THE ROLE OF RELIGION AS A DRIVER OF GENDER INEQUALITIES IN ZIMBABWE: A CASE OF BINDURA URBAN CHRISTIAN CHURCHES

by

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November 2014
The undersigned certify that they have read this dissertation and have approved its submission for marking after confirming that it conforms to the department of Peace and Governance requirements.

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DECLARATION

I, PRISCA MASEKO, hereby declare that this research project is my own work and that it has not been copied or lifted from any other source without acknowledgement.

Signed  ........................................

Date  ............................................
DEDICATION

I would like to dedicate this research project to Jehovah-Jireh for He has been my Provider and has never failed me yet. Thank you DEAR LORD. I’m also dedicating this valued work to my beloved husband Nelson, thank you darling for being my real pillar of support. Special dedications to my lovely daughter, Natasha Ruvarashe. I love you my girl.
ACKNOWLEDGEMENT

I would like to extend my sincere gratitude to Mr. Chipaike for supervising this research project. I thank him for the time he spared in his busy schedule to read, correct and offer suggestions in the write-up of this project. I also would like to thank the participants who accorded me the opportunity to interview them and those participants who completed questionnaires.

I owe special thanks to my beloved husband, Nelson and my lovely daughter Natasha Ruvarashe, for their patience, understanding and sacrifices over the stressful period of doing this project.
ABSTRACT

This research investigated the role of religion as a driver of gender inequalities. It was a case study of Bindura urban Christian churches. The main objective was to identify Christian beliefs and doctrines that contribute to gender inequalities. The main data collection tools were interview guides and questionnaires. The questionnaires were completed by ordinary church members and face-to-face interviews were conducted with church leaders. The research used purposive convenience sampling method to select the study samples for interviews and questionnaire completion. Manuscripts from interviews were analyzed using thematic content analysis. Questionnaire data were first presented in form of charts, tables and graphs generated using MS Excel Spreadsheets. The summarized data was then analyzed by forming themes under which the data was interpreted and discussed. The results showed that the beliefs and doctrines about creation enshrined in some Apostolic Sects act as drivers of gender inequalities. Some mainline Traditional Orthodox churches do not support equal participation of women in church leadership. Also, in some Traditional Protestants and Charismatic Protestant churches, the Bible is selectively applied when dealing with issues of gender and thus religion acts as a weapon in causing gender inequalities. The study recommended that the government should consider enforcing and monitoring church constitutionalism to ensure that churches do not propagate extreme doctrines on gender inequality. The study then recommended that women pressure groups should run programmes aimed at educating church-going women of their rights and church leadership to consider amending church constitutions in a bid to incorporate gender sensitive doctrines. The study also recommended that church leaders should also consider mainstreaming women in leadership positions without putting restrictive conditions.
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<tr>
<td>AFM</td>
<td>Apostolic Faith Mission</td>
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<tr>
<td>ZAOGA</td>
<td>Zimbabwe Assembly of God Africa</td>
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<tr>
<td>FOG</td>
<td>Family of God</td>
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<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organization</td>
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<td>KJV</td>
<td>King James Version</td>
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CHAPTER 1

1.1 INTRODUCTION

In this chapter a number of issues will be addressed. These include the background of the study, statement of the problem, research objectives, research questions, assumptions, and significance of the study, limitations, delimitations, research ethics and definitions. The background of the study is presented first. The chapter ends with a summary.

1.2 BACKGROUND OF THE STUDY

According to The Center of Religion and The Professions (2013), women outnumber men as participants in religious groupings but their roles in many aspects of church membership and leadership leaves so much to be desired. Women remain in the minority at the highest religious leadership positions. For example in the Baptist churches women are not allowed to take up senior pastor positions and the Roman Catholic Church does not ordain women as priests. In the Roman Catholic Church women can only serve as nuns under the leadership of male priests. Historically, much of the oppression women have faced came as a result of doctrines and practices within churches and organized religious groupings. For example, practices by the apostolic sect church of Johanne Marange which encourages acts of forced marriage for young girls has led to girls and women in that church failing to get reasonable levels of education, according to Sibanda (2011). He further explained that many apostolic sects exhibit oppressive ideas about sexuality and the prohibition of women to preach or speak before congregations in
the presence of men. Most of the Christian churches prohibit divorce in cases where women’s rights are violated and this then locks up women in marriages against their will.

Birth rates in general tend to be influenced by religious beliefs. For example, in the sanctified scriptures of Christianity believers are urged to “Be fruitful, and multiply, and replenish the earth” (Genesis 1:28), implying that it is God-sanctioned to have many children. This ideology has been upheld by so many religious groupings, much to the disadvantage of the women. Child bearing, especially at uncontrolled levels, leaves women weaker in all spheres of social settings. This can be contrasted to having fewer children, which can avail more opportunities for women to pursue careers and other self-empowering interests.

In a recent tried case of rape in which the clergy man, Robert Martin Gumbura of the Independent End Time Message (IETM) church was convicted of rape, the trial process revealed that one the IETM church’s doctrines is that all women parishioners ‘belong’ to the church leader, who is the chief husbandman, and are given to their husbands on “loan”, with church leader having the powers to recall them whenever he feels necessary (The Herald, 13 December, 2013). This shows that women in this church are treated as objects that are owned by the church leader who gives them out on a loan. It follows that women in Independent End Time Message church are not allowed and cannot make independent decisions on marital issues. This study therefore seeks to investigate the role of religion in causing gender inequalities.

1.3 Statement of the problem

While women comprise the majority in the Christian churches, they remain largely excluded from policy formulation and decision making in the church. Church doctrines and practices
relegate women to the continual subjection of men. Women do not rise above certain levels of service in the mainline Christian churches according to Lesejane (2005). Thus this research seeks to investigate the role of Christian church doctrine in driving gender inequalities.

1.4 Aims of the study

This study aims to explore Christian beliefs and doctrines which contribute to gender inequality.

1.5 Objectives of the study

- To identify Christian doctrines and practices that shape gender roles.
- To assess the impact of Christian beliefs on the self-esteem of women.
- To analyze the situations created by Christian belief systems in which women are most vulnerable to the wishes of men.

1.6 Research questions

- In what ways are religious doctrines contributing to gender inequalities?
- What is the impact of Christian beliefs on the self-esteem of women?
- What is the perception of church-going man towards women in leadership?
- What situations are created by Christian belief systems that are leading women to submit to oppressive wishes of men?
1.7 Assumptions

- Christian religious doctrines still promote gender inequalities.
- Christian church going- men do not support women leadership.
- Christian religious beliefs impact negatively on the self esteem of women.

1.8 Significance of the study

This study seeks to provide an in-depth analysis of the role of religion in promoting gender inequality by identifying religious doctrines which promote gender inequalities. This study will act as a pointer to policy makers in identifying sources and causes of gender inequalities in as far as religion is concerned. This study can also assist lobby groups and civil society organizations like the Musasa Project in identifying target areas for future gender awareness campaigns.

Also, this study can be used as reference literature by future researchers who would want to venture into the same area of study.

1.9 Limitations

A low response rate affects generalizability of findings and the reliability of results. The purpose of the study should be explained clearly to respondents to encourage response.

The researcher persuaded the respondents to answer the questionnaires in the presence of the researcher and this ensured a 100% response rate.
1.10 Delimitations

This study focuses on the role being played by religion in causing gender inequalities in Zimbabwe focusing on Bindura Christian churches.

1.11 Definition of terms

**Religion:** Pertains to the convictions that people hold regarding such matters as God, truth or doctrines of faith (Gunn 2003).

**Religious doctrine:** Refers to the written body of teachings of religious groups that are generally accepted by that group. Usually, doctrines should come from the Bible but some church doctrines may be created to justify certain individualistic preferences.

**Gender:** Refers to the array of socially constructed roles and relationships, personalities, attributes, behaviour, values, relative power and influence that society ascribes to the two sexes on a differential basis (World Health Organization 2002).

**Gender equality:** Means that women and men have equal conditions for realizing their full human rights and for contributing to, and benefiting from economic, social, cultural and political development (UNESCO 2003).

**Gender inequality:** Refers to unequal treatment or perceptions of individuals based on their gender (UNESCO 2003).

**Gender roles:** Refers to the rights, responsibilities, expectations, and relationships of men and women (Long 2011).
1.12 Chapter summary

This chapter discussed background of the study, stated the problem, research questions, objectives, assumptions, significance of the study, delimitations of the study, limitations, definitions of terms, and research ethics. The next chapter makes a review of the related literature.
2.1 Introduction

This chapter provides a review of the relevant literature on issues to do with the impact of religion on gender equality. According to Leedy (2004), the purpose of literature review is to explore what has already been written on the topic, what has not been written, and how the current researcher's inquiry addresses the 'gap', silence or weakness in the existing knowledge base. According to McNeill (1990), every researcher, of whatever status, should spend time reading what other people have written about the topic under research. This will assist in identifying gaps and strengths of the study.

2.2 Theoretical framework

2.2.1 Liberal feminism

Liberal feminism is based on the idea that a just society results from the free choices of educated and aware people. The proponents of liberal feminism argue that social problems arise primarily from ignorance and social constraints on freedom of choice. Gender inequality, then, results primarily from socialization that forces people to grow up with distorted and harmful ideas about males and females and from cultural ideas that restrict people’s freedom to freely choose how to live their lives. Liberal solutions typically focus on changing ideas and cultural practices, such as rewriting textbooks or reforming legal codes. Liberal feminists have focused their attention upon "equality of opportunity" between males and females.

According to Kameri-Mbote (2003) liberal feminists are of the view that women’s subordination is rooted in legal constraints, which prevent the full participation of women in the public sphere. Liberal feminists demanded “equal” opportunities and equal participation in the management of the societies. They sought increase of their participation in the political organs. They then fought for greater participation of women in education and training. Liberal
feminism claims that gender differences are not based on biology, and therefore that women and men are not all that different - their common humanity supersedes their procreative differentiation. They argue that if women and men are not different, then they should not be treated differently under the law. They advocate that women should have the same rights as men and the same educational and work opportunities.

According to Lengermann and Brantley (2013), the major expression of gender inequality theory is liberal feminism which argues that women may claim equality with men on the basis of an essential human capacity for reasoned moral agency, that gender inequality is the result of a patriarchal and sexist patterning of the division of labour, and that gender equality can be produced by transforming the division of labour through the re-patterning of key institutions of law, work, family, education, and media. Lingermann and Brantley also put forward that for liberal feminists, the ideal gender arrangement is one in which each individual acting as a free and responsible moral agent chooses the lifestyle most suitable for her or him and has that choice accepted and respected, be it for housewife or househusband, unmarried careerist or part of a dual-income family, childless or with children, heterosexual or homosexual.

According to Lindsey (2011), liberal feminism, also called “egalitarian or mainstream feminism,” is considered the most moderate branch. It is based on the simple proposition that all people are created equal and should not be denied equality of opportunity because of their being male or female. Because both genders benefit by the elimination of sexism, men are integrated into its ranks. Liberal feminism is based on enlightenment beliefs of rationality, education, and the natural rights that extend to all men and women.
Oppression in liberal feminism involves the injustices fostered by gender roles which favour men over women. The liberal feminist wants to free women from oppressive gender roles. This focus bears a similarity to the existentialist position which seeks equality of rights and freedoms between women and men.

Liberal feminists have shown remarkable creativity in redefining the strategies that will produce equality. In developing economic opportunities, they have worked through legislative change to ensure equality in education and to bar job discrimination; they have monitored regulatory agencies charged with enforcing this legislation; they have mobilized to have sexual harassment in the workplace legally defined as "job discrimination"; they have demanded both "pay equity" (equal pay for equal work) and "comparable worth" (equal pay for work of comparable value) (Acker, 1989; England, 1992; Rosenberg, 1992 as cited by Lengermann and Brantley (2013)).

However liberal feminists have been criticized by other feminists like the radical feminists and are variously derided as "bourgeois / middle-class" feminists for their failure to understand that in any society that is fundamentally unequal in its economic and social structure "equality of opportunity" is a fairly meaningless concept. In a society divided along class lines and driven by economic exploitation, women, like working class men, are at a fundamental economic disadvantage. Liberal feminism as a theory is however relevant in investigating the role of certain Christian beliefs in driving gender inequality in that it can help bring out loopholes in Christianity that are leading to gender inequality.
2.3.1 Women participation in the church

According to the Center of Religion and The Professions (2013), women outnumber men as participants in religious groupings but their roles in many aspects of church membership and leadership leaves so much to be desired. Women remain in the minority at the highest religious leadership positions. For example in the Baptist churches women are not allowed to take up senior pastor positions and the Roman Catholic Church does not ordain women as priests. In the Roman Catholic Church women can only serve as nuns under the leadership of male priests.

Lesejane (2005) argued that while women comprise the majority in the Christian churches, they remain largely excluded from policy formulation and decision making in the church. While some churches ordain women, it remains of concern that to date only one ‘mainline’ church, the Methodist Church of Southern Africa, has a woman bishop, Bishop Purity Malinga. Thus women do not rise above certain levels of service in the church. It should be a worry that the biggest and oldest mainline church, the Catholic Church, does not ordain women to this day. Women remain, by and large, absent from the Bible and history of the church. The main biblical characters were men, even the Son of God came in form of a man. At best, women appear as silent voices, supporting men main actors in the story of the Bible.

2.3 Origins of male domination in the church

According to Bakombo (2013), Androcentricism is pervasive in the study of religion. God is literally explained as a male person. Christianity, Judaism, and Islam teach that Adam was created first and Eve afterwards. This belief was interpreted by some cultures to mean that
women are inferior to men in principle. The order of creation seems to suggest superiority of male over female and thus God’s preference.

Yen (2003) waded in from a psychological perspective, exploring the same view that the Judeo-Christian account of creation, in which the first woman was derived from man, provided a philosophical basis for gender inequality. Eve was described as a wicked temptress and blamed for the fall of mankind.

Tertullian, quoted by Yen (2003), spoke of Eve with misogynist undertones:

“Woman... do you not know that you are [each] an Eve? . . . You are the Devil’s gateway. You are the unsealer of that forbidden tree. You are the first deserter of the divine Law. . . On account of your desert, that is death, even the son of God had to die.”

According to Yen (2003), Augustine and other early Christian philosophers also suggested that because Adam and Eve were originally created to live together in a harmonious order of authority and obedience, a husband is therefore “meant to rule over his wife as the spirit rules the flesh.” A woman’s role in reproduction has aligned her with the fleshly nature, rightfully subjecting her to the spiritual authority of the male. Augustine further suggested that women were not created in the image of God but rather in the imperfect likeness of man; accordingly, women had a natural weakness and greater propensity toward sin. Thus, Augustine viewed celibacy as a holier state than marriage, noting that to join with a woman in matrimony was to make “a covenant with death.” These early Christian beliefs have lingered till today, though not openly pronounced but shrouded in patriarchy.
Nye, (2003 p.88), cited in Bakombo (2013), observes that the signifier of God is commonly understood to be male. Nye suggests that the ideology of a male god is what paved the way for the subordination of women in many societies.

Roder (2010) believes that most churches today provide a hidden haven for Gender Based Violence and condone it by misunderstanding the Bible. He further argues that, with reference to 1 Peter 3:1-7 (KJV), a woman is supposed to submit to her husband and the husband should love his wife, however, the church today uses this verse as a single phase point to suppress women and to destine their position in the society. In actual sense, submissiveness in the Bible encourages a woman to be obedient, humble, willing, loyal, respectful, and loving and have compassion for her husband. This submissiveness, it seems, is being mistaken for subjugation.

Kambarami (2006) also observed that Patriarchal attitudes are entrenched in Christianity and these have strengthened the traditional customs which men use to control women’s sexuality. To exemplify, Eve’s alleged creation from Adam’s rib has made women occupy a subordinate position in the Church as well as in the family. Women are therefore viewed merely as second-class citizens who were created by God as an afterthought. This is to say that if God had seen it fit for Adam to stay alone, then Eve would never have been created and hence women would not exist in this world. Such patriarchal attitudes have seen women being forced to be submissive to males. This builds some stereotype that erodes the self-esteem of women. To make matters worse, once Eve was created she wreaked havoc by giving in to the Devil’s temptation and pulling Adam into sin. This portrayal of women as the weaker sex has made men to treat women as people who have to be kept under constant supervision lest they err.
Saint Paul’s letter to the Colossians is one example of the letters which church-going men quote as a justification of their control over women. The woman is expected to “submit to her husband” (Colossians 3:18 KJV) whilst the husband has to love his wife (Colossians 3:19 KJV). Now, love is much more difficult to measure than obedience or submissiveness. As a result, men control their women and justify their actions basing on Christian doctrine.

2.4 Gender inequality in the ‘Christian’ churches

According to Sullivan (2004), many gender-specific human rights violations are grounded in cultural and religious practices. Women rights activists, in a number of national settings, have stressed the need to transform religious law and practice, not only as a means of ending gender-based restrictions on specific human rights, but also as an essential step towards dismantling systematic gender inequality.

In a recent tried case of rape in which the clergy man, Robert Martin Gumbura of the Independent End Time Message (IETM) church was convicted of rape, the trial process revealed that one of the IETM church’s doctrines is that all women parishioners ‘belong’ to the church leader, who is the chief husbandman, and are given to their husbands on “loan”, with the church leader having the powers to recall them whenever he feels necessary (The Herald, 13 December, 2013).

According to Sibanda (2011), child marriages are prevalent among the Johanne Marange Apostolic sect. This is a church commonly known as ‘vapostori’ that is believed to constitute approximately 1.2 million members in Zimbabwe. In the ‘vapostori’ sects, ‘The Holy Spirit’ is used as an intimidating tool, instilling fear in members not to do certain acts as they are
threatened with curses. The same ‘Holy Spirit’ is used to confirm child marriages as the prophets would have been ‘directed’ by ‘The Holy Spirit’ to marry or have young girls marry certain men in the congregation. According to (The Zimbabwe Mail of 24 June 2014), the ‘vapostori’ sect of the Budiriro-based Madzibaba Ishmael of The Johanne Masowe yeChishanu strongly believes that girls should only have minimum schooling, and, therefore, as soon as a girl reaches puberty they are married off. Lack of education often dis-empowers the girl child and relegates women to second class citizens.

The cross-generational nature of marriages in the apostolic sects is also problematic because young girls cannot stand up for themselves in the marriage to demand safe sex or take part in decisions that affect their health such as child spacing. Male members of the church ‘hide behind prophecies’ to get advantage of any girl or woman they want to marry. Prophets usually abuse their position as God’s messengers to hand-pick girls for the elderly men in the church who already have other wives. In a polygamous relationship, the male partner is the arbiter and has all the power and control.

2.5 Religion and gender roles

According to Roder (2010), the role of women in religious scripture dictates an inferior position in society. According to Genesis Chapter 2 verses 18 to 25 (KJV), God created Eve after Adam to be his helpmate. Her (Eve’s) purpose was that Adam would not be lonely. This origin provides the ground work for inequality of genders on the basis of religious scripture. The roles prescribed determined that women should be in a subordinate position to man and all they have to do is ‘help man’ live better.
Roder (2010) also argued that the main religions of the world contain certain ideas about the appropriate roles for men and women in society, and traditionally, this has placed women in the home and men in the ‘outside’ world. In many religions men and women are ascribed ‘natural’ roles that centre on the domestic role for women and the breadwinning role for men.

2.6 Impact of church doctrines on the self esteem of women

Female members of Madzibaba Ishmael’s Johanne Masowe yeChishanu have for years been told that a woman’s position is lower than her male counterpart, (The Zimbabwe Mail, 24 June 2014). This doctrine was enforced with strong backing of ‘The Holy Spirit’ and prophecy. Male members of the church carried out virginity tests on their daughters by inserting their fingers into the innocent girls’ private parts, yet the women remained silent. Their fear of violence or being ostracized by the only community they know consumes them so much that any outsider who makes attempts to “liberate” them is branded the devil’s advocate (Saunyama, 2014). The sect’s leaders demanded that women who were not virgins when they got married compensate their husbands by finding virgin girls for them.

The women were “happy” in their sad and sorry existence and allowed themselves to be dominated by the doctrine of their church. Any woman who wanted to question the dictates of the church was said to be filled with the vile spirit of the “dark one” and would be exorcised before she contaminated others, (The Standard, 8 June 2014)

Yen (2003) also put forward that in early Christian thought, women were also associated with the inferior nature of the flesh, while men were aligned with the spirit and are depicted as -
temptresses by nature. His contemporary, Origen, wrote on behalf of the Greek Fathers, that “God does not stoop to look upon what is feminine.”

However, another school of thought on the creation of humankind by Plato provided a philosophical foundation for gender inequality. According to Platonic creationism, all souls were originally implanted in male bodies and given volition, sensation, and emotion. The theory goes on to state that being comprised of only males, the first community of souls enjoyed equality with one another. According to Platonic creationism, the soul of a man who conquered his emotions and developed his intellect would be blessed after his death and reborn as a man; and, in contrast, a man who failed to master his irrational, emotional proclivities was considered incapable of reason and would be reborn as a woman.

Yen (2003) argues that the Platonic creationism theory maintains that women not only follow men, but are less than perfect men, returned to earthly life in order to perfect themselves. If women, by Plato’s terms, are those men who fell prey to their irrational, emotional side, and are therefore incapable of reason, it syllogistically follows that women are incapable of making rational choices. Moreover, as irrational beings, women may not always know what they really want, and so it is the man’s domain to decide for them. The result is that, considering women to be irrational means that they cannot be entrusted with the reigns of leadership. In the case that they become leaders, patriarchy weighs down their self esteem.

Hence there is evidence from literature that no previous study was ever carried out in Bindura exploring the role played by Christian church doctrine in promoting gender inequality in recent years. This study will be carried out to investigate the role of Christian church doctrine in driving gender inequalities in Bindura.
2.3 Chapter summary

In this chapter, literature on the role of religion in driving gender inequality was reviewed. The review revealed that generally, the Church doctrine about women’s positions in the Bible and apostolic doctrines have contributed immensely to the perceptions and misconceptions around gender roles in society, much to the subjugation of women. The review has also uncovered existing research gaps in the area of religion and gender inequality in Bindura Christian churches, hence justifying the current study. The next chapter will look at Methodology.

CHAPTER 3: RESEARCH METHODOLOGY

3.0 Introduction

The purpose of this chapter is to describe how the researcher went about carrying out the study by discussing the research methodology. Also included in this chapter is how the sample was selected from the target population as well as a discussion of the research instruments that were used in collecting data.
3.1 Research design

A research design provides a framework for the collection and analysis of data (Keeves, 1997). A case study approach was adopted for this research. Case study research enables the investigation of important topics not easily covered by other methods, according to Yin (2004). Bindura town was the case, with Christian churches in the town as units for investigation.

3.1.1 Justification of case study approach

Robson (2002) defines case study as ‘a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple of evidence. The researcher chose this approach because of its considerable ability to generate answers to ‘why?’ as well the ‘what?’ and ‘how?’ questions. A case study design was also chosen because the researcher intends to have a closer and detailed analysis of the role of religion as a driver of gender inequality.

3.1.2 Qualitative research

Qualitative research focuses on collection and analysis of full and rich data about a phenomenon, as a result, data collection is not limited to numerical facts but includes data obtained through observation, interviews and participation (Leedy, 2004). Quantitative research focuses on the collection, analysis and presentation of numerical data (Cooper & Schindler 2003).

This study mainly followed a qualitative-inductive approach but made use of data triangulation by collecting and analyzing both quantitative and qualitative data.
3.1.3 **Target population**

The target population comprised of Christian churches in Bindura town. From each church, one church leader was purposively selected for face-to-face interviews and two ordinary church members were selected to complete the questionnaire.

3.1.4 **Sample selection**

The researcher purposively selected a sample of 20 ordinary church members from 10 Christian churches for questionnaire completion. Purposive convenience sampling was used because of its ease in identifying the respondents who were readily available to complete the questionnaire at church premises after service. Also, the researcher made use of purposive sampling to identify 10 church leaders for face-to-face interviews meaning that the total sample had 30 participants. Church leaders were identified to specifically answer questions on church doctrines.

3.2 **Research instruments**

Interview guides and self-administered questionnaires were used to collect primary data from Christian church members in Bindura. Face-to-face interviews were conducted with church leaders while questionnaires were completed by any other church members who were conveniently selected while leaving church premises after attending church service. According to Leedy and Ormrod (2001) face-to-face interviews have a distinct advantage of enabling the researcher to establish rapport with participants and therefore gain their cooperation. They further argue that, with face-to-face interviews, the researcher can seek clarity from respondents on ambiguous answers and, when appropriate, probe further. The researcher also
made use of some Christian church constitutions and distributed church literature as secondary data.

3.2.1 Interview guide

An interview guide was used to solicit qualitative primary data from the respondents. Mainly open-ended and probing questions were used in the guide. The open-ended questions aimed to collect respondents’ feelings, opinions and worldviews about church doctrines and gender issues. The researcher recorded interviewee responses on manuscripts for analysis.

3.2.1.1 Advantages of using an interview guide

- Interviewer and interviewees had the chance to both clarify questions and ideas. The researcher was well-guided and asked questions that were consistent with the research objectives.

- Interviews were held so that more open searching questions could be asked to widen the scope of the data collected by the questionnaire. The researcher used probing to get further clarification of ideas by interviewees.

The main disadvantage of an interview as a data collection tool was that open-ended questions made interviewees to give a whole lot of unnecessary details and the researcher had to take pains to sift through and note only what was relevant to the study. Also, some questionnaire respondents were in a hurry after attending church service and could have been rushed through the questionnaires without putting careful thought. To mitigate the weaknesses, the researcher had to triangulate interview data with questionnaire data to improve the credibility and reliability of the results.
3.2.2 Questionnaire

The most common instrument used in social research is the questionnaire (Best & Khan 1993). Oppenheim (2000) defines a questionnaire as any data collection instrument encompassing checklists, attitude, scales, and so on. Babbie (1998) asserts that a questionnaire is a document that contains questions and other items designed to solicit information. A questionnaire was used to collect demographic data on participants and gender related responses in this study.

The questionnaire contained mainly closed questions. The advantage of having closed questions was the easy in data analysis as asserted by Best and Khan (1993). Most of the responses in the questionnaire were in form of check-lists whereby respondents replied by selecting one of the possible choices offered. There were also categorical responses that offered respondents two options of ‘YES’ or ‘NO’. A Likert scale with categorical responses ranging from “Strongly Agree” to “Strongly Disagree” was also incorporated to get respondents’ opinions about issues under focus. Respondents indicated by ticking in the boxes provided both in the check-list and categorical questions.

3.3 Data presentation and analysis

The responses from the questionnaires were analyzed by first coding the questions and forming themes under which the data was analysed to infer interpretations and implications. Data was presented in tables, charts and graphs for further interpretation. The MS Excel software was used to produce graphical presentations of the data. Inferences from the interpretations were then used to draw explanations and implications which were used to answer the research questions.
Manuscripts from the interviews were analysed using thematic content analysis. The analysis of the manuscripts from the interviews followed a three stage process involving data reduction and coding, data interpretation and conclusion drawing. Under data reduction and coding, the researcher was identifying similar issues and any commonality or deviant cases, by constantly comparing one manuscript to another to build some themes and patterns. Data interpretation involved examining the data holistically to create the “big picture”, providing thick descriptions of the participant’s opinions and noting any outliers. The last stage was conclusion drawing. Conclusion drawing means “beginning to decide what things mean, noting regularities, patterns, explanations, possible configurations, causal flows and propositions” (Krueger & Casey 2000).

3.4 Research ethics

Issues of informed consent have significant ethical weight in qualitative research (Leedy & Ormrod, 2001). The researcher sought the consent of participants before they could participate in the study. The researcher began by explaining the purpose of the research before inviting participants to take part in the study. In order to protect participants, the identities of respondents have not been disclosed anywhere in this report. The findings of this study will only be used for academic purposes and the results will be shared with participants upon request.

3.5 Chapter summary

This chapter described the research methodology. The chapter also examined the research instruments and procedures to be used by the researcher to collect data. The use of interview guides in face-to-face interviews and the questionnaire to collect demographic data have been
discussed. The chapter also discussed the techniques to be employed by the researcher to deal with the ethical issues in research. The following chapter will present, analyse and discuss the findings of the study.

CHAPTER 4: DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter presents, interprets and discusses the results obtained from questionnaires and face-to-face interviews conducted with church leaders. Descriptive statistics such as tables, pie charts and bar charts will be used to aid presentation for easy analysis of data. Primary data from questionnaires will be presented and analyzed first, followed by content analysis of interview manuscripts. Discussions will follow data interpretation whereby research findings will be compared to other researcher’s earlier findings.
Table 4.1: Questionnaire response analysis

<table>
<thead>
<tr>
<th>Christian Denomination</th>
<th>Respondents</th>
<th>Percentage of sample size</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Traditional Orthodox</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Traditional Protestant</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Charismatic Protestant</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Apostolic Sects</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>7</td>
<td>13</td>
</tr>
</tbody>
</table>

Table 4.1 shows that the large number of respondents was taken from the Apostolic Sects comprising 40% of the total respondents. This was so because, unlike in the other three denominations where churches in the same grouping share similar doctrines, apostolic sects have many churches with different doctrines. Therefore the researcher purposively targeted more respondents from Apostolic Sects because she wanted to capture diverse views representative of all the apostolic sects. Also, many of the respondents were women with a total of 65% because the researcher observed that women comprise the majority followers in church congregations. This observation confirms the findings of The Center of Religion and Professions (2013) which postulated that women outnumber men as participants in religious groupings.
4.2 Number of years in the church

![Bar chart showing the number of years respondents have been members of their churches.]

**Figure 4.1**

Figure 4.1 shows that the majority of the respondents have been members of their churches for more than twenty years. The respondent selection was achieved by the researcher purposively targeting respondents that showed maturity. This enabled the researcher to meet people who were well-informed about their church doctrines. The Charismatic Protestant and the Apostolic Sects had members who had less than two years attending church and this could be explained by many new churches which have been formed under the Charismatic Protestant and the Apostolic Sects in recent years.

4.3 Position of respondent in the church
Figure 4.2 shows that the majority of respondents were ordinary members constituting 75% of questionnaire respondents. Using purposive convenience sampling, the researcher was targeting those respondents who were available to complete the questionnaires. However, it was considered important to know the position of the respondent in the church since the researcher believed that people who hold positions in the church could be more informed of the church doctrines as compared to ordinary members.

4.4 Women preaching in the church

Table 4.2: Women preaching in the church

<table>
<thead>
<tr>
<th>Response</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>60%</td>
</tr>
<tr>
<td>No</td>
<td>40%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>
Table 4.2 shows that 60% of respondents indicated that women do preach in their churches while 40% said women do not preach in their churches. This shows that, in the majority of Christian churches, women can preach. In the least of cases (40%), it was considered improper for women to ‘teach’ men in the church. They were expected to be learners and followers of men. The implication of such doctrine is that it erodes the self-esteem of women as they are subjected to the dictates of men. It also indicates that much still ought to be done to address power imbalances between men and women in the church as this transcends into the societal system. This finding confirms that of Kambarami (2006) who observed that patriarchal attitudes are entrenched in Christianity and that these have strengthened the traditional customs which men use to control women’s sexuality. To exemplify, the Biblical account of creation where Eve was plucked from Adam’s rib (Genesis 2:21-22) make women occupy a subordinate position in the Church as well as in the family.

4.5 Support for women preaching in the church

Table 4.3: Support for women preaching in the church

<table>
<thead>
<tr>
<th>Response</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>60%</td>
</tr>
<tr>
<td>No</td>
<td>40%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>
Table 4.3 shows that 60% of respondents supported the view that women should preach in the church while 40% of the respondents did not support women preaching in the church. The question with these responses directly followed the question which sought the position of church doctrines regarding women preaching in the church. The particular question wanted to get the respondents’ opinion about women preaching in the church. The responses revealed that respondents’ opinions were shaped by their church doctrines as the responses to the question tallied with the responses on church doctrines regarding women preaching in the church. This means that church doctrines have an influence in shaping people’s perceptions, especially regarding gender and equality. Also, there are women who believe other women should not preach in the church as put forward by Saunyama (2014) that women are “happy” in their sad and sorry existence and they allowed themselves to be dominated by the doctrine of their church.

### 4.6 Women leadership in the church

**Table 4.4: Women leadership in the church**

<table>
<thead>
<tr>
<th>Response</th>
<th>Percentage %</th>
<th>Ranking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>25</td>
<td>3</td>
</tr>
<tr>
<td>Agree</td>
<td>45</td>
<td>1</td>
</tr>
<tr>
<td>Disagree</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>30</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
</tbody>
</table>
In table 4.4, the question with the displayed responses sought to find out respondents’ opinions as to whether they support women taking leadership positions in the church. A total of 25% of respondents strongly agreed, 45% agreed and 30% strongly disagreed. After ranking the responses, it became clear that the majority of respondents supported women taking leadership positions in the church. However, the minority (30%) were strongly opposed to women taking leadership positions in the church. The fact that those opposed to women taking leadership positions in the church chose the most extreme of the negative responses indicates a strong belief in support of their opinion which can have the effect of shaping their patriarchic orientation towards gender issues. This confirms the findings by Sullivan (2004), that many gender-specific human rights violations are grounded in cultural and religious practices.

4.7 Women submission to men

Table 4.5: Women submission to men

<table>
<thead>
<tr>
<th>Response</th>
<th>Percentage %</th>
<th>Ranking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>60</td>
<td>1</td>
</tr>
<tr>
<td>Agree</td>
<td>25</td>
<td>2</td>
</tr>
<tr>
<td>Disagree</td>
<td>15</td>
<td>3</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>
In table 4.5 the question with the displayed responses was purposefully crafted as “Women should be submissive to men”, and not as it is written in the Bible that “Wives submit yourself to your own husbands” (Ephesians 5 v 22). This was type of questioning used to assess if respondents had an understanding of the Bible as the basis for church doctrine. A total of 60% of respondents strongly agreed, 25% agreed and only 15% disagreed. The majority of the respondents agreed that “Women should be submissive to men”. This shows that many of the respondents misunderstood the Biblical position regarding women submission to men. In the Christian churches of Johan Marange, the African Apostolic Church, commonly known as Yekwa Mwazha, and The End Time Messages, only men can read the Bible at congregations. Such doctrines encourage male domination. These results confirms the findings of Roder (2010) who found out that most churches today provide a hidden haven for Gender Based Violence and condone it by misquoting the Bible.

4.8 Equality of men and women in the Bible
Figure 4.3 above shows that 70% of the respondents disagreed that in the Bible men and women are equal and 30% agreed that men and women are equal in the Bible. This shows that the majority of respondents believe that men and women are not equal and this perception transcends into gender inequality. Some churches create doctrines based on Biblical verses which portray the creation of women as God’s afterthought, for example Genesis 2vs 21. This finding confirms that of Yen (2003) who concluded that the Judeo-Christian account of creation, in which the first woman was derived from man, provided a philosophical basis for gender inequality. However, Bible commentator Matthew Henry (1662-1714) argued that Eve was

... made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.

4.9 Divorce and the Bible’s position
Figure 4.4 above shows that 100% of respondents agreed that the Bible does not support divorce. This shows that the Christian doctrine does not support separation of married men and women. In the Bible it is written “I hate divorce, says the Lord God of Israel” (Malachi 2 v16). And also in Matthew 19v6 marriage is a lifetime commitment. “So they are no longer two, but one. Therefore what God has joined together, let man not separate”. This shows that the bible does not support divorce. In Matthew 5v32 it is written “but I tell you anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulterous, and anyone who marries the divorced women commits adultery”. This has lead many Christian women to suffer in silence because they do not want to sin against God, and men have taken advantage of this Biblical teaching to abuse women in marriage. This confirms the findings of Sibanda (2000) who observed that most of the Christian churches prohibit divorce in cases where women’s rights are violated and this then binds women in marriages against their will.

4.10 Birth control and church beliefs
Figure 4.5 shows that 75% of the respondents agreed that birth control is unbiblical and 25% disagreed that birth control is unbiblical. This shows that the majority of the respondents view the act of family planning as a sin. This has resulted in women in some Christian churches having uncontrolled child bearing which leaves them physically and economically weak. This confirms the finding by Sibanda (2000) who found that birth rates in general tend to be influenced by religious beliefs. For example, in the sanctified scriptures of Christianity believers are urged to “Be fruitful, and multiply, and replenish the earth” (Genesis 1v28), implying that it is God-sanctioned to have many children. This ideology has been upheld by so many religious groupings, much to the disadvantage of the women. Child bearing, especially at uncontrolled levels, leaves women weaker in all spheres of social settings.
4.11 Conditions set for women leadership

Figure 4.6

Figure 4.5 shows that 60% of respondents agreed that single mothers should be allowed to take leadership positions in the church, 40% disagreed that single mothers should take leadership positions in the church. This shows that the majority agreed that women should take leadership positions in the church without conditions. However, having a 40% of respondents not supporting single women taking leadership positions shows that the Christian community views single mothers as not fit to take positions of leadership. This again explains why Christian women continue to suffer in marriages and as they fear to quit or divorce and lose ‘dignity’.
4.12 Analysis of interview responses

This section details the accounts of 10 interviews conducted with church leaders. The primary purpose of face-to-face interviews was to find out the perceptions, beliefs, attitudes and opinions of church leaders that are shaping church doctrines and gender practices. It should also be noted that some of the interview questions were an extension of the questions that were asked in the questionnaire. The purpose of using extensions of questions from the questionnaire was to further probe interviewees for explanations and clarifications of issues covered in the questionnaire. Issues that were raised in the interviews are discussed below.

4.12.1 Women preaching in the church

The general consensus from the interviewees was that ‘women can preach’ in the church. The major explanation that came out from the interviews was that ‘some women can preach better than men’ and that God can use anyone to do His work. However, some interviewees from the End Time Message Church argued that women can testify, teach Sunday school, pray aloud and operate vocal gifts of the spirit, but cannot be allowed to preach or teach behind a church’s pulpit. Their argument was based on the teachings of Apostle Paul in (1 Timothy 2v11-12) where he says that “Let the woman learn in silence with all subjection, But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” The interviewee from The Johan Marange Church went further and said that women in their church are forbidden from standing while men are sitting down.

These were his word

vakadzi havatenderwi kusimuka pakati pevarume uye munhukadzi haatotenderwe kuona nhongonya yemunhurume nekuti zvinoratidza kushaya rukudzo.
In this same denomination, the interviews also revealed that women are not allowed to read the Bible as it is the responsibility of men to read the Bible and preach to the women and interpret the things that are written in the Bible, supported by ‘The Holy Spirit’. This supports the finding by Sibanda (2011) who postulated that ‘The Holy Spirit’ is used as an intimidating tool, instilling fear in members not to do certain acts as they are threatened with curses. The same ‘Holy Spirit’ is used to confirm child marriages as the prophets would have been ‘directed’ by ‘The Holy Spirit’ to marry or have young girls marry certain men in the congregation.

4.12.2 Church doctrines that direct the conduct of women in the church

The aim was to probe if there are any church doctrines that restrict women involvement in church activities. Almost all of the interviewees from Traditional Orthodox, Protestant and Charismatic denominations said they were not aware of any church doctrine that restricts the role of women in church activities. However, interviews conducted with church leaders from Apostolic Sects indicated that they have doctrines that restrict women roles in the church. The researcher was shown a section in the Church constitution of Jehovha’s Mercy also known as “Nyasha DzaJehovha” which stated that:

- If a woman is on menstruation period, she shall not wear a gown, attend any church service and no-one shall lay hands on her head.
- If a woman gives birth, she shall be unclean for 66 days, if the baby is a girl, and 33 days if it is a boy.

The above citations indicate that some church doctrines restrict roles of women in the church which negatively impacts on the self-esteem of women. Also, the leaders at The African Apostolic Church (Yekwa Mwazha) stated that
Mukadzi kana ari pamazuva ake ekuteera haatenderwi kunamata pamwe nevamwe nekuti anenge akasviba pamberi paMwari nokudaro anofanira kuverenga mazuva manomwe asati asangana navamwe paminamato.

(If a woman is on menstruation, she is considered dirty and forbidden from attending any church meetings until the end of seven).

The interviewee explained further that during this period a woman can pray at home not in a congregation. Also, women are not allowed to breast feed at the congregation. This shows women are subjected a many conditions for them to participate in church activities.

4.12.3 Expected dressing for women in and outside the church

The interview question sought to explore the belief behind the prescription of dressing for women in and outside the church as a form of male dominance and control over women. Almost all interviewees said that they have a dress code for their church in form of a church uniform. Interviewees form the Charismatic Protestants denominations said that there is no dress code for ordinary church members but for church elders who are expected to be dressed formally at church services. There were varying opinions regarding dress code for women outside the church with some interviewees supporting the restriction of women dressing to ‘decent’ outfits. However, the interviewee from The End Time Message openly declared that women are supposed to dress modestly. He was against tight or revealing outfit as well as ‘any garment that pertains to a man’ (Deuteronomy 22:5) such as pants, shorts slacks and overalls. Also, the leader said that women in their church are not permitted to apply cosmetics citing that the popular woman in the Bible who painted her face was Jezebel (2Kings 9v30) and that she was associated with witchcraft (2Kings 9v22). The interviewee at the African Apostolic Church also said that women are not supposed to wear garments that pertain to man. He put forward a view that women are born seducers and as such they are not supposed to wear
revealing clothes and that only their husbands are allowed to see their hair. This restriction on women’s apparel is as good as prescribing gender roles because they are some jobs that require women to wear trousers, work suits or overalls and women from this denomination cannot take up such jobs.

The findings from this research support the Liberal feminists’ view that gender inequality results primarily from socialization that forces people to grow up with distorted and harmful ideas about males and females and from cultural ideas that restrict people’s freedom to freely choose how to live their lives. The Liberal feminists demand “equal” opportunities and equal participation of men and women in the management of the societies.

4.12.4 Position of the church constitutions regarding polygamy

The interviews revealed that most Christian denominations do not support polygamy and their church constitutions expressly state this position. The Jehovha’s Mercy church constitution states that

*Male members of the church shall be trustworthy and faithful to their one wife.*

*The union of one wife and one husband is most encouraged in this church.*

Many of the charismatic church constitutions do not support polygamy and the conditions for being a leader are based on 1 Timothy 3v1-7 and Titus 1v5 where it is clearly stated that a leader must be a man of one wife. However the church constitutions did not specify sanctions against those who get involved in polygamy. During the interviews, the leaders explained that any man who marries more than one wife put under sanctions which basically restrict participation in church activities and, if the person was in a leadership position he would be
demoted. This shows that the Christian religion is not doing much to protect women against polygamy.

**4.12.5 Chances that the church constitution could be amended to accommodate new doctrines**

The researcher intended to find out any possibility of introducing new ideas in the current church constitutions which would uphold the rights of women. The majority of the interviewees were not sure of any provisions in their church constitutions providing for changes. One interviewee told the researcher that ‘people are free to leave’ if they are not happy with any church doctrine. The researcher further asked if the interviewee would allow his own ‘daughters’ to leave because of the restrictive doctrines and the church elder said that he would not allow ‘them’ to. This shows that some women continue to suffer the effects of church doctrines not because it is their choices but because they are forced to remain in these churches. For example the Mudzimu Unoera Apostolic Church commonly known as yeKwa Mudyiwa does not accept new converts and prevents children from leaving the church. In an interview with one of the church leaders, he said that even when a man marries a woman from ‘outside’ the church, the woman is not allowed to convert and become a member of Mudzimu Unoera Apostolic Church. This doctrine discriminates against women and the finding support the findings of Yen (2003) who concluded that the Christian doctrines are a haven for gender inequality.

**4.13 Chapter summary**

The results of the data gathered from the interviews and questionnaires have been analyzed to assist the researcher in answering the research questions posed in Chapter 1. The results showed
that the beliefs and doctrines about creation enshrined in some Apostolic Sects act as drivers of gender inequalities. Some mainline Traditional Orthodox Christian churches do not support equal participation of women in church leadership. Also, in some Traditional Protestants and Charismatic Protestant churches, the results showed that the Bible is selectively applied when dealing with issues of gender. The next chapter will focus on the summary, conclusions and recommendations of the study. Areas for further research will also be proposed in the next chapter.

CHAPTER 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS
5.1 Introduction

This chapter will first give a summary of the whole study. The conclusions reached and the recommendations will then be presented. Areas for future research will be presented last.

5.2 Research summary

The purpose of this study was to investigate the role of religion as a driver of gender inequalities. It was a case study of Bindura urban Christian churches. The main data collection tools were questionnaires and interview guides for face-to-face interviews. The questionnaires were completed by ordinary church members and interviews were conducted with church leaders. The researcher used purposive convenience sampling method to select the study sample. The questionnaires were analyzed by first coding the questions and forming themes under which the data was analyzed and interpreted. Manuscripts from interviews were analyzed using the thematic context analysis. The results showed that the beliefs and doctrines about creation enshrined in some Apostolic Sects act as drivers of gender inequalities. Some mainline Traditional Orthodox Christian churches do not support equal participation of women in church leadership. Also, in some Traditional Protestants and Charismatic Protestant churches, the results showed that the Bible is selectively applied when dealing with issues of gender.

5.3 Major conclusions

In line with the findings presented in the previous chapter, the study makes the following conclusions:
5.3.1 Equality of men and women in the church

Christian men selectively apply the Bible to justify their supremacy over women. In the key reference Bible verse, Genesis 2vs22-23, an account of a woman being created from a man is given. The fact that Adam was given power to name the woman the same manner he did all the other creatures is interpreted as that Adam was given dominion over Eve just like he had over all other animals. Hence women are subjected to men.

5.3.2 Participation of men and women in the church

This study concludes that although most of the Christian churches support women participation in the church activities, men still play the leading role. In most cases, women take a subordination role to men. For example, women predominantly do the singing and praise while men ‘teach’ them doctrines.

5.3.3 Women in church leadership positions

Although some churches revealed that they allow women to take leadership positions, a lot still needs to be done. The study concludes that women do not rise to certain leadership levels including pastorship.

5.3.4 Doctrines that affect self esteem of women

It should also be noted that all the 10 leaders who were interviewed were men because women in leadership were not forthcoming and this study concludes that they lacked self-esteem. Some women in the church believe that women should not actively participate in the church
supporting the Bible in 1Timothy 2v11 that women are supposed to learn in silence. Women have come to accept this ‘follower’ position to men even outside the church services.

5.3.5 The role of Christian doctrines in shaping gender roles

Some Christian church constitutions strictly prescribe the expected bearing of women including dressing and hair style. The study concludes that Christian women are excluded from taking up certain jobs which only men can do because their prescribed dressing would restrict them.

5.4 Recommendations

This study makes the following recommendations:

5.4.1 To policy makers

The government should consider enforcing and monitoring church constitutionalism to ensure that churches do not propagate extreme doctrines on gender inequality.

5.4.2 To practitioners

Women pressure groups should consider running programmes that educate church-going women of their rights. The pressure groups should also educate church leaders to consider amending church constitutions in a bid to incorporate gender sensitive doctrines
5.4.3 To church leaders

Church leaders should consider mainstreaming of women in leadership positions without conditions. They should also consider revisiting provisions of their church constitutions to allow full women participation in church activities.

5.5 Areas for further research

This study investigated in general the role played by Christian beliefs and doctrines in driving gender inequality. It would be interesting if future research in the area of gender and religion could explore in particular the impact of Christian beliefs and doctrines on the participation of women in economic activities.

REFERENCES


Center on Religion and Professionals (2013). *Discipline: Women and gender studies*, University of Missouri.


World Health Organisation Gender and Health (2002) : Technical paper ,


APPENDICES

a) English Questionnaire

I am carrying out a research for my dissertation on the Role of Religion as a Driver of Gender Inequalities in Zimbabwe. You are kindly requested to give honest answers to the best of your knowledge. Do not supply your name.

This questionnaire has been designed purely for academic purposes and the information you are to supply will be treated with confidentiality and will be used for this study only.
INSTRUCTION: Please mark the appropriate box

SECTION A

1) Please select your sex

☐ Male
☐ Female

2) To which Christian denomination do you belong?

☐ Traditional Orthodox (e.g. Roman Catholic, Anglican, etc)
☐ Traditional Protestant (e.g. Baptist, Dutch Reformed, etc)
☐ Charismatic Protestant (e.g. AFM, ZAOGA, FOG, etc)
☐ Apostolic Sects (e.g. Johanne Masowe, Mugodhi, etc)

3) For how long have you been attending this church?

☐ less than two years
☐ more than five years
☐ more than ten years
☐ more than twenty years

4) Which of the following best describes your position in the church?

☐ Ordinary member
☐ Section/Cell leader
☐ Elder
☐ Deacon
☐ Other leader (Please Specify __________________________)

5) Do women preach in your church?

☐ Yes
☐ No

6) Do you support women preaching in the church?

☐ Yes
☐ No

Please explain why you support your answer above

________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________

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7) “Women should take leadership positions in the church.” Do you agree?

☐ Strongly agree
☐ Agree
☐ Disagree
☐ Strongly disagree

8) “Women should be submissive to men”. Do you agree?

☐ Strongly agree
☐ Agree
☐ Disagree
☐ Strongly disagree

9) In the Bible, men and women are equal?

☐ Yes
☐ No

10) From the following, which statements do you agree with?

<table>
<thead>
<tr>
<th></th>
<th>AGREE</th>
<th>DISAGREE</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) The Bible does not support divorce</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b) Birth control is unbiblical</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c) Single mothers should not take leadership positions in the church</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*****END*****

Thank you for taking your time to complete this questionnaire.

b) Shona Questionnaire

MIBVUNZO YEMUTSVAKIRIDZO

Ndiri kuitawo tsvagiridzo yangu (research) yekuchikoro inemusoro unoti “Kudzvinyirirwa kwekodzeveru dzemadzimai zvichikonzerwa netsika dzezvitendero”.

Mhinduro dzamuchapa kumibvunzo inotevera dzichashanda bedzi munezvechikoro uye zvamuchataura hazvizomboshandiswi neimwe nzira kunze kweyechikoro mutsvakiridzo ino.

**MIRAIRO:** Nyora\[x\] muchibhokisi chiri pamhindura inoenderana nemi.

**SECTION A**

1) Sarudzai zvinoenderana nemi. Ndiri -------.
2) Ndeipi chechi yamunopinda pane dzinotevera?

☐ Machachi okutanga (semienzaniso Roman Catholic, Anglican, nedzakadaro)
☐ Machachi ekare (semienzaniso Baptist, Dutch Reformed, nedzimwe dzakadaro)
☐ Chechi dzemweya (semienzaniso AFM, ZAOGA, FOG, nedzimwe dzakadaro)
☐ Chechi dzechipositori (semienzaniso Johanne Masowe, Mugodhi, nedzimwe dzakadaro)

3) Mava nemakore akawanda zvakadii muchipinda muchechi iyi?

☐ ari pasi pemaviri
☐ anopfuura mashanu
☐ anopfuura gumi
☐ anodarika makumi maviri

4) Mumachichi munezvigaro. Ndechipi, pane zvigaro zvinotevera, chamungati munacho?

☐ Mwanawo zvake wesangano
☐ Mukuru wechita (cell)
☐ Mutungamiri (elder)
☐ Mudhikonzi
☐ Mumwe wevatungamiri (Nyorai hutungamiri hwacho __________________________)

5) Vanhukadzi vanotenderwa here kuparidza muchechi menyu?

☐ Hongu
☐ Kwete

6) Imi munotenderana nazvo here kuti vanhukadzi vaparidze?

☐ Hongu
☐ Kwete

Nyorai muchitsanangura kuti sei muchitsigira mhinduro yenyu yamapa pamusoro

___________________________________________________________
___________________________________________________________

7) “Vanhukadzi vanofanira kupiwa zvigaro zveutungamiri mumachichi.” Munoti kudii nepfungwa iyi?

☐ Ndotenderana nayo chaizvo
☐ Ndotenderana nayo
c) English Interview Guide

The researcher first explains the purpose of the research to the interviewee and negotiates consent.

Question 1

I understand you are in the leadership of [name of the church]. Do you believe women should be allowed to preach in the church?

Why do you say so?

Question 2

Are there any doctrines in [name of church] that direct the bearing of women in church. What is your personal opinion of this?
Question 3
Do you have a dress code for [name of church]?
What does your church constitution say about the dressing of women outside the church?

Question 4
What is the position in your church constitution regarding polygamy?

Question 5
Is there any chance that the church constitutions can be amended to accommodate new doctrines?

Thank you for your time.

d) Shona Interview Guide
MIBVUNZO YEHURUKURO
Chekutanga panotsanangurwa donzvo retsvakiridzo kuvose vachakurukurwa navo.

Mubvunzo wokutanga
Ndinoziva kuti muri mumwe wevatungamiri mu [zita rechechi]. Munotenderana here nepfungwa yekuti vanhukadzi vanofanira kuparidza?

Sei muchidaro?

Mubvunzo wepiri
Pane here mitemo mu [zita rechechi] inotsanangura mabatiro akafanira kuzviita vanhukadzi muchechi?
Imi pfungwa yenyu inoti kudii?

Mubvunzo wetatu
Muno mu [zita rechechi], pane here mitemwe inechekuita nemapfekero evatendi?
Ko mutemo wechichi yenyu unoti kudii nenyaya yemapfekero evanhukadzi?

Mubvunzo wechina
Varume vanotenderwa here kuita vakadzi vanodarika mumwechete?

Mubvunzo weshanu
Pane here mukana wekuti mitemwe yechechi inogona kuchinjwa pachiiswa pfungwa dzine chokuita nezvekodzero dzevanhu, kunyanya madzimai?

Ndinotenda nenguva yenyu