the Department of Gender studies at the University of Zambia in their quest for gender equality and equity. I have included the Non- Governmental organizations that are instrumental in addressing gender inequalities because both the 'religious' and 'secular' spheres have the same target population who should be getting the same information about gender equality as opposed to them getting different and sometimes conflicting messages in as far as gender equality and equity issues are concerned. In this regard both spheres can harmonize their messages and strategies in an effort to address gender equality issues. Furthermore, the study will contribute towards the unearthing of the hermeneutics of suspicion behind female and male pastors' religious authority roles in Pentecostal churches in Zambia.

1.9. Presuppositions

The biases of a researcher can have an impact on the ways in which information is presented and interpreted .According to Denzin (1989) researchers need to take certain presuppositions into account when conducting historical research, including gender, class, family background, objective markers that reflect crucial points about the subject, real people with real lives and truth statements. As a female Pastor in a Pentecostal church, being aware that in a way I might share the experiences of my respondents helped me to be aware of the temptation to write a biased research project. Anderson (2007:5) argues that 'it is impossible to write a value-free account of the past as it is always a selective and subjective interpretation of it'. Cole and Knowles (2001) further state that that to a large extent, a researcher's life history is reflected in their work because every aspect of their study is guided by their own complex personal history. For this reason, I employed a multidisciplinary approach which includes both qualitative and quantitative research methods which helped to hopefully maintain a critical distance from the material, and neutralized some bias inherent in particular data sources, I as the investigator and method chosen. Although possessing reflexivity can be a challenge when conducting qualitative research on the insider-outsider scale, I tried to demonstrate some level of reflexivity. According to Hellawell (2006), reflexivity is the ability for a researcher to engage in conscious and deliberate self-scrutiny in relation to the research processes. This exercise may prove to be even more challenging if the researcher possesses a *priori* intimate knowledge of the community and its members. It is argued that the insider-outsider approach can activate uneasiness especially when 'revealing negative aspects of one's cultural group'. However, self-awareness is seen as key to succeed in the notion of reflexivity. In this thesis therefore, I tried to reflect on my own initial perceptions and beliefs by pushing myself beyond my 'comfort zone' to engage both as a researcher and a female pastor in a Pentecostal church in Lusaka-Zambia.

1.10 Methodological Framework

In order to collect relevant data to answer the questions raised in 1.7.3 an action oriented participatory non- experimental research design was used. The study sought to establish authority, attitudes and differences or relationships that exist among pastors and church practices in the Pentecostal churches under study. The design was useful in assessing practices, attitudes and power relations that exist in the church in the quest to bring about a more just society through transformative social change. It was a case study involving an action oriented participatory non-experimental research design. The study used a mixed methodology involving both qualitative and quantitative data. The total population of the study was all Pentecostal churches in Zambia. The sample frame was all Pentecostal churches in Lusaka and the actual sample was twelve Pentecostal churches in Lusaka. Purposeful, convenient and respondent driven sampling techniques were used. Methods used to collect data were structured questionnaires, observations, interviews and Focus Group Discussion guides. The sample for the study was drawn from 12 female and male led Pentecostal churches out which 4 were female and 8 male led. The theoretical framework involved constructionism and critical theory in the form of feminism and the 'hermeneutic of suspicion'. A detailed description of the research procedures and techniques adopted in the study are presented in chapter four.

1.11 Scope of the study

The study was conducted in female and male led Pentecostal churches within Lusaka which was central and easy for the researcher to access. It was not the purpose of this study to get involved in the debate of whether women should or should not be allowed to be pastors. This study was done in the context of Christianity and within Pentecostal churches and did not compare with other religions or sects. The findings of this study can only be generalized within the studied Pentecostal churches and their branches nationwide. The study was conducted within Lusaka which was central and easy for the researcher to access. It will be

interesting to study other Pentecostal churches which are not affiliated to the ones under study

1.12 Structure of the Thesis

This thesis comprises seven chapters. The first chapter introduces the study by providing background information to the investigation, an overview of Pentecostal movement and women's roles in the early Pentecostal movement and Christian feminism. Thereafter, the chapter presents problem under investigation, the purpose of study, the objectives of the study, the research questions, the significance of the study, the structure of the thesis and ends with the theoretical assumptions and frameworks.

The second chapter provides the theoretical framework of the present study.

The third chapter reviews some of the available literature that is of direct relevance to the present study in order to contextualize the study.

The fourth chapter presents in detail the methodology used to collect data in order to provide answers to the research questions. This chapter presents data on research design, methodology, methods and analysis process.

The fifth chapter presents the findings and discussions according to the research objectives and questions set in chapter one.

The sixth chapter presents a Christian feminist critique and applies it to the findings and the seventh chapter presents a brief summary, conclusions and recommendations.

1.13 Theoretical Assumptions

My study is based on two theoretical assumptions. The first one is that religion is a cultural construct. This entails that the power relations that exist in religion and how this power is sustained can be examined. The relationship that exists between religion and culture is seen in the involvement of religion in the configuration of power and the power relations that exist in

society. We see a replication of power formulae from the religious space to secular space of power and vice versa (Ricoeur, 1981). The second assumption is what Ricoeur calls 'Hermeneutics of suspicion'. This entails that the previous assumptions on the women's roles in religion need to be retrieved, reevaluated and reinterpreted. This is because things could be different. An example of such suspicion would be despite people presenting attributes of equality in the eyes of God, accounts of people's religious traditions may present one gender being active and the other being docile and passive in the running of the religious systems. In other words notions of equality and parity can be misleading in the name of gender complementarity. It is important to distinguish between the terms equality and equity as they are used in this study. Gender *equality* entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the restrictions set by stereotypes, rigid gender roles and prejudices. It also means that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. Gender equality does not translate into sameness, but that the rights, responsibilities and opportunities of women and men will not depend on whether they are born male or female. Gender *equity* on the other hand means fairness of treatment for women and men, according to their respective needs. This includes equal treatment or if the treatment is different it must be that which is considered equivalent in terms of rights, benefits, obligations and opportunities (Sen, 1997). In this study these terms are used to mean equal rights and fair treatment of female and male pastors in Pentecostal churches under study.

1.14. Theoretical Framework

Theoretically I was guided by social constructionism and critical theory.

1.14.1 Social constructionism

Social constructionism has been influential in the field of cultural studies. It purports that all knowledge, behaviour and beliefs could be according to what has been agreed by the local

culture as normal. Culture defines what is permitted appropriate, normal, conforming, and desirable and expected. According to this approach, meanings are socially constructed through the coordination of people in their various encounters; therefore, it is always fluid and dynamic (Gergen & Gergen, 2012).

Social constructionism claims that gender-specific actions, symbols, as well as the larger religious actions which are such important parts of our lives and work are culturally constructed and interpreted. For instance in Christianity it is important to examine the extent to which religious authority, biblical passages and interpretations are culturally determined.

1.14.2 Critical theory

Critical theory is an approach that questions all thought and practices that justify or uphold domination and exploitation. The goal of critical theory is the transformation of society so that a just society with peace, wealth, freedom, and self-fulfillment for all can be achieved. It purports that domination and exploitation alienate humans from achieving such a society and demands for a self-determined, participatory, and just democracy (Agger, 2006). This approach is linked to an expression *'the personal is political'* which has been used by feminist to understand women's subordination.

Details of the theoretical theory used in this study are presented in chapter two.

1.15 Conceptual frame work

Christian feminist perspective had a great impact on my conceptual framework. This perspective combined with the concepts of gender, religion and culture were useful in understanding religious authority exercised by female and male pastors in the church. The study included the analysis of the kind of pastoral training and religious authority exercised by female and male pastors taking into consideration their motivation for becoming pastors. The study considered pastors' and congregants' attitudes towards female and male pastoral roles

and the extent to which church policies and practices defined pastors' religious authority in the church. The conceptual framework used in this study is shown below.

Christian Feminist Perspective

Religious Authority

Pastoral roles

Female Pastors' roles

Church Policies /Doctrines

Male Pastors' roles

Congregants' attitudes

Gender, Religion & Culture

CHAPTER TWO:THEORETICAL FRAMEWORK

2.1. General Introduction

This chapter presents the theoretical framework under which this study must be understood. Social constructionism and critical theory are explored for readers to have a fuller understanding of the theoretical context of this study.

2.2 Social constructionism

Constructionism became prominent in the U.S. with Peter L. Berger and Thomas Luckmann's 1966 book, *The Social Construction of Reality*. They argue that all knowledge is derived from and maintained by social interactions and people interact with the understanding that their respective perceptions of reality are related and their common knowledge of reality becomes reinforced as they act upon their understanding. In the book *The Reality of Social Construction*, the British sociologist Elder-Vass (2012) alludes to the development of social constructionism as one outcome of the legacy of postmodernism. He writes "Perhaps the most widespread and influential product of this process [coming to terms with the legacy of postmodernism] is social constructionism, which has been booming [within the domain of social theory] since the 1980s." (Elder-Vass, 2012:12). According to this approach, meanings are socially constructed through the coordination of people in their various encounters; therefore, it is always fluid and dynamic (Gergen & Gergen, 2012).

According to McLeod (1997), there are several features of social constructionism. First, it rejects the traditional positivistic approaches to knowledge that are basically no reflexive in nature. Secondly, it takes a critical stance in relation to taken-for-granted assumptions about the social world, which are seen as reinforcing the interests of dominant social groups. Thirdly, it upholds the belief that the way we understand the world is a product of a historical process of interaction and negotiation between groups of people. Fourthly, it maintains that the

goal of research and scholarship is not to produce knowledge that is fixed and universally valid, but to open up an appreciation of what is possible. Finally, it represents psychological constructs such as the "mind," "self," and "emotion" as social constructed processes that are not intrinsic to the individual but produced by social discourse.

Several cardinal principles are emphasized in social constructionism. These include: realities are socially constructed; realities are constituted through language; knowledge is sustained by social processes; and reflexivity in human beings is emphasized. Society is viewed as existing both as a subjective and objective reality (Gergen & Davis, 1985; McNamee & Gergen, 1992). Therefore, a social constructionist perspective, "locates meaning in an understanding of how ideas and attitudes are developed over time within a social, community context" (Dickerson & Zimmerman, 1996: 80).

Therefore the relationship between biblical interpretations and cultural determination must be clearly understood. This brings afore the issue of Biblical literalism which is an interpretative strategy that is clearly related to the church's underlying beliefs about the bible and the church's traditions and practices (Parker, 1998).

2.2.1 The relationship between biblical culture and the biblical message

The relationship between biblical interpretations and cultural determination must be clearly understood. This brings afore the issue of Biblical literalism which is an interpretative strategy that is clearly related to the church's underlying beliefs about the bible and the church's traditions and practices (Parker, 1998). According to Gerhard (1974) biblical culture functions much as a setting for the spiritual or theological message of a passage. The task of biblical interpretation is complicated not only because various factors distance us from the world in which the biblical documents arose, but also because these factors participate in the biblical writings in several different ways. Christian message is an interpretation of human existence

therefore it is much more difficult to differentiate between the theological content of a passage and cultural elements that lie behind its composition. The message of a biblical passage is at times relatively independent of its historical setting, but at other times theological content and cultural context appear to be inseparable. It is important to note that when we think about the relation between biblical text and biblical culture, we stereotypically think of the ways in which the ancient cultures affected the composition of the biblical documents. Therefore, cultural influences do not only affect those who wrote the documents that comprise the Bible, but also affect us as we seek to interpret the documents. The task of biblical interpretation is to grasp the message of the biblical text in its conceptual terms and then translate it for modern men and women into their language and concepts. Biblical message cannot be formulated independent of culture which means that the translation of the biblical message grasped inevitably reflects the world in which we live. Therefore, instead of reading the Bible and forming their doctrinal conclusions, Christians come to the Bible with a set of doctrinal beliefs and read the biblical texts with these beliefs in mind. According to Dietrich (1971:124)"Our questions are already shaped by two thousand years of tradition, even if we are unaware of the details of this tradition. The less one knows about it the more he is vulnerable to be influenced unduly by it." In this case, it appears, that certain religious beliefs and practices are not "biblical," in the sense of being authorized by the Bible, even though they are derived from the biblical text, and conversely, that others are biblically authorized, even though the Bible does not explicitly articulate them (Dietrich,1971).

This leaves us with the crucial question on whether church practices followed, such as biblical translations of core text on women in church were a concession to ancient cultural mores, with only temporary significance, or the expression of a permanently binding rule for Christian faith and life.
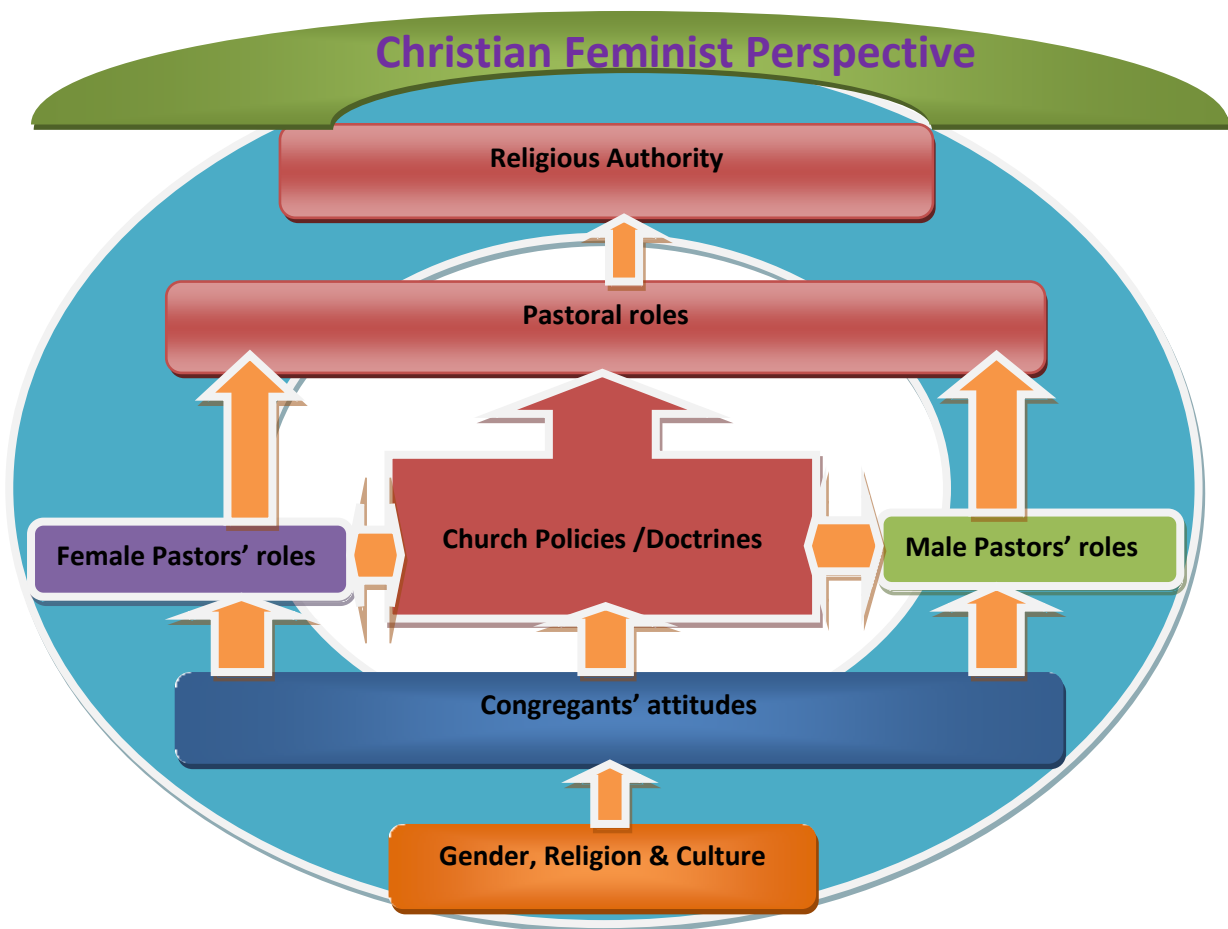
2.3 Critical theory

Critical theory is an approach that questions all thought and practices that justify or uphold domination and exploitation. The goal of critical theory is the transformation of society so that a just society with peace, wealth, freedom, and self-fulfillment for all can be achieved. It purports that domination and exploitation alienate humans from achieving such a society and demands for a self-determined, participatory, and just democracy (Agger, 2006). This approach is linked to an expression *'the personal is political'* which has been used by feminist to understand women's subordination.

2.3.1 The personal is political

The expression , *'the personal is political'* which refers to the theory that personal problems are political problems, which basically entails that many of the personal problems women experience in their lives are not of their making, but are the result of systematic oppression that has been used to understand women's subordination. This expression was popularized by Carol Hanisch in 1970 (Smith 2012). The personal is political proposes that women are in bad situations because they experience gendered oppression and massive structural inequalities. This perspective declares that the personal is political as a way of removing the separating barrier between the micro as a personal domain and the macro as a public domain. According to Ackelsberg (1988) the division between the personal and the public domains is a social means of isolating and separating women from communities which could authenticate their views about life and society. The separation between self, others, and community, is artificial and understanding this aspect is a political declaration that is aimed at changing the social structure (Van Den Bergh & Cooper, 1986, Griscom, 1992). Mouffe (1992) states that the public/private division is therefore important in women's subordination and feminism reclaims the personal domain by bringing it into political consideration and into the sphere of justice and public decision-making.

2.4 Summary

In this chapter, an overview of social constructionism and critical theory has been explored to enhance a fuller contextual understanding of the study. This chapter therefore, sought to provide a broader context in which this study was undertaken.

CHAPTER THREE: LITERATURE REVIEW

3.1. General Introduction

This chapter will review the literature related to the study. It must be noted that there appears to be no study done specifically on the extent to which the female and male pastors have been influenced by Christian feminism in the Pentecostal churches in Zambia. Therefore, the present chapter provides a review of literature related to the study in order to place the investigation in the context of similar studies done in other churches in Zambia and elsewhere in the world. The presentation is organized under eleven sections; general introduction, gender as a theological issue, seminary training, models of Pastoral roles, religious authority among female and male pastors, gender and leadership styles, attitudes and perceptions, feminist perspectives on power, decision making, gender and decision making, and conclusion.

3.2 Gender as a theological issue

According to Oduyoye et al (1992) the Circle of Concerned African theologians asserted that the gender parameter in African culture and religions have crucial effects on women's lives and on how womanhood is viewed by Africans thus making theology a gender issue in Africa. African women theologians such as Olajubu Oyeronke, Isabel Phiri, Kanyoro R. A. Musimbi and Njoroge J. Nyambura and Oduyoye, Mercy Amba influenced my study on the extent to which the female and male pastors have been influenced by Christian feminism in the Pentecostal churches in Zambia. These theologians have conducted studies on gender and power relations in religion, the role of gender in theology, effects of gender parameters in African culture and religions on women's lives from a feminist perspective. The women theologians have observed hierarchical and male-dominated religious orders and varying degrees of exclusion of women from exercising power and authority in churches.

They contend that there is need to re-define the identity of African women theologians, promote more women to study theology, include African women's theology in the theological curriculum; and collaborate with male theologians. They have questioned the role of women in church and concluded that power relations that exist in religion need further examination. According to Phiri (2005:1) women theologians 'seek to build the capacity of African women to contribute their critical thinking and analysis to advance current knowledge using a theoretical framework based on theology, religion and culture.' Kanyoro and Njoroge (1996) propose that the dilemma posed by culture and religion in relation to gender is an open field for study.

Warne (2000) views gender as an analytical category, and gendering as a social practice and that the two are central to religion. He warns that naturalizing and under investigating these two important phenomena will prevent the generation of reliable knowledge in theology. Therefore, the study of religion is no longer a 'sacred' preserve for those trained in religious studies but for all scholars from different disciplines who have interest in beliefs, behaviours and overall practices that constitute religion. According to Warne, the use of gender by religion as one of the means to articulate order need to be scholarly scrutinized. It is in this regard that this study examined related literature on seminary training, pastoral roles and authority that female and male pastors interact with in their spiritual journey as they preach the Gospel of Jesus Christ.

3.3 Seminary Training

3.3.1 Motivation behind women becoming and training as Pastors

The issue of why women become and train as pastors has not received attention in Zambia. However, there have been some studies that have been conducted in Malawi (Phiri, 1990) Nigeria (Fatokun, 2006, Olajubu 2008, Folarin & Afolabi, 2012) and United States (Stephenson, 2011) in this regard. Studies conducted in Nigerian Pentecostal churches

(Fatokun, 2006, Olajubu, 2008) revealed two major reasons why women become pastors. The first reason was because of 'the call of God' to preach the gospel. Example given by Olajubu (2008) in her study was the woman founder of the Last Days Miracle Revival Church who received a call from God and started her Ministry in 1985. While her husband preached and taught in the church, she was so much involved in prophecy and healing. The second documented reason was 'the automatic co-option of pastors' wives' into ministry due to their status as a pastor's wives. Olajubu gives an example of the wife of the male founder pastor in the Word of life Bible Church who was seen to play a significant supportive leadership role due to her status as a pastor's wife (Olajubu 2008).

In terms of why women train as pastors, the study by Phiri (2007) among the Chewa women in Presbyterian churches in Malawi revealed that women went for training in order to learn more and be equipped for ministry among women as per God's calling. According to Carroll et al (1982) and Chaves (1997) in the United States, a number of factors led to the expansion of women in Ministry movement. According to the two scholars, the general level of formal educational attainment in the United States increased markedly, including that of women shortly after World War II. During this period, many more women entered the work force, attended universities and there was a dramatic rise in the number of women who enrolled in seminaries, many of whom, when they graduated, become clerics within churches. Lehman (1985) states that the decrease in the number of men available to fill all the leadership positions in churches, made it possible for women to fill many of those positions. Women were trained along with men in theological education and felt that they should and could ably occupy positions that were relegated only to men in previous generations. The other factor was the declining birth rates, which led to the feeling by most women that being at home was no longer fulfilling hence cultivating an urge to pursue careers in the larger economy.

According to Lehman (1985) in 1950, less than 30 per cent of recipients of Bachelors' Degrees were women but the percentage rose to 35 in 1960 and 40 per cent in 1972 respectively. This meant that the number of eligible women candidates for ordained ministry dramatically increased. According to Zikmund, et al (1998) most women entered seminary from motives other than ordination to Pastoral Ministry such as work in religious education or sacred music or for their own personal growth and spiritual enrichment.

In addition to the above, in 1964, the United States passed the Civil Rights Act, which prohibited economic and political discrimination based on a person's sex in addition to race and ethnicity. Such an Act opened doors that previously had been closed to women. Even though the Act did not apply to religious organizations, women used it to pursue a career in the Ministry. According to Lehman (1985) women were enrolled in Protestant seminaries and this action led to the ordination of about one-third of the females in student bodies.

Historically, a seminary education was not always required of pastors in the United States in the Pentecostal churches (Zikmund, et al, 1998: 99). Ministers were selected by virtue of their devotion and "a call" from God. Formal Education was not seen as a requirement for church leadership. Preaching in this regard was seen as "spirit-led preaching" a notion that dramatically changed in the 20th century when it was seen as "ignorant ranting". This scenario was characterized by the high level of formal education in the United States of America where most of church members began questioning the untrained church leadership. In this regard pastors had to complete a prescribed formal education curriculum to prepare them for Ministry. The women clergy, who entered seminary in the 1970s, knew that they would experience resistance from both lay persons in local congregation and from conservative denominational leaders. They knew that their set backs were as a

result of this resistance and not their personal failure. They were likely to feel incapable of making change and would even decide to give up (Zikmund, 1998). This was seen as potential problem for the women clergy of the late 1970s. However, the women clergy of 1990s expected full acceptance and were not prepared for discrimination (Zikmund, 1998).

It is important to acknowledge the works of Carroll, et al (1983) which was the first attempt to survey and compile data on a large number of clergy women who were in parish ministry in nine Protestant denominations in the U.S. at the time of the research. The primary purpose was to assess the landscape of the newly-emerging trend of women entering seminaries and professional ministries and record numbers. This study reviewed that clergy women still faced significant obstacles, including disparities in job placements, salaries, and career trajectories, as well as substantial resistance from some sides. According to Carroll, et al (1983) one notable thing is that prior to 1970, women that enrolled in the seminaries were exposed to curricula that was designed to prepare them for work in religious education or sacred music and not pastorate.

Nesbitt (1997) contends that when women began entering seminaries in large numbers in the 1970s and 1980s, parallel career paths were created, and women were being funneled into those parallel career paths much more than men. She noted that the paths that were often created to professionalize previously women-dominated fields of work in ministry such as education and music ministries, had overall lower pay, power, and prestige than the paths dominated by male clergy. This created a divided gender-segregated profession. Thus even though women served as professional clergy they maintained the traditional gendered structure of the organizational leadership overall.

It is important to note that although some seminaries reluctantly opened the doors to female applicants and others fairly quickly, the decline in the male applicants meant that the

institutions were kept afloat by the female students (Nesbitt, 1997). Despite being admitted into the seminaries and performing exceptionally well women found their seminary training lacking in some respects. Clergy women felt that seminary had not prepared them adequately for the sexism and loneliness they would experience in the local Parish (Zikmund, et al, 1998: 103).

Therefore, the increase in the number of women entering into the ordained ministry was part of broader changes that occurred in America. The progression in the increase was seen in American labour force in 1950, where 29.6 per cent was female and the percentage increased to 41.5 by 1980 (Zikmund, et al, 1998).

3.3.2 Pastoral Course content

According to Mahoney (1999) most clergy in Pentecostal churches are taught about the Books of the Bible, Leadership, Church building, Judgments, Eschatology, Homiletics, Salvation, Trinity and Spirit beings. What comes from the pulpit is to the large extent the reflection of the impact of the seminary on the pastor. This is because the theological seminary is the hub of the church. According to Hendriks et al (2012:131) theological seminaries need to consider the following three factors when teaching gender issues; reality of the matter; the necessity of biblical principles in teaching gender and the different academic levels of students: a taxonomical approach. In the United States however, by 1990s feminism had a stable place in the seminaries with the introduction of feminist perspectives on religious life. The courses taken by both men and women comprised Biblical literature and church history. Elective courses focusing on women's perspective had more women taking them than men. This resulted into seminary experiences that were quite different for female and male students (Zikmund, et al,1998). According to Lehman (2002) not much data is available regarding gender in seminary admissions, curriculum choice, relations with faculty

and administrators.

In Presbyterian churches of Malawi, Phiri (1990) found out that though the men and women who enroll for theological education study the same content in some cases they receive different qualifications, while in others they get the same qualification but are assigned to different positions in the church. Women are made to work under the leadership of their male classmates. Another study by Longwe (2004) conducted in Malawi revealed that the curricula of the Malawian Baptist theological seminary equipped females for women to women ministry as their God assigned roles. Conscious of the fact that most theological institutions in Africa follow a curriculum that reflects the old European list of classical religion and theological courses, African female theologians have put the addition of gender issues in the theological curriculum as a priority. According to them, this will expose the injustices that exist in the church, culture and the Bible in as far as the relationship between women and men is concerned. They contend that human beings' construction of culture, cultural practices in the Bible should not be confused with the will of God (Phiri 2002). Folarin and Afolabi (2012) during their study on Christ Apostolic Church Women in dialogue with 1 Corinthians 14:34–36' documented graduates by gender in various seminaries of the Christ Apostolic Church. This Nigerian Pentecostal church is sending women out to teach others and to proclaim the word of God and not to be silent (Folarin, G.O. & Afolabi, S.O., 2012). There is need for both women and men to receive a "relevant theological education that promotes female and male humanity as reflecting the image of God" (Phiri, 2005:34).

3.4 Four main models of pastoral roles

According to Bacchiocchi (2000), whether or not a woman should serve as pastor/elder of the congregation is dependent on how one understands the nature of the pastor's role within the

church. He further states that the following four main models of pastoral roles are generally held among Christians.

The first pastoral model is known as the sacramental role. According to this model, the pastor is seen primarily as a priest and since the priest portrays the image of Jesus Christ to the congregation, it is only fitting that he should be a man and not a woman because Jesus was a man and not a woman. In this regard women cannot be ordained as priests because they are incapable of receiving the "indelible character," and the permanent divine grace conferred through the sacrament of ordination.

The second model is called the functional role. In this model the pastor is seen as an administrator of the church. The appointment to the pastoral office is determined by the functional effectiveness and capacity for leadership. In this model, women are ordained as pastors and seen as effective and functional administrators as male pastors.

The third model is known as Charismatic role. According to this model any person who demonstrates having received from God some specific spiritual gift, such as prophecy, healing, faith, wisdom, tongues, or preaching can be ordained as pastor. This model is a spiritual version of the second model. This model is associated with Pentecostal and Holiness churches that have been ordaining women as pastors since the1890s.

The fourth model is Representative role. According to this model the pastor is both head of the members and Christ's representative to the body of Christ. Apart from a pastor having leadership and charismatic skills, moral and spiritual integrity is paramount in this model.

3.5 Religious Authority among female and male leaders

3.5.1 The ordination of women

Chaves' work on trying to understand why some denominations ordain women and others do not, despite often strong pressures to do so is worth acknowledging at this point. He examined the 100 largest Christian denominations in the U.S., and found that where denominations fall on the issues of sacramentalism and Biblical inerrancy (also called Biblical literalism) determine whether or not denominations are likely to ordain women.

Sacramentalism is the belief that the religious rites are not mere exercises or remembrances but rather holy acts that connects the two "worlds". Since the one performing the rites, the minister or priest, is the direct representative of God (a very clearly masculine deity in these traditions), he must be male or the entire rite is invalidated because God is not a feminine entity and thus cannot be represented by a woman. The second, Biblical inerrancy is the idea that the Bible as the word of God is infallible and that all of its teachings are to be taken as such and there is no room for matters such as cultural relativism in the interpretation. This means that , what was said thousands of years ago, especially that which is found in the New Testament, is to be applied "as is" today and Churches that accept these perspectives to be true are much less likely to ordain women than those that do not. According to Chaves factors such as whether the organizations have centralized power and authority and the effects those factors have on women's views and policies on the ordination of women are crucial in the church's decision whether to ordain or not to ordain women (Chaves 1996).

Women ordination and preaching has been an issue in many churches and has been challenged by the feminist theologians. Osmundo (1993) argues that the ordination of women pastors confers the religious authority of an institution on women to act freely and extensively in services, both of sacramental and ministerial nature, including the making of

decisions.

Carroll, et al, (1982:44-46) state three competing orientations to the "ordination" of women. The first argument is that ordination is a *"calling,"* to fulfill what God has called women to do and that is the criterion to be applied in decisions about ordaining particular individuals. The second argument is that ordination is a matter of *training and certification.* In this case the criteria for selecting such leaders should be based on the level and quality of their skills relevant to the job. Therefore 'equal skills confer equal rights' to be ordained. The third argument is that ordination places one in a position of *authority and power which* can be used to transform the church (es) into an organization whose objectives, practices, and social structure are more consonant with the will of God. The expectations are that ordaining women will help them (women) transform the church and move it toward gender equality.

According to Reuther (1992:252) 'long-term exclusion of women from leadership and theological education has rendered the "official theological culture" repressive to women and dismissive of women's experience.'

3.5.2 The ordination of women in Pentecostalism

Available literature on the ordination of women in Pentecostalism reveals that ordination of women pastors in Pentecostal churches started in the 19th century in the United States. Laird (1993) contends that in 1898, women were eligible to become ordained ministers in Los Angeles. He further states that when the Nazarene church first began, women led and gave considerable service within the denomination. One of the primary examples of a woman minister in the early Nazarene church was Lucy Pierce Knott who entered into ministry position soon after her sanctification in 1893. After her ordination in 1899, Rev. Knott's small street mission became the second largest church for many years. Until her death, Rev. Knott served as associate pastor of the Hollywood Church of the Nazarene under the pastoral

leadership of her son, J. Proctor Knott. The women in Church of God and Assemblies of God were finally granted the right to be ordained in 2000 and 2009 respectively (Stephenson, 2011).

3.5.3 Women ordination in non- Pentecostal churches in Zambia

Since there was no literature available on studies done on women ordination in Pentecostal churches in Zambia, this section referred to studies conducted among non-Pentecostal churches in Southern African which included Zambia and the Seventh Day Adventist's views on ordination. This was done to establish some differences and similarities with regard to women ordination in Pentecostal and non- Pentecostal churches in Zambia.

In 2007, a study to examine the churches' policies, doctrines and practices that would hinder gender equality among five Southern African churches was undertaken. The churches involved in the study were; Evangelical Lutheran Church in Southern Africa,(ELCSA), Uniting Reformed Church of South Africa (URCSA), Roman Catholic Church of Southern Africa (RCCSA), Methodist Church of South Africa (MCSA) and the Anglican Church of southern Africa (ACSA). The findings were that in all these churches except for the Roman Catholic Church of Southern Africa, women were accepted into ordained Ministry and theoretically at all levels of leadership but were few in senior positions. In the Anglican Church of Southern Africa (ACSA), for example the decision to ordain women was internationally taken in 1988 and in 1992 at Provincial Synod. However, the decision to ordain women did not translate into equal opportunities for theological training for women (Ryan and Thabethe, 2007). The Evangelical Lutheran Church in Southern Africa (ELCSA) took the decision to ordain women in 1980 and since then the church promotes women empowerment and participation. Even when such was the case few women were elected to senior positions despite the majority of electorates being women

(Ryan and Thabethe, 2007).

The study further points out that in the Uniting Reformed Church of South Africa (URCSA), despite the resolution to ordain women which was taken between 1994 and 2005, few women were in senior positions. In Methodist Church of South Africa (MCSA), the decision to ordain women was taken in 1973 with the first woman Minister the Rev. Constance Oosthuizen being ordained in 1975. This church has a woman Bishop. The study revealed that the selection process in this church demanded that a married woman candidate satisfies Synod that her spouse had accepted the implications and demands of being married to a Minister. This condition did not apply to a married male candidate.

A study by Hazemba (2000) on 'the changing roles of Women in Seventh-Day Adventist church in Monze district of Zambia', points out that the church views ordaining women to ministry as yielding to social pressure and assigning women to fatherhood in the family instead of being in harmony with the roles God has assigned to women and men. The Seventh Day Adventist (SDA) oppose the ordination of women by claiming that women are fully free to serve the church, but should not have institutional authority nor participate in decision making.

It is worth noting that in the United States, women are commissioned as pastors after demonstrating a call to ministry and serving for at least five years as a licensed commissioned minister. However, women pastors are denied ordination and are prohibited from serving on those positions (such as conference/mission presidents) that should be filled by ordained ministers. According to the church policy, "a commissioned minister is authorized by the conference to perform substantially all the religious functions within the scope of the tenets and practices of the Seventh-day Adventist Church for the members in the church or churches to which the minister is assigned and elected as a church elder" (North American Division of

the General Conference of Seventh-day Adventists, 2003-2004:463). Women clergy are not allowed to organise a church or preside over the ordination service of local elders and deacons in her church even if she is a sole pastor of that congregation. Chaves (1997) observed that the Adventist church is an example of "loose coupling," which is "produced when an externally generated organizational characteristic is at odds with an internal, pragmatic organizational activity" (p. 5).

3.5.4 Leadership roles of women in Pentecostal churches

This section considered the available literature on studies done in Nigeria, Tanzania, Malawi and the United States of America.

Female leadership in the church remains a very controversial subject in Nigerian Christianity, even in Pentecostal circles. Most related to this subject is the research conducted by Fatokun (2006) on the contributory roles of some women leaders in Nigerian Pentecostal churches. Though his analysis was based on the ministerial authority and not the ruling authority that the women had, it provided a good point of reference on the leadership roles of women in Pentecostal churches. According to his findings, African Indigenous Pentecostal churches as well as the Neo-Pentecostal churches in Nigeria allowed women to participate freely in church leadership. The Classical Pentecostal denominations on the other hand, restricted women's participation in church leadership through their fundamentalist approach and interpretation of the Pauline injunction that women should remain silent in the churches and that they were weaker vessels (1 Timothy 2V12). He further states that in the Redeemed Christian Church of God, female pastors were not in any way treated as inferior to male pastors. Women were allowed free rein to use their God-given gifts and played leadership roles equal to those of men. The belief in this church is that "what men can do women can also do."

Fatokun (2006) stated that:

> *…Women function as assistant pastors, parish pastors, area pastors, church planters, heads of units, and so on. The wife of the General Overseer, Pastor (Mrs) Folu Adeboye, tops the list of female leaders of the church. Apart from being the head of all women in the church (Good Women Fellowship), she is the Directorate of Missions. She also supervises the activities of the Christ the Redeemer School Movement (CRSM), which includes of the Christ the Redeemer Nursery, Primary and Secondary Schools (CRNPS), the Christ the Redeemer School Movement of Catering (CRSMC), supermarkets, canteens and Bookshops. Pastor (Mrs) Odeyemi, Pastors (Mrs) Macualy and Pastor (Mrs) Onasonde are among the many women who occupy distinguished leadership positions in the Redeemed Christian Church of God....* (P7-8).

He argues that women played equal roles in that they were in charge of women centered activities. I find these findings a bit worrying because the basis of his conclusion is on socially expected roles of women. If women have leadership roles equal to those of men it must be on the ruling authority activities and not only on female inclined roles such as catering, being the head of all women and ministerial authority. I argue that power relations and religious authority that exist in church must be equal and based on the total package of church governance and not on how well the females lead women departments and the execution of socially constructed gender roles.

An assessment of gender and power relations in the Pentecostal churches in Nigeria revealed a blend of cultural and Biblical paradigms. Some Pentecostal churches did not allow women to preside as pastors (Olajubu, 2003).

According to Benvenuti (1997) Barfoot& Sheppard (1980:4) four things are vital in Pentecostal philosophy of women ministry. The first one is the divine calling. In illustrating this Folarin & Afolabi (2012) give examples of the following two women. Margret Bola Odeleke claimed to receive a divine calling in 1974 and founded Power Pentecostal Church after pulling out of the Christ Apostolic Church. Dorcas Siyanbola Olaniyi left the

Christ Apostolic Church to start Agbala Daniel Church after she claimed receiving divine call into ministry in 1979 (Adewale 1998:26). Joanah Omolola Ogunranti (1924–2007) began a Wednesday Prayer Meeting which led to the formation of the Christ Apostolic Church Students Association in 1970 (Imevbore 2008).

The second factor treasured by the Pentecostal churches is one's 'spiritual gift'. A person's spiritual gifts determine her or his place of service in worship and so anyone is free to use all her/his spiritual gifts in the church.

The third factor is the need for the salvation message of Christ being awaited for by people. The 'hunger' for this message serves as a motivation for evangelism. Many women in Christ Apostolic Church are still on mission fields performing various ministerial roles beside the administration of baptism, marriage, and the Holy Communion.

The fourth one is the fulfillment of Joel's prophecy (Jl 2:28–29). God has now poured out his Spirit on 'the sons and daughters' and they are now prophesying. Pentecostals hold that women have no other option but to actively participate in the last days' work of the church since God has put his word in their mouths too.

A study conducted in Tazania by Swantz (1978) on 'Church and the changing role of Women in Tanzania' revealed that the founders' attitude towards women influenced the kind of leadership role the women were to play in that church. This meant that the degree to which women were accepted to leadership was to a large extent dependent on how the founder perceived the role of women. Another study conducted by Phiri, (1990) in Malawian Pentecostal churches, suggested that ordained women clergy were not always respected as pastors. One of the female apostles in Malawi mentioned that ordained women in her church were looked down upon by the church (men and women). She further stated that church

members respected and followed decisions made by her husband (who was an apostle) more than hers.

Studies done on leadership roles of women in Nazarene church attest to the decline of women in Pentecostal churches in the United States. Statistics show that 20 percent of clergy within the Nazarene church were women but by 1993, women led only one percent of Nazarene congregations (Morgan, 1994). Until the 1940s, the Nazarene church strongly supported the ordination of women (Laird, 1993). The idea of having a woman out of the home and teaching men became resented in America. This situation resulted into ordained women pastors from the late 1940s into the 21st century experience an increasingly difficult time finding a supportive church congregation. From that time on the church has had a difficult time integrating women leaders, especially ordained women pastors, into the Nazarene community (Laird, 1993; Laird, 2000). According to Perkins, (1994) despite the Nazarene church welcoming women to seminary and to seek pastoral or high leadership positions within the church, the women have a difficult time finding a church or congregation that will accept them once they have completed their seminary training. The Episcopal report (1994) on the recruitment of applicants for ministry in the church stated that:

> …In Episcopal seminaries in 1992-93, women made up 44% of full-time students pursuing the M.Div. degree, the normal ordination track. Nevertheless... [after nearly two decades of permitting the ordination of women, about 12% of today's priests are female. Anecdotal evidence suggests that women are far less likely than men to be considered seriously for senior level positions of employment. Women make up fewer than 6% of all rectors and vicars…. (Section 3).

Two untested theories have been advanced to explain the decline of women in ministry in the Church of the Nazarene. One theory is the rise in fundamentalist belief that the Bible is the literal word of God and the other one is a middle class view of a woman's place being in the home. These two theories though untested are assumed to have contributed to the

church accepting fewer women in ministry (Houseal, Jr. 1996).

3.5.5 Leadership roles of women in Non- Pentecostal churches in Zambia

The Gender Audit Report (2008) on Presbyterian churches in Zambia revealed that out of the seventeen (17) member churches assessed, sixteen (16) member churches were led by men and only one (1) by a woman. The audit noted that the titles given to the leadership in these churches could be the same for both women and men but the reality showed that women were given lower positions when it came to responsibilities. Bennetta Jule-Rosette's study (1976) of the Apostolic church of John Maranke in Zambia found that women held limited positions of power and that all decision making positions were held by men. According to Hazemba (2000) decision making positions in the three main bodies (Church Board, District Council and Field Sessions) of Seventh-day Adventist church in Zambia were given to male ordained ministers and since women cannot be ordained they were not eligible.

3.5.6 Religious Authority

There are two types of religious authority that have been noted to be operating in Pentecostalism by different scholars. These are ministering and ruling authorities which are linked to Max Weber's typology of prophet and priest to describe the two different types of religious leaders. Weber describes a prophet as one who has authority by virtue of personal revelation and charisma, and a priest as one who has authority by virtue of his or her service in a sacred tradition. Barfoot and Sheppard (1980) were the first scholars to describe the functions of Pentecostal ministry. Prophetic functions were linked to ministering authority and priestly functions were linked to ruling authority. Preaching, praying and teaching fall under prophetic function and any one (woman or man) who had a personal call can exercise this authority. These prophetic functions were legitimated because of the power of the Spirit. Women were excluded from ruling authority on the

basis of their sex because this type of authority required one to be male (Stephenson, 2011). To exemplify the two types of authority, we take a look at the most prominent Pentecostal churches in America: Church of God, Church of God in Christ and Assemblies of God.

3.5.6.1 Ministering and Ruling Authority in Church of God

According to Stephenson (2011) the demarcation between ministering and ruling authority within the Church of God was prominent in the early 1900s when a prominent church leader A.J. Tomlinson interpreted Paul's instruction for women to keep silent in the church (1Timothy 2: 12) to mean that women were to keep silent in church government. These was followed by Tomlinson's letter to the church which stated that sisters were at perfect liberty to preach the gospel, pray for the sick or well, testify and exhort, but must humbly hold themselves aloof from taking charge of the governmental affairs. Similar sentiments were expressed by a prominent denominational leader by the name of M.S. Lemons during the General Assembly that, 'The law of God forbids the woman to speak, but in the meeting house she may preach, pray, and do all she can to lead souls to Christ.' The General Assembly Minutes of 1992, read in part:

> …when they have met with the elders and business is being transacted the women must be quiet, and under no circumstance hold any important office' (Church of God. First Ten General Assembly Minutes, 1992: p.133). According to Stephenson, (2011), women in the Church of God have gradually come to acquire access to certain priestly functions, but not all. Up until 1990 there were three levels of credentials for men (ordained minister, licensed minister, and exhorter), but women were only allowed to operate as female ministers, which was equivalent to the men's exhorter status but separate from it. Things changed in 1990 when women were finally allowed access to the ranks of licensed minister and exhorter with the same requirements, duties, responsibilities, and ministry opportunities as male exhorters and licensed ministers. Women were then allowed to preach, administer the ordinances evangelize, pastor, receive believers into the church baptize, solemnize rites of marriage, establish churches, and sit in the General Council of the ordained ministers (the denomination's clerical judicial body) but not allowed to speak or vote at the General council ….(Church of God General Assembly Minutes-1906-2002, 2006).

Stephenson (2011) states that the three-tiered system of ordained minister, licensed minister, and exhorter that existed in the church was amended so that those who had formerly

functioned as licensed ministers would be recognized as ordained ministers. Despite the amendments there was no change in female clergy's ranking and they were still excluded from the highest ministerial level.

3.5.6.2 Ministering and Ruling Authority in Church of God in Christ

According to Ware (2009) prior to the 1920s, women preachers in Church of God in Christ had no formal recognition as pastors and their ministerial functions and access to governing authority within the church were limited. Women Pastors were limited to working with women and children and their participation in the General Assembly was restricted. Although every ordained minister was eligible for participation in the General Assembly, the number of women involved was restricted.

3.5.6.3 Ministering and Ruling Authority in Assemblies of God

Barfoot and Sheppard (1980) pointed out that women began losing their ministering authority in this church. A letter to Assemblies of God Ordained Women Ministers that was sent to ordained females in 1922 bears witness to this fact. The letter read in part:

> …while not encouraging women to be pastors, to marry people and to administer the ordinances of Baptism and the Lord's Supper, it has nevertheless been understood all along that they could do these things when some circumstances made it necessary for them to do so….
>
> So note in your credentials the limiting phrase, ―when such acts are necessary.
> It is not intended to encourage the women to do these things in the future any more than in the past. They will be expected to do such things only when ordained men are not present to do them or when some such real emergency makes it necessary for them to do so….
> Remember the new credentials do not change the customs among us, that you are to do such things only ―when really necessary. We are only putting the unwritten custom into black and white so there will be no misunderstanding.
> Be careful not to boast over having this authority or do anything to stir up opposition in places where they are opposed to women doing such things. If through lack of wisdom you should let trouble arise this might compel the Executive Presbytery to recall the new forms….

According to Stephenson (2011) between 1975 and 1977, the church realized that God's call to the ministry was without discretion regarding gender, race, disability, or national origin. In

1990 the church published a position paper entitled 'The Role of Women in Ministry as described in Holy Scripture' which addressed the problematic texts that seem to restrict women, and finally established that the ministry of women should not be restricted. It was as a result of this paper that the church established the ministry of women and in 2009 Beth Grant became the first woman to be elected to the Executive Presbytery (Assemblies of God *(General Council Minutes and Reports: 1991:p98, 2007:p33-35,* McMullen, 2009).

3.6 Gender Leadership Styles

3.6.1 Transformational and transactional behaviours

Transformational and transactional behaviours are linked to leadership styles found in the church. Transformational also known as charismatic leaders are those who articulate a vision of the future and share it with peers and followers (Bass, 1998; Burns, 1978). In this model the connection between leader and follower as it relates to organizational development is emphasized (Bass, 1985). According to Alimo-Metcalf (2010) transformational leaders regard leadership as a social process and partnership and they reshape and create new opportunities for employee involvement (Bass, 1985; Lowe et al., 1996). This kind of a leader intellectually stimulates followers and pays attention to individual differences and looks for new and creative ways to solve problems. Women are associated with this kind of leadership style (Bass & Avolio, 1994). Transactional leaders on the other hand tend to maintain status quo and avoid taking risks (Bass, 1985, Madzar, 2001). They are able to work in a stable predictable environment (Loweet al, 1996) and are good at negotiating deals for compliance and satisfactory performance (Burns, 1978). Men are associated with this kind of leadership style.

According to Nygren and Ukeritis (1993) "female church leaders are rated more consistently as transformational leaders than transactional leaders…transformational leadership qualities such as charisma and intellectual stimulation as consistent with the values of

religious life" (p.168). Wallace (1992), states that female leaders operated more democratically, collaboratively, participatively, fostered a sense of community and found innovative ways to accomplish goals and objectives.

Other researchers have examined leadership styles of female and male clergy and most of their findings revealed that the differences were more attributable to factors such as age, education, personality rather than gender (Lehman 1993, Alexander 2003; 1994a; Mosley 1990; Pidwell 2001; Plant 2006; Sherrill 1991; Stevens 1989; Storms 2001; Thomas 1998). However the study by Zikmund et al (1998) found significant gender differences in that women's style of leadership was seen as more cooperative and less hierarchical than that of men. In his study the majority of the respondents believed that women are more pastorally sensitive, more nurturing, more caring whilst men are more interested in the politics of the church and use power over others. According to Zikmund et al (1998:75) '*even when ordained women display 'masculine' traits, these traits will be interpreted differently when displayed by a woman.*'

3.6.2 Three Paradigms of leader stereotypes

There is extensive research examining men and women's management and leadership abilities, demonstrating how women are judged less competent and less appropriate for leadership positions than men (Powell, *et al* ., 2008:156). Powell *et al (*2008) further state that women face greater barriers to entering leadership roles than men. Adler (1999: 259) posits that "In recognizing women leaders as women, we know that they become more visible and enjoy a broader scope to their visibility than do their male counterparts" and women's competence and performance is devalued should they succeed in these roles (Eagly and Karau, 2002). Women's performance as leaders is often viewed as something 'other' than leadership (Schnurr, 2008). It is in this light that the gendered assumptions and mental associations which support perceptions of men and women leaders as well as

assumptions which guide our interpersonal relations in our everyday lives are explicitly constructed. To explore such assumptions and perceptions, it is helpful to make reference to the three main research paradigms that have tried to address the cultural masculinity of leader stereotypes. The first one is what is known as the 'think manager–think male paradigm', which was created by Schein (1973). This research paradigm tested the similarity of leader stereotypes to male and female stereotypes. Although the studies under this paradigm discussed that men and leaders are similar and women and leaders are not similar, it did not provide information on the content of the stereotypes of men, women, or leaders and instead yielded a direct test of the assumptions of Eagly and Karau's (2002) role congruity model and Heilman's (1983, 2001) lack-of-fit model in relation to leadership roles.

The second one is called, the 'agency–communion paradigm', which *unlike* the 'think manager–think male paradigm' *consists* of studies that provided the gender-stereotypical content of the leader stereotype (Powell & Butterfield, 1979). In this regard, it complements the think manager–think male paradigm. Eagly and Carli (2007), state that the framework of gendered communal and agentic associations about men and women leaders shows how leaders can be perceived differently in organizations including the church. They further posit that agentic qualities and behaviours are associated with effective leadership, while communal qualities and behaviours are associated with *non*-leadership. They further argue that women are associated with communal qualities such as being especially affectionate, helpful, friendly, kind and sympathetic interpersonally, sensitive, gentle and soft spoken whilst men are associated with agentic qualities which convey assertion and control; being especially aggressive, ambitious, dominant, self-confident and forceful, self-reliant and individualistic. In other words, agentic behaviour is task-oriented and focuses on outcomes whilst communal behaviour focuses on group dynamics and the process of decision making. These associations about agency and communion are what form the

basis of gender stereotypes and perceptions of men and women leaders (Eagly and Carli, 2008:86). The framework of gendered leadership associations can be represented as shown in figure 3.1
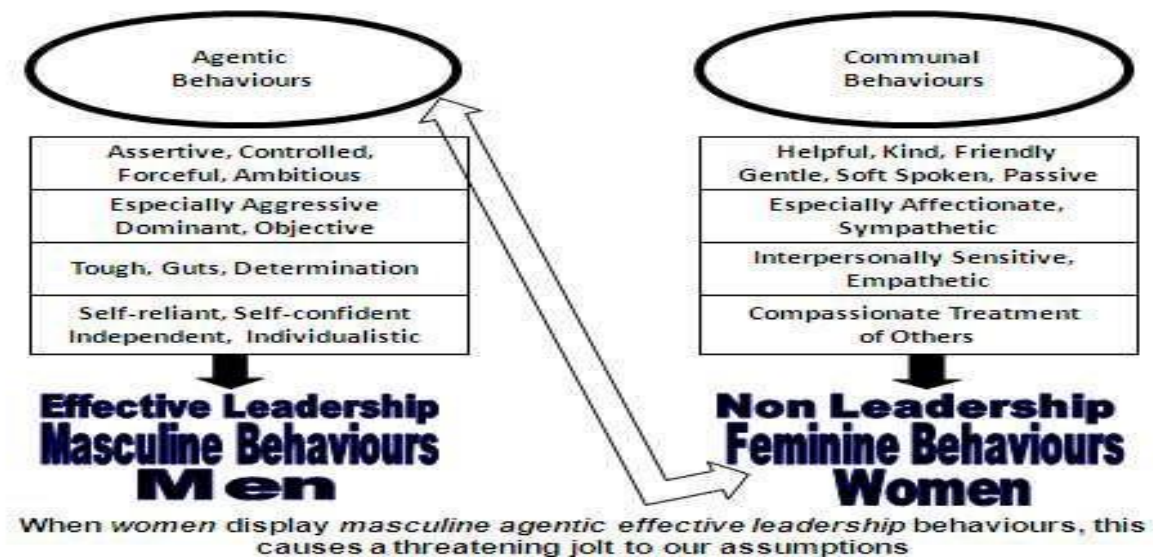
Figure 3.1 Agentic and communal 'stereotypes of leader behaviours developed
Source: Agentic and communal 'stereotypes of leader behaviours developed from Eagly, A and Carli, L. Havard
         Business Review of 2007

The third one is the 'masculinity-femininity paradigm' which tests the masculine versus feminine content of occupational stereotypes (Shinar,1975). The model forces the masculinity-femininity scales to function as opposites instead of allowing them to vary independently. This provides a conceptual replication of the basic tendency for leader roles to be stereotyped as masculine (Constantinople, 1973).

The three research paradigms are summaries in figure 3.2.

Paradigm	Focus	Data base	Results
Think manager-think male paradigm	Compares gender and leader stereotypes (Schein, 1973)	40 studies,51 effects	Leader-women similarity=.25 Leader-male similarity=.62
Agency-communion paradigm	Compares stereotypes and leaders' agency and communion (Powell & Butterfield, 1979)	22 studies, 47 effects	Agency>Communion =1.55
Masculinity/femininity paradigm	Stereotype of leader related occupation (Shinar,1975)	7 studies,101 effects	Greater masculinity=0.92

Figure 3.2. The three research paradigms
Source: Koenig,Eagly, Mitchell & Ristikari, 2011

3.6.2.1 Gender-Based Models

Gender remains an obstacle to women seeking and obtaining leadership positions (Getskow, 1996). There are different models that have been used to explain the under representation of women in leadership positions (see figure 3.3).

In the 'meritocracy model or the individual perspective model' the concentration is on personal traits, characteristics, abilities, or qualities of women. Women are seen as not being assertive enough, not wanting the power, lacking self-confidence, not aspiring for line positions and unwilling to play the game or work the system (Estler, 1975; Schmuck, 1980, Tallerico & Burstyn, 1996).

In the 'organizational perspective or the discrimination model,' the focus is on differences between career aspirations and achievements of men and women which are as a result of the limited opportunities for women that accompany systemic gender bias. It purports that men

seem to advance to higher levels because they are favored in promotional practices and that women cannot advance even if they choose to do so (Estler, 1975; Schmuck, 1980; Tallerico & Burstyn, 1996).

The third model is called 'woman's place or social perspective model'. This model focuses on cultural and social norms that encourage discriminatory practices (Tallerico & Burstyn, 1996). The norms, folkways, and mores of the society aid women and men to go into different areas of work and differential pay and status (Estler,1975; Schmuck, 1980).

The 'role congruity model', as posited by Eagly and Karau's (2002) and 'lack-of-fit model' of Heilman's (1983, 2001) fit perfectly in the 'agency–communion paradigm'. The 'role congruity model' focuses on the stereotypes of women and stereotypes of leaders (Spence & Buckner, 2000, Epitropaki & Martin, 2004; Lord & Maher, 1993; Offermann, Kennedy, &Wirtz, 1994). In this model, men are seen as more similar to the leader stereotype than women are, hence disadvantaging women. In the ' lack-of-fit model,' the focus is on the inconsistent attributes ascribed to an individual, that will make an individual suffer from perceived lack of fit, hence producing increased expectations of failure and decreased expectations of success. The incongruity between the understanding of women and leaders is one type of lack of fit model. Both models bring out two kinds of expectations or norms: the *descriptive and prescriptive beliefs. The descriptive beliefs* also known as stereotypes are the expectations of what members of a social group actually do *and the prescriptive beliefs are* consensual expectations of what group members ought to do. Women are the targets of two forms of prejudice against them as leaders (Cialdini & Trost, 1998). Figure 3.3 summarizes the Gender Based models.

MODELS	EMPHASIS	CAUSE
Individual1 or Meritocracy	Psychological Orientations	Women are looked to as the cause.
Organizational1 or Discrimination	Educational System	The organizational structures and practices of education which discriminate against women.
Woman's Place or Social	Cultural and Social Norms	Different socialization patterns for women and men.
Role congruity	Cultural and Social Norms	stereotypes of women and stereotypes of leaders
Lack-of-fit model	Cultural and Social Norms	inconsistent attributes ascribed to an individual, that will make an individual suffer from perceived lack of fit

Figure 3.3 Gender Based models.
Source: Estler, 1975; 2Schmuck, 1980; Eagly and Karau, 2002; Heilman, 1983, 2001.

In this study, the models were used to explain the religious authority existing among female and male pastors and the under representation of female pastors in church governance in Pentecostal churches.

3.7 Attitudes and Perceptions

3.7.1 Attitudes

It is important at this point to discuss the concepts of attitudes in context of pastoral roles. According to Cacioppo et al (1994) attitude is the general, enduring evaluative perception of some person, object or issue. Attitude involves the following three things; an attitude object which is held by an attitude holder and is not physical but may be an abstraction. The other thing is a set of beliefs about the object which could either be good or bad and the last thing is a tendency to behave towards the said object in order to either keep it or get rid of it (Hugh, 1968). For example, male church leaders with favourable attitudes towards female pastors will support them.

3.7.1.1 Three Key Dimensions of an attitude

Hugh (1968) and Kessel (1965) bring out the following very important dimensions of attitude. The first dimension is to know how intensely a person feels about the attitude

object and how that person is committed to the adoption of good and favourable practices.

The notion of attitude intensity has the following things to consider. The first thing to consider is whether the attitude plays a significant role in a person's social role beliefs. In this case if a person has very strong feelings about holding certain actions, doing otherwise may bring painful results. The second thing to consider is whether the person's commitment to his or her important social roles is irreversible. A person with such irreversible commitment will feel strongly about the attitude object. The third thing to consider is whether one has a genuine choice to make a decision of either rejecting or accepting the attitude object, otherwise the person may think that the attitude was forced on her or him and she or he didn't have much say about it.

Attitude intensity can be measured by asking directly how a respondent feels about attitude object and how certain she or he feels about how right the views are. Gutman and Suchman, (1947) proposed what is called 'own categories' technique which is an indirect measure based on assumptions that people with intense attitudes tend to think in stereotypes. This entails that their views are their way out.

The second dimension of attitude is the knowledge level which looks at the specific skills and the facets that a person has. This dimension has three facts and the first one is that the skills and facts are very crucial in analyzing this dimension of attitude. The next facets are how much one understands the fine differences in a technical area such as gender. In this regard a well-informed person about Gender and Authority is more likely to perceive the importance of involving females and males in the running of any organization. The third facet under the knowledge level is whether one views the problem from a narrow view point rather than from several perspectives. This involves one analyzing the problem from both the bad and good sides. Though there are no ready techniques to measure the knowledge

level one may use interviews in this case (Krech et, al, 1962).

The third dimension of attitude is strength or resistance to change. According to Hugh (1968:82) 'strong attitudes are like blocks of granite- you must hit them hard with some sort of persuasive communication to budge them.' People with prejudice attitudes against women empowerment often know little about the contributions women can make to national development. This dimension can be measured in the same way intensity is measured. It is important to note that attitude alone does not determine behaviour.

3.7.2 Attitudes towards women clergy in churches

A study conducted by Pate (2014) on *'Attitudes toward Women in Ministry Leadership: Implications and Interventions'* among 108 theology students from a private Nazarene University, revealed that despite the Nazarene church's push towards gender equality in church leadership, emerging leaders still held significantly negative attitudes towards women in leadership positions. The study revealed that both female and male students at Northwest Nazarene University held significant gender-role stereotypes towards women in ministerial leadership and viewed a male pastor as more desirable than female pastor. Society's attitudes toward women generate a difference between a woman's abilities and her status in society.

In Greek Orthodox churches social customs rather than true theological insight govern attitudes towards women. Behr-Sigel who spoke during a consultative meeting on the role and participation of women in the Orthodox churches held in Agapia, Roumania, in 1976 noted that:

> …women have been subordinated by social and cultural mechanisms; they have been separated from men and relegated to an inferior position. Somewhere along the line the church has overlooked the fact that "the revelation of the One God in three Persons ... is reflected as the Creator's will in the multiplicity of persons and the unity of human nature in humanity…. (Tarasal and Kirillova, 1977:17)

In a survey conducted by Mura, Griffith and Lundquist on attitudes toward women in ministry involving the clergy and laity of the United Methodist church, it was revealed that younger respondents were more supportive of clergywomen than the older respondents (Mura et al, 1988). The report also indicated that females were somewhat more receptive to women pastors than the males. According to Lehman (1981) the rate of women acceptance decreased as the size of the congregation increased. This is because Church members felt that the church's organizational viability would be at risk if a woman is placed as a senior pastor.

3.6.3 Changing attitudes

Whilst attitude transformation takes time, effort, and determination, it has been proved that it can be changed. According to Moore (2003) cognitive and emotional components are crucial in addressing attitude change. Moore contends that providing new information is one approach to challenge someone's behaviour. It should be noted that attitudes which are formed over a lifetime through an individual's socialization process, are influenced by family, culture, socioeconomic factors as well as religion. It is a well-known fact that a person's attitude toward work related behaviour is affected by socialization (Moore, 2003).

Lehman (1985) and Dudley (1996) have pointed out the importance of contact in fostering attitude change towards women clergy in their studies. Lehman (1985) stated that "For many years social scientists have assumed that social interaction-contact-with a flesh-and-blood member of the group toward whom prejudice exists will present the prejudiced person with information about such people that doesn't jibe with what she/he already knows" (p. 143). Lehman's conclusion from his study was that 'levels of receptivity of clergy women increase as a result of contact' (p191). He also pointed out that church members were more likely to express negative opinions if they perceive that most parishioners held negative opinions of women clergy.

Dudley (1996) conducted a study on members of twenty (20) Adventists churches in United States and Canada to determine their attitudes towards women clergy. The results were that the majority of the congregants believed that the women clergy were effectively performing their religious authority. The findings also revealed that amongst those that initially expressed favourable attitude towards having a women pastor, the support rose from 72% to 87% during the women's tenure. He then concluded that experiencing the ministry of effective women pastors can promote church members positive attitudes and perceptions towards women pastors. When people have contact with effective women pastors, positive attitudes towards women pastors increase (Dudley, 1996; Lehman, 1985).

3.7.4 Perceptions

Perception and attitudes are closely related. Perception is defined as the process by which organisms produce a meaningful experience of the world through the interpretation and organization of the stimuli or situation. In most cases the interpretation may be different from reality (Lindsay & Norman, 1977). The perception process follows four stages: stimulation, registration, organization, and interpretation. In my study I have chosen to discuss attribution theory, social perspective and stereotyping as I explore the issue of attitude and perceptions relating to Gender and religious authority in the Pentecostal church.

3.7.4.1 Attribution Theory

Attribution theory explains the behaviours of others by describing ways in which people make explanations for their actions. According to Heidler (1985) people have two reasons for their actions; the need to understand the world around them and to control their environment. He further states that whether beliefs are valid or not, people act on the basis of their beliefs. Weiner (1979) points out that individuals' performance decisions are justified by cognitively constructing their reality in terms of internal (factors within the person)

and external (outside force) attributions.

3.7.4.2 Social Perception

Social perception refers to how an individual perceives others and how others perceive an individual. This can be done through drawing a general impression about another person based on a single characteristic, such as, sociability or appearance or judging someone on the basis of one's perception of the group to which that person belongs (stereotyping) (Schwartz, et al, 2003).

3.7.4.3 Gender Roles and Stereotypes

Stereotypes are 'qualities perceived to be associated with particular groups or categories of people' (Schneider, 2004:24). Gender stereotypes are among the meanings used by society in the construction of gender roles and are characteristics that are generally believed to be typical either of women or men. There is a very high agreement in society about what are considered to be typically feminine and typically masculine characteristics (Street *et al.*, 1995). Stereotypes provide collective, organized and dichotomous-meanings of gender and often become widely shared beliefs about what women and men innately are (Kimmel, 1986). People are encouraged to conform to stereotypic beliefs and behaviours for example about how to communicate and what to communicate and commonly do conform to and adopt dominant norms of femininity and masculinity (Deaux, 1984). Conforming to what is expected of them when communicating further reinforces self-fulfilling prophecies of their communicating behaviours.

According to the Gender Audit Report of the Council of Churches in Zambia (2008), the women's role is perceived as an extension of their home life: cleaning, and decorating church buildings, teaching Sunday school, preparing and serving meals and snacks, fundraising and charity work- caring for the sick, elderly as well as visiting prisons.

Programmes of orphans and vulnerable children are perceived as women's programmes. According to Tuckley (1997) such gender stereotypes and submissive roles for women are within the attitudes and practices of the church hence the church being a powerful vehicle for the transmission of such gender stereotypes.

Lord & Maher (1991) point out that the issue of gender and leadership has suffered the most common forms of stereotyping. They further argue that it is because of gender stereotype that people find it difficult to accept women as leaders in the workplace. Gender stereotypes can affect leadership perceptions and work-related decisions. Leadership traits such as courage, persuasiveness, and assertiveness are associated with masculinity. Men are easily perceived by people as being highly competent, hence being more likely to be considered as leaders, given opportunities, and ultimately emerge as leaders more often than women (Madden, 2005).

3.7.4.4. Social Psychology of Gender Stereotypes

Gender stereotypes are pertinent to a discussion of leadership because they allude to the contradictory expectations imposed upon women leaders. One stereotypic dimension is that an individual cannot be both competent and friendly. That is to say the choices can either be competent and cold or incompetent and friendly (Eagly& Carli, 2007). The emphasis in this case is that the leaders who are more masculine than feminine in appearance are judged as more competent. Since the expectation is that women can be feminine, warm, and incompetent *or* masculine, cold, and competent, those that are cold are perceived as unfeminine, thereby creating another overlay dimension.

According to Scott and Brown (2006) who looked at the information processing that occurs as people view leaders in action, agentic leadership traits came to mind less readily than communal leadership traits with female leaders. In this regard, encoding leadership *behaviour*

into leadership *traits* when behaviour was agentic and the actor was female was quite difficult among the perceivers. He stated that perceiving women leaders as possessing agentic characteristics by their subordinates may be difficult. As a result of this perception, effectiveness of women leaders is highly undermined.

Acker (1998) argues that thorough analysis of how deeply embedded gender constructs are in organizations has been impeded by the assumption that male dominance is an obvious thing to discuss. Gender stereotyping of leadership is likely another aspect of this unacknowledged masculine culture of work organizations. Yoder (2001) says leadership occurs in social contexts that vary in how affable they are to women. When a male is the actor, leadership is dependent on status and autocratic, self-promoting, competitive behaviour and viewed positively by society. However, it is negatively viewed when a female is the actor (Eagly et al., 1994; Yoder, 2001).

Therefore, the experiences of women leaders and women who aspire to leadership positions are affected by these stereotypes which are even more salient when women try to advance in traditionally male-dominated fields. This is because effective leadership is equated to masculine behaviours and traits. This makes women to work even harder to fit or prove that they also can be effective leaders. According to Scott and Brown (2006) people stereotype less when they actually get to know a person and her or his leadership style. Therefore, individuating information is an effective way of eliminating the impact of gender stereotypes.

3.8 Feminist Perspectives on Power

In order to fully explore the pastoral roles and the extent to which female and male pastors have been influenced by Christian Feminism in Zambian Pentecostal churches, it is important to discuss the concept of power from a feminist perspective. Power is a basic

fabric of society and is possessed in varying degrees by social actors in diverse social categories. According to Parsons (1964) and Tannen (1994) power governs asymmetrical relationships where one is subordinate to another. Max Weber (1978: 53) defines power as "the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance…." Pitkin (1972:276) notes that, "power is a something - anything - which makes or renders somebody able to do, capable of doing something. Power is capacity, potential, ability, or wherewithal". According to Foucault (1980: 187) power can manifest between 'every point of social body, members of families or between everyone who knows and everyone who does not.' Power has the ability to effect and affect a situation to a greater extent. Olajubu, (2003) notes that in religious practices, power can be invisible and informal. Even in such cases power can be intellectually analyzed. We should therefore note that the issues of power and how humans are affected by the influence of power take a centre piece when analyzing gender relations.

3.8.1 The three faces of power

The *three faces of power* focus on the conscious and unconscious use of barriers and ideology that discourage people from participating in elite-dominated processes. The three faces are: visible power - formal and observable decision making, pluralist politics with visible 'power over'; hidden power - setting the agenda behind the scenes, mobilizing biases and interests, excluding people and topics from debates and invisible power - social conditioning, ideology and values; shaping public opinion and needs; often internalized (related to 'power within').

The 'faces of power' help us to see what else is happening within a particular relationship or interaction that is determining the outcomes. For example, a church policy might give power to the pastors but then if the pastors are given prescribed roles based on their sex then 'hidden power' is being used to exclude them from performing certain functions.

3.8.2 The power cube

The *power cube*, which has three dimensions as shown in figure 3.4: spaces, places and the 'faces' of power was developed by John Gaventa of the *Institute of Development Studies* (IDS), Sussex, UK. The framework examines participatory action in development and changes in power relations by and/or on behalf of poor and marginalized people. This is done distinguishing participatory action along three dimensions:

- At three levels (or 'places'): global, national and local (or other levels that may be relevant);
- Across three types of (political) 'space': closed, invited and created (or others that may be relevant);
- Among three 'faces of power' in place within the levels and spaces: visible power, hidden power and invisible power.
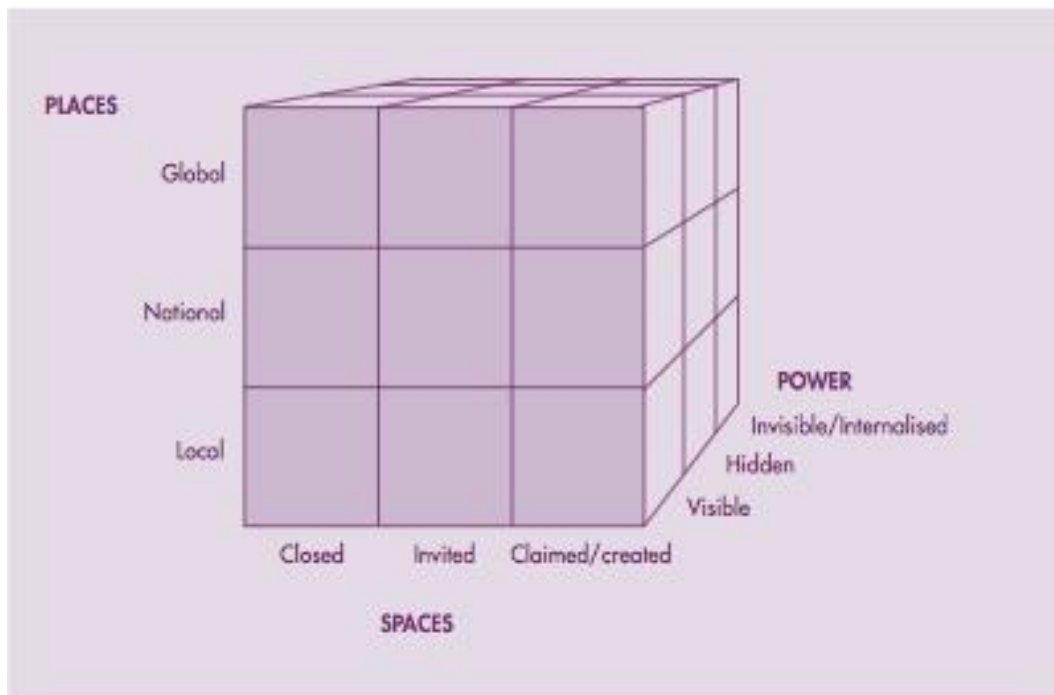
Figure 3.4 .The power cube Adapted from www.powercube.net
Source: Gaventa, 1980

The three concepts are highly interrelated. Successes by dominant actors in public arenas (visible power) shape the barriers which may keep people from engaging (hidden power). Over time, the status quo is accepted as normal (invisible power) due to lack of visible conflict or contestation (Gaventa, 1980). The power tools were used to analyze barriers that may keep female pastors from exercising equal religious authority and helped assess female

pastors' status quo.

	"Faces" (or "Dimensions") of Power		
	First	**Second**	**Third**
The nature of A's power over B	A prevails through superior bargaining resources. (Includes force.)	A constructs barriers against participation of B (through non-decisions, invoking of mobilization of bias) in decisions.	Influencing or shaping of B's consciousness about inequalities (through myths [fear of USSR], information control [media, schools], ideologies, etc.)
The way B experiences A's power: Emotion(s) associated with the experience:	Defeat of B due to lack of resources. Anger.	Non-participation of B due to barriers and due to anticipated defeat. Frustration.	Susceptibility to myths, ideologies, legitimations, sense of powerlessness, uncritical or multiple consciousness about issues & actions of B due to A's influencing or shaping B's perception of those issues & actions, and due to A's maintenance of non- participation. Confusion. Self-doubt. Self-blame.
Example of the exercise of this form of power	B brings suit against A and loses. B tries to go on strike, but gets forced back to work at gunpoint. B tries to demonstrate against the FTAA in Miami, but the Miami police beat, gas, and arrest the protesters.	B refrains from bringing suit, knowing that A has more money for lawyers. B, knowing that the national guard will replace him if he strikes, decides not to. B, seeing the overwhelming force of the Miami police, ditches his sign and goes back to UMD.	B is convinced that demonstrating against the FTAA in the midst of the War On Terrorism is un-American.
The form that B's rebellion against the power takes — Theory	Open conflict with competing resources over clearly defined issues	Mobilization upon issues; action upon barriers	Identification of issues and formulation of explicit strategies; consciousness-raising
The form that B's rebellion against the power takes — Example	Demands for some defined goal(s)	Strikes (when directed at A's refusal to negotiate). Sit-ins; voter registration & get-out-the-vote drives.	Teach-ins; door-knocking

Figure 3.5 Gaventa's theory of power
Source: Gaventa, 2006.

Gaventa's theory of power exposes the direct and indirect ways in which social

powerlessness is created and maintained. It helps serve as a basis for discussion of

powerlessness as a social situation that has its roots in conditions of social inequality and in

disempowering social solutions. Gaventa's model of power integrates the three dimensions of

power in order to explain processes of power and powerlessness in situations of social

equality (Gaventa, 2006). This model helped to explain the process of power relations existing among pastors in Pentecostal churches.

Power can be used to prevent others from participating in the decision-making processes and also to obtain the passive agreement of these groups to the situation. This information is very cardinal because the women's position is interpreted to be based on the function of the Biblically defined role of a woman and the differences in power relations create a status of imbalance. In this case analyzing power relations is important for understanding the contexts in which decisions in Pentecostal churches are made (Bachrach & Baratz 1962).

3.9 Decision Making

3.9.1 Types of decisions

According to Bauer & Erdogan (2009) decisions are classified into three categories based on the level at which they occur. The first category is strategic decision which sets the course of an organization. The second one is known as tactical decisions which refer to how things will get done and finally operational decisions which refer to decisions those employees or those being led make every single day to make the organization run. Examples of decisions to fit the three categories are as in figure 3.6.

Level of Decision	Examples of Decision	Who Typically Makes Decisions
Strategic Decisions	Should we merge with another company? Should we pursue a new product line? Should we downsize our organization?	Top Management Teams, CEOs, and Boards of Directors
Tactical Decisions	What should we do to help facilitate employees from the two companies working together? How should we market the new product line? Who should be let go when we downsize?	Managers
Operational Decisions	How often should I communicate with my new coworkers? What should I say to customers about our new product? How will I balance my new work demands?	Employees throughout the organization

Figure 3.6 Types of Decisions
Source: Bauer & Erdogan, 2009

3.10 Gender and Decision making

According to Narayan and Corcoran-Perry (1997) decision making is the interaction between an identified problem and a person wishing to solve that problem within a specific environment. This process is affected by both environmental and personal variables. Age and sex are some of the variables that affect decision making. Decisions are affected by our beliefs on characteristics that differentiate the sexes despite society progressing towards social and labor equality. According to Porat (1991) whilst many women support contributive, consensual decision making and emphasize the process, men on the other hand tend to lean toward majority rule and emphasize on the product which is the ultimate goal.

Lehman's studies (1993) of women clergy in America, Australia and England, revealed that resistance to clergy women increases with higher and more prestigious church positions. This supports what Hoehner (2007) states that before the institutionalization of the church, women and men served the church in togetherness. Lehman (1993) further states that in Spirit

centred denominations (Pentecostal churches) women clergy are more likely to use a directive type of leadership. He found that even though women clergy value empowering other people; they did not differ from clergymen in their use of formal authority within the church. The lay leaders in Spirit centred denominations with women pastors are less favourable towards women serving in executive positions in their denominations and are negative about the use of inclusive language in church service (Zikmund etal, 1998).

According to Mathipa and Tsoka (2001: 324) challenging situations demand unwavering decisions and actions taken by any person possessing qualities such as 'determination, fairness, confidence, honesty, assertiveness, discipline, steadfastness, decisiveness and aggressiveness.' There is no reason for perpetuating false perceptions that women lack the personality and the experience needed when faced with tough situations (Mathipa and Tsoka, 2001).

3.11. Summary

The review shows that the related studies that have been conducted in North America, Tanzania, Nigeria and Malawi were done outside the Christian feminist theoretical framework. For instance the study by Stephenson (2011) on Pentecostal clergy in North America took a general view of clergy's authority without looking in detail on pastoral roles, training given to clergy and why they train and become clergy, the study by Fatokun on Women and leadership in Nigerian Pentecostal churches did not look at Ministerial and ruling authorities' of both female and male pastors. The studies done by Folarin & Afolabi (2012), Swantz (1978), and Phiri (1990) did not examine the pastoral roles and did not refer to the Christian feminism theoretical framework. The literature has revealed that even the similar studies done in non-Pentecostal churches do not address the pastoral roles of female and male pastors using the Christian feminist theoretical framework. Therefore, the study sought to fill this gap. *(See Appendix B for the gap that this study sought to fill).*

CHAPTER FOUR: METHODOLOGY

4.1 General Introduction

The purpose of this chapter is to describe the research methodology that were selected and used for this study. The chapter includes descriptions of the research design, target population, sampling and sample size, data collection techniques and analysis, ethical considerations and limitations.

4.2 Research design

According to Burns and Grove (2011:253) a research design is "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." Polit et al (2001:167) on the other hand define it as "the researcher's overall plan for answering the research question or testing the research hypothesis". The function of a research design is to ensure that the evidence obtained enables us to answer the initial question as clearly as possible. This study used an action oriented participatory non-experimental research design.

4.2.1 Action oriented participatory approach

In undertaking this study, action oriented participatory approach was used as the researcher was anxious to bring change in the unequal distribution of power in pastoral roles in Pentecostal churches in Lusaka. According to Rapaport (1970:4) action research 'aims to contribute both to the practical concerns of people in an immediate problematic situation and to the goals of social science by joint collaboration within a mutually acceptable ethical framework.' Therefore action research addressed practical concerns. In Action research both the research focus and the methodology may change as the inquiry proceeds. Reason and Bradbury (2001:2) encapsulate the main purposes of action research as:

- To produce practical knowledge that is useful to people in the everyday conduct of their lives;
- To contribute through this knowledge to increased well-being - economic, political, psychological, spiritual - of individuals and communities and to a more equitable and sustainable relationship with wider ecology of the planet;
- To combine practical outcomes with new understanding "*since action without theory is blind, just as theory without action is meaningless.*"

According to Gaventa (1988:19):

> …Participatory research attempts to break down the distinction between the researchers and the researched, the subject and the objectives of knowledge production by the participation of the people for themselves in the process of gaining and creating knowledge. In the process research is seen not only as a process of creating knowledge but simultaneously as education and development of consciousness and of mobilization for action….

Participatory research involves activities; research, education and action. The goal of participatory research is to bring about a more just society through transformative social change (Hall, 1993, Park, 1993). Participatory research puts its emphasis on empowering the research participants which contributes to the process of social change through the creation of organized groups. This is because the participatory research process brings together individuals in a collective sharing, learning and analysis and generates bonds of solidarity and an awareness of a common cause.

Thus, action oriented participatory research involves:

- a focus on practical issues

- reflection on one's own practices,

- collaboration between researcher and participants,

- a dynamic process of spiraling back and forth among reflection, data collection and action,

- development of a plan of action to respond to a practical issue,

- sharing of findings with all relevant stakeholders.

Since the purpose of the study was to investigate from a Christian feminist perspective the religious authority existing among female and male pastors in Pentecostal churches in Zambia, and that there was need to examine the practical concerns and bring about change, the use of

action oriented approach.

4.2.2 Non-experimental approach

According to Polit et al (2001:178) non-experimental research is used in studies whose purpose is description and where it is unethical to manipulate the independent variable. This type of research is suitable for the study of pastors for several reasons. Ethical considerations in non-experimental research demand that human variables and human characteristics such as beliefs, opinions cannot be subjected to manipulation. Research constraints such as time, personnel and the type of participants, make non-experimental research more feasible. Non-experimental research also includes descriptive designs. Burns and Grove (2003:201) state that descriptive research "is designed to provide a picture of a situation as it naturally happens". It may be used to justify current practice and make judgment and also to develop theories. In this study descriptive design was used to obtain the extent to which female and male pastors m a y or may not have been influenced by Christian feminism to accept and promote equal pastoral roles in Pentecostal churches in Lusaka. The descriptive design is basically used to answer descriptive research questions which include; what *is going on? Why is this going on? What ought to be going on and How might we respond?* Since a descriptive design is concerned with conditions, practices, structures, differences or relationships that exist, opinions held, processes that are going on or trends that are evident, it made sense to include it in this study (Burns and Grove, 2003).

4.3 Mixed Methodology

My study took a triangulation approach also known as cross examination approach to double check the generated data (Cheng, 2005). Though the research is to a large extent located in the broad paradigm of qualitative research, it is also located in the quantitative research paradigm. The researcher presented answers from the perspective of the social

actors. In this case both the qualitative and quantitative approaches were used. According to Denzin and Lincoln (1998:4) triangulation adds 'rigor', breadth and depth to any investigation by providing different perspectives from which to view the phenomenon. Triangulation refers to the use of multiple referents to draw conclusions. It involves evidence from different sources; different methods of collecting data and different investigators (Robson 1997:404).

4.3.1 Rationale for qualitative approach

Denzin and Lincoln (2005) define qualitative research as

> […] a situated activity that locates the observer in the world.
> It consists of interpretative, material practices that make the world visible. […]. These practices transform the world […] turn the World into a series of representations […] qualitative research involves the interpretative, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings attempting to make sense of, or to interpret, phenomenon in terms of meaning people bring to them…. (p3).

Qualitative research brings out rich, insightful and detailed understanding of specific social contexts. It stresses the socially constructed nature of reality, the situational constraints that shape reality as well as the intimate relationship the exits between the researcher and what is being studied (Denzin and Lincoln, 2003). From the onset the researcher thought this approach was appropriate for the topic because studying male and female pastors in their natural setting will bring out rich and quality data. The method of data generation under this approach was in descriptive narratives and documentation of pastoral roles in Pentecostal churches.

4.3.2 Rationale for quantitative approach

Quantitative methods of data analysis can be of great value to the researcher when drawing meaningful results from a large body of qualitative data. This is very important because it

provides the means to separate out the large number of confounding factors that often obscure the main qualitative findings. This study whose main objective was to examine the extent to which female and male pastors have been influenced by Christian feminism to promote and accept equal pastoral roles in Pentecostal churches in Lusaka required drawing meaningful results and separating confounding factors that may obscure the main findings. Participatory discussions with a number of focus groups could give rise to a wealth of qualitative information generated through discussions and interviews but the inter-relationships between factors such as the level of female and male pastors' participation in decision making process requires some degree of quantification of the data and a subsequent analysis by quantitative methods. Quantitative analysis approaches are helpful when the qualitative information has been in some way structured even though the actual information has been elicited through participatory discussions or interviews (Abeyasekera and Lawson-McDowall, 2000).

4.3.3 Feminism as a critical approach

According to Reinhartz (1992:243) 'Feminism supplies the perspective and the disciplines supply the method.' This enables the demands of both approaches to be met. Wuest (1995) states that feminist approaches respect participants' experience as a source of knowledge and place participants in the centre of the study. They consider the role of the researcher in the study. For instance, as a researcher studying the phenomenon, I am both an insider and outsider as I am also a woman who has personal experiences as a pastor. I am an outsider as I compare stories of other female pastors. In this case it is important to recognize me as a researcher, woman and a female pastor throughout this research project. It will be helpful to recognize me as one who has my own experiences with and assumptions about religion, gender and cultural practices in church. Feminist approaches recognize the multiple explanations of reality and recognize that experiences are contextual and knowledge is relational. According to Campbell & Bunting (1991) dichotomies and absolutes are rejected

by feminism.

In this study what a feminist perspective added was the consideration of the power differentials that exist among female and male pastors within Pentecostal churches that can influence decision making. The feminist perspective helped to look at what has been left out. DeVault (1999:212-213) points out that 'every study ought to be conducted and written with an acute consciousness of what's being left out and the implications of omissions for the claims that can be made.' In other words we need to find out why something doesn't fit. Keller (1983:21) states that 'the most important thing is to develop the capacity to see one kernel that is different and make that understandable. We must allow every detail that provides a complete understanding to be seen by exploring different possibilities.' In this regard this study had to look at gender and religious authority dynamics taking into consideration reasons for becoming pastors, pastoral training, pastoral roles, attitudes and the kind of religious authority existing in Pentecostal churches.

4.4 Methods

4.4.1 Data Collection Methods

4.4.1.1 Population

In research, the sum total of all the cases that meet a given definition of the unit of analysis is what is known as population. According to Mouton (1996:134) a population is a 'collection of objects, events or individuals having some common characteristics that the researcher is interested in studying.' The total population was all Pentecostal churches in Zambia. The sample frame was all Pentecostal churches in Lusaka. The actual sample was twelve Pentecostal churches in Lusaka consisting of over seers, pastors, college principals, church leaders and church members.

4.4.1.2 Sample size

It is worth noting that the sample size does not influence the importance or quality of the study. In qualitative research the sample may change in size and type during research. Sampling goes on until saturation has been achieved meaning until no new information is generated (Holloway and Wheeler 2002).

The total sample size of 173 respondents took part in this study. A total of 74 pastors, (31 female pastors, out of which 4 were overseers and 43 male pastors, out of which 8 were overseers), 59 church leaders (31 females and 28 males), 4 college principals (all males) and 36 church members (22 females and 14 males). The sample size was dependent on the credibility of the respondents as well as what was obtaining at the time of this study. The following table summarizes the sample size.

Table 4.1: Summary of the sample size

POPULATION	FEMALE	MALE	TOTAL
Overseers	4	8	12
Pastors	27	35	62
Church leaders	31	28	59
Church Members	22	14	36
College Principals	0	4	4
Total sample size			173

4.4.1.3 Inclusion and exclusion criteria of the unit of study

In this study an inclusive definition of Pentecostal churches was adopted to mean

' those churches and ministries whose spirituality and practice emphasize the working of the holy spirit in church , healing, prophecy, ecstatic worship and exorcism'(Anderson,2000: 103). These included the classical Pentecostal churches (Missionary origin) and Neo-Pentecostal churches (indigenous churches and more independent in nature). Due to a large number of registered churches at the Evangelical Churches of Zambia, and the difficulty the researcher had in identifying operating Pentecostal churches, the following criteria was used;

- Female or male founded and registered Pentecostal churches

- Pentecostal churches that were central and easy for the researcher to access

The churches that met this inclusion and exclusion criteria were as follows; 8 male headed churches namely; Northmead Assemblies of God (NAOG), Apostolic Faith Mission (APM), Zambia Assemblies of God in Africa (ZAOGA), Pentecostal Assemblies of God (PAOG), Bread of life (BOL), Hilltop Global Ministries (HGM), Grace Ministries (GM) and Victory Bible Church (VBC); 4 female headed churches namely; Barak Ministry (BM), Mission line church (MLC), Take me to Jesus Ministries (TMTJ) and Deborah Ministries (DM). A breakdown of the 173 participants involved from various Pentecostal churches is given in table 4.2.

Table 4.2. Distribution of Respondents per church

s/n	Name of the church	Female or male headed	Type of Pentecostal		Over seer	Pastors	Church leaders	Church Members	College Principals
1.	North mead Assemblies of God (NAOG)	Male headed	Classical	Mission	1	6	5	3	
2.	Apostolic Faith Mission (APM)	Male headed	Classical	Mission	1	7	5	3	1
3.	Zambia Assemblies of God in Africa (ZAOGA)	Male headed	Classical	Mission	1	6	5	4	1
4.	Pentecostal Assemblies of God(PAOG)	Male headed	Classical	Mission	1	6	5	3	
5.	Bread of life (BOL)	Male headed	Neo-Pentecostal	Independent	1	7	5	3	1
6.	Hilltop Global Ministries (HGM)	Male headed	Neo-Pentecostal	Independent	1	5	5	2	
7.	Grace Ministries (GM)	Male headed	Neo-Pentecostal	Independent	1	6	5	3	
8.	Victory Bible Church (VBC)	Male headed	Neo-Pentecostal	Independent	1	3	5	3	
9.	Barak Ministry (BM),	Female headed	Neo-Pentecostal	Independent	1	7	5	3	1
10.	Mission line church (MLC)	Female headed	Neo-Pentecostal	Independent	1	4	4	3	
11.	Take me to Jesus Ministries(TMTJ)	Female headed	Neo-Pentecostal	Independent	1	1	5	3	
12.	Deborah Ministry (DM).	Female headed	Neo-Pentecostal	Independent	1	4	5	3	
	Sub Total # of respondents				**12**	**62**	**59**	**36**	**4**

4.4.1.4 Sampling Techniques

Robson (1993) defines sampling as the search for typicality. It is the process of selecting a

few from a bigger group to become the basis for predicting a fact. Purposive sampling,

convenient sampling and respondent driven sampling were used to obtain samples from

female and male pastors and church members. Purposive sampling technique is also

referred to as judgmental sampling. It is a deliberate choice of key informants who are willing to share their knowledge. In other words the researcher decides what needs to be known and goes out to find key informants willing to provide the information (Bernard 2002, Lewis & Sheppard 2006). Therefore the justification for selecting purposive sampling was predicated on the logic of selecting key informants who were willing to share their knowledge with regard to the research questions in this study. In this case I used purposive sampling on overseers and pastors who were the key informants.

According to Dudovskiy (2009) convenience sampling technique is a sampling technique in which participants are selected because they are accessible and therefore relatively easy for the researcher to recruit. I used convenience sampling when selecting church members. This was because the church overseers suggested that I can only get church members during scheduled church conferences and meetings. Therefore, data was collected from population members who are conveniently available to participate in study.

The justification for using Respondent Driven Sampling was that it was the best available method for conducting research with hard-to-reach population e.g. female pastors and female led churches. Respondent- Driven Sampling is derived from studies of incentive system (Heckathorn, 1990, 1993, 1996). It assumes that those best able to access members of the hidden population are their own peers. In this technique the respondent recruits others into the study. This technique of sampling population is with a contact pattern. This means that the activities that constitute membership in the population must create connections among population members. The researcher used this technique when identifying female led churches as well as female pastors. Respondent Driven Sampling ensures that different sectors of the population are adequately represented among informants.

4.4.2 Data collection instruments

4.4.2.1 Quantitative data

A structured questionnaire was developed to gather quantitative data for individual respondents. This instrument contained both open and close ended questions. The instrument was administered to Pastors (both female and males) and church members. The purpose of this instrument was to gather information from pastors and church members on issues related to religious authority among female and male pastors in Pentecostal churches.

4.4.2.2 Qualitative data

4.4.2.2.1 Focus Group Discussions

According to Parahoo (1997) a Focus Group Discussion is an interaction between one or more researchers and more than one participant for the purpose of collecting data. Holloway and Wheeler (2002) posit that in Focus Group Discussions, participants with common characteristics or experience are interviewed for the purpose of eliciting ideas, thoughts and perceptions about specific topics or certain issues linked to an area of interest. In this study the researcher conducted the focus group discussions with pastors and church leaders to elicit their group response to the power structures in Pentecostal churches. The researcher conducted 12 Focus Group Discussions (FGDs) among church leaders and 2 among pastors. These were conducted mainly in English as well as Bemba and Nyanja (Zambian Languages) in order to accommodate those that were not so conversant with English as well as for clarification purposes. Table 4.3 gives a breakdown of the FGDs conducted with Church leaders, female and male pastors.

Table 4.3 Sample size in FGDs

S/n	Name of the church	Female or male headed	Type of Pentecostal		# of church leaders per group	# of pastors
1.	North mead Assemblies of God (NAOG)	**Male headed**	Classical	Mission	5	
2.	Apostolic Faith Mission (APM)	**Male headed**	Classical	Mission	5	**6 female pastors**
3.	Zambia Assemblies of God in Africa (ZAOGA)	**Male headed**	Classical	Mission	5	
4.	Pentecostal Assemblies of God(PAOG)	**Male headed**	Classical	Mission	5	
5.	Bread of life (BOL)	**Male headed**	Neo-Pentecostal	Independent	5	**6 male pastors**
6.	Hilltop Global Ministries (HGM)	**Male headed**	Neo-Pentecostal	Independent	5	
7.	Grace Ministries (GM)	**Male headed**	Neo-Pentecostal	Independent	5	
8.	Victory Bible Church (VBC)	**Male headed**	Neo-Pentecostal	Independent	5	
9.	Barak Ministry (BM),	**Female headed**	Neo-Pentecostal	Independent	5	
10	Mission line church (MLC)	**Female headed**	Neo-Pentecostal	Independent	4	
11	Take me to Jesus Ministries(TMTJ)	**Female headed**	Neo-Pentecostal	Independent	5	
12	Deborah Ministry (DM).	**Female headed**	Neo-Pentecostal	Independent	5	
Total # of respondents per Focus Group					59	

4.4.2.2.2 In-depth interviews

According to Boyce and Neale (2006) In-depth interviewing is a qualitative research technique that is used when one wants detailed information about a person's thoughts and

behaviours or wants to explore new issues in depth. It involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation. It is advisable to use in-depth interviews when one wants to distinguish individual (as opposed to group) opinions about a certain phenomenon. In this study the In-depth Interviews were used on twelve (12) selected church overseers and four (4) college principles. The idea was to get in depth information about the church policies from authority figures in church. The main advantage with in-depth interviews is that they provide much more detailed information in a more relaxed and comfortable atmosphere. The main disadvantages are that they are prone to bias, time consuming in collecting, transcribing and analyzing data (Boyce &Neale, 2006). The in-depth interviews were conducted in English Language.

4.4.2.2.3 Observations

Marshall and Rossman (1989:79) define observation as "the systematic description of events, behaviors, and artifacts in the social setting chosen for study." Observation methods are useful to researchers because they provide researchers with ways to check for nonverbal expression of feelings, determine who interacts with whom, grasp how participants communicate with each other, and check for how much time is spent on various activities (Schmuck, 1997).

Schensul, Schensul, and LeCompte (1999:19) list the following reasons for using participant observation in research:

- to identify and guide relationships with informants;
- to help the researcher get the feel for how things are organized and prioritized, how people interrelate, and what are the cultural parameters;
- to show the researcher what the cultural members deem to be important in manners, leadership, politics, social interaction, and taboos;

- to help the researcher become known to the cultural members, thereby easing facilitation of the research process; and

- to provide the researcher with a source of questions to be addressed with participants

In this study observation method was used to help the researcher get the feel on how things are organized and prioritized, how people interrelate, and the cultural parameters existing in the Pentecostal churches under study. The researcher attended church services in all the 12 churches and 2 couples meetings and kitchen parties in two churches.

4.4.3 Data collection procedures

Questionnaires were distributed to participants (both congregants and pastors) who showed willingness and ability to fill in the responses on their own. Focus Group Discussions with church leaders and pastors were conducted. During the Focus Group Discussions all the sessions were recorded and later transcribed by the researcher. In depth interviews were conducted with twelve (12) church overseers and four (4) principals of the theological institutions. In this case the researcher wrote down all the relevant responses and verified them before asking the next question. The researcher probed the emerging issues that arose from the responses. During this research, the researcher did not interfere with or contest participants' responses. The researcher therefore relied on interviewing, documenting and recording what she was able to hear and see.

4.5. Data analysis

This study followed Yin's (1989) suggestion that successful data analysis, whether quantitative or qualitative, requires understanding a variety of data analysis methods; planning data analysis early in a project and making revisions in the plan as the work develops; understanding which methods will best answer the study questions posed given the data that have been collected and recognizing how weaknesses in the data or the

analysis affect the conclusions that can properly be drawn once the analysis is finished Whilst the overall analysis was governed by the study questions, the analysis and inference of the data was determined by the quality of the data collected. In this regard, the researcher thought about data analysis at four levels namely: when the study was in the design phase; when detailed plans were being made for data collection; after the data was collected and as the report was being written and reviewed.

Therefore data analysis did not only come after data collection but started during the research process and continued until the study was completed. In this regard, the researcher started analysing data during the interviews and Focus Group Discussions by recording what was commensurate with the research questions according to the guides. Similar views on given issues were grouped together to form central themes to suit the thematic structure of the study. In this study data was analyzed in line with the research questions.

Analysis of Focus Group Discussions (FGDs) and in-depth interviews was based on key thematic areas and their application to the framework of this study. FGD data were transcribed, typed and arranged by key thematic areas corresponding to specific objectives of this study. The observational, theoretical and methodological notes were kept to aid the researcher's analysis and interpretation of data (Schatzaman& Strauss, 1973).

The quantitative data was categorized and then coded. It was not feasible to use master sheets because the questionnaire involved many open-ended responses. In this case, hand compilation was more useful in order to capture the whole range of responses. The data generated was analyzed using descriptive statistics. Since the researcher was comparing two groups of people (female and male pastors), the comparison between these two groups was seen as a measure of association and the data was displayed in a table or a graph

form as a way of understanding the form of the association.

4.6. Ethical Considerations

The study considered all possible ethical issues. The values and confidentiality of participants were given due respect. Informed consent was obtained from the church owners before conducting research in respective Pentecostal churches. This was in line with Bowling (2002) who points out that every researcher must ensure that persons interviewed are fully aware of the aims of the research and that confidentiality is maintained and assured, and the information solicited is treated anonymously. The consent also gave participants information about their freedom to withdraw at any time if they felt uncomfortable to take part in the study. All participants were treated equally.

4.7 Limitation of the study

During the data collection process which started in March 2013 and ended in December, 2014, the researcher experienced some challenges. The most frustrating challenge was failure by Overseers and Pastors to fill in the questionnaires on many times even when they promised to do so. This was costly for the researcher as she made countless trips and phone calls to remind the respondents. She had to print questionnaires more than three times as they were purported to have been lost. Despite being assured of the study being purely academic and confidential, some church pastors refused to take part in the study and thought that the researcher was being funded by a big organization and some demanded a special interview with the researcher in order to be certain that the work was purely for academic purposes. Despite all these challenges the response rate was 86.5 per cent considering that 173 respondents took part against the initial 200 respondents.

CHAPTER FIVE: FINDINGS AND DISCUSSIONS

5.1 Introduction

This chapter presents findings and discussions of the study on the pastoral roles of female and male pastors in Pentecostal churches in Lusaka, Zambia. The chapter is divided into two stages; statement of the data findings and an analysis of the findings.

5.2 STATEMENT OF THE DATA FINDINGS

This first part of this section highlights results on the pastors' motives behind joining pastoral work; the second part shows findings on the kind of training female and male pastors go through; the third part shows the findings on the attitudes of female and male pastors towards pastoral roles in the church; the fourth part provides findings on pastoral roles of female and male pastors from the congregants' point of view and the fifth part dwells on the findings relating to the kind of religious authority exercised by female and male pastors in the church.

PART 1: Motives behind becoming pastors

A total of 74 pastors (n=43 male and n=31 female) took part in this study. This number included 62 pastors and 12 overseers. The term 'Overseer' refers to the senior most pastor who oversees the running of the church. In this regard the overseers were regarded as pastors.

5.2.1 Motives for choosing to be a pastor
5.2.1.1 Female Pastors
5.2.1.1.1 Automatic Co-option
A total number of 31 female pastors who took part in this study were asked to state the motive for joining pastoral work. The majority of female pastors 61.3% (n=19) cited their status as pastors' wives as the motive for becoming pastors. The following excerpts supported this status;

A female pastor from a male led church in Libala had this to say;

> *... I became a pastor because of my husband who is a pastor.... If you are married to a pastor you also become a pastor.... That is according to our church ...*[1]

Another female pastor from a male led church in Kamwala South said;

> *...I became a pastor because I am married to a Pastor....*[2]

A male pastor from a male led church in Kamwala South had this to say;

> *...If a man is the pastor then even the wife will be automatically a pastor and in this case the man is in forefront....* [3]

Another senior male pastor from a female led church in Chilenje said……

> *... Female pastors here are pastors' wives. The church requires all pastors' wives to be pastors....*[4]

To further show the church's stance regarding pastors' wives becoming pastors was supported by the church leaders during the Focus Group Discussion. The following excerpt represented the group's views;

> *...Most female pastors are married to pastors. It is the church requirement that all pastors' wives are pastors....*[5]

The findings revealed that in both female and male led churches, the church policy compelled pastors' wives to take up the title of a 'pastor' and its prescribed responsibilities.

5.2.1.1.2 Divine calling

The study revealed that 38.7% (n=12) of female pastors reported God's call upon their lives to serve him as their motive for being pastors. The following excerpts supported this view;

A female pastor from a male led church in Kamwala South had this to say;

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[1] Personal communication 13th July, 2013
[2] Personal communication 22nd July, 2013
[3] Personal communication 22nd July, 2013
[4] Personal communication 30th July, 2013
[5]Views represented female pastors from a male led church in Kamwala during FGD , 2013

> *…I believe that God has called me to serve him in the ministry full time….* [6]

Another female overseer from a male led church in Hybrid said;

> *… I became a pastor because of the calling ….* [7]

The other female pastor from a female led church in PHI had this to say;

> *... It is a calling. It was upon my heart….* [8]

The findings demonstrated that the minority of female pastors became pastors by God's divine calling to serve him. In this regard female pastors who took part in this study advanced two motives for becoming pastors; divine calling and the fulfillment of the church policy.

5.2.1.2 Male Pastors

A total number of 43 male pastors who took part in this study were asked to state the motive for joining pastoral work. Unlike the female pastors who had cited more than one motive for becoming pastors, the male pastors cited God's divine calling as the sole motive for becoming pastors. This was supported by the following excerpts from male pastors;

One male pastor from a male led church in Emmasdale wrote;

> *…I answered to the call of God…..*

Another male pastor from a female led church in PHI wrote;

> *...to fulfil the calling of God on my life….*

Another male pastor from a male led church in Kamwala south wrote;

> *… because of the calling upon my life that I felt I needed to serve God in Pastoring God's people….*

Summary of the findings -Part 1

The study has revealed that pastors in the Pentecostal churches under study fell into two

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[6] Personal communication 28th July, 2013
[7] Personal communication 4th August, 2013
[8] Personal communication 11th August, 2013

categories; pastors by divine calling (all male and 38.7% of female pastors) and those by automatic co-option who constituted (61.3%). Those under automatic co-option were pastors' wives. Unlike the female pastors, all the male pastors were pastors by God's calling. This meant that they had a conviction, desire and passion for pastoral work. None of them was forced to become a pastor.

PART II: Theological Training for female and male pastors

In examining the kind of training pastors undertook it was important to establish the number of trained and untrained pastors in Pentecostal churches, analyze the course content and the perspective of the respondents on the importance of pastoral training.

5.2.2 Pastoral training

5.2.2.1 Number of trained and untrained pastors by gender.

Out of the total number of 74 pastors, 58.1 % (n=43) male and 39.1% (n=29) female pastors said they had some form of pastoral training. Whereas there were no untrained male pastors, 2.7% (n=2) of female pastors said they did not have any form of pastoral training. Table 5.1 shows the gender disaggregated data of trained and untrained pastors.
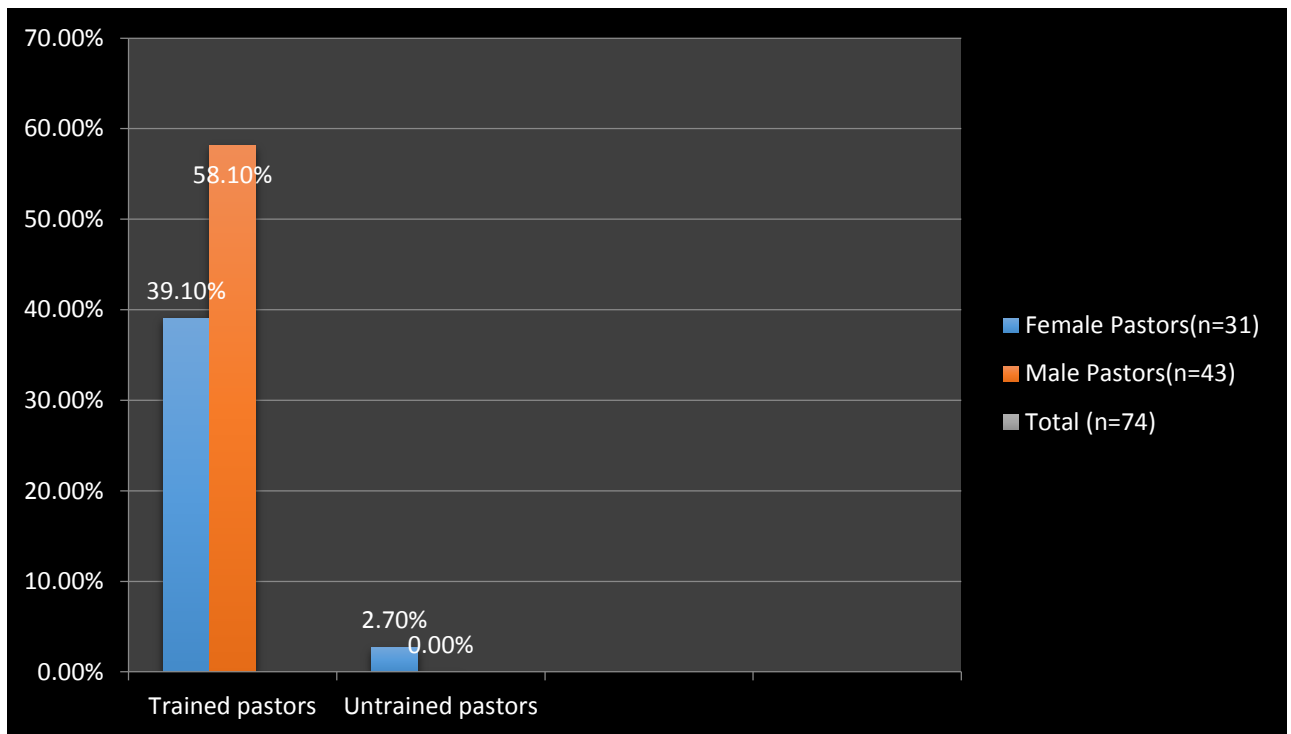
Figure 5.1 Percentage of trained and untrained pastors by gender
Source: Field Research

5.2.2.2 Female pastors' religious qualifications

Out of 29 female pastors that had undergone pastoral training, 3.4% (n=1) had obtained Master of Theology, 6.8 % (n=2) had degree in Theology, 55.1% (n=16) had diploma in Theology and 34.4 % (n=10) had certificate in Theology. The lowest level of academic education among the female pastors was the sixth grade (Grade 6).

The study revealed that two of the trained female pastors (Diploma holders) who belonged to a male led mission church were not ordained and were serving as deaconess and chairperson for women committee respectively. The female pastor who had a Master of theology was an overseer of a small branch and coordinator for the women ministry in a mission male led church. She is usually invited for couples' meetings and kitchen parties to talk about how couples should live together. The researcher attended some of her meetings and got the following verbatim excerpts. As a guest speaker during one of the bridal shower ceremony in

Twin Palm had this to say;

> *'...A woman keeps the marriage. You should keep your man otherwise he will be snatched from you ... Those of you who want marriage come I pray for you....'* [9]

She prayed for a lot of young singles and told all the women in attendance to ensure that they didn't leave any chance for anyone to snatch their husbands because of being lazy, dirty and arrogant to their husbands who were the heads of the household. During a couples meeting at which she was a guest speaker, the female Reverend from a male led church had this to say to men;

> *....As a man you need to provide for the family...*
> *Don't marry and fail to provide for the family...*
> *you are the head of a family....* [10]

5.2.2.3 Male pastors' religious qualifications

Out of the 43 male pastors that had under gone pastoral training, 2.3% (n=1) had obtained Master of Theology, 18.6% (n=8) had a degree in theology, 72% (n=31) had Diploma in Theology and 6.9% (n=3) had certificate in Theology. The lowest level of education among the male pastors was the twelfth grade (Grade 12).

The study revealed that the male pastor who had a master of theology was from the same church as the female pastor who had the same qualifications. The results showed that though the female pastors' academic levels were lower than those of male pastors; this did not seem to affect the entry requirements as they underwent the same course content. This was more so with pastors' wives who were compelled to undertake training regardless of their academic levels. In this case female pastors with low academic levels were subjected to the same course content with those of high academic levels.

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[9] Guest speaker speech , 8th May,2014
[10] Female reverend's speech during church's couples meeting 17th May, 2014

5.2.2.4 Motives for undertaking pastoral training

5.2.2.4.1. Pastors' wives-Fulfilling the Church Policy

A total of 29 trained female pastors were asked to state reasons for training as pastors. The findings revealed that 61.3% of female pastors interviewed trained as pastors to fulfill the church policy which required pastors' wives to undergo pastoral training so that they can assist their husbands. The following excerpts supported this. One female pastor from a male led church in Kamwala south (pastor's wife) response to the question on why she trained as a pastor wrote;

> *…to help the Ministry of my husband. Pastors wives should also be trained to help the husband according to the church requirements….*

Another female pastor from a male led church indicated that;

> *… I trained as a pastor because of my late husband who was a pastor ….*

The church leaders talked to during Focus Group Discussions (FGDs) supported this stance as evidenced by the following excerpt which was the typical group views;

> *..A pastor's wife is supposed to go for training but even before she trains she assumes the title of a pastor and should make sure she goes for training. If a female pastor is trained, she is the only pastor the husband is not. This is according to the Policy of our church….[11]*

When the researcher probed more what they meant by that statement, she was told that a pastors' wife is required to become and train as a pastor whereas a pastors' husband is not. Asked why this was so, the church leaders said that was according to the church policy.

5.2.2.4.2 Pastors' wives-Acquisition of pastoral knowledge

10% of pastors' wives apart from fulfilling the church policy that required them to train as pastors indicated that they trained to acquire knowledge on how to run the church. This was supported by the following questionnaire responses from female pastors;

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[11] Views represented church leaders from a male led church in Kamwala south during FGD , 2013 on the church requirement for pastors' wives' to undertake pastoral training

A pastor's wife from a male led church in Kamwala south wrote;

> *… I needed the relevant skills that are needed in order to function well as a minister of religion. It is also a requirement from our church….*

Another pastors' wife from a male led church in Libala indicated that;

> *… I went for training so that I can know how to handle the office of a pastor and just to have knowledge….*

The results revealed that despite being compelled to become and train as pastors, 10% of pastors wives trained to acquire pastoral knowledge so that they can function as pastors effectively.

5.2.2.4.3 Divinely called Female Pastors- Acquisition of Pastoral skills

The 38.3% of female pastors who became pastors by 'Divine calling' said they undertook pastoral training in order to acquire knowledge and relevant skills to shepherd the people. This was supported by the following responses from the female pastors;

A female Pastor from a male led church in Long acres wrote;

> *... I trained as a pastor in order for me to articulate the word of God in truth, as it is written in the book of 2 Timothy 2:15 that we should study….*

Another female pastor from a male led church in Kamwala South wrote;

> *… I trained as a pastor because I wanted to understand how church functions and not to lead people astray….*

Another one from a male led church in Hybrid indicated;

> *...I trained as a Pastor because I saw a need of being equipped fully to understand and explain widely God's word and also to understand how the church functions…*

The study revealed that female pastors who were pastors by divine calling indicated the need for knowledge acquisition for effective pastorate work as the motive for undertaking pastoral training.

5.2.2.5 Male pastors' enhancement of pastoral calling

All male pastors (100%) talked to said that they trained as pastors in order to strengthen and enhance their pastoral calling and provide effective leadership for the ministry. The following excerpts from male pastors' responses from the questionnaire illustrate these sentiments.

A male pastor from a male led church in Makeni wrote;

> ...the calling of God on one's life is not enough for me to engage into ministry, training, molds equips and prepares me for ministry. That is why I trained as a pastor ....

Another male pastor from a female led church in PHI wrote that he undertook the pastoral training;

> ...to acquire skills in the field of ministry, for productivity purposes and effective leadership....

In view of the findings 100% of the male pastors trained in order to strengthen and enhance their pastoral calling and provide effective leadership for the ministry whilst the 61.3% of female pastors trained in order to fulfill the demands of the church policy that required pastors' wives to undertake pastoral training and 38.7% of female pastors trained for knowledge acquisition for effective pastorate work.

5.2.2.6 Pastoral training course content and design

The trained pastors (n=72) talked to said there were no special courses for males and females. They said that the course content was the same at various levels of qualifications i.e. Certificate, Diploma, under graduate Degree and Masters and the qualifications obtained were the same. In this regard, the findings revealed that all the trained pastors underwent the same training regardless of gender. The general course content as revealed by pastors in this study was as shown in table 5.1

Table 5.1 General course content of the Theological training

Course content
Character development, Systematic theology, pneumatology,
Pentateuch, homiletics, religion and cults, biblical management
Church business, apologetics, how to speak in public
Church history, general epistles, cross culture
Communication, praise and worship, hermeneutics
Pastoral theology, pastoral counselling, Ministers life
Leadership, discipleship

In order to get the information on the general goal of pastoral training and its content, four college principals were interviewed. The researcher noticed that the principals in all the four colleges were male. Since this was not the focus of attention, the researcher did not probe any further. The Principals interviewed indicated that the training concentrated on equipping trainees with spiritual gifts and leadership roles regardless of one's gender because they believed all were one in Christ. According to them the training prepared trainees to be pastors who were to perform pastoral duties regardless of one's gender. The following excerpts illustrate this status;

A college principal from a male led church Bible School said'

> ...*There is no focus on roles of female and male pastors in church we train them to be pastors ....*[12]

Another one from a male led church Bible school said;

> *..... we believe that we are all one in the Lord. The training is the same for both female and male pastor trainees. There are no special courses for men and women....*[13]

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[12] Personal communication, 14th August, 2013

[13] Ibid

Another college principal from a female led church Bible school had this to say;

> *... We teach them leadership roles and how to be effective pastors.*
> *The course content is for all trainees ....*[14]

A compilation of the course content undertaken by pastors showed a general similarity in all the four Bible College. The results showed that trainees were exposed to the same course content regardless of one's gender. The focus was to train pastors that will perform pastoral duties in the church upon completion of the course. There were no elective or special courses for female and male pastor trainees.

5.2.2.7 Gender roles according to pastoral training

Regarding whether the training equipped pastors with gender roles, the majority of pastors talked to reported that the pastoral training equipped them with gender roles. Out of the 72 trained pastors, a total of 49 pastors representing 68% (16 female and 33 male) interviewed indicated that the course equipped them with the following roles of females; chair the ladies department, decorate and clean the church, be submissive, cook, do outreach and mentor girls/women whilst the males' roles were to provide leadership, administer all church activities, come up with business plans, support entrepreneurship venture spearheaded by women, provide for the family and mentor boys/men. However, a total of 13 pastors (7 female and 6 male pastors) representing 18 % of the total sample of trained pastors said the training did not equip them with the roles of females and males in the church. It was interesting to note that even though the 18% of pastors said training did not equip them with the roles of females and males in the church, when asked what they felt were the roles, they indicated the same roles as those indicated by the 68% of pastors. 10 (6 female and 4 male) pastors representing 13.8% said they could not remember.

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[14] Personal communication, 22nd August, 2013
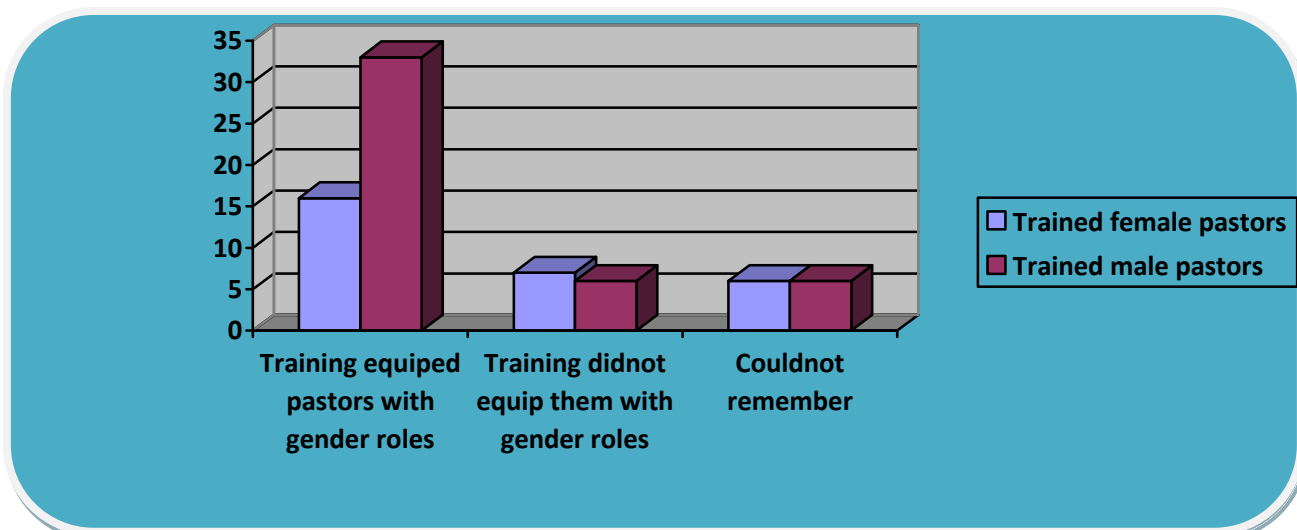
Figure 5.2 Pastors views about the course content
Source: Field Research

Although (68%) of trained pastors indicated that they were exposed to gender roles during training (as shown in table 5.4), the college principals interviewed refuted that assertion.

Table 5.2 The roles of females and males in the church as per theological training.

Roles of females	Roles of males
To mentor young ladies	To mentor young men.
To be a helpmate and partner in a marriage relationship	To provide leadership
To be submissive	To provide for their family in every area of need.
To maintain cleanness at church	To be Kings, Prophets and Priests.
To care and teach children	Making decisions
To support pastorate	Support entrepreneurship ventures spearheaded by women.
Decorating	Building projects- Planning
Cooking at functions or funerals	Teach the church
Pray for the church and family	To chair church boards
To chair ladies departments	Administer all church programs
Outreach to vulnerable	Able to do work that would be quite challenging for the people, like extreme manual work
	Come up with business plans

5.2.2.8. Perceptions on the necessity of pastoral training

Pastors and congregants were asked to state their views on the necessity of pastoral training for every pastor.

5.2.2.8.1 Female Pastors' views

The majority of the trained pastors (n=72) stated that every pastor must undergo pastoral training in order to have increased pastoral knowledge and effectively lead people in the church and that it was a requirement for pastors' wives. This was supported by the following excerpts from questionnaires;

A female pastor from a male led church in Hybrid wrote;

> *…Yes- for wives it's a requirement….*

Another female pastor from a male led church in Kamwala south quoted the scripture to support her answer;

> *…Yes. You cannot be a good leader without training.*
> *You can have a call but you need knowledge. Hosea 4:6 say that*
> *without knowledge people perish. So you cannot lead without*
> *proper tools to lead….*

A pastor's wife from a female led church in Chilenje wrote;

> *…It is very important for everyone who is a pastor to attain*
> *training because this office involves a lot of things and you need*
> *understanding and skill….*

However, there were two female pastors who did not feel that pastoral training was important and a must for every pastor because according to them the Holy Spirit can teach one to become an effective pastor. This was supported by the following excerpts;

A female pastor form a female led church in PHI wrote;
> *…I have seen pastors whose passion for the Lord and the*
> *work itself and their perception about the calling indicates that it*
> *is a calling .The Holy Spirit Himself teaches and grooms them for*
> *their calling and they are suitable for their work and they truly*
> *submit to the Lord better than the trained ones….*

Another female pastor (pastor's wife) from a male led church in Kamwala south wrote;

> *…Not very necessary because anyone can be called by God to*
> *serve Him but due to modern technology it is necessary though the*
> *spirit of God directs his own children in whatever He needs them*

to do….

It appears the pastor's wife was aware of modern technology but did not go into details to state the link between technology and the necessity of pastoral training. Nevertheless, the findings revealed that the majority female pastors (n=29) affirmed the necessity of pastoral training for all pastors.

5.2.2.8.2 Male Pastors' views

The male pastors affirmed the importance of pastoral training for all pastors. They pointed out that Pastoral training enables a pastor to effectively provide good church leadership. This was supported by the following excerpts;

In reply to the question on the necessity of pastoral training, one male pastor from a female led church wrote;

> *...pastoral training is necessary because it gives knowledge on how to handle the bible, how to relate and manage people ad how to carry out ministrations….*

Another one from a female led church in PHI wrote;
> *…I think it is very important for all pastors to be trained, because training will help them to be disciples, to share challenges, to teach them some morals and to know how to behave in society in order to bring unity, order and peace in the body of Christ….*

None of the male pastors had opposing views with regard to the importance of pastoral training.

5.2.2.8.3 Congregants' views

The majority of congregants (n=95) regardless of gender indicated in affirmative the importance of pastoral training for all pastors. The following excerpts taken from the Focus Group Discussion (FGD) represented the group's views about the importance of pastoral training for every pastor;

> *…Pastoral training is very important because the Bible encourages us to be informed and when you are informed, you receive knowledge, which is very important as a leader leading people more especially in the church. When you are not informed you become deformed and the Bible encourages us to study to show*

> *yourself approved, a workmanship of God….[15]*

> *…Pastoral training is important, because trained pastors have knowledge on how to run the church and know what people expect when they come to church….* [16]

> *…It is important because untrained pastors may mislead people since they may not know what to expect from them, and may deal with situations wrongly but if they are trained they have a form of direction and a systematic way of pastoring….[17]*

The findings have shown that the congregants felt that pastoral training was important and necessary for all pastors.

5.2.2.9 Trained but not ordained

The study revealed that although some female pastors were trained, they could not be ordained. According to some female pastors, even after being trained it was difficult for them to be ordained. During the Focus Group Discussion, female pastors in a male led church lamented;

> *…Female pastors are encouraged to train as pastors because it is a requirement but they are not ordained two female pastors were trained at the same time with the male pastors who have since been ordained….[18]*

This raised interest in the researcher and she sought clarifications from the Bishop who said female pastors' poor performance was the reason they were not ordained. This was supported by the following response from the Bishop in a male led church in Long acres;

> *…Most female pastors' level of education is so low that they do not perform well. So we tell them to repeat after which we ordain them. But most of them still do not do well so they just become pastors without ordination….[19]*

The study revealed that in comparison to male pastors, ordination was not automatic for trained female pastors in this church. From the Bishop's response, I gathered that pastors that failed the

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[15] Views represented congregants from a male led church in Longacres on the importance of pastoral traning during FGD , 2013

[16] Views represented congregants from a female led church in PHI on the importance of pastoral training during FGD , 2013

[17] Views represented congregants from a male led church in Emmasadale on the importance of pastoral training during FGD , 2013

[18] Views represented female pastors from a male led church in Longacres about female ordination during FGD , 2013

[19] Personal communication 15th August, 2013

training were not ordained but assumed the title 'pastor' and were assigned less religious authority. In this case the victims were the female pastors. Despite the explanation by the Bishop, female pastors argued that male trained pastors were being ordained more than female trained pastors. As far as they were concerned they were trained pastors and wondered why they were not ordained despite meeting the ordination requirements without any explanation from the church authority. Therefore, two types of pastors were identified; *'the ordained'* and *'the un-ordained'*.

Summary of the findings - Part II

The findings with regards to the kind of training pastors under took revealed that as compared to male pastors and 38.7% of female pastors all pastors ' wives trained to fulfill the church policy . The majority of the pastors and congregants affirmed the necessity of pastoral training by all pastors. Apart from the divinely called and automatic co-opted pastors revealed in part 1, two kinds of pastors were further revealed: the ordained and the un-ordained. In this study all male pastors were ordained and some female pastors were not ordained despite being trained. The training exposed trainees to gender stereotyped roles and all trainees regardless of sex, education level were exposed to the same kind of training.

PART III: Attitudes of pastors towards pastoral roles and each other.

5.2.3 Perceptions of pastors towards pastoral roles

In determining the attitudes of pastors towards pastoral roles in the church, the pastors were asked how they viewed female and male pastors' roles. The 'own categories' technique which is an indirect measure based on assumptions that people with intense attitudes tend to think in stereotypes was used (Gutman , Suchman, 1947).

5.2.3.1 Female pastors' perception towards pastoral roles

5.2.3.1.1 Female Pastors' roles according to female pastors

The majority of female pastors(n=27) responded that their roles as female pastors were to; be role models for female members, be assistants to their spouses who are pastors, teach women on hygiene, maintain the church surroundings, host and take care of widows and orphans in the church. This was supported by the following responses from female pastors;

A female pastor from a male led church wrote;

> *… my roles are to be role model to the female member in the church on how women should conduct themselves, how to be a good wife… I teach women how to bring up girls properly….*

Another female pastor from a female led church in Chilenje wrote;

> *… My roles as a female pastor are to assist my husband who is a senior pastor…, ensure that the church is decorated, organize the women meetings and prayer meetings….*

The other female pastor from a male led church in Longacres wrote;

> *…My roles are to help the poor people and the aged in the Community….*

However, some female pastors (n=2) in male led churches noted that they can do what male pastors do but are limited by some church restrictions. The following excerpts from female pastors illustrate these sentiments;

A female pastor from a male led church in Emmasdale wrote;

> *… a female pastor can do what a male pastor is doing. Unfortunately that is not what is happening in our church....*

Another female pastor from a male led church in Kamwal south wrote;

> *…We are not gender sensitive but mostly female pastors organize female fellowships and preach to fellow females….*

There were some female pastors (n=2) from female led churches who thought that their roles were and should be the same as those of the male pastors. Though they didn't go into itemizing these roles, they were of the view that pastors (whether female or male) should perform equal roles. This was supported by the following excerpts from female pastors;

A female pastor from a female led church in PHI wrote;

> *...female pastors' roles are just like any other pastor be it a man they embrace the teachings of the Lord and offer the warm and tender love ....*

Another female pastor from a female led church in Chilenje indicated that;

> *...they do not have specific roles ... both should preach the gospel....*

The findings revealed that some female pastors were of the view that both female and male pastors should perform equal roles.

5.2.3.1.2 Male Pastors' roles according to female pastors

Female pastors were asked what the roles of male pastors were apart from preaching the Gospel of the Lord Jesus Christ. All of them (31) indicated that male pastors' roles were to be the heads of the church, provide leadership and oversee church activities. The following responses illustrate this view;

A female pastor from a male led church in Kamwala South wrote;

> *...male pastors' roles are to oversee every department and ensure that every department is effective. Also their role is to ensure people grow spiritually and morally....*

Another one from a male led church in Makeni wrote;

> *...male pastors' roles are to lead and direct the assembly they pastor and to help build and support their wives. To deal with men affairs....*

Another female pastor from a male led church in Emmasdale wrote;

> *...male pastors preach, teach, give counsel, take position as father to the flock, they are leaders....*

A female pastor from a female led church in PHI indicated that;

> *...male pastors do the same roles as the female pastors but the male pastors also have that fatherly aspect about them ....*

When asked what the respondent meant by 'fatherly' aspect, she replied, 'every *man is the head and must ensure everything is in order just as a father at home'.* The majority of female pastors viewed male pastors as the 'heads' of the church, providers and leaders in the church.

It was evident from the female pastors' views that female and male pastors performed different roles.

5.2.3.2 Male pastors' perception towards pastoral roles

5.2.3.2.1 Female Pastors' roles according to male pastors

All male pastors viewed female pastors' roles to be supportive and being in charge of female departments. This was supported by the following excerpts;

A male pastor from a female led church in PHI wrote;

> *...Female pastors key roles at church are to deal with women affairs, how solid a Christian woman should be, responsibilities both home and at church-what women go through....*

The other one from a male led church in Libala wrote;

> *...to encourage their female members of the church, teach on hygiene even in the maintenance of our church surroundings as well as the inside part of the church ....*

Another one from a male led church in Emmasdale indicated;

> *...We cannot divorce the role of a woman in society of being a mother. They are mothers and their role is to provide that. If you leave the women then no matter the way they do things it will not be like a man's way....*

However, 60% of male pastors in female led churches indicated that female pastors are capable of performing the same roles as the male pastors. This is supported by the following responses from the questionnaires;

A male pastor from a female led church in Chilenje stated;

> *...No specific roles, they can do any other job that men are able to do....*

Another one from a female led church in PHI wrote;

> *... we have a female founder of our church.. She does what male pastors do... so female pastors can perform the same roles as the male pastors....*

5.2.3.2.2 Male Pastors' roles according to Male pastors

Male pastors were asked to indicate their roles as pastors. Most of them said their roles were to provide leadership, plan and make decisions for the church. The following responses supported

these views;

A male pastor from a male led church in Libala wrote;

> *… my roles are to support the church financially,*
> *spiritually and administratively as well….*

Another pastor from a male led church in Kamwala South wrote that his roles were:

> *…Making sure that the administration is running*
> *smoothly ….*

Another male pastor from a female led church in Chilenje wrote;

> *…I lead and teach the church....*

Another one from a female led church in PHI indicated that;

> *… I preach and teach, help in planting churches*
> *Decision making, planning, delegating….*

Findings show that according to male pastors the majority of female pastors played a supportive role whilst male pastors played a leading role in the church.

5.2.3.3 Female and male pastors' attitudes towards pastoral roles

In order to have a clear understanding of pastoral roles it was important to examine how female and male pastors perceived pastoral roles.

5.2.3.3.1 Female pastors' attitude towards male pastors

The majority of female pastors (72%) said that they viewed male pastors as colleagues though they observed that male pastors had more recognition than them. The following excerpt from female Reverend who is an overseer of a small local church branch in a male led church in Hybrid supported these sentiments;

> *… I treat male pastors as colleagues…. But to be a female*
> *pastor is not easy. You have to prove yourself which is not*
> *the case with being a male pastor….* [20]

Further probe revealed that despite being a Reverend (a title that carried a lot of religious authority) she still felt that she had to prove herself to the male counterparts that she was able to run the church.

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[20] Personal communication 24th August, 2013

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Another female pastor from a male led church in Kamwala South had this to say;

> ...*Since he is my husband he thinks I am just a wife even though I am a pastor....* [21]

The findings showed that some female pastors feel that they must be recognized as a pastor in the same way male pastors.

5.2.3.3.2 Female pastors' attitude towards pastoral roles

The female pastors interviewed revealed that male pastors were involved in leadership and planning roles whilst female pastors were expected to play submissive and supportive roles. They argued that the church must be gender sensitive and female pastors must be given more audience. This was supported by the following responses from female pastors;

A female pastor from a male led church in Libala south wrote

> ...*female pastors should be given more time and chance to run a service twice or once in a month, women pastors should be given audience. This will promote women to come to God....*

Another one from a male led church in Emmasdale wrote

> ...*We are not gender sensitive but mostly female pastors organize female fellowships and of course preaching to fellow females....*

Another female pastor from a male led church in Emmasdale wrote

> ...*the main church where I have been, there are only male pastors running the church....*

Some female pastors were of the view that females should understand their roles as helpers in the church just as they are in a marriage. The following excerpt from a female overseer supported this view;

A female overseer in a female led church in Matero had this to say;

> ...*When you understand your role as a helper you will have no problem. Not only helpers in marriage but also in church. I worked as the only female pastor out of 10 male pastors. I prepared and served Holy Communion, I made tea, smeared butter on the bread. As a female you are a helper even in Church ....* [22]

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[21] Personal communication, 14th July, 2013
[22] Personal communication 24th August, 2013

The researcher probed this response from a female pastor who has since left the church to form her own. She was asked if she would step down for male pastor who has joined her church to take up the leadership role and if she would then be a helper as she understood the role of females to be helpers. Her answer was '.....*No, I cannot. That is different...*

The results revealed that most female pastors were aware of the recognition that male pastors had as leaders even though they regarded the male pastors as their colleagues.

5.2.3.4 Male pastors' attitudes

5.2.3.4.1 Male pastors' attitude towards female pastors

The male pastors on the other hand viewed female pastors as fellow workers in the vine yard and carried the same anointing as male pastors. The following responses from male pastors supported this stance;

A male pastor from a male led church in Makeni wrote;

> *...they are my fellow workers in the vineyard. I believe God has called them and have a grace to exercise what God has put in their lives....*

Another male pastor from a male led church in Libala south wrote;

> *...they are co-workers....*

Another one from a female led church in PHI wrote;

> *...we are the same there is no difference. They carry the same anointing....*

Male pastors viewed female pastors as colleagues because of God's call upon their lives to preach the Gospel of Jesus Christ. Based on the responses from the male pastors, female and male pastors were viewed as being equal charismatically.

5.2.3.4.2 Male pastors' attitude towards pastoral roles

Even though the male pastors perceived female pastors as colleagues carrying the same anointing as the male colleagues, the findings revealed that male pastors had specific gender stereotyped pastoral roles for female pastors. They indicated that female pastors were to be

close to women ministry and were helpers in the ministry. They said women were fragile vessels that needed to be protected. They regarded the women roles as natural and orderly. The following excerpts from the male pastors supported this stance;

A male pastor from a male led church in Kamwala South wrote;

> *...this stems from the home set up that the man is the head of the house. The male pastor is an automatic consultant....*

Another male pastor from a male led church in Emmasdale wrote;

> *... females must be protected. Pastor or no pastor they must be protected. They are helpers and must head women departments....*

Another one from a female led church in PHI;

> *...even if she is a pastor there are certain issues that can only be handled by men, that is where we as men come in i.e. the community would listen more to males....*

The results revealed that although pastors were said to have had the same anointing, when it came to pastoral roles 14% said female and male pastors performed the same roles in the church, and 86% of pastors said female and male pastors performed different pastoral roles in the church. According to them this was because of cultural issues that needed one gender or the other to handle.

5.2.3.5 Pastors' support for each other

Asked about how female and male pastors supported each other in the church most male pastors alluded to cultural requirements that needed to be observed as they performed their roles as pastors in the church. The following male pastors' responses taken from the questionnaires supported these sentiments;

A male pastor from a female led church in Chilenje wrote;

> *...female and males pastors interact and support each other but they are sensitive to culture....*

Another male pastor in a male led church in North mead wrote;

> *...Yes they support each other. Male pastors come in when it comes to cultural issues which need them ....*

In results showed that though pastors were said to have had the same anointing, both female and male pastors performed culturally determined roles. It was revealed that male pastors leaned so much on culture as the main determinant of their perceptions.

Summary of the findings - Part III

The findings showed that the attitudes of pastors towards female and male pastors and their roles were that male pastors are involved in leadership and planning roles whilst female pastors were expected to play submissive and supportive roles. Whilst charismatically pastors were equal the results showed that female pastors were expected to prove themselves as compared to male pastors. Male pastors were recognized more as compared to the female pastors.

PART IV: Congregants' views about Pastoral roles

5.2.4 Pastoral roles according to congregants.

The congregants included 59 church leaders (31 females and 28 males) and 36 ordinary church members (22 females and 14 males). Church leaders are church members occupying positions in different church departments.

5.2.4.1 Female pastors roles according to congregants

5.2.4.1.1 Church leaders

Twelve focus Group Discussions (FGDs) in 12 different churches were held with church leaders (Deaconesses, Deacons and elders). The majority of church leaders(n=59) indicated female pastors roles to be; in charge of female issues, teach women on how to be good wives, in charge of funerals, hosts, ushers and mentors of young girls. The following excerpts represented the group's views;

> *… female pastors are in charge of hosting, visitation, overseer's birthday, logistics….[23]*

> *… female pastors' roles are to be in charge of kitchen parties,*

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[23] Views represented church leaders from a female led church in PHI on roles of female pastors during FGD , 2013

decorations, ushering dept ....[24]

...they (female pastors) are the role model for females in the church....[25]

...they lead the women affairs and teach women how to be responsible both home and at church....[26]

The findings revealed that the roles of female pastors according to church leaders were very similar to those of pastors.

5.2.4.1.2 Ordinary church members

The church members expressed similar views about the roles of female pastors to those expressed by church leaders. The following excerpts from the questionnaires illustrate these views;

A female church member from a male led church in woodlands wrote that female pastors' roles are to be in charge of;

> *...organising events, for example marriages/weddings, decorations, celebrations and maintenance of the church....*

A male member from a male led church in Hybrid wrote that

> *...female pastors teach women, young women(as mothers),in charge of outreach missions, conduct visitation to various social groups, ensure church building maintenance and decor etc....*

Another male church member from a male led church in Emmasdale wrote;

> *...they are helpers and must head women departments ....*

The results revealed that the church members perceived female pastors as the providers of motherhood traits and their roles were based on socially constructed behaviors of a woman.

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[24] Ibid

[25] Views represented church leaders from a male led church in Woodlands on roles of female pastors during FGD , 2013

[26] Views represented church leaders from a male led church in Emmasdale on roles of female pastors during FGD , 2013

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5.2.4.2 Male pastors roles according to congregants

5.2.4.2.1 Church leaders

The findings under this segment revealed that most congregants viewed male pastors' roles to include; mentoring boys/ men, provision of leadership, in charge of finance and church activities. This was supported by the following excerpts from the Focus Group discussions (FGDs) which represented the views of the church leaders (n=40) from the male led churches;

> ...male pastors' key roles at church are issues to do with finance, lead boys to men- better leaders and husbands when they grow up, conduct leadership training....[27]

> ...men offer the leadership: Women even those serving, serve under the authority of the male. Males provide the way where....[28]

> .... Pastor or no pastor this is just the way it is. The implementation of church activities-men must be involved.... [29]

The picture was not different when it came to what the church leaders (n=19) from female led churches indicated. The following excerpts illustrated this view;

> ...the roles of male pastors are to conduct visitations, be involved i n church building and big projects....[30]

Further probe on male involvement in visitations revealed that since most males had vehicles it was easier for them to visit more people in a short period of time.

> ...male pastors should provide sound doctrines, there are situations when a female pastor may have limitations so men come in – where there are no male pastors elders who are men must come in ....our culture ....[31]

5.2.4.2.2 Ordinary church members' views

Ordinary church members (n=36) had observed differences between the male and female pastors' roles in the church. Most of them indicated that male pastors were in charge of disciplinary issues, big church projects and generally lead the church. This was supported by

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[27] Views represented church leaders from a male led church in Kamwala south on roles of male pastors during FGD , 2013

[28] Views represented church leaders from a male led church in Makeni on roles of male pastors during FGD , 2013

[29] Views represented church leaders from a male led church in Emmasdale on roles of male pastors during FGD , 2013

[30] Views represented church leaders from a female led church in PHI south on roles of male pastors during FGD , 2013

[31] Ibid

the following responses from the questionnaires;

A female church member from a male led church in Northmead wrote;

> *… male pastors attendant to disciplinary cases, in charge of church building and offer family teachings, for example couples fellowship….*

A male church member from a male led church in woodlands wrote;

> *… male pastors   lead, coordinate, organise members and activities, play a fatherly role and protect members….*

A female church member from a female led church in Matero wrote;

> *...male pastors are in charge of men's committee and big church projects….*

A male church member from a female led church in PHI wrote that male pastors;

> *...are in charge of church building and discipline of church members….*

The findings revealed that congregants generally saw male pastors as leaders, planners and disciplinarians and female pastors as the in charge of female department and mothers. They were aware of the differences between the roles female and male pastors performed in the church.

5.2.4.3 Issues on which female and male pastors were consulted by church membership

In order to further explore the issue of attitudes that existed among pastors, the consultations that occurred in the church were examined. Eighty three per cent (83%) of church members indicated that they consulted male pastors mostly because of their headship and availability at church. Eleven per cent (11.1%) of church members indicated that they only had male pastors and that if they had to make a choice they would consult any available pastor depending on the nature of the issue at hand.   Five point five percent (5.5 %) of church members indicated that since they were females and have female pastors, they were comfortable with female pastors. These sentiments were supported by the following excerpts gotten from the questionnaires from the church members;

 A male church member from a male led church in Makeni wrote;

> *...I consult male pastors more because female pastors have excuses….*

Another one from a male led church in Kamwala south wrote;

> *… Male pastors are more anointed….*

A female church member from a male led church in Hybrid wrote;

> *… I consult the female pastor because she is the Senior Pastor of our local Church….*

Another female church member from a female led church in Chileje wrote;

> *… I consult the male pastors because they are visible and available ….*

The results showed that some church members (36%) felt that the female pastors have excuses and that male pastors were more anointed than the female pastors. .

Summary of the findings - Part IV

The overall congregants' attitudes indicated that male pastors were put in higher esteem than female pastors. Male pastors were regarded as leaders of the church and female pastors as the in charge of female department and mothers.

PART V: Kind of Religious authority exercised by pastors

5.2.5 Religious Authority

The two types of authority that have been identified to operate in Pentecostalism are ministering and ruling. Ministering authority requires one to perform prophetic functions and ruling authority priestly functions. Prophetic functions are legitimated by the Holy Spirit and any one divinely called can perform them whereas priestly functions are performed by those appointed or elected to lead and has to do with the church governance (Barfoot and Sheppard, 1980). In order to establish the kind of religious authority female and male pastors had, the kind of decision made by female and male pastors, membership of pastors on church boards (highest decision making bodies), church policy on who should be a member of the board, as well as their decision making patterns were examined.

According to Bauer & Erdogan (2009), there are three categories of decisions. The first category is strategic decisions which set the course of an organization. The second one is

known as tactical decisions which refer to how things will get done and finally operational decisions which refer to decisions those employees or those being lead make every single day to make the organization run. The decisions made by female and male pastors were examined using these categories.

5.2.5.1 Pastors membership on decision making bodies in the church (Excluding overseers)

In order to establish pastors' membership on church boards, gender disaggregated data was compiled. It must be noted that the 62 pastors interviewed under this category did not include the 12 overseers because by implicit of their positions they were members of the church boards.

The study revealed that whilst the majority of the female pastors in this study said that they did not belong to highest decision making body, the majority of male pastors said they belonged to the highest decision making body. Out of the total of 62 pastors (27 females and 35 males) 40.7% (n = 11) of female and 91.4% (n = 32) of male pastors belonged to the highest decision making body in their various churches. However, 8.5% (n = 3) of male and 59.2% (n = 16) female pastors did not belong to the highest decision making body.
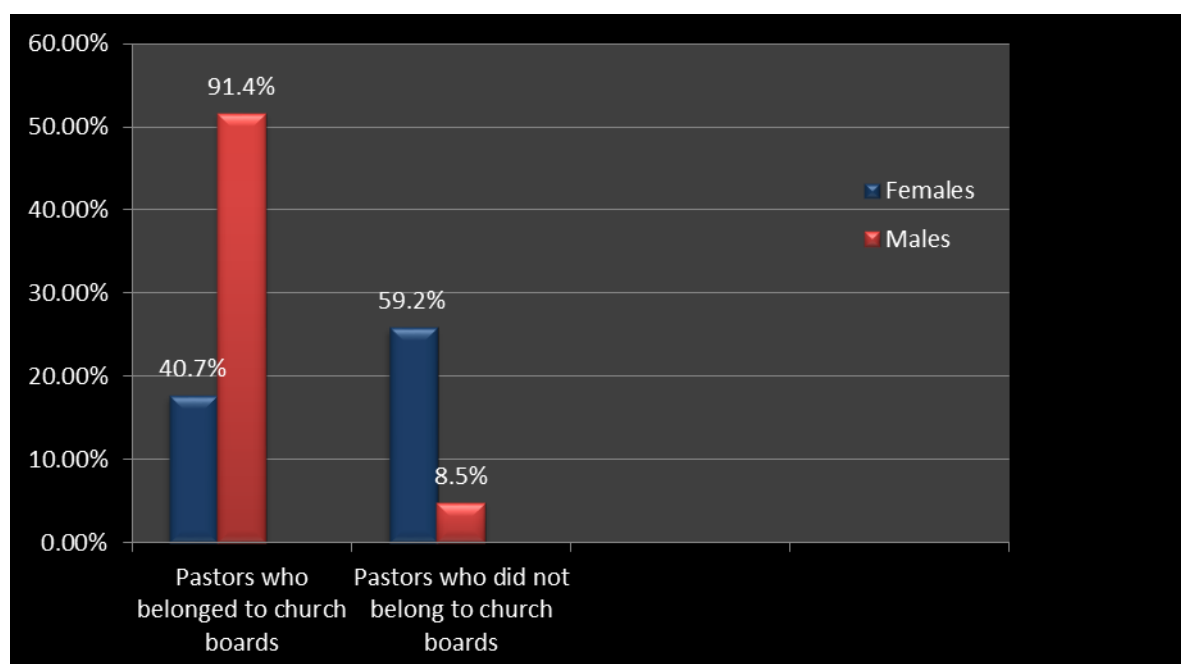
Figure 5.3 female and male pastors' membership on church boards
Source: field Research

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Based on the findings there were few female pastors and more male pastors on church boards. The extent to which both male and female pastors influenced decisions being made by the church leadership depended on their active involvement in the decision making process.

5.2.5.2 Pastors' board membership in churches under study.

The respondents (Overseers) were asked to state the number of pastors and their membership on the church board by gender in each of the twelve churches. The churches under study had 228 pastors in total.

5.2.5.3 Church board membership in Female led churches by gender

The study revealed that there were an approximate total of 44 pastors (19 female and 25 male pastors) in the four female led churches studied. Out of these 53 % (n=10) of female and 64% (n=16) of male pastors were members of the church boards. In this context, even in female led churches results revealed that more male than female pastors were on church boards. I therefore, argue that we should not take it for granted that because the churches are founded by females therefore there are equal pastoral roles existing in these churches or assume that the churches in question have been influenced by Christian feminism.

5.2.5.4 Church board membership in Male led churches by gender

In the eight male led churches under study there were approximately 184 pastors (29 female and 155 male pastors. Out of this number, 55% (n=16) of female and 93% (n=144) of male pastors were said to be on the church boards. It was noted that although male pastors were more in number, in comparison to the male led churches, there was a slight increase in the number of female pastors on church boards in female led churches.

The total number of female and male pastors compiled from both female and male led churches according to the respondents' responses on the number of pastors and their membership on the church board by gender was 228 (48 female and 180 male pastors). Out of this number a total of 186 pastors were said to be on the church's highest decision

making boards. In this regard 14% (n=26) female and 86 % (n=160) male pastors were said to be members of the highest decision making body in their churches.

The study has shown that in both female and male led churches, there were more male pastors on the highest decision making boards as compared to the female pastors though there was a higher female Pastors representation in female led churches.

5.2.5.5 Church Policy on church board membership

The study showed that board members were ether appointed or elected. The majority of churches (75% -n=9) appointed the board members and 25% (n-3) elected their board members. This was supported by the following excerpts;

One male overseer from a male led church in Kamwala south had this to say;

> ...nominated people are availed to the church membership and then they vote during the church service... for pastors they must be ordained.... [32]

Another male overseer from a male led church in Makeni said;

> ...ministry leaders are nominated by respective departments and presented to the pastoral team for appointment. A pastor must have served for at least five years.... there are no election ....[33]

The other one from a male led church in Longacres said;

> ...elections are done every 3 years for all committees and ministries. Only delegated baptized members are eligible to vote. Winners are by simple majority....[34]

Another pastor from a female led church in PHI said that;

> ...There are no elections. The pastor seeks God's guidance in prayer and then makes the appointments....[35]

In most churches the board membership required pastors to meet the set requirements such as; pastor must be ordained; must serve for at least five years and in one male led church one must be male. Eligible candidates were nominated by departmental leaders and ratified by the National Executive or pastoral team. In the majority of the churches in this study, church board

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[32] Personal communication, 10th June 2013
[33] Personal communication, 19th June, 2013
[34] Personal communication ,23rd June, 2013
[35] Personal communication, 26th June, 2013

membership was by appointment.

The study revealed a church which despite ordaining female pastors did not allow them to be members of the church advisory board due to Biblical reasons. The majority of male pastors who belonged to this church said that it was not Biblical for women to be Elders and those allowing this were not following the Bible. In this church the highest decision making body was called the *'Council of Elders'* and by the name only males were allowed to be on this board. The following excerpt which represented the group's viewed supported these sentiments;

> *… We have an advisory board called council of elders and only men are members because in the bible only men were elders. This is where major church decisions are made….[36]*

The female pastors who belonged to this church indicted that they did not belong to church advisory committee despite being among the founder members of the church and the first pastors to be ordained in the church. They said that they were assigned to be pastors in charge of children, women and youths. One of the female pastors indicated that she was the only female member on the project committee and had a position of a committee member. The following excerpts support these sentiments;

A female pastor in a male led church in Emmasdale wrote;

> *… In my church only men run the church. As a female pastor I am in charge of women and I am a committee member on project committee. I am the only female member….*

Further probing on this issue revealed that the female pastor had a dialogue with the Bishop over the absence of female pastors on pertinent church committees. She however indicated that though the dialogue has not yielded any fruits so far, she intends to continue to dialogue with the Bishop on this issue.

Another female pastor from a male led church in Longacres said;

> *… I was among the founder members of the church and first to be ordained but I am a pastor in charge of children and youth. I make decisions at that level which are then taken to the committee that pass the final decisions….[37]*

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[36] Views represented male pastors from a male led church in Emmasdale on who should be a member of the council of elders during FGD , 2013
[37] Personal communication,28th June, 2013

During the interviews conducted at the church, the researcher observed all the female pastors were positioned as *lay pastors* and did not have any offices as compared to their male pastors who were positioned as *full time pastors* and had well designed offices in the pastorate department.

5.2.5.6 Female pastors' decision making patterns

5.2.5.6.1 Pastor's wives

The findings showed that pastors' wives said they made decisions in close consultations with their husbands. They said as assistants to their husbands they were more engaged in making decisions in areas assigned to them by their husbands more especially those dealing with women. The following responses from the questionnaires support these views;

A pastor's wife in a male led church in Kamwala South wrote;

> *...I make decisions on issues that I have been assigned by the senior pastor (who is my husband) especially those to do with women. He delegates if he is not around that is when I sit on the board. He makes final decisions....*

Another one in the female led church in Chilenje wrote;

> *...I am a senior pastor's wife and he consults me in many decisions he makes... I am mostly making decisions on female related issues... He assigns me with some tasks if he is not around but he has to make the final decision....*

5.2.5.6.2 Female Pastors- (Not Pastors' wives)

However those who were pastors by calling and were in charge of their local church branches said they made mainly decisions to do with the running of their small church branches. The majority of female overseers (n=3) said they were chairpersons of the church boards and actively participated in making church decision. This was supported by the following excerpts;

A female founder from a female led church in PHI said;

> *...I am the overseer and founder of the church; I participate in decision making as the chairperson....*[38]

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[38] Personal communication 10th September, 2013

A female pastor in charge of a local branch in a male led church had this to say;

> *...as a female pastor I make decisions at branch level but I don't belong to the National Executive....*[39]

After further probing it was discovered that most of female pastors in this church did not meet the requirements for one to be on the National Executive Church Board. The process was that each branch was to raise a certain number of participants to attend the Annual General Meeting through which members were nominated and voted. Most of the female led church branches had more male members in their local boards. The attendance was male dominated in this case and during the nominations there were more male candidates than the females and the voting followed this pattern. When probed further the church Bishop said;

> *...we have free and fair election process ... we don't segregate but people vote....*[40]

According to the Bishop as long as people voted for their leaders, the process was indicative of the view of the people and how the church upheld the values of democracy and inclusiveness. In this case he saw no need for anyone to complain about being left out.

5.2.5.7 Male pastors' decision making patterns

The findings indicated that most male pastors made decisions on major developmental church projects, disciplinary issues and administration. The following male pastors' excerpts from the questionnaires support these sentiments;

A male pastor from a male led church wrote that he makes decisions on;

> *...Issues that touch the church generally.... Developmental disciplinary and Spiritual issues ....*

Another one from a male led church in Woodlands wrote;

> *... I make decisions on marriages issues and financial matters and I am consulted before a final decision can be made ....*

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[39] Personal communication 16th September, 2013
[40] Personal communication 27th July, 2013

Another male pastor from a female led church wrote;

> *... I make decisions on church administration and church projects….*

A female church overseer from a female led church in PHI wrote;

> *…Male pastors are actively involved in the running of the church because they are the Heads….*

The following excerpts from church leaders during the Focus Group Discussions supported their views on the culturally determined decision making powers of male pastors;

> *…As the head of the church men make major decisions such as on church building, how to run the assembly. We do this because we should give direction. We are leaders as men….*
> *Even when we are all equal in the eyes of God, women should make supportive decisions for the sake of order…..[41]*

Church leaders from a female led church had similar views with regard to decision making patterns of pastors as the following excerpt represented the groups' views;

> *... male pastors make decisions on church buildings and running the church in general…. (Chilenje- Lusaka- female led church)….[42]*

5.2.5.8. Reasons for making the pastoral decisions

The pastors talked to said they made decisions based on their responsibilities and the authority they had. The female pastors said that the decision made were as a result of the assigned roles they performed and areas of operation in the church. They said though they were not the final authority, they made decisions to deal with the daily operations of their church branches. Most of the male pastors said they made decisions in the manner they did because of the ruling authority bestowed on them by the church. The majority of both female and male Pastors said that the kind of authority and power they had in the church influenced their decisions. These sentiments were supported by the following responses from the questionnaires;

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[41] Views represented church leaders from a male led church in Emmasdale on culturally determined decision making powers of male pastors during FGD , 2013

[42] Views represented church leaders from a female led church in Chilenje on the decision making patterns of male pastors during FGD , 2013

A female pastor from a male led church in Kamwala South wrote;

>*…I make decisions the way I do because of my position as well as the roles I perform in the church. As a woman I make decision mostly to do with women….*

A male pastor from a male led church in Emmasdale wrote;

>*…As the head of the church men make major decisions in church. I give guidance and direction on church activities….*

The findings indicated that the decision making patterns of both female and male pastors followed the assigned religious roles

Summary of the findings - Part V

 The findings revealed that male pastors were more in number on church decision making bodies and hence were influential in making strategic and tactical decisions. The majority female pastors were involved in making operational decisions. As compared to the female pastors, male pastors were involved more in church governance.

5.3 AN ANALYSIS OF THE FINDINGS

PART 1

The findings presented in this study have several implications some of which may require a radical shift in the way the church policies are designed, interpreted and implemented.

5.3.1 Motives behind becoming Pastors

The study has revealed that pastors in the Pentecostal churches under study fell into two categories; pastors by divine calling (all male and 38.7% of female pastors) and those by automatic co-option who constituted (61.3%). Those under automatic co-option were pastors' wives.

5.3.1.1 Automatic co-option church policy

The study revealed that the church had a requirement that all pastors' wives should become pastors. In other words the pastors' wives were automatically co-opted into ministry because of the church policy that compelled them to become assistant pastors to their husbands. The results

supported the findings of the research done in Nigerian Pentecostal churches which cited the automatic co-option of pastors' wives into ministry due to their status as pastors' wives as the reason they became pastors (Olajubu 2008). This meant that they carried out tasks as delegated by their husbands who were the final authority in this case. Pastors' wives had no choice but to take up the title of 'Pastor' in compliance with the church requirements. In this regard, it appears female pastors were being forced to be and act as pastors because of their husband's calling regardless of their talents, abilities and passions.

5.3.1.1.1 Implications of automatic co-option church policy

One of the major implications of this policy is the extensive use of what I term '*Wife-Husband Leadership Model' (WHLM)* that enhances the dependence syndrome of female pastors on male pastors. The enforcement of the automatic co-option church policy entails that female pastors that fall under this category will perpetually depend on their husbands' decisions and delegations. This is because the female pastors' pastoral performance in the church is highly linked to the marriage etiquettes. In Zambian culture, a man (husband in this case) is the head and a final decision maker of the household. Since a husband provides leadership and is a chief administrator in a home, a wife must submit to his authority (Mungaila, 2012). The roles of a wife and a husband in marriage setting are clearly described and prescribed to suit the provision of motherhood and fatherhood respectively. Culturally, female pastors are therefore expected to be silent and submissive to their husbands who in this case were the reasons they became pastors. In other words without being married to pastors, they would not have been pastors so they must endeavour to submit to the one who made them be what they are and be recognised as such. In this case, pastors' wives accepted their prescribed roles without much questioning.

Lerner's views on authority emphasises the link between male dominance in the family and the male dominance over women in organized institutions such as religion (Lerner, 1986). We see this kind of arrangement being used in determining the involvement of female and male pastors in church practices. The results are that female pastors in this category have to balance between

being *a good wife* and *a good female pastor*. This is supported by the following excerpts from female pastors;

> *...It is difficult to be a lady pastor.... balancing home and church ....*

Another one wrote;

> *...I have to remember that I am a wife and a pastor. This can be difficult at times especially that the senior pastor is my husband....*

In most instances we see that the measure of being *a good pastor* is being done using *a good wife* criterion. Therefore, the extent to which pastors' wives are able to perform independently as pastors and dependently as wives is highly questioned. This entails that a good female pastor is one who is able to carry out the duties that fall in the socially acceptable behaviour of wife hence the pastoral roles ought to be in line with the cultural expectations. The effect is that female pastors' participation in church governance was limited to what is culturally defined as roles of females and wives. Female pastors' potential, qualifications, skills and abilities were not considered in this regard. It is evident from this study that female pastors in this category had limited participation in church practices and were pastors by 'title' but not by 'deed'. This interprets into the understanding that while the church requires women to adhere to its belief and participate in its worship, it gives them little freedom to participate in governing office through the church practices.

It should be noted that the *Wife-Husband Leadership Model* being used in these churches is not biblical because no scripture in the Bible supports such an arrangement but the literal interpretation of the scripture seems to support this model. Since the church policy that requires pastors' wives to automatically become pastors is influenced by biblical interpretations, this requirement was put in place with the aim of upholding male dominance, silencing and excluding wives from religious authority. The study reviewed that female pastors were discriminated against hence being vulnerable to male manipulation in the name of culture and marital status. Therefore, the fear by pastor's wives to occupy leadership positions in the church was compounded by the fear to dominate their husbands' leadership roles even though they felt

they could do better. The following excerpts are reflective of the group on this stance;

A female pastor in a female led church said

> …*since my husband is the senior pastor I have to submit to his leadership even if I am a pastor...he is the head of the house... Given a chance I can do better ….*[43]

A male pastor from a male led church in North mead said;

> … *a husband is the priest of a home, he should lead, show the way*….[44]

Therefore, it is clear from the findings that when a female pastor married a male pastor, the socially accepted roles of women within the church became the dominant factor.

Another implication of the automatic church co-option church policy is the enhancement of sexism and patriarchy in the church. This policy legitimised male dominance and women subordination. It is of interest to note that the automatic co-option into ministry policy was only applicable to pastors' wives and not female pastors' husbands. This is indicative of the complex of the cultural expectations of female and males. Even though the respondents used church policy as a justification for automatic co-option into ministry of pastors' wives and not their husbands, therefore patriarchy played a major role in the formulation of such a church policy. This church requirement can be seen to have been designed for two major reasons; to enhance women's subordination and to advance male interests. The results presented under this segment, show that the un equal religious authority that exist among pastors in Pentecostal churches under study are clearly man- made

5.3.1.2 Divine calling

5.3.1.2.1   Divinely called but Gender Stereotyped

The study has shown that all the male pastors that took part in this study cited God's divine calling as the motive for becoming pastors. On the other hand (38.7%) of female pastors cited God's call upon their lives to serve Him as their motive for being pastors. The findings support

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[43] Personal communication, 18th August, 2013
[44] Personal communication, 21st June, 2013

research done by Folarin & Afolabi (2012) in Nigerian Pentecostal church which cited divine calling as the reason women became pastors except in this study they were in the minority. The expectations will be that since both female and male pastors had the same motives for becoming pastors, they would exercise the same pastoral authority that goes with the title 'pastor'. On the contrary, as demonstrated in Part III, female pastors under this category had the same status as the pastors' wives. Divine calling did not earn female pastors equal religious authority to their male counterparts. The church views female pastors in the real sense as helpers, assistants and supporters to the male pastors regardless of the divine calling upon them. Divine calling is not seen to be as important as the socially constructed roles of females and males in determining pastoral roles in the church. This brings the relationship between biblical messages and cultural determination. The findings support Dietrich (1971) who states that Christian message is an interpretation of human existence consequently it is much more difficult to differentiate between the theological content of a passage and cultural elements that lie behind its composition

5.3.1.2.2 All Female pastors under Acquiescence Leadership Model (ALM)

Regardless of whether the female pastors became pastors by divine calling or automatic co-option, they were subjected to what can be called an *Acquiescence Leadership Model (ALM)* in which they were all viewed in a stereotypical manner and expected to carry out traditionally and socially acceptable roles of women. If this situation remains unchecked the female pastors will most likely remain marginalised for a long time to come. The title of an ordained Pastor carries with it authority which is not based on *Acquiescence Leadership Model (ALM).* It is clear that patriarchal perceptions of femininity and masculinity and the promotion of androcentric tendencies by the church are at the centre stage in determining the church practices.

Summary -Part 1

In concluding the discussion on motives behind becoming pastors, the results have demonstrated the dilemma female pastors are found in. The female pastors by marriage will have to balance

between the husband's expectations of a good wife and the church's expectations of a good pastor. This kind of arrangement can have a negative effect on the church as the male pastors will treat the female pastors as 'wives' as opposed to being pastors who should exercise their full pastoral authorities just as any male pastor. The study has demonstrated that all female pastors (pastors by automatic co-option and those by divine calling) were exposed to the *Wife-Husband Leadership Model*. This is in agreement with the Gender Audit Report of the Council of Churches in Zambia (2008) that women's role in the church is perceived as an extension of their home life. Female pastors have difficulties in having to deal with being a functioning and effective pastor's wife and a functioning and effective pastor in the church. The roles of ordained pastors are based more on the culturally biased interpretation of femininity and masculinity. Sexism and patriarchy has left the female pastors with the sense of powerlessness. This is evidenced by the following group sentiments;

> *…our founder was the senior pastor but stepped down for her husband after she got married as a way of submitting to her husband because in our culture a man is the head….[45]*

A male pastor from a male led church wrote;

> *...no female pastor is a district pastor because it requires working after hours, a lot of visitations and female pastor can't stand that work ….*

It can be concluded then that female pastors were constrained by cultural norms and expectations thus limiting their capacity to fully exercise their religious pastoral roles.

PART II

5.3.2 Reasons for undertaking Pastoral training

5.3.2.1 Increased Knowledge and effective leadership

The study has revealed that the majority of pastors who became pastors by divine calling undertook pastoral training in order to increase pastoral knowledge and provide effective leadership. One sees that each of the pastors in this category did not go for training to be equipped in women or male ministries and yet despite pastors being trained as pastors, female

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[45] Views represented female pastors from a female led church in Chilenje on an example of submission during FGD , 2013

pastors found themselves operating as 'female pastors' and male pastors as ' Pastors'. The findings sharply differ with the findings of the study conducted by Phiri (2007) among the Chewa women in Presbyterian churches in Malawi which revealed that women went for training in order to learn more and be equipped for ministry among women as per God's calling. In this study female pastors by God's calling undertook pastoral training in order to learn more and be equipped for ministry among both males and females church members just as their male counterparts. The reality was that they ended up being assigned 'female' pastoral roles. This is the point at which female pastors should start asking questions as to whether they are being subjected to wrong curricula or are being trained to run female departments.

5.3.2.2 Church policy on Pastors' wives

The study has revealed that pastors' wives trained as pastors in order to fulfill the demands of the church policy that required pastors' wives to undergo pastoral training. This kind of arrangement can have a negative effect on the performance of pastors' wives as they will not be able to confront issues in a critical manner and may take anything as gospel truth without much questioning. This is because they are trying so hard to balance their dual roles of being a wife and a pastor as well as being sensitive to the expected behavior of a wife towards her husband in any situation. The juggling of multiple roles has been identified as a challenge for women clergy (Zikmund et al., 1998; Kleingartner, 1999; Carroll et al., 1983; Holzgang, 2000). This is true of the pastors' wives in this study.

Since the majority of trained pastors indicated that pastoral training exposes trainees to stereotyped roles of females, it is easy for the church to adapt these roles. Although the college principals said both female and male pastor trainees undertake the same course content, the majority of the female pastors were being equipped for women ministry and their assigned pastoral roles in church made this a reality.

5.3.2.3 Pastoral training curriculum

The study has shown that female pastors with low academic levels are subjected to the same training with those of high academic levels because of the church doctrine that forces them to train. Hence, pastoral training being given to pastors to can be compromised to suit the compelling church policy. The study has shown that both female and male pastors had the same theological training regardless of one's gender. The expectations are that both trained female and male pastors should perform equal pastoral roles. As opposed to Carroll et al (1983) who purport that women that enrolled in the seminaries were exposed to curricula that were designed to prepare them for work in religious education or sacred music and not pastorate, this study revealed that all the female pastors were exposed to curricula that prepared them for Pastorate just as their male colleagues.

According to the findings in this study, there is a clear link between the roles of females and males that trainees were exposed to during pastoral training and the expected and accepted pastoral roles in the church as discussed in *part III*. This means that pastoral roles are highly influenced by ones' sex as opposed to one's qualifications and abilities. Hence, automatic adoption and adapting of the stereotyped gender roles of females and males to determine pastoral roles has a potential of enhancing and limiting pastors' involvement in church governance. The gender stereotyped roles that pastors are exposed to during training are automatically adopted by the church to apply to female and male pastors regardless of one's skills and abilities. The discrepancy in the privileges and roles the female and male pastors had in the church are significantly related to pastoral training. The training did not distinguish between the roles of female and male congregants and those of female and male pastors. Whether the roles are gender sensitive or not is not a priority for the theological college.

The findings revealed that the training did not take into account the realities of the differences in experiences of female and male pastors and how the female pastors are to handle the gender

stereotypes found in the church. There is a gap in pastoral training because it does not prepare pastors for these disparities and how these are to be handled. Such a scenario is bound to affect the self-esteem of female pastors as well as their performance. Female Pastors are perceived as less competent in church governance and more competent in female related issues and supporting roles. Male pastors are therefore perceived as being more competent and effective than their female colleagues as demonstrated in this study. The following excerpt from a male pastor was the reflective of the group on this view;

> *... female pastors can't stand tough situations therefore they need to be protected, consulted on women issues, they are role models of a good woman....[46]*

Such a perception has a great risk of making the female pastors feel rejected though seemingly accepted in the church.

As opposed to the assertion of Circle of Concerned African Women's (Phiri and Nadar, 2005) that there is a notable reluctance by some churches to send women for theological training and for women to be admitted as students, this study has revealed that such reluctance does not exist in Pentecostal churches. In fact churches are forcing and compelling women to undergo theological training. Their policies are clearly understood by the congregants as evidenced by the responses from the respondents. Women are admitted into the theological institutions without any difficulties or restrictions. Consequently, advocating for women to undergo theological training may not be an absolute solution to the gender inequalities and injustices existing in the church.

If women are free to go for theological training and are easily admitted into these institutions, then there is need to examine the quality of training they are being exposed to. Is the theological training that pastors undergo able to equip them with skills to accept and promote equal pastoral roles and unearth injustices that exist in the church? The answer according to this study is 'no.' Female pastors undertake theological training without restrictions but fail to question the

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[46] Views represented male pastors from a male led church in Emmasdale on their perception of women during FGD , 2013

different religious roles bestowed on them upon completion despite being aware of them. If many female pastors undertake such kind of training, there will be a lot of graduates who will not be able to address the injustices existing in the church, thereby defeating the purpose of having trained female theologians able to advocate for gender equality. Njoroge (2001) rightly advocates for women's experiences and perspectives to be highlighted in order to promote women's dignity, liberation and fullness of life. Preiswerk is also of the view that quality management of the institutional life of any place of theological education should be measured by its levels of learning, security, welfare, mutual trust and gender equity (Preiswerk et al, 2008). Church policy with regard to training and its content undoubtedly enhances gender inequality.

5.3.2.4 Ordination

Pentecostal churches believe in the priesthood[47] of all that have received God's salvation (Barfoot & Sheppard, 1980). This means that both women and men are equally free to participate in church as the Holy Spirit guides and that they equally are heirs to this Salvation. This egalitarian view allows both women and men equal opportunity to religious authority (ruling and ministering) existing in the church. The study has shown that despite such a belief, the position of female pastors in Pentecostal churches under study is stereotyped.

Even though the African Women Theologians state that women should be encouraged to study theology even if their churches do not ordain them, since ordination gives one full authority, female pastors must be ordained and be allowed to exercise the pastoral roles just as their male counterpart. Male pastors in the Pentecostal churches may argue that because female pastors are not ordained they do not have the full religious authority to be involved in church governance and should therefore perform subordinate and supportive roles. This may be used as a justification for excluding the qualified but not ordained female pastors from church governance.

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[47] Priesthood means having have direct access to God through their prayers without requiring a human mediator(Barfoot&Sheppard, 1980)

The findings differ with the experiences of female pastors in Seventh Day Adventists in United States where they are commissioned but not ordained. The Church policy of the North American Division of the General Conference of Seventh-day Adventists, 2003-2004:463) states that:

> *…a commissioned minister is authorized by the conference to perform substantially all the religious functions within the scope of the tenets and practices of the Seventh-day Adventist Church for the members in the church or churches to which the minister is assigned and elected as a church elder….*

Although ordination gives pastors full religious authority, unfortunately sexism distorts this notion. What this study has unearthed is that even when the female pastors are qualified and ordained, their roles are subordinate to the male pastors with the same qualifications. This goes beyond mere qualifications and ordination. Therefore, a critical analysis and examination of the process of ordination in the church is paramount. It can therefore be concluded that accepting and ordaining female pastors in the Pentecostal churches under study does not translate into equal pastoral roles.

The results showed that female pastors with low education levels did not do well in training despite making several attempts. This made decision makers in these churches exercise their mercy and award the female pastors a pastoral title that carried less recognition and influence. Hence, they were given the title with limited and highly prescribed religious authority. Female pastors' poor performance at college was used as a justification for not being ordained and exercising full ruling authority as distinct from ministering authority. Questioning their status can be construed as being rebellious and ungrateful to the one who elevated them. Female pastors find themselves in a susceptible position of accepting their roles as sacrosanct while this explanation may be right with regard to pastors' wives and those with low education levels, what about the female pastors who had education levels equal to the male pastors and performed well at college? The study has shown in *Part III* that they too were subjected to

subordinate and supportive roles. The conclusion is therefore reached that whether female pastors were ordained or not, their roles and the extent to which they were able to run the church were based on sexism and patriarchy.

Summary – Part II

Even though the theological training equips trainees to be pastors regardless of one's gender, it also exposes them to gender stereotyped roles. It is surprising that the college principals refuted this fact. This could be understood to mean one or more of the following four things; either the college principals have not paid particular attention to the content of the curriculum; they are unaware of how the content is being delivered; church cultural expectations of female and males have outweighed theological training; or they just hid this fact from the researcher. These roles are adopted to apply to the pastoral roles of female and male pastors. The training does not prepare female pastors for the disparities in religious authority existing in the church between female and the male pastors. Hence pastors are not exposed to gender equality issues during training and this influences their response and action towards pastoral roles existing in the church. It can therefore be deduced that pastoral training has enhanced unequal pastoral roles and no significant steps have been taken to address this situation.

PART III

5.3.3 Attitudes towards pastoral roles

5.3.3.1 Female pastors' perceptions

It is evident from the results that the majority of female pastors regardless of how they became pastors viewed themselves as performing subordinate and supportive roles as compared to their male counterparts. The expectation could have been that those who were pastors' wives would culturally behave as wives rather than pastors. It appeared the female pastors' roles had nothing to do with being a pastors' wife but had more to do with being 'female'. Most female pastors were aware of the fact that male pastors were more recognized than they were and yet they could not question their status openly. Instead they had to work extra hard to prove themselves

that they had the skills, qualifications and abilities to perform all pastoral work just as their male colleagues. What was more interesting was the manner in which they accepted and performed the prescribed stereotyped roles despite being aware of the major differences that existed between themselves and the male pastors. Even though they knew how the male folks viewed them they appeared to have had little or nothing to do to change this status. A female pastor from a female led church in Matero who left the female led church to form her own argued that;

...some male pastors look at you as co-worker others not ....[48]

Taking a leaf from this female pastor perhaps one of the solutions would be to form her own churches and working hard to prove that she was just as good as male pastors. Unfortunately most female led churches did not seem to take this into consideration. It was observed that the majority of the female pastors in female led churches performed the prescribed stereotyped roles. The male pastors in these churches performed pastoral roles that enhanced the perceptions of male being 'heads' and influential decision makers. It did not matter whether one was a female pastor in a female or male led church; they performed what I term as 'stereotyped motherhood roles.'

When the researcher probed more on those who indicated that both female and male pastors performed same roles, she noticed that they actually referred to ministering roles (counseling, preaching, prophecy and deliverance). It was interesting to note that even though some pastors indicated that both female and male pastors performed the same roles, they alluded to preaching and yet most of the preaching was done by the male pastors even in female led churches. Most female pastors in male led churches interviewed indicated that they only preached when they were assigned to preach by the Bishop or senior pastor. It was observed that most female pastors preached during *'women Sundays'* which were days allocated to them on the church calendar. Female pastors' frequency of preaching per year was on average two to three times whilst their male counterparts had an average of four to six times a month. Although female founders

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[48] Personal communication, 31st August, 2013

preached more in female led churches, there were more male than female visiting pastors. It was observed that most female led churches had more male pastors than female pastors and these were accorded more preaching time than their female counterparts. With regards to conducting deliverance and prophecy, it was observed that male pastors who were given more time to be on the pulpit than female pastors performed these roles. When it came to counseling female pastors mainly counseled female church members. In this regard there were some disparities in the way ministering roles were performed by pastors. The assertion by Chant (1999) and Clinton (2009) that the non- discriminatory outpouring of the spirit enhanced equal pastoral roles among female and male pastors of early Pentecostal was definitely not the case in these modern Pentecostal churches under study.

In female led churches, most of the church branch *'overseers'* were male pastors. The expectations would be that female led churches would either have more female pastors overseeing the churches or have a more balanced ratio between female and male pastors. This was not the case with the female led churches that participated in this study. It is evident that though some female pastors expressed some resentment with regard to their status, it appeared they had inadequate information about how they would go about voicing their minds to relevant church authorities. None of the female church founders mentioned any gender issues an indication that their resentments were based on what they felt and had nothing to do with what they could have read about Christian feminism or feminist theology. There was no indication from the female respondent if they knew or read about Feminist theology or Christian feminism. This could explain the reasons why (even after founding their churches) they still adopted the same religious practices they ran away from. It is worth mentioning here that there was only one female pastor in a male led church who mentioned how gender insensitive the church is. Despite being aware of this situation, she is still a member of that church but attends other interdenominational ministries.

It is however important to note that the fact that most female pastors were aware of the different pastoral roles that existed in the church, could be an indication that given the right tools they can voice out and question their status.

5.3.3.2 Male Pastors' perceptions
5.3.3.2.1 Patriarchy

In this study, it was evident that male pastors viewed female pastors' roles to be different from theirs and based their understanding on the culturally constructed roles of females. Most of them had very strong feeling that female pastors' roles were to be inclined to mother hood despite their title. The majority of male pastors, whose wives were pastors, had a strong conviction that their wives were to perform supportive roles. It appeared that the majority of male pastors were of the view that female pastors' roles were culturally determined and must be followed for the sake of order in the church. They strongly felt that women (pastor or no pastor) are fragile and must be protected and hence their roles must be in conformity to this perspective. The impact of this view on female pastors' integrity and ability can be seen as a way to manipulate the female pastors as well as enhance the thought that females can only perform in the confines of culturally defined roles. Anything outside that may be considered rebellious and culturally inappropriate.

However, there was some theoretical flexibility in some male pastors in female led churches. Some of the male pastors indicated that female and male pastors performed the same role. Further probe by the researcher revealed that they were actually referring to charismatic roles and not functional roles. In comparison to female pastors, it was evident that there are differences in the way the charismatic roles between female and male pastors are performed. The majority of male pastors viewed themselves as providers, leaders, planners and administrators for the church. They indicate that their roles are culturally determined. Robson (1984) asserts that patriarchy and not gospel has been used to formulate church practices. It appears that in Pentecostal churches under study, patriarchy was used to formulate the religious

roles of female and male pastors. Hence it would appear that male dominance in the church is a cultural construct and not a biblical one although the influence may be due to literal interpretation of some biblical passages

Summary – Part III

The study has revealed that the attitude of pastors towards pastoral roles follows the socially prescribed roles of being female or male. The overall intense attitude of pastors towards pastoral roles and each other was that of male pastors being the 'head' of the church and female pastors being 'helpers or assistants' and 'head of the female' department. This kind of attitude enhances the ruling authority of male pastors and belittles and limits female pastors' potential to perform fully as pastors. Hence it is clear that socially constructed gender stereotypes play a significant role in shaping pastors' roles in these churches. What matters is whether a pastor is a female or male and their roles are prescribed using this pattern despite being academically and spiritually qualified. This has resulted in highly qualified female pastors not performing to their potential as they are tied to highly prescribed and described gender roles. In view of this, some female pastors resorted to having their own independent churches or led interdenominational ministries where they freely exercised their 'full calling' without being judged as being female. Female pastors had to prove themselves that they can perform pastoral roles just as their male colleagues despite being qualified. While majority male pastors indicated that female and male pastors were colleagues and carried the same anointing, it was clear that they performed different gender stereotyped roles. Therefore their assertions were theoretically true and practically false. The findings of this study differ from those of Fatokun (2006) who documented that women performed contributory roles (assistant pastors, heads of female department) in Nigerian Pentecostal churches and concluded that women played leadership roles equal to men. If female pastors were perceived to perform subordinate roles and male pastors dominant roles as was the case in Fatokun's study, then it would not be in order for one to conclude that both female and male pastors had equal leadership roles. On the other hand, the results resonate with Zikmund (1998) who indicated

that the freedom that women had in early Pentecostalism to hold leadership positions declined due to a more socially conservative approach of viewing female participation as merely supportive. This study has shown that such a situation exists in modern Pentecostal churches.

Divine calling, the out pouring of the non-discriminatory Holy Spirit and the need for the salvation message of Christ being awaited for by people, did not deter the church from formulating discriminatory pastoral roles. Therefore the attitudes that the church leadership has towards women influences the kind of roles female pastors perform in the church. These attitudes are further embedded in the minds of pastors to an extent that questioning them would entail a radical transformation of the minds of both female and male pastors.

The study has revealed that despite female pastors being excluded from performing functional roles, they also have limited and restricted participation in ministering/charismatic roles as well. This study has added to Zikmund's views by revealing that religious authority among female and male pastors in the modern Pentecostal churches is not as equal as it appears to be. Despite the Pentecostal churches under study admitting female pastors, the pastoral roles were not equal.

The religious practices (visible power) that are in the church shape barriers which exclude female pastors from functioning and being perceived as capable leaders (hidden power). The exclusion of female pastors from exercising priestly roles over time has been accepted as normal by the church (invisible power). Gaventa (1980) has clarified what the *three faces of power* focus on the conscious and unconscious use of barriers and ideology that discourage people from participating in elite-dominated processes are. In this case the religious practices in Pentecostal churches under study are at times visibly dominant and at times hidden and invisible.

PART IV

5.3.4 .Congregants' attitudes towards pastoral roles

In discussing the attitudes of congregants' towards pastoral roles, it needs to be noted that first and foremost the congregants have their own pastoral expectations that they wish to promote.

Furthermore, congregants come with their own socialized ideas about how women and men are expected to behave and be perceived. In this case they are likely to identify themselves with churches that promote their ideals. It is not surprising that both the female and male congregants have similar attitudes towards pastors. Just like the pastors and the church leaders, most congregants first of all viewed pastors' roles based on one's sex. Regardless of whether they were from a female or male led church, they observed that female pastors performed supportive roles and the male pastors performed leading roles. Hence male pastors were synonymous to fatherhood whilst the female pastors were synonymous to motherhood. This view determined whom they needed to consult and on what issues. Congregants' views about pastoral roles also determined the kind of respect they had towards female and male pastors. The findings support a study conducted by Phiri(1990) in Malawian Pentecostal churches, which revealed that ordained women clergy were not always respected as pastors furthermore, with regard to pastors' wives, church members respected and followed decisions made by their husbands.

The attitude towards male pastors as 'heads' of the church, and towards female pastors as 'helpers' and in charge of the female department, was noted among congregants. Male pastors were consulted more than female pastors by church members due to their headship and availability at church. Whilst female pastors were consulted more on female issues, male pastors were consulted on both male and church governance issues. Clearly, patriarchy took a centre stage in the establishment of church practices. As earlier alluded to in this study, patriarchy is "a culture that is slanted so that men are valued a lot and women are valued less, or in which man's prestige is up and women's prestige is down" (Gray,1982:19). This culture has been demonstrated in church governance systems of the Pentecostal churches under study.

Summary - Part IV

It is evident from the results under this section that congregants were aware of the inherent dominance of male pastors over female pastors. Their views were based on sexism and had

nothing to do with the pastors' ability to perform. The attitudes of the church leadership contributed to the formation and enhancement of church members' attitude. The statement that 'the man is the head of the woman' was used to support male pastors' superiority. The majority of the congregants accepted and promoted this position through the way they chose which pastor to consult and on which issue. Male dominance has been socially accepted as leadership criteria for church governance. Phiri and Nadar (2006) therefore, rightly advocate for the need to deconstruct the distorted male attitudes and formulate new inclusive perspectives if women are to be free from the oppressive patriarchy existing in Pentecostal churches.

Members of society are socialized into the structures of that society and they are inculturated into beliefs, norms and values of their society. Social constructionism focuses on how society constructs the manner in which its members think and believe. As churches are embedded in their society, social structures and beliefs can come to be reflected in their structure. This is clearly the case with respect to patriarchy and sexism in this study.

PART V

5.3.5 Decision making patterns

Apart from the spiritual gifts of pastors, it was evident from this study that the male pastors were more involved in making strategic and tactical decisions of the church and ensured that the female pastors carried out the operational decisions of the church.

The female pastors on the other hand did most of the operational decisions. Strategic and tactical decisions are mostly made by the highest decision making body of the church.

5.3.5.1 Pastors' representation on church boards

The findings revealed more male (91.4%) than female (40.4%) pastors' representation on church boards. If more male pastors are involved in making major decisions then the absence of female pastors in church governance must be examined. The three female founders participated in making strategic and tactical decisions because of their positions though they

were still conscious of the cultural issues surrounding them. Even the three were surrounded by more males in their decision making bodies than the females. It could be assumed that may be the female led churches can have more female or equal number of female and male representations in their church boards. This study has shown that regardless of whether the church was female or male led, male pastors were more in number on the highest decision making bodies of the churches under study. This situation meant that female pastors had limited exposure on how churches were practically run in as far as decision making is concerned. In this regard, one may deduce that the female pastors' managing skills were stereotyped hence being seen as less competent than their male colleagues. Female pastors' creativity and innovations were slowly being killed and their abilities not fully utilized. The male pastors' creativity and innovations were being enhanced and sharpened. A study on 'Church and the changing role of Women in Tanzania' by Swantz (1978) revealed that the founders' attitude towards women influenced the kind of leadership role the women were to play in that church. The findings of this study in terms of leadership roles to a large extent support this view.

5.3.5.2 Impact of stereotyped Gender roles on decision making

The study has shown that the kind of roles female and male pastors perform formed the basis on which decisions were made. The study revealed that the overall decision making patterns among pastors were mainly influenced by three factors; their involvement in the decision making process at the level of church boards or advisory committee; church policies on who should belong to the decision making body and the highly prescribed pastoral roles and sexism.

The kind of authority followed that pattern too. Both female and male pastors had clear roles and areas of operation on which they had powers to make decisions. Female pastors were making what can be termed 'motherhood' decisions and male pastors 'fatherhood' decisions based on gender stereotypes. This was because of the level of authority and highly prescribed responsibilities that existed in the church. The study has shown that the gender roles in the

church had a strong bearing on who had ruling and ministering authority among pastors in the church. This study has demonstrated that the female pastors carried out subordinate, supportive and submissive roles as compared to their male colleagues. This enhanced their decision making pattern. They viewed their roles as natural and in a way participated in helping the church reinforce them. This is in line with Gaventa (1980) who states that lack of visible conflict or contestation leads to the acceptance of the status quo as normal. It must be noted that these gender roles have a potential to enhance male pastors' potential and completely hinder the potential of female pastors.

Summary -Part V

The study has revealed that religious authority among female and male pastors was not equal. Male pastors were more involved in making strategic and tactical decisions because of their ruling authority bestowed on them. Female pastors were making more of operational decisions because of the ministering authority given to them. Male pastors were able to influence policy as they were more in number on church boards than the female pastors. This meant that even if the church decision making boards exercised democracy by voting, the likeminded majority of voters won. The exclusion of the majority of female pastors from church governance was compounded by discriminatory church policies with regard to the eligibility of board members based on sexism and patriarchy. The 'agency–communion paradigm' is shown in this study. The 'role congruity model' and 'lack-of-fit model' in which *descriptive and prescriptive beliefs* are brought out by the way the religious practices are determined and practices and the way the religious authority roles are assigned to both female and male pastors in the church.

The decisions made by female and male pastors were based on what may be termed as *a cultural command of sexism* which was embraced by the church. The attitudes of the church leadership, pastors and the congregants influenced the pastors' roles which in turn defined their decision making patterns. The pastors' roles were synchronized to suit the patriarchal perspective adopted by the churches under study regardless of whether the church was female or

male led.

The 'think manager–think male paradigm', which states that men and leaders are similar and women and leaders are not similar, was true in this study. I can then say that *if male is leadership, then leadership is male.* This is a concern to be addressed if gender equality is to be achieved. Hence Adler (1999: 259) posits that "In recognizing women leaders as women, we know that they become more visible and enjoy a broader scope to their visibility than do their male counterparts" and women's competence and performance is devalued should they succeed in these roles.

There was a clear distinction in decision making patterns of the female and male pastors with regard to whom the church founders and congregants preferred to consult, and the issues they selected to consult them on. Their preference was not based on skills or qualifications that a pastor possessed but on whether one was a female or male and the perceived authority that goes with femininity and masculinity as shown below.

Operational Decisions	Strategic &Tactical decisions

INFERIOR

SUPERIOR

Fertilr ground for making

Fertile ground for making

Female Pastors

Assistant roles

Male Pastors

Leading roles

Roles of female pastors

•Provide motherhood

•Inspire women

•Family life

•Helpers

•Encouragers

•Motivators

•Help women understand their roles in the church

Roles of male pastors

- Provide fatherhood
- Planning
- Administrator
- Supervisor
- Protect church property
- Heads
- To participate in the discipline of the church members
- To provide pastoral care and counseling.

Sexism & Patriarchy

It was noted that the roles that female and male pastors performed in these churches had the capacity to enhance or impede ones leadership skills. Being confined to subordinate roles limits ones initiative and innovations. It enhances the dependence syndrome which is developmentally destructive. In this case, male pastors' roles equipped them with the skills to make strategic and tactical decisions more than the female pastors. There were no significant differences in the reasons advanced by female and male in both the female and male led churches. Patriarchy and sexism clearly play a major role in determining religious decisions and authorities in the church.

Female pastors' exclusion from making strategic and tactical decisions and male pastors' involvement in making these decisions is an indication that gender inequalities and injustices are being reinforced in modern Pentecostal churches despite ordaining female pastors.

CHAPTER SIX: A CHRISTIAN FEMINIST CRITIQUE OF THE FINDINGS

6.1 General Background

In this section, I am going to critique my data using Christian feminism. But first of all, there is need to discuss feminism as such in the religious context.

6.2 Feminism

In order to explain the parameters of the study, the concept of feminism is discussed. According to Cott (1987) and Humm (1995) the term feminism was coined by the Socialist Charles Fourier, who supported equality in the early 19th century. The term was reported to make its first appearance in France in the 1880s, Britain in the 1890s and the in the United States in 1910. Breines (2006) defines feminism as an inclusive worldwide movement to end sexism and sexist oppression by empowering women. Feminism purports that women and men should be equal politically, economically and socially. Delmar (1986:8) in defining feminism states that;

> …Many would agree that at the very least a feminist is someone who holds that women suffer discrimination because of their sex, that they have specific needs which remain negated and unsatisfied, and that the satisfaction of these needs would require a radical change (some would say a revolution even) in the social, economic and political order….

Feminism therefore, attempts to identify oppressive elements that need change apart from focusing on various aspects of womanhood. According to Scholtz (2010:10) feminism is 'the critical consideration and deliberation of practices, customs, language and social roles and how these affect women in relation to men.' Though there are different definitions of feminism, they all advocate for the liberation of women from oppression and discrimination. In broader sense feminism includes all those who speak and write about social injustice, rights and women's issues (Botting & Houser 2006:265-278).

Feminist theories are theoretical or philosophical discourses that analyze gender inequality. They attempt not only to describe the present condition of women and men but also to present ways of understanding the condition. They assert that structured social inequality is maintained by ideologies that are usually accepted by both the privileged and the oppressed. In this regard, feminists advocate for women's ability to access a variety of resources; both at micro level (individual level) and macro level (through social and political means). In order to do so, feminists work through a number of avenues to increase women's empowerment so that women exert their ability to control their own destinies (Chodorow, 1991). Feminist theories analyze how to challenge, counteract, or change a societal gender system that disadvantages or devalues women (Ransdell, 1991). In other words any feminist theory is the eye through which society is enabled to see the position of women in society and to act. According to Chafetz (1988) a theory is feminist if it contains the following three elements; the central focus of the theory is gender, gender relations are considered to be problematic and if gender relations in society are changeable.

6.2.1 The Feminist challenge to Biblical Beliefs

According to Reuther (1993:126) Feminists challenge a theology which wants women to believe in;

> …a Father-God who reflects the image of an all-powerful Roman *paterfamilias* or feudal lord and master, more concerned with exacting tribute and punishing offences than with sharing the fullness of life, power, creativity and love; a Redeemer whose saving work has been understood more in terms of his maleness than through his humanness, and whose radical identification with the poor, with women, with those considered unimportant and expendable by the powers of this world has been domesticated into harmless generalities; a vision of the person built on philosophies which identified the male as the norm and the human, and the female as an inferior, 'misbegotten' male; a Church whose organizational structures enshrine rather that challenge societal arrangements and stereotypes of female-male roles, and which requires women to adhere to its beliefs, follow its precepts and participate in its worship, while allowing them little if any public role in its teaching, sanctifying and governing office….

Feminists have denied believing that it is the will of the true God to disadvantage and devalue women hence their call to unmask the existing underlying patriarchal tendencies in church. Feminists challenge a theology that treats women as dependent beings being led and guided.

6.2.2 Feminist Theology

6.2.2.1 Origins of Feminist Theology

The presence of women in religious movements as teachers, worshippers and belief transmitters has been recorded from time immemorial. However, women's participation in religious traditions and their experiences have received minimal attention. The rejection of women's invisible status in religious practices brought about the field of Feminist theology (Davaney, 1990).

The women's movement of the nineteenth century set the foundation for Feminist theology. Two notable events were recorded during this period; the publication of the Women's Bible in 1895 and 1898 by Elizabeth Candy Stanton; and the article by Saiving (1979) entitled *'The Human situation; A Feminine view.'* The Women's Bible provided an analysis of biblical events in context, and information to support the need for the inclusion of women's own perspectives to religious beliefs and traditions. Saiving (1979) in her article argued that since theology has been virtually wholly written by men, it reflects male thoughts on the Divine as opposed to human experience. These publications facilitated the emergence of women's experience as a theological reflection issue and were indicative of the emerging women's awareness of their status and the role that religion plays in their identity in religious, social and political spheres (Davaney1990).

Rosemary Radford Reuther and Mary Daly were two early 20th Century feminist theologians. It is important to note that at its formative stage, feminist theology argued that

theology is not universal and neutral but it is heavily loaded with the values of its proponents and in this case it is 'perspectival'. Theology therefore reflects its social localities. (Davaney, 1990). In this regard, Mary Daly (1973) a radical feminist thinker noted that;

> … the Western conception of God is not accidentally expressed in male language but is, instead, inherently and irrevocably male -- that is, the attributes of omnipresence, omniscience, and, especially, omnipotence are male values that emerge out of and contribute to the maintenance of patriarchy. …If God is, male, then the male is God….(p19)

Daly makes a very radical, controversial and interesting assertion and I am not sure if at this point I may or may not ascribe to it. But one thing to note in my view, is that the expression of God in male language has a bearing on the way men view themselves, may be as *'small gods'* and what I may term *'Omni representative'('He'* being inclusive of *'she')* hence in a way equating their authority to that of God. This may translate into the way they view the relationship that exists between God and men and between God and women and between men and women in church.

Feminist theology reconsiders the traditions, practices, scriptures, and theologies of religions and advocates for equal religious authorities among the clergy (Anderson, 2004). Feminist theology therefore, challenges both women and men to open their eyes to recognize the widespread workings of patriarchy and its injustices.

6.2.2.2 Christian Feminism

According to Harrison (2007) and Daggers (2001,) Christian feminism advances the equality of women and men spiritually, morally, socially and in leadership from a Christian point of view. Some of the issues addressed by this branch are women's ordination and recognition of equal spiritual and moral abilities. According to Ruether (1993:253) the long-term exclusion of women from leadership and theological education has rendered the "official

theological culture" repressive to women and dismissive of women's experience. There are three elements of the Christian tradition which have troubled feminist theologians. The first one is the explicit references to differences in behaviour required of men and women, for example, Paul's injunction to women to remain silent in church. The second one is male imagery, language and symbolism, including a range of practices from the familiar representation of God as father and king to the use of the generic "he" and the third one being a sexist picture of the world and of human nature. It is in this context that Christian feminism seeks to interpret and understand Christianity in terms of equality of women and men as well as how women are treated in church. It is in this theoretical framework that my study perfectly fits.

6.2.2.2.1 Patriarchy

Unearthing patriarchal gender relations of male supremacy and oppression of women that exist in society is of great importance in Christian feminism. Patriarchy implies that "men hold power in all the important institutions of society" and that "women are deprived of access to such power" (Lerner 1989:239). Patriarchy contends that the exploitation of women is a result of institutionalized spheres both public (work) and private (home) (Echols, 1989). This perspective emphasizes the redefining of social relations and overthrowing the present dominant patriarchy as an essential strategy for eliminating women's oppression (Andersen, 1983).

6.3 Approaches of Feminist theology

In order to address the status of women in Christianity, feminists have used two main approaches. The first approach is that of suspicion also known as hermeneutic of suspicion. According to Fiorenza (1984:20-21) the Bible and its traditions cannot be accepted as divine revelations. As Martin Goldsmith puts it:

> …all theology is contextual. It must be, for all of us interpret the Bible through the spectacles of our philosophical background. And we, then, express our beliefs within the framework of those terms. . . . All theology, throughout history, had been expressed within the context of current religious and philosophical movements. This contextualization inevitably adds to, or subtracts from, the biblical revelation….

In this regard, the Bible must be approached with the suspicion that it was written by men and may not represent the word of the true God. It must therefore be seen as a book of patriarchal expressions. I tend to strongly agree with this approach because it is only when you become suspicious of what is going on around you that you tend to develop the zeal to seriously examine and systematically question the situation. In this case, approaching the church practices and traditions with suspicion, will enable one to systematically examine these practices and question the truth behind them.

The second approach is known as critique. This is the point at which one realizes that what was thought and believed as reality are in fact distortions. Welch (1985:68) postulates that feminists

> … find oppression at the heart of the Christian tradition: in the exclusively masculine symbolism for the divine; in a dualism that devalues the body and the historical; in a hierarchical understanding of power and the order of creation; in an imperial concept of divine power; in a triumphant, absolute Christology; in definitions of sin as pride and rebellion--definitions that prevent revolt….

In this study, the experiences of female and male pastors in Pentecostal churches were approached with suspicions that they do not necessary represent the will of God but the will of man. These approaches guided this study.

It is important to point out that there is no one stream of feminist theology. Other forms of feminist theology can be from other religions for example Jewish. Despite the different forms, all feminist theologians advocate for the end of the patriarchal model which has been developed and maintained in religion for over almost two thousand years (Ruether, 1993). Feminist theologians argue that religious traditions perpetuate and promote women's

disadvantageous position both within the church and in the larger society. Feminist theologians believe that the patriarchal model for doing theology, which has been going on for so long can no longer be tolerated. This movement's goal is to make women and men open their eyes and recognize the church practices, doctrines and policies that hinder women's full participation in the church (Tong, 1989, Echols, 1989). In this study, I chose to make reference to the following three streams of feminist theology due to their contributions in understanding women's experiences in Christianity.

6.4 Revolutionary Feminist theology

The exponents of this branch of feminist theology are Goldenburg Naomi (1979) "Goddess religion", Christ Carol (1979) "Why Women Need the Goddess" and Daly Mary (1978), *Gyn/Ecology: The Metaphysics of Radical Feminism*. Feminist theologians under this branch believe that Judeo-Christian tradition was created for men by men and speaks to men. This is evidenced by the language, symbols and paradigms which have been used to champion male scholarship and erase women's experiences from consciousness. In this regard, feminist theologians advocate for women's experiences to be included in the religious world view through a 'female deity' (Ackermann, 1985, McFague, 1982, Ruether, 1993).

6.5 Reformist Feminist theology

The proponents of Reformist Feminist theology include, among others, Rosemary Ruether, Letty Russell, Elisabeth Moltmann-Wendel, Elizabeth Schussler-Fiorenza, Sallie McFague, Phyllis Treble and Catharina Halkes. These theologians believe that women can be liberated as according to them Christianity is not patriarchal but a place for human liberation. The key concept under this branch is liberation and the radical desire of biblical faith (McFague, 1982).

6.6 Feminist liberation theology

Elizabeth Schussler-Fiorenza, Letty Russell and Rosemary Ruether who are also reformist theologians are the exponents of feminist liberation theology. One notable similarity between reformist and liberation feminist theologies is their focus on the concept of 'liberation'. This branch however realises the different sides of the term oppression and how this oppression can occur not only in church but also in political, social and economic spheres. These feminist theologians believe in equal human worth of all citizens in all human endeavors as a sign of a just society. They advocate for liberation from sexist oppression in an inclusive manner (Ackermann, 1985;McFague, 1982).

The following are the approaches undertaken by the three leading proponents of Feminist Liberation Theology. According to Ruether in her book *Sexism and Godtalk,* (1983:18);

> … the critical principle of feminist theology is the promotion of the full humanity of women. Whatever denies, diminishes, or distorts the full humanity of women is, therefore, appraised as not redemptive . . . The uniqueness of feminist theology is not the critical principle, full humanity, but the fact that women claim this principle for themselves…..

Ruether's approach of championing the ability of women to claim their full humanity for themselves is very interesting. In my view this approach enables women to be aware of their potentials and abilities to alter their status and start thinking of methods and techniques of making this happen.

Fiorenza (1984:37) a New Testament scholar, states that:

> …Feminism is not just a theoretical world view or perspective but a women's liberation movement for societal and ecclesial change. Likewise patriarchal oppression is not identical with androcentrism or sexism . . . [it is] a social-political system and societal structure of graded subjugations and oppressions . . . Therefore a critical feminist theology of liberation does not speak of male oppressors and female oppressed, of all men over and against all women but about patriarchy as a pyramidal system and hierarchical structure of Society and church in which women's

> oppression is specified not only in terms of race and class but also
> in terms of marital status….

Fiorenza's approach is more general and views patriarchy as a hierarchical structure of the society through which women's oppression is prescribed and specified.

Russell (1974) argues that women must together with men participate in discovering the meaning of life and ministry in Christ. She advocates for a paradigm shift from domination and authority over a community to partnership and authority in community in as far as theology and church life is concerned. She believes that in doing so women will no longer be seen as 'others' or 'outsiders' but as partners in the Christian journey (Ackermann, 1985). Russell's approach in my view is more liberal and mutual in nature because of her emphasis on partnership in the Christian journey.

We can therefore conclude that the three leading exponents of liberation feminist theology put emphasis on the following three key issues; principle of full humanity of women which they have the potential to claim, the patriarchal pyramid in which women are oppressed as well as the inclusion of women as partners in the Christian journey. This takes us to the discussion on the feminists' views about the Bible.

6.7 Feminists' views about the Bible

Fiorenza (1984) documented three major feminist views about the Bible worth noting in this study. The first one is that the Bible has been mistranslated and wrongly appropriated by males. Feminists have argued that the Bible is not in fact as patriarchal and detrimental to women as it has been portrayed. The second view is that although the Bible has the male character in most of its texts it can be liberating for women. This view falls in what feminist have categorized as the canon-within-the canon approach. The third view is that the anti-female perspective of the Bible which has been used to oppress women is a product of male

experience and perspective. Fiorenza posit that the Bible is no longer regarded as a depository of unquestionable divine revelation but a deposit of human interpretation of God and of human life. In this regard, the Bible cannot be treated as a final religious norm but as a manipulated human resource. I find these views very critical in examining church practices and traditions existing in the church. The question I would then pose is 'If the Bible is not patriarchal and is liberating for women, how can it be used to address the oppressive and structural inequalities existing in the church?'

6.7.1 Stained-Glass Ceiling

In 1992, Susie Stanley a church historian used the term "stained-glass ceiling", to describe barriers to women's leadership and advancement in Christian denominations. 'Stained-glass ceiling' is a metaphorical term that refers to the barriers that impede women from attaining a certain level of authority within the church structures. It is a phenomenon which is similar to the concept of the 'glass ceiling' which was first used in 1984 by Gay Bryant to describe the difficulties women face in attaining promotion and other leadership positions in the business world. In general this term refers to gender discrimination that exists in religious communities. The term 'stained-glass ceiling' concept has been adapted to describe barriers women face in church which are invisible and difficult to access due to church practices, doctrines and gender stereotypes (Boyd, 2008). The term refers to the use of defined social roles and barriers typically justified by tradition, dogma or doctrine to enhance gender discrimination within a segment of the church. In my view no matter how hard the glass can be it can be broken and that's what brings hope to those wanting to make barriers faced by women visible and accessible.

Christianity, which developed out of Judaism in the first century AD, emerged from patriarchal societies that placed men in positions of authority in marriage, society and

government. These practices influenced the teachings of Roman Catholicism Orthodox Christianity and some conservative branches of Protestant Christianity, which do not permit women to be ordained as clergy, teach or hold offices of authority over men.

From the 19th to the late 20th century, Christian feminists who did not believe in women's subordination started to challenge these practices (William Weinrich, 1991, Koessler, 2008). According to Harrison (2007) and Daggers (2001), Christian feminism advances the equality of women and men spiritually, morally, socially and in leadership from a Christian point of view. It challenges the interpretation of scriptures in light of equality of women and men. It focuses on ordination of women and the general treatment of women in church (Anderson and Beverly, 2004). This movement has resulted into most Pentecostal churches and non-Pentecostal churches ordaining women. Feminist scholars in religion advocate for change in the way the Bible is studied and interpreted. They argue that the Bible has been used to silence women hence the need to seriously look at the issue of power, exclusion and domination (Fiorenza, 1977). The realization by Christian feminists that church practices and doctrines assumed to be sex neutral may in fact be male biased led to a more systematic inquiry in Christianity. By the late 1970s and 80s, Christian feminists' theologies had reached Latin America, Asia and Africa (Reuther, 1993). According to McPhillips (1999), Christian feminism advocates for gender equality and equity in Christian churches.

6.8 Three elements of Christian tradition which have troubled feminist theologians:

It is important to note the context in which Christian feminism seeks to interpret and understand Christianity in terms of equality of women and men as well as how women are treated in church. According to Anderson (2004) there are three elements of the Christian tradition which have troubled feminist theologians:

- The explicit references to differences in behavior required of men and women, for

example, Paul's injunction to women to remain silent in church.

- Male imagery, language and symbolism, including a range of practices from the familiar representation of God as father and king to the use of the generic "he"

- A sexist picture of the world and of human nature.

Feminist theologians have labored to unearth the injustices and promote equal rights and fair treatment of female in religion.

6.9 Patriarchy and Sexism

The findings in this study have revealed that religious authority for female pastors was largely based on patriarchy and sexism other than on divine calling, skills, qualifications or talents. The findings support the views by Giles (2002:182) that '*if a subordinate role is directly linked to the essential nature or being a person, then that person, no matter their level of education or experience, has a permanent identity that is subordinate to others.*' This has been evident through female pastors' assigned religious authority despite their calling, qualifications and skills. Hence there is need to add to the many feminist's voices advocating for the need to deconstruct such a view in the Church.

The existence of patriarchal tendencies and sexism has been seen in church practices. The promotion and acceptance of these church practices have been enhanced by both pastors and congregants' attitudes towards pastoral roles. It is clear from the study that patriarchy and sexism overrides divine calling, qualifications and skills in the Church. According to Aina (1998) patriarchy provides material advantages to males while simultaneously placing severe constraints on the roles and activities of the females and this has been demonstrated in this study. The findings also support Lerner (1986) who purports that 'men hold power in all the important institutions of society and that woman are deprived of access to such power.' The findings support Keller and Reuther (2006) who stated that the reason for the

decline of women holding official positions was due to the church viewing female participation as merely supportive and carrying out traditionally accepted roles. It is the workings of patriarchy in religion that raised and continues to raise interest in theological feminists like myself to critique religious practices because of its effects upon female pastors and women in church.

6.10 Headship-Submission Principle.

Christian feminists have issues with the interpretation of the fundamental Biblical texts such as the following; 1Corinthians 11:8-9- (headship-subordination principle); 1Corinthians 14:34. (silence principle) and 1 Tim 2:13(authority over principle). The findings have shown that the interpretations of these principles are expressed through religious practices and church doctrines and are used to determine and regulate pastoral roles among female and male pastors in Pentecostal churches. In 1 Corinthians 11:3 we see that for Paul *the husband-wife relationship* is the paradigm for the man-woman relationship in general and according to the findings, this paradigm is being used as a leadership model for the church. As such female pastors regardless of whether they are pastors by *divine calling* or *automatic co-option* are being subjected to this model and they must conform hence the promotion of what can be termed as Acquiescence Leadership Model (ALM). The five major characteristics of an Acquiescence Leadership Model (ALM) as derived from this study are as follows;

1. Guided by the socially constructed prescribed gender roles rather than the ability or skills one possesses.
2. Uses a *'Wife- Husband –'* model of leadership.
3. The governance structure is highly influenced by cultural ideals.
4. Reinforces socially constructed expertise(female deal with female department and males provide leadership)
5. It is rigid and uses rules that are perceived to be sacrosanct.
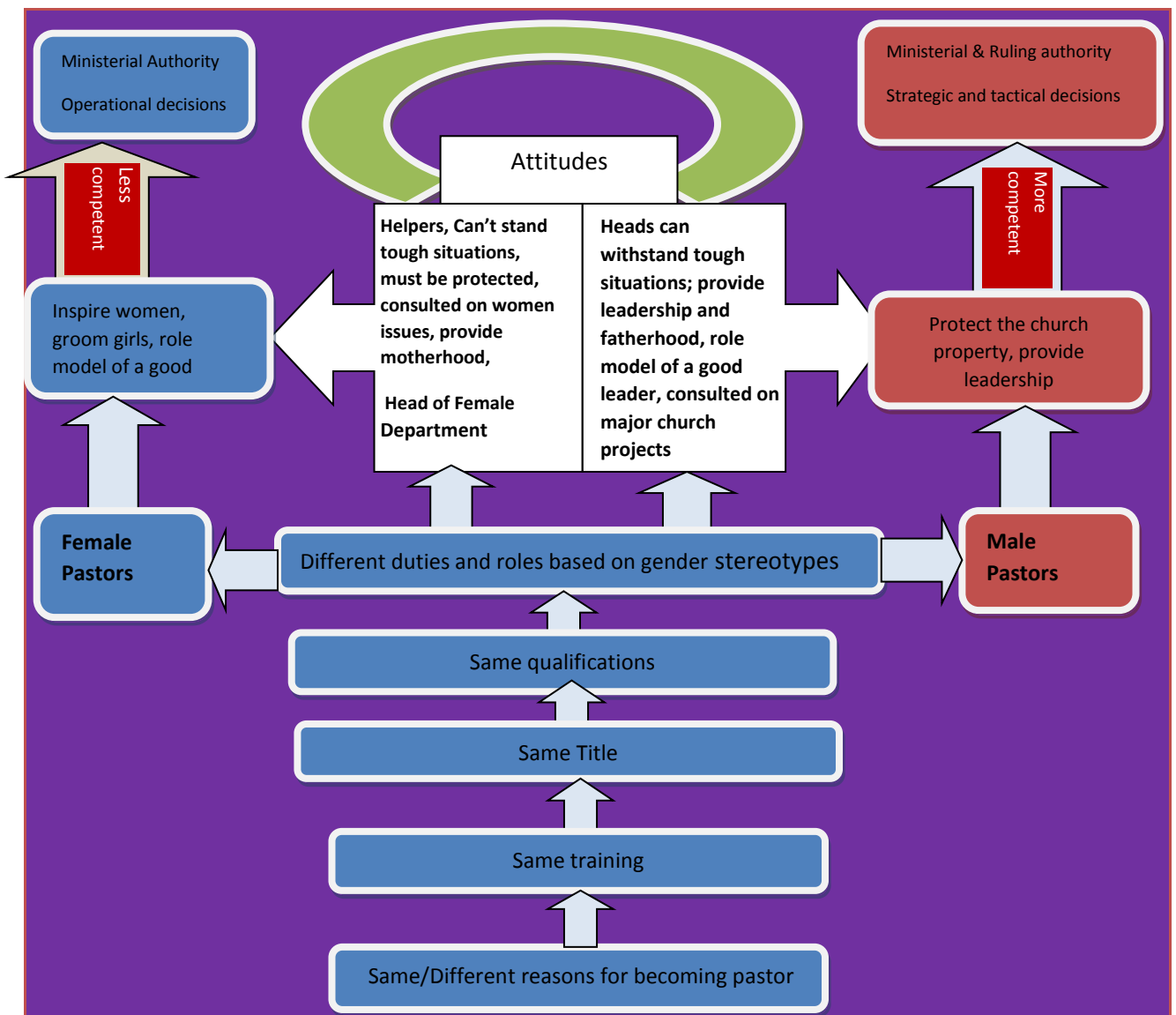
Figure 6.1: Acquiescence Leadership Model (ALM)
Source: Field research

The 'Gender *Parity Model* (GPM) for church governance allows women and men of GOD

be of service to the people in their quest to bring the flock to GOD. The six major features

of the *Gender Parity Model* (GPM) as derived from this study are as follows;

1.   It recognizes one's qualifications and abilities.

2.   It uses the equality and empowerment techniques of leadership

3.   The governance mechanisms are not based on gender stereotypes

4.   It analyses gender roles

5.   It is flexible and highly consultative

6.   It is based on capacity building development
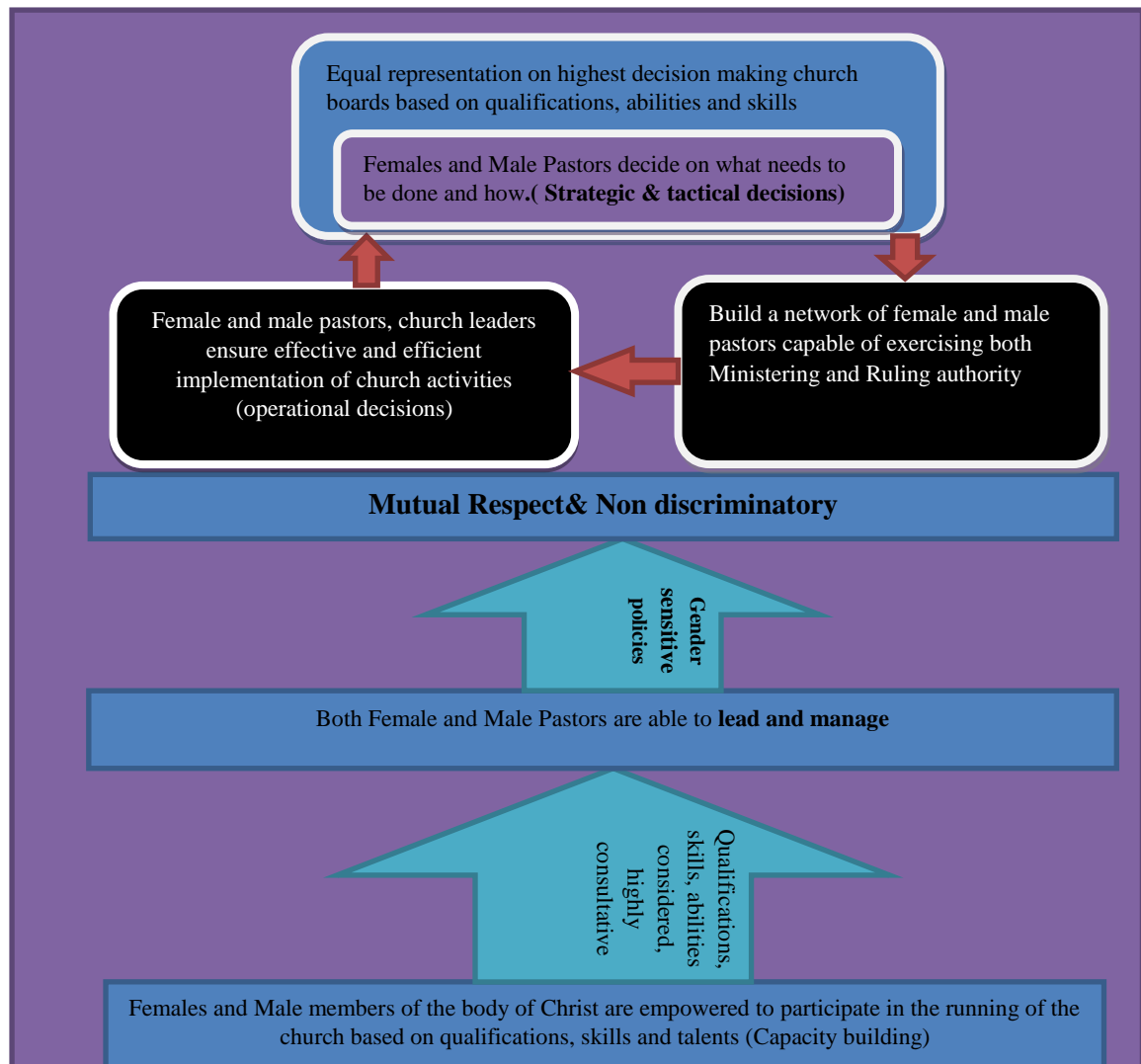
Figure 6.2 Gender-Parity Leadership Model as derived from the study
Source: Field research

This model entails mainstreaming gender in all church activities i.e. from the church vision, mission, and decision making process and down to the church activities. This model will make the phrase *'we are all equal in the eyes of the Lord'* be real and true and will accord the church chance to be the role model for addressing a number of gender stereotypes that have been hindering individuals' participation in the running of the church. According to Sen and Grown in Development Alternatives with Women for a New Era-DAWN (1988:26) *'Gender-based subordination is deeply ingrained in the consciousness of both men and*

women and is usually viewed as a natural corollary of the biological differences between them. It is reinforced through religious beliefs, cultural practices, and educational systems (both traditional and modern) that assign women lesser status and power.' This model will help the church treat pastors as equal and allow them to fully explore their potential to the benefit of the Church. This affirms Hadary and Henderson (2013:36) who assert that *'women will exert their ability to control their own destinies through empowering model of leadership. It is important to note that an empowered person is one who as a result of awareness questions her/his circumstances that shape one's behavior.'*

The effects of literalism can be dangerous, especially in relation to the treatment of women and rules relating to their status both at home and church. This is because the Bible is read in the present to mean what it means thus not taking the historical context of texts seriously. The commitment by Pentecostals in churches to take and interpret the Bible literally means that "scriptural directives that insist on women being silent in church are also taken literally and they are obeyed and enforced." Also, texts such as 1 Corinthians 11:3 and 1 Timothy 2:9 "are interpreted literally and with universal legislative force, and in so doing exclude females from the Centre." (Powers, 1999:255). McClintock-Fulkerson (1996) states that certain texts; especially those commanding women towards submission or a marginal status are given more 'interpretive power' than others. In this study, female pastors are trained and at times ordained but submit to male leadership. Although church doctrines are cited as the reasons for female pastors' limited religious authority, the three concerns of Christian feminists are at play in the Pentecostal churches under study.

6.11 Household authority and Religious authority

The study has unearthed the vulnerability of female pastors in the church. The link between the *household authority* and *religious authority* has been demonstrated in this study. This

means that Pentecostal experience of equality in the Spirit is challenged by conservative bible reading and theologies that insist on male headship in the home and church. The findings have revealed that in practice, the supposition that men are the spiritual head of the home has been carried over into the church. This concept is sexist. If the household authority is done with humility and servant- hood rather than supremacy, there is likelihood that there will be equal pastoral roles in the church. Since it is the church's responsibility to establish church governance structures and policies that enhance effective church practices, the church needs to seriously overcome the sexist elements of our culture and embrace pastoral equality.

6.12 Feminist Biblical Interpretation

In line with the three approaches to feminist biblical interpretation, it is important for Pentecostal churches to recognize the following:

- The Bible has been used by the church as an instrument of power. Therefore , church practices and doctrines must endeavor to eliminate the power that enhances inequalities and injustices in the church

- The Bible is no longer a depository of unquestionable divine revelation but a deposit of human interpretation of God and of human life. In this regard female pastors should question the unequal religious authority existing in Pentecostal churches

- Biblical texts are understood in light of the specific situations in which people find themselves. The church leaders should accordingly address church practices, cultural norms and traditions that that reinforce patriarchy and sexism.

This brings to the fore the following influential aspects of culture as stated by Hesselgrave and Rommen (1984) that must be considered as we interpret the Bible:

- World views – ways of viewing the world

- Cognitive processes – ways of thinking.

- Linguistic forms – ways of expressing ideas.

- Behavioral patterns – ways of acting.

- Communication media – ways of channeling the message.

- Social Structures – way of interacting.

- Motivational sources – ways of deciding.

This means that the way we perceive and respond to other cultures is influenced by our attitudes towards culture; our historical perspective; our professional standing; our involvement in promotion of a cause; the function of our activities; and our own personal perceptions of ourselves.

The religious practices relating to pastors in this study are clearly influenced by literalist biblical interpretations which are further influenced by the mentioned cultural aspects. Pentecostals need, therefore, to resist the fundamentalist impulse that frames their religious practices and re-focus their attention on the liberative experience of the theology of Spirit baptism which will in turn redefine community life, overturn restrictive hierarchies and equally empower all people. This is all the more reason to emphasize that unequal religious authority among female and male pastors in Pentecostal churches of this study is not biblical because what makes the Bible to be seemingly oppressive is the sexist interpretation which suits the cultural perceptions and dominant motives of those in charge. In this case Pentecostalism remains a movement struggling between fundamentalist and the experientialist impulse contest.

6.13 Stained and Obscured Glass Ceiling (SOGC)

The use of defined social roles and barriers justified by culture and doctrine to enhance female pastors' limited religious authority is evident in this study. Whereas Pentecostal churches in the West may have been influenced by Christian feminism to accept and ordain female pastors, they have not been influenced by Christian feminism to accept and promote

equal ruling and ministering authority among female and male pastors. This is true of the churches in this study. Ordaining female pastors does not translate into equal pastoral roles. Sumner (2003:37) in her book *Men and Women in the Church states* that:

> No one is debating whether or not women can be full-fledged
>
> Christians (Gal 3:28). The debate has to do with women being
>
> able to use their spiritual gifs in the presence of the full
>
> congregation. To be more specific, the argument is about
>
> women and religious authority.

The study has shown that the glass ceiling is still stained and obscure in modern Pentecostal churches. However, no matter how hard the glass can be it can be broken and that's what brings hope to those wanting to make barriers faced by women visible and accessible. The church practices perpetuate and promote women's disadvantageous position. The women's place or social perspective model which focuses on cultural and social norms that encourage discriminatory practices is being used in the church (Estler, 1975, Schmuck, 1980).

6.14 Conclusion

This chapter has shown that there is hermeneutics of suspicion behind the religious authority of female and male pastors and general treatment of women in Pentecostal churches under study. Female pastors' invisibility in church governance is prominent in Pentecostal churches under study. The church practices limit female pastors' participation in church governance and enhance male pastors' dominance. It can therefore be concluded that there is unequal religious authority existing between female and male pastors in the church.

CHAPTER SEVEN: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

7.1 Brief summary

7.1.1 An overview of practical theological interpretation of the study

In drawing conclusions and recommendations of this study, I used Richard R. Osmer's practical theological interpretation guiding questions: What is going on? Why is it going on? What ought to be going on? How might we respond? Answering Osmer's guiding questions will provide the systematic summary of the study.

7.1.2 The descriptive-empirical task: What is going on?

There are unequal religious authority role among female and male pastors in Pentecostal churches under study. Church policies/constitutions, pastoral training and practices limited female pastors' participation in church governance .Pastoral roles are based on patriarchy and sexism.

7.1.3 The interpretive task: Why is this going on?

The design and implementation of the church doctrines/constitutions and policies are to a large extent influenced by the attitudes and perceptions exhibited and embraced by the top leadership and the church at large. Literalist interpretation of some biblical passage enhanced the unequal religious authority among female and male pastors.

7.1.4 The normative task: What ought to be going on?

A non-discriminatory environment where both female and male pastors are free to exercise their full potential in love, peace and joy to the benefit of the Church is beneficial to the church. The normative task is to encourage, affirm and include female pastors in church governance void of patriarchy and sexism. Bilezikian in his book, *Beyond Sex Roles, What the Bible Says about a Woman's Place in Church and Family* points out that 'Discriminatory and

divise practices grieve the Holy Spirit and impair the integrity and outreach of Christian communities' (Bilezikian, 2006:29).

7.1.5 The pragmatic task: How might we respond?

The situation of female pastors undertaking submissive roles whilst the male pastors taking the dominant roles in church governance despite undertaking the same training and obtaining the same qualification can be tackled through having a responsive theological training. Pastoral training can play a major role in addressing gender inequality existing in the church. If theological training Colleges/Universities curriculum is based on the Training Needs Assessment (TNA), real life situations and needs both female and male pastors will be addressed. Female pastors should be taught what they are likely to find and how to handle and address gender inequalities as they preach the word of God. The training must expose the pastors to equality and equity issues in as far as the religious authority is concerned. Hendriks et al (2012:131) stated that

> …theological seminaries need to consider the following three factors when teaching gender issues; reality of the matter, the necessity of biblical principles in teaching gender and the different academic levels of students: a taxonomical approach….

Theological seminaries need to be more proactive, move outside their comfort zone and face realities of female and male pastors in the Church and introduce some feminist theology in their programmes. The findings of this study support the African female theologians who have put the promotion of the addition of gender issues in the theological curriculum as one of its priority on the agenda (Phiri, 2002).

The findings of this study differ from the recommendation made by the Circle to have a theological curriculum which includes feminist theology and gender studies as independent disciplines. Whilst that may be encouraged and received well in a country that will have fully embraced gender equality, it may not be so in this country which is still struggling with

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understanding the concept of gender. It can therefore be concluded that gender must be mainstreamed in the theological training. This is because the mention of gender in this country has a negative connotation and may not be received as well-meaning at this particular point in time. Having attended a number of church meetings and conferences, Most speakers refer to gender as women who want to be like men and overtake men's power and dominance as opposed to working together. Some say the situation is as a result of the way early gender activists in this country approached gender to appear as though it was a fight between women and men. Most people including women have some resentment towards the word 'gender'. Others attribute it to women, who are disgruntled, unmarried that want to destroy other people's marriages in the name of gender- wanting men to do women's roles. In fact gender has been construed as a negative force towards the *Wife -Husband leadership model* existing in the church. This was evidenced by the following excerpt from a male senior pastor[49] from a male led church in Kamwala South as he preached saying *'be careful with those talking to you about gender and human rights…. It will end your marriage.'*

It is important that both female and male trainees learn how to address gender discrimination in churches without being confrontational. In this case trainees will learn to address issues and not individuals. This will have a multiplier effect as the pastors will be able to examine their church policies and doctrines and promote the priesthood of all believers. With such in place theological training will be meaningful and the call to encourage female to take theological training will be significant and relevant to the goals of Christian feminism. Phiri (2005) noted about the desire of Circle of Concerned African Women is to see that both women and men are exposed to and receive theological education that promotes female and male humanity as reflecting the image of God. It is better to have a kind of training that answers to the needs of pastors and have few female pastors' train than having a mass of

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[49] Sunday sermon , 10th August, 2013

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female pastors undergo the training that will make them even more vulnerable to church injustices. It is better to have theological education that will make both female and male pastors aware of the injustices that exist in the church, culture and biblical interpretation and the impact this has on development and promotion of human dignity. Theological education is encouraged to take into consideration gender equality issues seriously.

The church policy makers should make the provisions in the church policies and constitutions that allow both female and male pastors to perform their prophetic and priestly duties as pastors. Both female and male pastors should have equal participation and opportunities in the running of the church. All pastors to be empowered at personal, group and community levels with regard to gender equality and equity through gender awareness activities.

Pastors' wives should not be forced to undergo pastoral training but should be capacity built (only if they want to sharpen their skills) according to their talents and abilities. This will create a scenario where all pastors will be by calling and are able to passionately perform their duties with confidence. Hence the use of a *Wife- Husband Leadership Model* will be a thing of the past as each person's skills, abilities and qualifications will be the yardstick for inclusive participation in the church. This will have a trickledown effect on how church members view both female and male pastors.

The study has shown that gender inequality is not questioned and is taken for granted in the church. The church has underestimated the role it can play in fostering gender equality in religious practices and women empowerment in the nation. The churches may not even be aware of the extent to which gender inequality and social injustices are being fostered. Perhaps it is time we brought this to the attention of the church. There is need to devise non-confrontational and developmental ways of bringing gender awareness to the female and male pastors, church leadership and membership and make the church understand the impact of

gender equality on national development.

7.2 Conclusions

The study has shown that the training pastors undergo plays a major role in how the churches run. The use of *Wife-Husband Leadership Model* makes female pastors vulnerable and less effective. Pastors' religious authority is based on patriarchy and sexism. The impact of gender stereotypes on church policies, attitudes of the church membership and religious authority has been demonstrated in this study.

From the findings in this study one can see that female pastors' access to full and equal religious authority remains a struggle. It can be concluded that that pastors will continue to exercise different types of authority at different levels if measures to address this situation are not taken seriously. Stephenson (2011) states that the issue of women's religious authority is not as a result of any dispute between men and women *per se*, but between those who support a hierarchical dogma and those who support an egalitarian ideology. According to him hierarchical dogma subscribes to a dualistic anthropology, in which the male is over the female. The egalitarian ideology subscribes to an egalitarian anthropology, in which the male and female are positioned next to one another as equals. In this study however, we see that female pastors realized their ability to do more but were sensitive to the prescribed gender roles which were in line with the church policies. One sees the limitation of female pastors by cultural ideals which the majority has also adopted through accepting their roles regardless of training and title without much questioning. In this regard being a trained, untrained or ordained pastor was not enough to earn female pastors governing authority but was enough to gain male pastors governing authority. It appears female pastors do not have the needed tools to boldly question and address this situation in the church.

It is important to note that the multilateral bodies which work to achieve true gender equality all favour the advancement of women into decision-making roles. Addressing equal participation in decision-making is the recognition of the rights of women and men to participate and have a voice in plans, strategies and decisions affecting the church. As a signatory of the UN Convention on the Elimination of All Forms of Discrimination against Women, (CEDAW), Zambia has entered into internationally recognized commitments in relation to the inclusion of women in decision making roles, including in religious sphere. The Beijing Platform for Action in 1995 brings similar commitments to all UN States Parties, which includes Zambia.

In the context of this study, gender equality is achieved when;

> … female and male pastors enjoy the same religious rights which include decision making, and when different needs and ambitions of both female and male pastors are equally recognized and respected….

There is need to attain cultural and religious equality. Cultural equality in this regard relates to the acknowledgement of female pastors experiences and situations and taking such into consideration when making church policies. Religious equality on the other hand relates to equal access to decision-making and religious power in the church. This is in line with the Beijing Declaration of 1995 which states that

> …Women's empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision-making process and access to power, are fundamental for the achievement of equality, development and peace…

Denying anyone the chance to experience fulfillment and full contribution in the Church on the basis of gender is sexist, self-destructive and backward.

We must note that hard-heartedness rather than theological expediency can retard the progress of the gospel. The study has shown that female pastors had what I term ' *socially*

constructed feminine authority,' and Pentecostal churches should allow female pastors to fully participate in the running of the church and exercise the same leadership powers as their male counterparts without any bigotry. There is no justification for anyone to limit ones' potential of being a good leader based on ones' sex. There is need to looked at the capability of someone and allowed such a one to practice what s/he enjoys without being inhibited by assumptions that cannot be verified. It can therefore be concluded that pastors in the Pentecostal churches have not been influenced by Christian feminism to accept and promote the equal pastoral roles and the act of ordaining female pastors cannot be taken or assumed to have been influenced by their quest for gender equality.

7.3 Recommendations

Based on the findings of the study, the following recommendations are made:

❖ The pastoral training curriculum needs to be redesigned to include gender component. Theological training in this case will take into consideration the real life experiences of female and male pastors and not assume that all trained pastors carryout their duties without discrimination. An inclusion of Feminist theology will add value to the pastoral training.

❖ There is need for an In Service Pastoral Course to enhance high performance among female pastors. The female pastors will be influential and role models with regard to issues of gender equality and effective pastoral leadership

❖ Female pastors' Mentoring Programme should be developed to capacity build the current female pastors on how they can effectively participate in the church. In other words mentor female pastors to raise their self-esteem and be able to influence decisions and confront discriminatory church policies

❖ Women should be encouraged to undertake pastoral training as long as they feel

called to do so by God.

❖ There is need to mainstream gender in all church activities. Pastoral duties must not be stereotyped. All pastors must carry out their duties as pastors enjoy the same privileges and exercise the same authority regardless of one's gender. Duties and roles of pastors must be based on qualifications, abilities, skills that one possesses and not on gender stereotypes.

❖ Discriminatory church policies that enhances unequal religious authority among pastors should be removed. This can be done by the use of the Gender Parity Model of leadership. .

❖ Part of the registration requirements should include gender sensitive church policies/ practices. In this case they too must be aware of the gender issues existing in churches and be able to regulate them appropriately.

7.4 Future areas of research

In order to study the area of gender and religious authority in Christianity extensively, and echoing Fiorenza (1992) who urges scholars to seriously look at the issue of power, exclusion and domination existing in the church, this study proposes the following few areas for future concentration.

➢ Extensive research on the attitudes of female and male pastor trainees in theological institutions

➢ Extensive research on power and decision making processes in Pentecostal churches and the extent to which they have been stereotyped.

➢ Conduct a study that will help us understand the link between ordination and leadership styles of female and male Bishops

➢ Conduct a comparative study of lived realities of single female and male pastors in

church and the larger community.

 ➢ The link between gender stereotypes that exist in the church and Gender Based Violence (GBV).

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APPENDICES

Appendix A shows gender of seminary graduates in Apostolic church in Nigeria

TABLE 3: Gender of the seminary Abuja Campus graduates.

Year	Program				Total
	Certificate		Diploma		
	Women	Men	Women	Men	
2009	04	16	03	29	52
2010	05	10	09	47	71
2011	10	29	05	27	71
Total	19	55	17	103	194

Note: Data were collected directly from the various campuses by the Provost of the main seminary campus, Pastor Stephen O. Afolabi. The campuses are under the Main Seminary in Ile-Ife, Nigeria.

TABLE 5: Gender of the CAC Theological Seminary, Lagos Campus graduates.

Year	Program				Total
	Certificate		Diploma		
	Women	Men	Women	Men	
2009	39	82	20	144	287
2010	38	141	20	55	254
2011	39	129	20	125	312
Total	115	352	62	324	853

Note: Data were collected directly from the various campuses by the Provost of the main seminary campus, Pastor Stephen O. Afolabi. The campuses are under the Main Seminary in Ile-Ife, Nigeria.

TABLE 6: Gender of the seminary Ede women Campus graduates.

Year	Program				Total
	Certificate		Diploma		
	Women	Men	Women	Men	
2009	78	-	-	-	78
2010	91	-	-	-	91
2011	55	-	21	-	76
Total	224	-	21	-	245

Source: Kariola, E.O., 2012, 'The historical background of the CAC theological seminary, Ede women campus', a mimeograph report prepared by the Coordinator of the Campus for the Provost of the CAC Theological Seminary Main Campus, Opa, Ile-Ife

Appendix B Summary of similar studies and their gaps the study sought to fill

Author	Title	Where	Findings	Gap
Stephenson(2011)	Pentecostal clergy on North America	North America	Women clergy's authority was limited to ministering functions whilst the male clergy had full ruling and ministering authority	Took a general view of clergy's authority without looking in detail on pastoral roles, training given to clergy and why they train and become clergy. Touched a bit on the similarities and differences in decision making between female and male clergy. Study was done outside the Christian feminism approach.
Fatokun (2006)	Women and leadership in Nigerian Pentecostal churches	Nigeria	Whilst African Indigenous Pentecostal churches and the Neo-Pentecostal churches allowed women to participate freely in church leadership, Classical Pentecostal denominations restricted women's participation.	Documented the leadership roles of a Bishop's wife a leader of women Department. Findings were based on the socially constructed roles of women in church. Did not look at Ministerial and ruling authorities' of both female and male pastors. Done outside Christian feminism approach.
Folarin & Afolabi (2012)	Christ Apostolic Church women in dialogue with 1 Corinthians 14:34–36	Nigeria	women would not experience fulfillment because they are hindered from maximally serving in the church	Attempted to correct the sexist interpretation of 1 Corinthians 14:34–36. Not bringing out the lived realities of female and male pastors but interacting more with the Biblical texts and generally looking at women and men in church.
Swantz (1978),	'Church and the changing role of Women in Tanzania'	Tanzania	founders' attitude towards women influenced the kind of leadership role the women were to play in that church	It looked at ordinary women church members and not pastors. Didn't not examine the pastoral roles. Done outside the Christian feminism theoretical framework.
Phiri, (1990)	Malawian Pentecostal churches	Malawi	Ordained women clergy were not always respected as pastors.	Had a small segment of female pastors and documented prominent female pastors in three Pentecostal churches whose spouses were pastors/ apostles. The study was confined to African feminism and was largely on women in Yoruba religious sphere and Pentecostal was just one of the small sectors.
		Zambia		No studies done Yet

Appendix C: Questionnaire for pastors

SECTION A: BACKGROUND INFORMATION

Q1. What is your highest level of education attainment?

…………………………………………………………………………………………

Q2. Which church do you go to?

…………………………………………………………………………………………

Q3 Who is the founder of your church? (Indicate whether Male or female)

....

Q4. How long have you been in this church?

....

Q5. What position/s do you hold in church?

…………………………………………………………………………………………

SECTION B: PERSONAL PERSPECTIVE ON TRAINING AS A PASTOR

Q6. Are you a trained Pastor? (If yes indicate where and the duration of the course)

…………………………………………………………………………………………

Q7. If you are a trained Pastor, why did you train as a Pastor?

…………………………………………………………………………………………

Q8 If you are not a trained Pastor why and how did you became a Pastor

…………………………………………………………………………………………

Q9 If you are a trained Pastor describe the course content

…………………………………………………………………………………………

Q10.Did the training equip you with roles of men and women in the church?

....

Q11. Explain your answer to Q10 indicating these roles according to the training Men's roles in church;

....
…………………………………………………………………………………………

Women's roles in church

....

Q12. From your own observations what other positions are given to women and male pastors upon completion of their Pastoral training? (Give positions existing in your church by sex indicating the number if possible)

Positions for Women Pastors upon completion   NO:

....

Positions for Male Pastors upon completion

....

Q13. Do you think it is important for all Pastors to be trained? (Explain your answer)

....

SECTION C: CHURCH ORGANISATION & INTERNAL MINISTRIES

Q14.What is the structure of the church? (Indicate the positions by sex and number)

....

Q 15 Describe the composition of the church board by sex and titles

....

Q16. How many male Pastors are in your church?

…………………………………………………………………………………………………

Q17. How many female Pastors are in your church?

…………………………………………………………………………………………………

Q18. Do you have a women ministry in your church? (Indicate the name)

…………………………………………………………………………………………………

Q 19. If yes to Q 18 describe its roles and who is in charge.

…………………………………………………………………………………………………

Q20 Do you have a men's ministry in your church? (Indicate its name)

…………………………………………………………………………………………………

Q21. If yes to Q 20 describe its objectives and who is in charge

…………………………………………………………………………………………………

Q22. What role do you play in the women's ministries?

…………………………………………………………………………………………………

Q23. What role do you play in the Men's ministries?

....

SECTION D: DECISION MAKING AND PASTORS' INFLUENCE

Q24. How many times do you preach in a month?

....

Q25. Apart from preaching what are your other roles as a Pastor in your church?

(Indicate the activities you are mostly involved in)

…………………………………………………………………………………………………

Q26 Are you happy with these roles or you feel you can do more if given a chance? Explain your answer

....

Q27 How are you helping the church to promote these roles?

....

Q28.From you own point of view what do you think are the roles of the female pastors in your church?

....

Q29. From you own point of view what do you think are the roles of the male pastors in your church?

....

Q30. Do the male and female pastors work together in your church?

....

Q31. On what issues are the female and male pastors mostly consulted on by
    the overseer/Bishop or church leadership at your church?

Male pastors
Issues

....

Female
pastors
Issues

....

Q32 From your own observations between the female and male pastors who is mostly
    consulted by the ordinary members of the church and why?

....

Q33 On what issues are the female pastors mostly consulted on by ordinary members
    in your church?

....

Q34. On what issues are the male pastors mostly consulted on   by ordinary members
    in your church?

....

Q35 Do you belong to the decision making body/ committee of your church? If yes
    indicate your position in this body and composition by title and sex)

....

Q 36 If your answer is no to Q 35, Do you belong any church committee/group?
    (Indicate the name of the committee, its composition, what it does and your position
    in this committee)

....

Q37. On what issues are you called upon to make decisions at your church?

 ………………………………………………………………………………………

Q38.Generally describe the activities in which females and males at your church are
mainly involved.
Males
Adults

………………………………………………………………………………………………

Boys

………………………………………………………………………………………………

Women Adults

……..………………………………………………………………………………………

Girls

………………………………………………………………………………………………

THE END!
THANK YOU!

Appendix D: In-depth one on one interview schedule for Overseers

SECTION A: BACKGROUND INFORMATION

Q1. What is your highest level of education attainment?

……………………………………………………………………………………………

Q2. Which church do you go to?

……………………………………………………………………………………………

Q3. How long have you been in this church?

....

Q4. What position/s do you hold in church?

……………………………………………………………………………………………

SECTION B: PERSONAL PERSPECTIVE ON TRAINING AS A PASTOR

Q5. Are you a trained pastor? (Indicate where and the duration of the course)

……………………………………………………………………………………………

Q6. If your answer is yes to Q 5, explain why you trained as a pastor

……………………………………………………………………………………………

Q7. If the answer is no to Q5 explain why and how you became a pastor

……………………………………………………………………………………………

Q8. If you are a trained pastor describe the course content, mentioning whether the course content was the same for both men and women (subjects covered)

……………………………………………………………………………………………

Q9. .Did the curriculum in your training include topics on the roles of women and men in church?

....

Q10. If your answer is yes to Q9 indicate what these roles are as per your training. Men

....

Women

....

Q11. How did the training help you to work with female and male pastors?

....

Q12. What other positions are given to female and male pastors upon completion of their training. (Give positions existing in your church by gender indicating the number if possible)

Positions for Women preachers upon completion   NO:

………………………………………………………….   ……

Q13. Are all the pastors in your church trained? (Indicate the number of trained & untrained pastors by sex -F/M)

....

Q14. Do you think it is important for all pastors to be trained and why?

....

SECTION C: CHURCH ORGANISATION

Q15. What is the structure of your church? (Indicate the name of the founder and hierarchy from the most junior to the most senior , number & Sex)

Name   Title/Position F/M   Number

....

Q.16 Describe the composition of the church board by title and sex (if it is different from the church structure)

Name   Title   F/M

....

Q17. Do you have a women ministry in your church? (Indicate what it is called)

……………………………………………………………………………………………

Q18. . If yes to Q 17 describe its roles and who is in charge.

……………………………………………………………………………………………

Q19 Do you have a men's ministry in your church? (Indicate what it is called)

……………………………………………………………………………………………

Q20. If yes to Q 19 describe its objectives and who is in charge

……………………………………………………………………………………………

Q21. What role do you play in the women's ministries?

……………………………………………………………………………………………

Q22 what role do you play in the men's ministries?

....

Q23. Are there any other committees in your church? (Indicate their names, who is in charge and what they do?

Name of committee   who is in charge   F/M   Roles of that committee

....

Q24. Indicate which committees you are involved with and your position

....

Q25 How did you join that committee (s) and why?

....

Q26. Describe the election process in your church to various positions

....

Q27. Who appoints leaders and how is this done? (Clearly explain indicating the positions for appointments only not elected positions)

....

SECTION D: DECISION MAKING AND PASTORS' INFLUENCE

Q28. Who makes the preaching schedule in your church? (Indicate whether Female or Male & how this is done)

....

Q29.On what issues do you often base your preaching?(pick out the most striking /prominent ones)

……………………………………………………………………………………………

Q30. Apart from preaching, what are your roles as a pastor in your church?(indicate activities you are mostly involved in)

………………………………………………………………………………………………

Q31 Are you happy with these roles or you feel you can do more if given a chance? (Explain your answer indicating what you think is hindering you from doing more?

………………………………………………………………………………………………

Q32. Generally describe the activities in which females and males at your church are mainly involved in.

Males

Adults

…………………………………………………………………………………………

Boys

…………………………………………………………………………………………

Women Adults

…………………………………………………………………………………………

Girls

……………………………………………………………………………………………

Q33 From your own observations as well as your own view what are the roles of female pastors in your church and why? (Explain in detail)

 ………………………………………………………………………………………

Q34. From your own observations as well as your own view what are the roles of male pastors in your church and why? (Explain in detail)

………………………………………………………………………………………

Q35. How do you view pastors of your opposite sex?

………………………………………………………………………………………

Q36. Do you think pastors of the opposite sex in your church support each other? (Explain your answer).

....

Q37. Generally how is the working relationship among pastors in your church? Explain your answer)

....

Q38. On what issues have you been consulted by the ordinary church members and church leadership?

………………………………………………………………………………………

Church leadership

....

Ordinary church members

....

Q39. From your own observations who are actively involved in making decisions at your church between female and male pastors (Explain your answer indicating their attitudes in meetings)

....

Q40. In which way are you a role model in your church? (Explain in detail indicating activities or your attitudes worth emulating)

....

Q41. From your own observations in which way are pastors of your opposite sex roles model in your church? (Explain in detail indicating activities or your attitudes)

....

THE END!

THANK YOU!

Appendix E: Questionnaire for church members

SECTION A: BACKGROUND INFORMATION

Q1. Which church do you go to?

…………………………………………………………………………………………………

Q2. How long have you been in this church?

....

Q3. What position/s do you hold in church?

……………………………………………………………………………………………….

SECTION B: PERSONAL PERSPECTIVE ON PASTORS' TRAINING

Q4. Do you think it is important for all Pastors to be trained? (Explain your answer)

....

SECTION C: CHURCH ORGANISATION & INTERNAL MINISTRIES

Q5. Who is the founder of your church? (Indicate whether F or M)

....

Q6. Do you have a women ministry in your church? (Indicate its name)

…………………………………………………………………………………………………

Q 7. If yes to Q6 describe its roles and who is in charge.

…………………………………………………………………………………………………

Q8. Do you have a men's ministry in your church? (Indicate its name)

…………………………………………………………………………………………………

Q9. If yes to Q 8 describe its role and who is in charge

…………………………………………………………………………………………………

SECTION D: DECISION MAKING AND PASTORS' INFLUENCE

Q10. From your own observations, who preaches more often in your church between the female and male Pastors? (Explain your answer)

....

Q11. Apart from preaching what are the roles as female Pastors in your church?
 (Indicate the major roles you are mostly involved in)

…………………………………………………………………………………………………

Q12. Apart from preaching what are the roles as male Pastors in your church?
(Indicate the major roles you are mostly involved in)

....

Q13. From your own observations what are the roles of females in your church?
 Women..
 Girls

....

Q14. From your own observations what are the roles of males in your
church? Men

....

Boys

....

Q15 .From you own point of view whom are comfortable to consult between female and
       male pastors whenever you have an issue? (Explain your answer)

....

Q16. On what issues do you consult a female Pastor in your church?

....

Q17. On what issues do you consult a male pastor in your church?

....

Q18. From your own observations do you think male and female pastors support each
       other? (Explain your answer)

 ....

Q19. From your own observations between the female and male pastors who is mostly
consulted by the ordinary members of the church and why?

....

THE END!
THANK YOU!

Appendix F: In-depth one on one interview schedule for bible college principals

SECTION A: BACKGROUND INFORMATION

Q1. What is your highest level of education attainment? (Indicate programme title duration & major subjects)

…………………………………………………………………………………………

Q2. Which church do you go to?

…………………………………………………………………………………………

Q3. How long have you been in your church?

....

Q4. What position/s do you hold in church?

…………………………………………………………………………………………

Q5.How long have you been a Principal?

....

SECTION B ABOUT THE COLLEGE

Q6. Who is the founder of the college? (Indicate name & title)

....

Q7.Describe the college authority since inception by year, name and sex- F or M

....

Q8. Describe the number of students the college have had from inception or as far as the records show. (Indicate year, programme, number of females and males)

....

Q9. Does the college have a student body/union? (If yes indicate its composition since inception by year, title & sex)

....
....

Q10.Does the college have a Board? If yes describe its composition since inception by year, position and sex)

....

Q11 How many lecturers are at the college? (Indicate programme, year, number and sex)

....

SECTION C TRAINING PROGRAMME

Q12. What programmes do you offer? (Indicate level, name and duration of the programme)

……………………………………………………………………………………………

Q13. What are the entry requirements for the programme/s? (Indicate level and requirements)

……………………………………………………………………………………………

Q14. What is the course content of these programmes? (Indicate the level and major subjects)

……………………………………………………………………………………………

Q15. Which courses have more females and why?

……

Q16. Which courses have more males and why?

....

Q17 From your own observations, what positions are mostly given to female/ male graduates in their churches upon completion?

....

Q18 Who designs the course content at your institution? (If committee describe its composition by sex F or M)

....

Q19.Does your training bring out the roles of females and males in the church? (If yes, indicate these roles)

....

Q20. If not do you think it is necessary to include such topics (explain your answer)

....

Q21. Does the training equip female pastors with the roles they will play in the church apart from preaching? (If yes describe these roles)

....

Q22. Does the training equip male pastors with the roles they will play in the church apart from preaching? (If yes describe these roles)

....

Q23.Do you think all pastors must undergo pastoral training? (Explain your answer)

....

Q24 Is there any course or subject that specifically deals with the way females and males are to behave in church and at home? (Explain the answer)

....

THE END!

THANK YOU!

Appendix G: Focus Group Discussion guiding question for church leaders

DATE…………………………………………………………………………………..
TIME…………………………………………………………………………………..
NO. OF PARTICIPANTS……………………………………………………………….
CHARACTERISTICS OF PARTICIPANTS:

....

INSTRUCTION TO GROUP FACILITATOR
- Greet the participants
- Introduce yourself and the note taker to the group
- Introduce the topic and the purpose of the study
- Facilitate the discussion without being involved in it
- Keep all information confidential

There are three main issues of concern in my study and I would like to get your views on them
   1. **The first one is related to your own activities as a church leader in your church**
   2. **The second one is related to the roles of female and male pastors in your church**
   3. **The third one is related to the decisions made by female and male pastors in your church and their attitudes towards each other.**

BACKGROUND INFORMATION
   1. Introduce yourself telling us your name, marital status, your position in the church and whether you were elected or appointed to your current position.
      ....
   2. Who is the founder of your church?
      ....
      ....

   DECISION – MAKING INVOLVEMENT
   3. How many females and males are in the church board? (Indicate their positions)
      ....
   4. What titles in the board do females and males hold?
      ....
   5. How many church committees do you have in your church? (Give names)
      ....
      ....
   6. Which of these committees have more females or males? (Explain your answer)
      ....
   7. How many female pastors do you have at your church?
      ....
   8. How many male pastors do you have at your church?
      ....
   9. Who draws a preaching schedule at your church?
      ....
   10. How often do the male pastors preach?
      ....
   11. How often do the female pastors preach?
      ....
   12. What issues are emphasized by female pastors in their preaching
      ....
   13. What issues are emphasised by male pastors in their preaching
      ....

14. How are decisions made at your church? (Describe the procedure)

....

15. Generally do you think there are differences in decisions made by the male and female pastors? (Explain)

....

16. Generally do you think there are differences in decisions made by the male and female leaders? (Explain)

....

17. On what issues are female pastors mostly consulted on and why?

....

18. On what issues are male pastors mostly consulted on and why?

....

...

19. On what issues are male church leaders mostly consulted on and why?

....

20. On what issues are female church leaders mostly consulted on and why?

....

CHURCH ACTIVITY INVOLVEMENT

21. In which areas do you think female pastors play a key role at your church?

....

22. In which areas do you think male pastors play a key role at your church?

....

23. In which areas do you think male leaders play a key role at your church?

....

24. In which areas do you think female leaders play a key role at your church?

....

25. What are your expectations of female and male pastors in your church?

....

...

26. What are your expectations of female and male leaders in your church?

....

27. Are you happy with your roles? (Explain your answer)

....

SUPPORT

28. How do female and male pastors support each other in your church?

....

29. How do female and male leaders support each other in your church?

....

CHURCH MEMBER ACTIVITIES

30. In what activities are the female and male members involved at your church? (Explain)

....

THE END!
THANK YOU!

Appendix H: Origins of the Twelve Churches under Study

1. HISTORY AND BACKGROUND OF NORTHMEAD ASSEMBLIES OF GOD

Northmead Assembly of God Church is located at Plot 2131 Paseli Road, adjacent to the Northmead Shopping Centre. The Church was established in 1971, initially as a home cell-group, with a few expatriate people including a family known as the Phil Davisas its Founding Fathers.

The group moved to a borrowed Church building (the Apostolic Faith Church on Lubu Road) in Lusaka, where meetings were held on Sunday afternoons when the building was not in use. This arrangement proved satisfactory only for a short time.

Being that this pioneer work was started under the auspices of the Pentecostal Assemblies of Canada (P.A.O.C) Mission, the then P.A.O.C field Director Rev. David Purdie personally set out to find a suitable building for an urban English speaking Church. God worked a miracle that resulted in the purchase of the present building by the Pentecostal Assemblies of Canada Mission.

Since the Church was devoid of Zambians, Rev. Purdie would transport some Zambians from the surrounding areas as a way of evangelism. About that time, Rev. E. Johnson, a Canadian Missionary based in Kenya was brought in as Pastor of the Church for a little over 9 months. A Sunday School was established at the same time.

By the time Rev. Vern and Belva Tisdalle came to pastor the Church in August 1972, there were still just a few expatriate families and only 2 Zambians, namely Mrs. Tembo (currently the longest serving member) and Mr. Philip Mudenda.

The Church began to pray. God gave numerous words that this Church would be full and prosperous. In the next 4 years, the Church grew to a thriving congregation. Two buses had been obtained that assisted in transporting many University of Zambia student converts to and from Church.

In 1976-77, the Tisdalles returned to Canada on furlough. The Church was temporarily pastored by Rev. Winston Broomes for that year.

After the Tisdalles second 4 year missionary term, the Church was Pastored by Rev. & Mrs. Gary Skinner, followed by Rev. Elmer and Mrs. Sherry Komant who later passed on the mantle to the then Assistants Rev. Watson Mutemi and his wife Dorothy. The Mutemis were assisted for part of the time by Rev. Ernest Chelelwa. The Church is now pastored by Rev. Joshua Banda and his wife Gladys.

Under the leadership of Rev.& Mrs. Banda, who assumed the pastorate in 1995, Northmead Assembly has been enabled by the Lord to surmount tremendous spiritual hurdles, especially since 1999, and is now a growing congregation of over 2000 believers who are determined to Possess the Land for Jesus Christ.

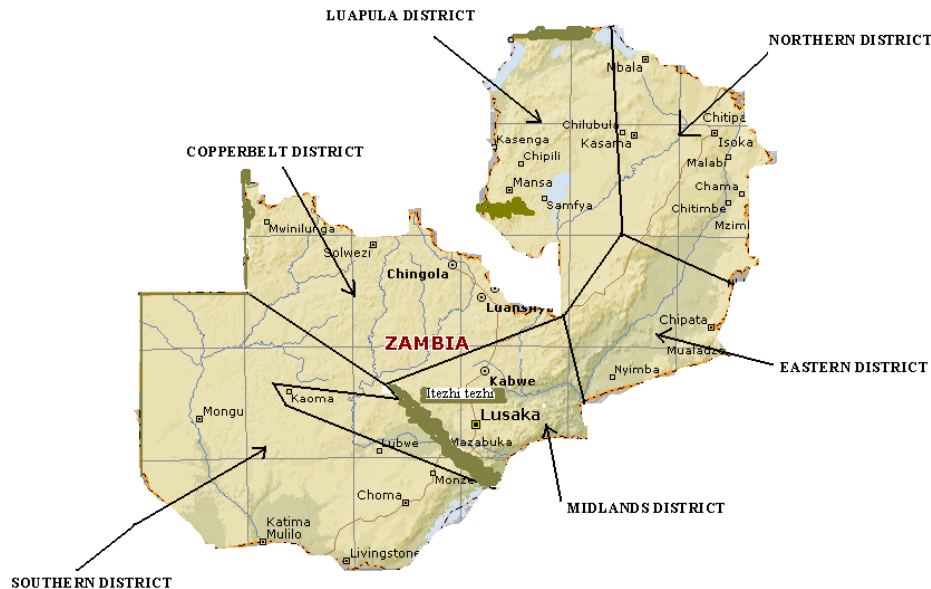## 2. HISTORY AND BACKGROUND OF PAOG (Z)

This church was established about fifty years ago with the help of the Pentecostal Assemblies of Canada (PAOC). Burgess and van der Maas (2003:1228) report:

> From the early 1950's, a number of Pentecostal missions entered the country. The PAOC entered in 1955; the same year in which J.W. Skinner of the PAOC made exploratory journeys from Bulawayo in Zimbabwe to the Copperbelt (Zambia). In 1958 the Mwambashi mission in Kitwe (Copperbelt) was opened and became the launching pad for spreading the Pentecostal message among the national population on the Copperbelt…. The Copperbelt launch of the PAOG (Z) marked the beginning of several other congregations in other parts of the country.

The PAOG (Z) is one of the largest Pentecostal churches in Zambia, with one thousand four hundred congregations throughout the country.

The PAOG (Z) is affiliated locally to the Evangelical Fellowship of Zambia (EFZ); regionally to the Pentecostal Assemblies of God Alliance (PAOG-A) and on the African continent it belongs to the Pentecostal Alliance of Africa (PAOA). The PAOG (Z) is spread throughout Zambia, with congregations in every major town, including districts

and rural places. It is divided into six "Districts", namely: Copperbelt, Luapula, Northern, Midlands, Southern, and Eastern.

LUAPULA DISTRICT
NORTHERN DISTRICT
COPPERBELT DISTRICT
EASTERN DISTRICT
MIDLANDS DISTRICT
SOUTHERN DISTRICT

3. HISTORY AND BACKGROUND OF APOSTOLIC FAITH MISSION

Apostolic Faith Mission is a church, introduced in Zambia since 1947. Apostolic Faith Mission is a Missionary organization whose main aim is to evangelize and preach the gospel to all nations and outreach to everyone in need.The church structure comprises of one Bishop, one Vice-Bishop, One General Secretary, One General Treasure, the Council, Ten Provincial Overseers and more than 100 Local District Pastors.At local church branches known as "assemblies" each pastor has a church board comprises of elders, deacons and deaconesses. AFM in Zambia has about 132, 000 membership.

Apostolic Faith Mission in Zambia, Provincial Assemblies

Average Provincial Membership	
Southern	28,000
Western	6,000
North West	8,000
Luapula	7,500
Copperbelt	23,900
Northen	16,000
Eastern	9,700
Central	15,000
Lusaka	18,000
TOTAL	**132,100**
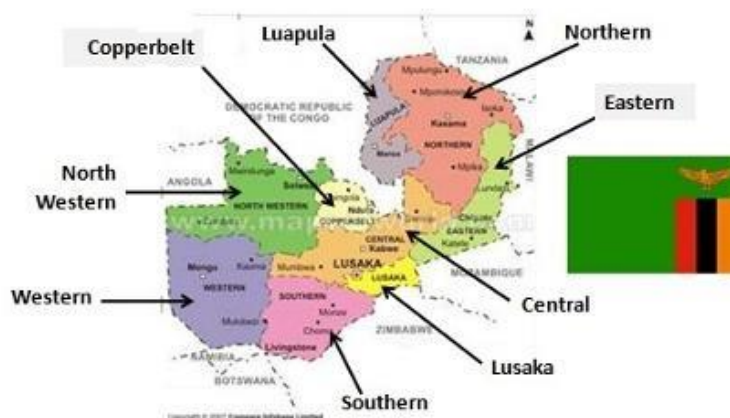
4. HISTORY AND BACKGROUND OF BREAD OF LIFE CHURCH INTERNATIONAL

Bread of Life Church International (BLCI) was born from a prophetic word on 13th September 1992 from a small Baptist Church with 120 members, situated at plot # 136 Chinyunyu Road in Lusaka's Emmasdale-Zambia. The prophetic word "I am giving you thousands, you will possess the land and feed the people with the Bread of life" was later transformed to "Bringing thousands into the Kingdom" which was in line with the vision of the church. However, the vision has now been transformed to 'Bringing Tens of Thousands into the Kingdom.

The prophetic word has proved to be the power of God behind Bishop Joe Imakando's work as the Church keeps on growing rapidly over the years from 120 to 9,500 members, Whose composition includes people of different status. The church cuts across different cultures, creed and colour, embracing nationalities from various countries in line with its international status.

To date, the church has established 101 mission churches in Zambia with 12 based in foreign countries. That includes DR Congo (2), South Africa (1) , Australia (2), Malawi (1), United Kingdom (2), Mozambique (1), Namibia (1), Tanzania (2). Apart from that,

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Bread of Life Church also runs a weekly television ministry called 'Hour of Blessing'. Bread of Life Church is also composed of various ministries, Home Based Care, School of Intercession, Primary and Basic Schools, School of Ministry e.t.c.

Due to an increase in the number of people, the church has built the Blessing Centre complex that will house approximately 10,000 people in the main auditorium. It will stand to be the largest single auditorium in the nation of Zambia.

The Blessing Centre is situated at the corner of Vubu and Lumumba roads in Emmasdale, Lusaka

International Branches	Zambian Branches
- Australia - Congo DR - Malawi - United Kingdom - South Africa - Mozambique - Tanzania - Zimbabwe - Namibia - United States of America	- Central Province - Western Province - Copperbelt Province - Eastern Province - Luapula Province - Lusaka Province - North Western Province - Northern Province - Muchinga Province - Southern Province

5. HISTORY AND BACKGROUND OF TAKE ME TO JESUS MINISTRIES

Take me to Jesus Ministries (TAJEMI) is founded on Luke 5:18-25, which is a story of a paralytic who was carried to Jesus by four men. The paralytic could not help himself and could not even bring himself to Jesus Christ for help. The man depended on his friends to carry him to Jesus Christ.

Similarly, people who are not yet in Christ are helpless people. Jesus is willing to save them but somebody must lead them to Him. It is in this regard that the main purpose of TAJEMI is to bring lost souls to the saving knowledge of Jesus Christ by preaching Christ to them.

Rev. (Mrs) Cecilia Nsenduluka Mbewe is the founder and overseer of Take me to Jesus Ministries. The Ministry Headquarters is at Plot No. 375/M, subdivision 62, Silver Rest, Great East Road, Zambia and is registered with the Registrar of Societies and also under the Patents and Companies Registration Agency Act.

In December, 1995, Rev. (Mrs) Cecilia N. Mbewe, had a strong desire to give a possibly best Christmas gift to street boys. After analyzing the kind of life a typical street boy leads, it was felt that a weekend from the street, on the outskirts of the city would be good for the boys. Accordingly, a weekend was organised where the boys would have an opportunity to sleep in a warm bed, have a hot shower and eat a hot meal three (3) times a day.

In this regard, Chalimbana Teachers' Training College in Chongwe District, Lusaka, was found appropriate for the street boys' camp meeting. At that time, College Students would be away on Christmas holiday. The place had adequate facilities for our purpose.

The boys were taken in Camp a weekend before Christmas. Christian young men were invited to accompany the team. Among them were brother Friday Lupiya, brother Paul Chileshe and brother Papi Ezekiel Tshimankinda who are all now serving the Lord as Pastors in various places.

During the Camp meeting, the boys were taught the word of God, they sang songs and danced and offered prayer to God. They all gave their lives to the Lord Jesus Christ. The accompanying Christian boys donated clothes to the boys.

After three days of a normal life in Camp, the physical transformation of the boys was remarkable. Unfortunately, days moved fast and the boys had to be taken back to the streets. To strike a compromise, we agreed that every Saturday, we would meet the boys for fellowship, Bible Study and snack. In addition, we would endeavour to hold a Camp Meeting once a year. For the next four years, we enjoyed fellowship with street boys and held Camp Meetings once a year on the outskirts of the City. The Camp Meetings were held in Kabwe at Kabwe Christian Centre.

By 1999, it became necessary to find a permanent home for the boys whose lives were being transformed. A place was found in Chikonkolo Village in Chongwe District. To generate funds for the construction of shelter for the boys, Rev. Mbewe's husband, Mr Abel Mbewe offered to spearhead chicken farming. Accordingly, the first chicken run was constructed.

Just before chicks were secured, a Crusade was held in Chikonkoto village where many people including the Headwoman and her family surrendered their lives to Jesus Christ.

The Sunday following the Crusade, the people in the village who had given their lives to Christ gathered in the chicken run for worship. They requested the caretaker to preach to them.

After two (02) years of using a chicken run as a Sanctuary to worship God, Rev. Mrs Mbewe was prompted to build a befitting House of worship for the Lord. Hence, the first church building to be constructed under TAJEMI was in Chikonkoto village which is also the first Church Branch.

In 2010, TAJEMI opened a second Church Branch in Silver Rest area along Great East Road. This became the Ministry's Headquarters comprising Ministry offices and a Sanctuary with a sitting capacity of a thousand people.

Currently, TAJEMI has seven (7) Branches as follows:

i.   The Headquarters – Lusaka Province;
ii.   Chikonkoto – Lusaka Province;
iii.   Lusaka West – Lusaka Province;
iv.   Mwalubemba – Lusaka Province;
v.   Lunte – Northern Province;
vi.   Lubansenshi – Northern Province; and
vii.   Mulukuma – Northern Province.

6. HISTORY AND BACKGROUND OF ZAOGA

Ezekiel Handinawangu Guti is the founder of Zimbabwe Assemblies of God Africa (ZAOGA),a Pentecostal church founded on 12 May 1960. ZAOGA is also known internationally as Forward in Faith Ministries International (FIFMI). Guti was born on the 5th of May, 1923 in Ngaone, Chipinge, Manicaland Province, Rhodesia (now Zimbabwe) (Jestice, 2004). ZAOGA has an International presence of now over 100 nations and states worldwide, and one of the most powerful movements in post-biblical Christianity.

As of 2014 the church was established in 122 nations, with over 2,000 churches in Southern Africa. In addition to churches, FIFMI has also established Bible Schools in Ghana, Mozambique and Zambia, as well as a school in Liberia.

ZAOGA reached Zambia in 1976 and was registered in 1978. Bishop Zephaniah Zakeyo Mwanza a Zambian living in Zimbabwe by then was sent to establish the church in Zambia. Bishop Mwanza became a pastor of ZAOGA (Zimbabwe) in 1965 and has been full time pastor since then. From 1978 to date the church has seen rapid growth with 86 branches across the country out of which 55 are in Lusaka province.

7. HISTORY AND BACKGROUND OF VICTORY BIBLE CHURCH

Victory Bible church –Zambia was founded by Dr. Nevers Mumba in 1984. Although he had been a member of the Pentecostal Assemblies of God (Maranatha Church in Kitwe), he emerged as a forceful Charismatic leader in Zambia. After being trained in the United States at the Christ for the Nations Bible Institute, he returned to begin his own work. He became the first television evangelist in Zambia and captivated the nation with the "Zambia shall be saved" television casts. Within five years (1984 to 1990), Victory Ministries had established 43 branches all over the country and 10 beyond its borders with its headquarters in Kitwe.

8. HISTORY AND BACKGROUND OF GRACE MINISTRIES

Grace Ministries Mission International (GMMI) began in the early 1990's when a Pentecostal outpouring occurred in the United Church of Zambia (UCZ). Now that they were Pentecostals and that their baptism with the Holy Spirit experience could not be tolerated in UCZ, a number of pastors and church members felt they had no option but to leave and form a new denomination under Rev. Evans Chibesakunda. GMMI currently has well over fifty congregations and a theological college called Grace Theological College. The church is currently being led by Bishop Stanley Simunyola.

9. HISTORY AND BACKGROUND OF BARAK MINISTRIES

Barack Ministries is one of the female led church which was founded by Prophetess Elfridah Mhusambazi on 24th March 1998 with only 19 members. This was after she founded a healing school in 1995. Apart from ministration the church has a Barack Bible Training Center which was established in 2000. Since its establishment, over a thousand pastors and church leaders from different denominations have been trained. The church has since expanded with over ten branches in Lusaka and Kafue districts respectively. The church hasn't yet expanded internationally despite the founder being the most sought for guest speaker at international church conferences.

10. HISTORY AND BACKGROUND OF DEBORA MINISTRIES

Deborah Ministries is one of the female led church which was founded by Pastor Viness Mumba in 1996. Pastor Viness Mumba trained as a Pastor at Barak Bible School in Lusaka and obtained a Diploma in theology in 2002. After completing her course she joined Barak Ministries as an intercessor. She served as assistance pastor and senior pastor in Barak Ministries for over five years before she left to concentrate on her growing ministry. Deborah Ministries which started with only four people at her home has rapidly expanded locally and beyond borders. Currently it has local and international branches in Lusaka, Eastern , central provinces and has expanded to Malawi and South Africa.

11. HISTORY AND BACKGROUND OF MISSION LINE MINISTRIES

The church was founded by Reverend Janneta shamah who later handed it over to her late husband Apostle Elijah shamah after her marriage. The church was established in 1997 and local branches in Lusaka (Kanyama, chawama, Ngombe and PHI), Copperbelt (Ndola), Luapula (Kazembe), Eastern (Chipata) and Southern (Mazabuka, Chirundu& Siavonda) provinces of Zambia. The church has seen its international presence in Canada.

12. HISTORY AND BACKGROUND OF HILTOP LIGHTHOUSE GLOBAL MINISTRIES
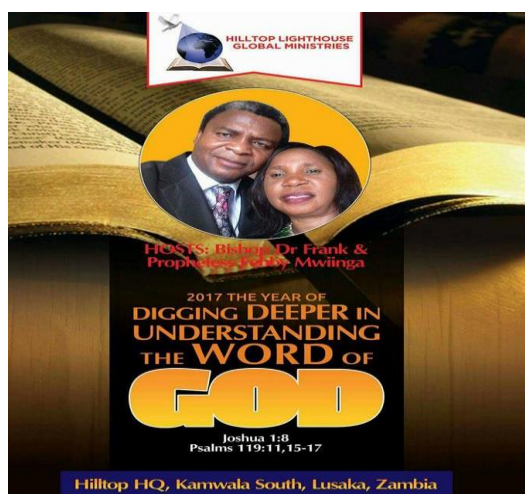
Hilltop Lighthouse Global Ministries was founded by Apostle Dr.Frank Mwiinga on 15th January, 2006 with 150 members. The church meetings were done at National Institute of Public Administration (NIPA) college. He was ordained as pastor together with his wife Prophetess Febby Mwiinga under ZAOGA church in 1982 and on 17th December, 2005 he left the church amidst some conflicts between him and the archbishop. Prior to the establishment of the church in 1978 the Lord spoke to him through a dream that he should start his own ministry but due to his commitment to the work of the Lord in ZAOGA he did not adhere to the call until he was dismissed from the church in 2005.

The church has branches local branches in Lusaka, Copperbelt, Eastern, Muchinga, North western and Southern Provinces of Zambia. The church has expanded internationally to United Kingdom, Zimbabwe, Malawi, Mozambique, Namibia, Botswana, South Africa, Kenya and Uganda. The headquarters is in Lusaka- Zambia Libala South.