



An appraisal of leadership involvement of ordained women in the Anglican Communion: A case study of the Diocese of Grahamstown in the Eastern Cape Province, South Africa

Ebenezer Ayodele Idowu* & Patrick Mncedisi Diniso
Department of Theology
Faculty of Social Sciences and Humanities
University of Fort Hare
P. O Box X1314, Alice, 5700
South Africa
Email: ayodeleidowu69@gmail.com

Corresponding author*

Abstract

It is interesting to realize that the discussion over the ordination of women as leaders of the Church is a somewhat late one with its roots both outside and inside the Orthodox Churches. Likewise, it takes note of the contention, which boils in different Church admissions, and this has been a wellspring of division. Orthodoxy does not join any eminence to the Priesthood. It does not see the ministry as a super-being separated from the Greek Phrase '*Laos tou Theou*', signifying 'the People of God'. It does not take ordination to the Priesthood as an issue of equity, justice and political rightness. However, Orthodoxy has not acknowledged women ordination; it lauds a woman, the *Theotokos* (God-bearer) as the person who may be held up as a model for the greater part of God's People, male and female alike. In this light, salvation, not ordination, is the aim of Christians. Jesus taught that disciples should serve one another' thus negating the notion of the dominance of one sex of another.

Keywords: Ordination, church, gender, patriarchy, calling and leadership.

Introduction

In 2008, Kanter published her book contents on the workings of a vast American modern organization: *Men and Women of the Corporation*. It depicts a work environment where supervisors are men and their secretaries are women, where senior administrators' spouses have a place with the organization practically as much as do their husbands and where female experts are rare and confront boundaries of separation and stereotyping by their token status. Almost five years later, Wolf's (2013) investigation of expert women in the 21st century could nearly be depicting an alternate planet. Ladies spoken to in noteworthy numbers at the senior end of all callings; indeed, there is more remarkable equity and reconciliation at a higher point of the workforce than at the base.

In the contemporary world, Christians look at ordination as a genuine custom of separating individuals with the end goal of peaceful service and oversight in the Christian Church (Riss, 2013). It is expected that the ritual discover (i.e. ordination) its establishments in the Old and New Testaments. While this is right, it is also genuine that the present day ritual of appointment, as, honed by Pentecostal Churches or groups, does not locate its correct proportional value in the Scriptures; nor do we locate a New Testament prerequisite that such a ceremony should happen when chosen individuals are solicited to satisfy the office of the Priest (Mkhwanazi, 2014).

The greater part of the West African Orthodox Churches does not include themselves in women ordination particularly in Orthodox, Methodist, African, Baptist, and Roman Catholic



Churches for actualities best known to them. Consequently, the Anglican Communion is with a unique hierarchical structure which cannot be under-estimated. The Diocese is synodically governed by the President of the Synod being the Bishop of the Diocese.

Having considered the work of the women in our Churches these days, one will sincerely concur that women are likewise helpful and effective instruments in the hands of the Lord and as well for humanity. Also, the researcher believes that the research work will really give a clearer picture to survey spiritual issues in West African countries that are clouded with tradition, culture, custom and convictions. And to apply confidence while portraying and clarifying history of another part of the world inside the same geographical globe. Thus, these endeavors can, and ought to develop, advance, and gain confidence in God as regards women ordination.

Statement of Problem

In the time past, the African culture explicitly pronounced the female gender as a weaker vessel, and therefore, enforced women to be subjected to the dictates of men in society (Oduyoye, 2001). This is evident in the socio-cultural structure that placed women in a supportive role (Odozor, 2008: 585). Moreover, women are reportedly categorised in the literature of leadership marginalization as a 'victim' (Oduyoye, 2001).

However, in spite of proliferation of studies on gender issues, there is yet a very little work done academically, in examining the concept of feminism in the light of religious leadership (Gerhard, 1984: 15). Many of the previous related studies focused on the interest of women, attitudes towards feminism, and victimization of women in the ordained ministry (Oduyoye, 2004), with a limited attention on the appraisal of the already involved ordained women. The authority of the church keeps resting upon men, thus forgetting the God-given possibilities and potentialities of women. The study therefore seeks to bridge the identified gap in the literature of theology by appraising the leadership involvement of ordained women in the Diocese of Grahamstown Anglican Communion, South Africa.

Research question

- What is the leadership involvement being demonstrated by ordained women in the Anglican Communion in the Diocese of Grahamstown?

Objective of the study

- To appraise the leadership involvement of ordained women in the Anglican Communion in the Diocese of Grahamstown.

Literature review

According to Graham (1994), the congregation of believers turned out to be all the more firmly adjusted to Roman social practices, as women moved toward becoming avoided from service and influential positions. The researcher additionally analyses, through the works of women that have been lost and overlooked for a considerable length of time, the early improvements in women's sequestered ways of life and how those women and nuns for example, discovered approaches to impact religious, socio-cultural and socio-political issues (Oduyoye, 2001).

Reisenberger (2002) has called attention to a study in the Old Testament drawing some parallels between Moses and Deborah: these are striking. Both Moses and Deborah worked as judges (Exodus 18:13). Both sat in judgment, and the general population came to them (Exodus 18:13; Judges 4:5). Both announced the expression of the Lord (Exodus 7:16); both were prophets (Deuteronomy 18:15). Both articulated favors (Exodus 39:43). Both articulated reviles for the sake of the Lord (Deuteronomy 27:15). Both had military officers and commanders (Joshua, Barak). Both offered guidelines to the general population in the matter of how the Lord would crush the foes (Exodus 14:14). In the two cases, the Lord made the adversary in chariots freeze and escape (Exodus 14:24). God's triumph was revealed first in



composition (Exodus 14), at that point in Poetry (Exodus 15, Judges 5). Moses, Miriam, Deborah and Barak (Judges 5:1) drove the general population in revering God after their awesome deliverance. In Judges, Deborah shows up as a "second Moses" figure whose power and authority comes from the God of Sinai. What a good leadership quality Deborah demonstrated.

Genesis 1 teaches us that male and female contribute equally in the image of God. "So God created man [humankind] in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). We should remember that in the New Testament there was the ordination of deaconesses (I Timothy 3:8-11; Romans 16:1). Aquila and Priscilla, who served under Paul's administration, were deacon and deaconess. In the church at that time there was a powerful and effective teacher named Apollos, whose knowledge, however, was also imperfect. "When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately" (Acts 18:26). In this example we find a man and his wife together instructing a man in God's way.

There are also examples of instruction collected from outstanding women, such as Hannah's prayer, Deborah's song, and the teachings of Lemuel's mother. There is also a record of prophetesses within the church (Acts 21:8-9; see Luke 2:36). We should bear in mind that a priest's job is to serve the people of God — it must not be a gender issue. All discrimination based on gender needs to be eliminated. In any event, there are Archaeological discoveries which provide evidence that women served as deacons, priests, and bishops in early Christianity.

Women were prominent leaders in the ministry of Jesus. In each of the four gospels, Mary Magdalene was the first witness to the most important event in Christianity, the glorious Resurrection of Jesus Christ (Nicolaidis, 2018).

Women like Mary, were generally marginalized and often used as a mere narrative device in Biblical writings. In the Old Testament there are nonetheless, numerous women of importance who had influence in society and played a key role in the Bible. For example, there are inter alia, Eve, Sarah, Jochebed and Deborah, and each of these stood out in the male-dominated social construct. The social construction of gender is in essence a theory in feminism, and sociology about the foundation of gender variance between men and women. According to this interpretation, society and culture generate distinctive gender roles, which are prescribed as ideal or appropriate behaviour for a person of a specific sex. In the Judaeo-Christian world of the first century, women were considered to be an inferior sex and to an extent marginalised. (Nicolaidis, 2018:1,2).

Some will argue that because women and men are created in God's image, both may represent Christ as priests. "Humankind was created as God's reflection: in the divine image God created them, female and male, God made them" (Genesis 1:27). We need to consider that through baptism in Christ, the distinctions between women and men disappear, so women ought also to be able to answer God's call to a priestly ministry. "In Christ there is no Jew or Greek, slave or citizen, male or female. All are one in Christ Jesus." (Galatians 3:28)

In first-century Palestine, the way Jesus Christ treated women was viewed as progressive in the New Testament. Christ Jesus, extended respect and regard of all women and dissimilar to the men of his age and culture, showed that women were equivalent to men in seeing God (Graham, 1994:14, 15). As indicated by Feminist scholar (Rakoczy, 2004) the accounts of the Gospel gives empowering confirmation of Jesus' disposition for women and represent the significance he set on their parts in the service. By his activities, Jesus broke a few social restrictions related to women. Williams (1984: 99) says, though the Jews did not regularly connect with Samaritans, Jesus started an exchange with a Samaritan woman at the well and disclosed to her that he was Christ. In another event, Jesus overlooked neighbourhood



customs and enabled himself to be touched openly and afterward to recuperate a woman with an issue of blood, a condition that made her unclean, and a virtual castaway (Furlong, 1984).

Burns (2009) calls attention to the pressures inside an ordained ministry which requires predominantly mutual leadership qualities, however whose male-centric structures have been occupied, until lately, exclusively by men. Percy (2014) contends that manly allegories and dialects related to ministry have just been received since women have been ordained, in the midst of fears of feminism in the Priesthood. Therefore, these convictions that are a part of ladies' and men's self-idea are found out ahead of schedule through social training, desires, perception of gender-related social roles (e.g., men in positions of authority, women in subordinate parts), and role reflecting; thus, they are likewise maintained and fortified by schools, work settings, and the social media (Bosak & Sczesny, 2008).

By creation women takes on God's image; they bear direct impression of God. They do not rely on men to mirror the picture of God. They mirror the character of God since they are inserted with God's picture. White (1903: 17) expressed that "each person, made in God's image, is supplied with a power similar to that of the Creator, independently given the ability to think and act." Ellen White added that "when God made Eve, God made her to have neither mediocrity nor prevalence over the man, yet that in everything she ought to be his equivalent." Therefore, in view of uniformity in creation, females are separately mindful to God and not reliant upon male to do God's work (Chifungo, 2015:148).

Brunner (2002) buttressed the point of Ellen White that when God made man in His own likeness, making them male and female, "is reality that removes the ground from all faith in the second rate estimation of women. The Maker has made man and woman not with various qualities rather with various features in order for one to complement the other." Therefore, there is no room for discrimination.

As indicated by Feminist scholar Rakoczy (2004: 20) the accounts of the Gospel give us empowering confirmation of Jesus' disposition to women and represent the significance he set on their parts in the service. By his activities, Jesus broke a few social taboos related with women. For instance, though the Jews did not regularly connect with Samaritans, Jesus started an exchange with a Samaritan woman at the well and disclosed to her that he was Christ. Along these lines, she went up against a part uncommon for one of her social and gendered foundations and turned into an evangelist to her own kin (John 4:1-38). Jesus treated women revolutionarily, insisting on their personhood, valuing their scholarly and spiritual limits, tolerating some of them into His internal group of voyaging friends, and respecting them with the primary declaration of His restoration.

Apostle Paul's argument

Some say that Apostle Paul, as opposed to Jesus, was an anti-feminist who saw women as substandard or subordinate to man and hence rejected them from influential positions inside the Church. Is this a similar Paul, who declared, "There is neither male nor female; for you are everyone Christ Jesus" (Galatians 3:28)? In this notable explanation, Paul confirmed the profound unity in Christ of the two men and women. In different spots he lauded a noteworthy number of women for working seriously with him in the teacher effort of the congregation. Truth be told, he may have worked more effectively with women. Various ladies were "fellow labourers" with Paul in his evangelical outreaches (Romans 16:1-3; Philip. 4: 2, 3).

Idang (2007) says that the way of life of a people is the thing that imprints them out particularly from other human social orders in the group of humankind. The full investigation of culture in all its immensity and measurements has a place in the teaching known as humanities, which considers individuals and sets aside opportunity to analyze their attributes or features and their relationship to their surroundings.

Social esteems can essentially be viewed as those convictions and practices that are rehearsed by a specific culture. The view of Ogburn (1922) either preserved the public as a



method for managing the convictions and practices that its individuals perform routinely or performed at whatever point the event requests. Henceforth, we have celebrations, diversions, games and dances that are impossible to miss to various social orders which are greatly women inclusive. The public completes these exercises since they believed it to be fundamental. Some social esteem, particularly in African culture, cannot precisely be isolated from inter alia, religious, moral, political values.

Culture, as it is typically comprehended, involves a totality of characteristics and characters that are unconventional to a people to the degree that it marks them out from different human groups or social orders. These impossible to miss qualities go ahead to incorporate the general population's dialect, dressing, music, work, expressions, religion, etc. It is additionally going ahead to incorporate a people's social standards, taboos and qualities. Qualities here are to be comprehended as convictions that are held about what is good and bad and what is essential throughout everyday life.

We will wind up with a culture that is simply affected by the Bible rather than a culture that is moulded by the Bible (Jinkins, 2012: 310). In the event that we go down this elusive slant, there will be no conduct, regardless of how wrong, that cannot be supported in future. Soon the church will have an indistinguishable esteem from the way of life around it. Unless the church can keep up its Bible establishment and energetically call all societies to contrition, it will lose both its strength and its reason to exist. Ordination to the gospel service is no riddle (Claassens, 2012: 135).

Bolden and Kirk (2009:70) say it brings calm duties. Africans do not have anything to fear by doing things God's way, regardless of the possibility that it appears to be out of advance with present day esteems. God saw our day. God comprehends our way of life. God knew the enticements we would be confronted with. The trust Africans have in Him would not be frustrated. The way Africans think and the Word of God must hold lifestyle hostage or we will be held hostage to another person. Again, Hendriks (2004) defended the fact that, the individuals who do not discover scriptural help for the ordination of women have been composed off, as in reverse male chauvinists who ridicule and put down women.

Theoretical framework

Theoretical framework is the structure that can hold or support a theory of a research study which introduces and describes the theory that explains why the research problem under study exists. Feminism of ecclesiology is the teaching that advances uniformity for all individuals and consideration in the congregation.

The Feminism's theory first wave started as far back as early thirteenth century with Hellen of Anjou between 1201–1300 and spread through till date (Dicker, 2008). However, the theory is grounded on the basic principles of re-ordering of society including religious cycle and avoidance of male supremacy (Segal, 2014).

The researcher therefore made use of Feminist theory in this research. Feminist theory was propounded by Mary Wollstonecraft who was born in 1759 and died 1797, this early pioneer individualist feminist was a renowned Philosopher and Religionist according to Schneir (1994). Watson (2002: 4-9) states that 'Ecclesiology as a theological discipline was conceived out of an authentic need, a circumstance which made it work for the congregation to characterize itself.' Watson additionally expressed that 'a Feminist re-examination of ecclesiology is a demonstration of recovering a zone of theology and the life of the congregation that in the past has been to a great extent a male space'. West (2008: 148) in Biblical interpretation of Africans studies explained that both text and context are majorly misinterpreted by many scholars because most of them take no cognisance of inculturation, liberation and feminist hermeneutics (interpretations) as thoroughly expressed by the following: Ukpong (2001: 505), Oduyoye (2001), Mosala (1989: 67), Mofokeng (1988:35), Masenya (2001: 145), and Haddad (2000) just to mention but a few in the area of leadership involvement of women in gospel work.



Walligo (1996) characterizes inculturation as the fair and genuine endeavour to make Christ and his Gospel of salvation perpetually comprehended by groups of every culture, region and time. It is the reformulation of Christian life and teaching into the lifestyle of everyone. It is the persistent undertaking to make Christianity really feel at home in the way of life of individual especially the leaders. Gehman (2001), again adds another measurement to the idea of inculturation when he defines it as, the incorporation of the Christian experience of a neighbourhood church into the way of life of its kin such that the experience not just convey what needs be in components of this culture, however turns into a power that vitalizes, situates and develops this culture in order to make another solidarity and fellowship inside the way of life being referred to, as well as an improvement of the congregation all inclusive.

Inculturation messages to most Christian nations in Africa are vital religious messages, which were conveyed to African Churches through Synods and addresses by different Bishops. The congregation sees with extraordinary regard the good and religious estimations of the African custom, due to their importance, as well as in light of the fact that she considers them to be fortunate, as the reason for spreading the gospel message and the start of the foundation of the new society in Christ. (Hickey, 1982). Having gone through some works of different positions of scholars on the traditions, culture, customs and Biblical formularies on the best approach which they think is suitable for leadership involvement of ordained women in Holy order in this part of Africa, the researcher seeks the most appropriate theoretical framework which is Feminism, especially in the Church setting where people underrate, downgrade and deny women for ministerial appointments.

Feminism

Biblical theorists cannot keep their fingers crossed about the issue of women in positions of leadership, which has been the focal point of a lot of hypothetical exchange across-board in numerous disciplines (Hanish, 2001). This discussion has been connected to subjects, for example, women's rights and sexual orientation imbalances in present day society (Oyèwùmí, 2003). These issues have been started by the way that there is a gross distinction as far as sex with regards to influential positions in present day society, which is a position that is principally pertinent to Africa and the creating scene (Hamrick, 2009: 277). In this way, we could allude to the tremendous group of writing on the issue of feminine marginalization and generalization development that exude from a male-focused and man centric world view (Dube, 2012).

Numerous commentators have scrutinized the tyrant and male situated perspective of administration and proposed that women have characteristics and favourable circumstances that make them successful in positions of authority just like men. In such manner, Coleman (2003: 327) alludes to various "orthodoxies" connected to sexual orientation and administration. These allude to standards that recommend an inferior status to women, and also the generalization of a male-focused or 'all-powerful' style of men administration, which is a generalization that isn't even practically appropriate even for men (Coleman, 2003: 325). Turock (2001:120) bolsters this opinion and it has been investigated in this work. It proposes that women have certain characteristics that merit more prominent acknowledgment and acknowledgment regarding administration potential.

From an administration hypothesis perspective, one likewise needs to consider that cutting edge administration and authority culture never again advocating the unbending male centric leadership model (Turock, 2001). There is considerably more accentuation on the advancement of adaptable administration styles, which advance viewpoints, for example, independence and a reflective model of leadership, and which agrees with numerous investigations of female initiative qualities. This prompts the affirmation that a more far-reaching comprehension of authority, particularly the women taking part in leadership, management, will positively affect the successful running of the business and hierarchical



structures, and in the reasonable and ideal appropriation of human resources (D'Souza, 2005). According to Basu (1995), the subject of female authority is connected not exclusively to the issue of certain expected and innate female characteristics, however ought to likewise be considered against the foundation of sex disparities in a general public that goes about as a block to reaction and suitability. This is an unpredictable and risky zone that is of cardinal worry in any talk of female authority progression. This issue is essential as it accentuates the way that female administration characteristics would not be observed if there is no sex equity in the general public (Basu, 1995).

People do not just look for leadership meaning but, they additionally figured out what was the consolidated information about it" (Turock, 2001: 115). In such manner crafted by Bosak and Sczesny (2008: 685), and also the scrutiny of gender and sex in Foucault's work, has framed the general hypothetical basic to this research. This foundation will likewise reference different hypothetical points of view which contend that ladies have been blocked in their progression by the way toward downsizing their characteristics and potential in the general public (Van Emmerik & et al., 2008: 298). For instance, the researcher takes note of that "research in the 1950s concentrated on understanding men's administration comportment. Ladies who did not adjust to manly models were killed from contemplates that perpetually closed initiative was overwhelmingly a male enrichment" and "research ceaselessly emphasizes that inward hindrances shielded ladies from being ideal for positions of authority particularly in the Church structure" (Turock, 2001: 115).

Research methodology

The study used quantitative research design and survey research method of data collection. The study involved seventy (70) respondents from the Diocese of Grahamstown, Anglican Communion in the Eastern Cape Province of South Africa. The study used a questionnaire as a research instrument. Data for the study was collected through self-administered questionnaires and the use of random sampling. Self-administered questionnaires were delivered to respondents who completed them voluntarily and without any incentive and the researchers collected them at an appointed time. The questionnaire comprised of structured questions, which made it easy for the respondents to indicate their views. The data collected was analysed using descriptive statistics.

Findings and discussion

The findings depended on the results drawn from both quantitative processes. The investigations depended on theological help related to leadership involvement of ordained women in the Church setting particularly in the Anglican Communion. The interviews conducted supported and uncovered genuine issues and difficulties experienced by fully ordained women Priest in the Church.

This section also talks about research findings from the filled questionnaires data. The views of the respondents were singled out and discussed in question form, hence the data analysis in tables and figures. The researcher clarified the significance of these findings and makes utilization of other writers as an endeavour to improve reactions with respect to issues around leadership involvement of ordained women Priests. A few members detailed difficulties with the expectation of findings solution and making recommendations.

Analysis of biographical findings

According to Danner (2016), statistic reviews look for fundamental data about participants or respondents that enables the researcher to comprehend where every individual fits in the population as a whole especially in a Church setting. Commonly they cover factors, like: Gender, Age, Sex, Income, Literacy level, Marital status and Occupation to mention a few.

Fig. 1 Gender Split of respondents

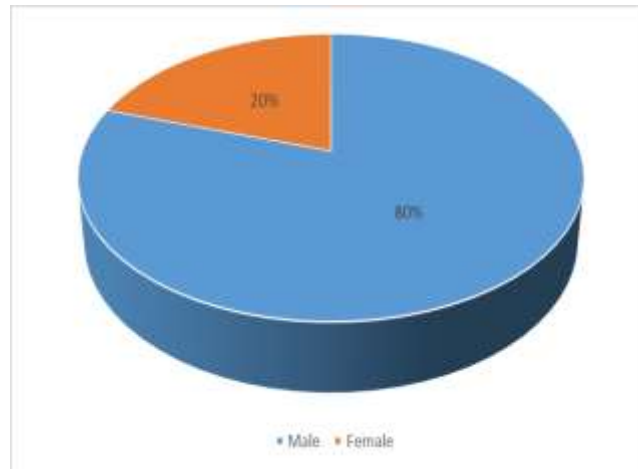


Fig. 1 shows that eighty percent (80%) of male on full time as Priests were involved in God's work in the Diocese of Grahamstown while the female Priests on full time takes only twenty percent (20%). This reveals that men are more than women in the full time service of the ordained ministry of the Anglican Church in the Diocese of Grahamstown as at the time the survey was conducted.

Fig. 2 Age Group of Respondents

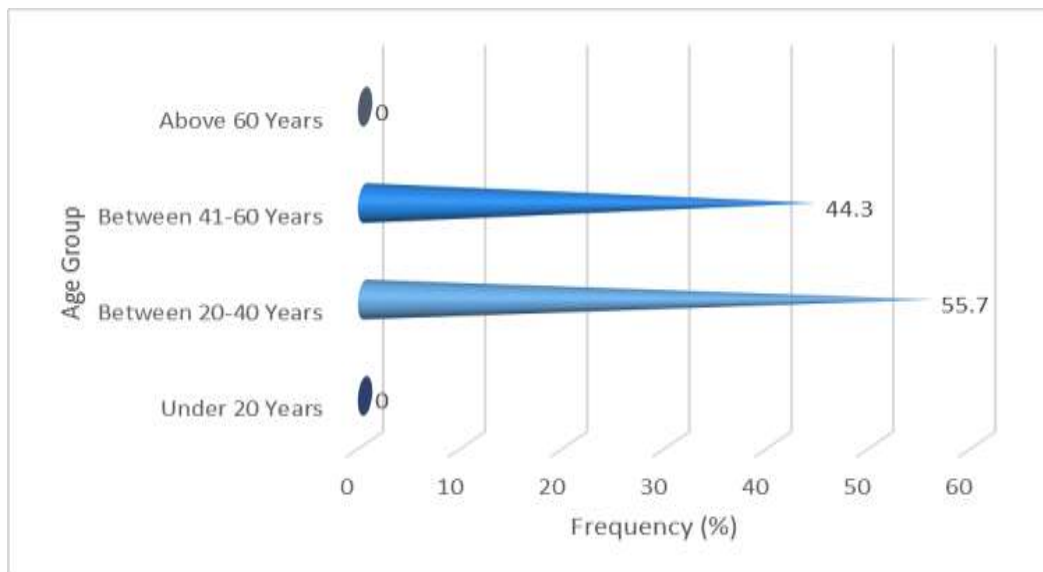
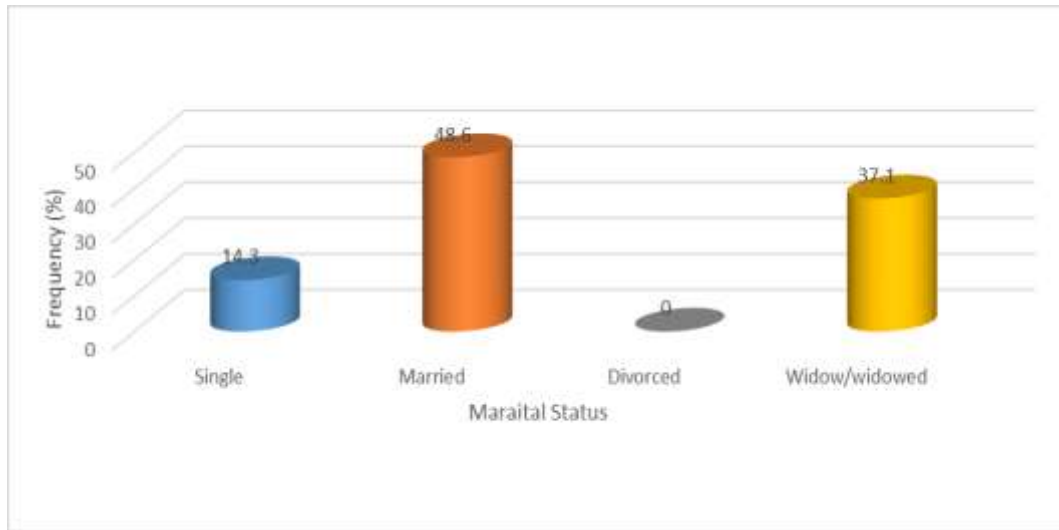


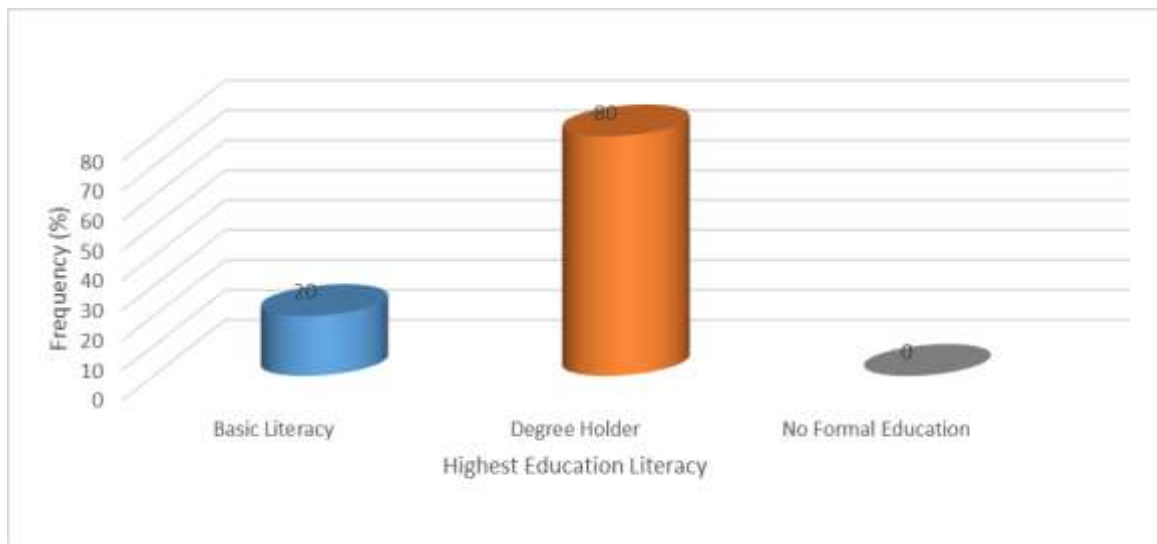
Fig. 2 above shows that no representation of under twenty aged people and over sixty years took part in the survey while people aged between twenty and forty took the largest percentage (56%) and aged forty-one and sixty were found to be forty-four (44%). Since the active age lies between age 25 and 45 years (Sternberg, 2004: 330), it implies that the Diocese is full of vibrant, agile and energetic people to move her (Grahamstown) forward in the Mission of God.

Fig. 3 Marital Status



Findings from the Fig. 3 above shows the marital status of the respondents, which revealed that forty-nine percent (49%) are married, 37% represented the widow/widower and 14% depicted the singles while no representation is made on divorced people in the ordained ministry. The researcher observed that despite the flexibility of the Anglican Church, the leadership still holds on to the responsibility of preserving the Biblical standards on the doctrine against divorce because no divorcee was part of the full time Priests in the Diocese of Grahamstown as at the time of the conducted survey.

Fig. 4. Highest literacy level



As regards the literacy level of the survey conducted, it is very clear that the findings in the Fig. 4. shows that no formal education respondent was represented and those who have basic education were just twenty (20%) and the degree holders accounted for eighty (80%) of the respondents. The inference that can be drawn from the table was that those who can read and write dominate the affairs of the leadership of the Church in the Diocese of Grahamstown as at the time of this research.



Table 1. shows the Church title

Title	Frequency	Percent (%)
Bishop	0	0
Very Revd.	0	0
Venerable	7	10.0
Revd. Canon	3	4.3
Revd.	48	68.6
Deacon	12	17.1
Evangelist	0	0
Lay-readers	0	0
Others	0	0
Total	70	100.0

The Church title comprises of the following designations, which are Bishop, Very Reverend (Dean or Provost of the Cathedral), Venerable, Reverend Canon, Reverend, Deacon, Evangelist, Lay-readers, and others. The findings from the table (4.1.5) shows the respondent representations which were: Ten percent (10%) represented Venerable, four percent (4%) declared for Reverend Canons, Sixty-nine (69%) depicted Reverends in attendance and Deacons numbered seventeen percent (17%) of the respondents. Both the Bishop and the Very Reverend did not take part in the interview. Others were also not part of the interviews because they were simply not part of the targeted full time ordained Priests.

Analysis, Presentation and Discussion of Objective One

Table 2. Reliability Analysis of Set of Questions (items) for Objective 1.

S/N	Items	Cronbach's Alpha
9	Leadership role in the church is equally available to all spiritually mature members regardless of gender	0.594
10	Discrimination of women in the leadership involvement of the Church may cause fear for others to join	0.632
11	South African government constitution and policies prohibit practices and systems that discriminate against women	0.597
12	Policy of South African Anglican church states that leadership position in the church is available to all who are qualified regardless of gender	0.523
13	Fear for acceptance of women causes local church to suffer from lack of women leadership	0.610
14	Ordained men are more in leadership position in the Diocese of Grahamstown than women	0.542
	Total Cronbach's Alpha (6 Items)	0.629



The reliability on item 9-14 in the research instrument with respect to objective 1 was tested using Cronbach's Alpha. The total Cronbach Alpha result reported in the Table 4.2.0 shows that the coefficient alpha for the six sets of questions is 0.629, meaning that the selected items or questions have consistencies that is relatively high internally, which shows that the question in this section are reliable in tackling objective 1 of the study.

Table 3. Leadership in the Church is equally available to all spiritually mature members regardless of their gender.

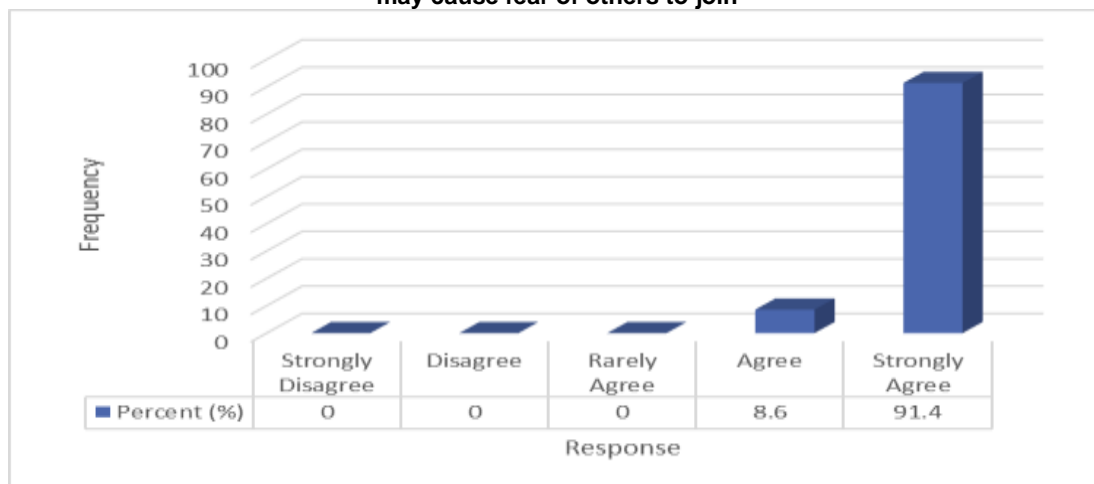
Response	Frequency	Percent (%)	Cumulative Percent
Strongly Disagree	0	0	0
Disagree	0	0	0
Rarely Agree	0	0	0
Agree	3	4.3	4.3
Strongly Agree	67	95.7	100.0
Total	70	100.0	

The findings from the table 3 above shows that none of the respondents disagreed nor rarely agreed because one hundred percent (100%) agreed that leadership in the Church is equally available to all spiritually matured members regardless of gender.

Jinkins (2012:308) focuses on the challenged idea of leadership authority inside a religious cycle: Though administration has been a basic part of religious life from ancient times among men, its particular job and outcome stay challenged right till date in the church i.e. power being dominated by men. Contrarily, the endorsed work (Hendriks 2004) probably would not have alluded to the particular issue of a man-centric society. He does allude to the issue of chain of importance (hierarchy) and the calling (Hendriks 2004:14).

Nonetheless, the researcher shared the view of a few researchers that are of the assessment that a man-centric society is 'fit as a fiddle' in some parts of African countries; this is predominantly witnessed in Western African countries (Phiri, 2009:107 & Claassens, 2012:132).

Fig. 5 Discrimination of women in the leadership involvement of the church may cause fear of others to join



The findings from fig. 5 above it shows that, the respondents that agreed to the fact that women's leadership involvement of the Church are being discriminated against amounted to hundred percent (100%) which may eventually cause fear in the heart of others to join the ordained ministry while none rarely agreed and neither disagreed.

As indicated by Morgan (2004), it is clear that the women have been discriminated against based on their gender with such segregation allegedly being legitimized by using the scriptural writings to help drive a similar view. This stimulated Muga to write that women portrayal in the administration of socio-political circles in Southern Africa is described by women's battles and generally, the Southern African woman has and keeps on taking part during the time of the leadership battle to seek after her advantage (Muga, 2009). Notwithstanding, the situation of women in the present African culture and religious networks is typically programmed by what is evaluated to be profitable to the prosperity of the entire network of the women and men alike (Oduyoye, 2004). She sees that there are more women filling in as customers to the divinities of cults (Oduyoye, 2004).

Fig. 6 South African Government constitution and policies prohibiting practices that discriminate against women

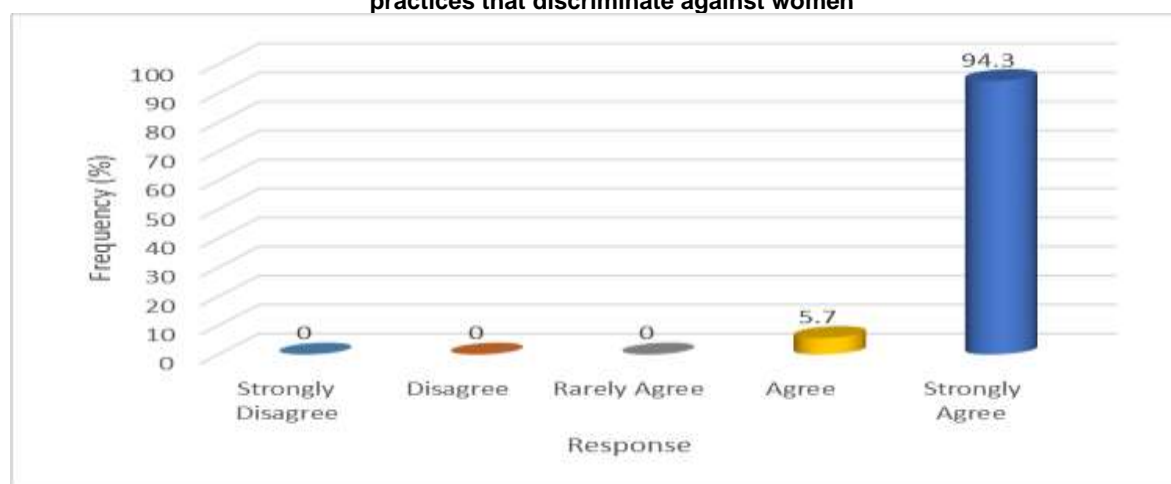


Fig. 6 above it clearly reveals that from the findings of the survey conducted, that six percent (6%) Priests agreed and ninety-four percent (94%) strongly agreed, while none of the Priest disagreed that the South African Government constitution and policies prohibit practicing system that discriminate against women.

Khumalo, (2014) remarked that in the first election held in South Africa in 1994, ladies claimed 27.75% number of individual seats in the National Assembly. In 2009 this number went up to forty-four percent (44%). In June, 2014, at the National Assembly, out of 400 seats provided, women took forty-one percent (41%) in the lower House while thirty-five percent were shared amongst men in the Upper House, and this made South Africa come third on the planet as far as ladies' representatives are concerned in the Parliament. In 2009, the number of women shot up to fifty-eight percent (58%) when contrasted with men in the seat of Government.

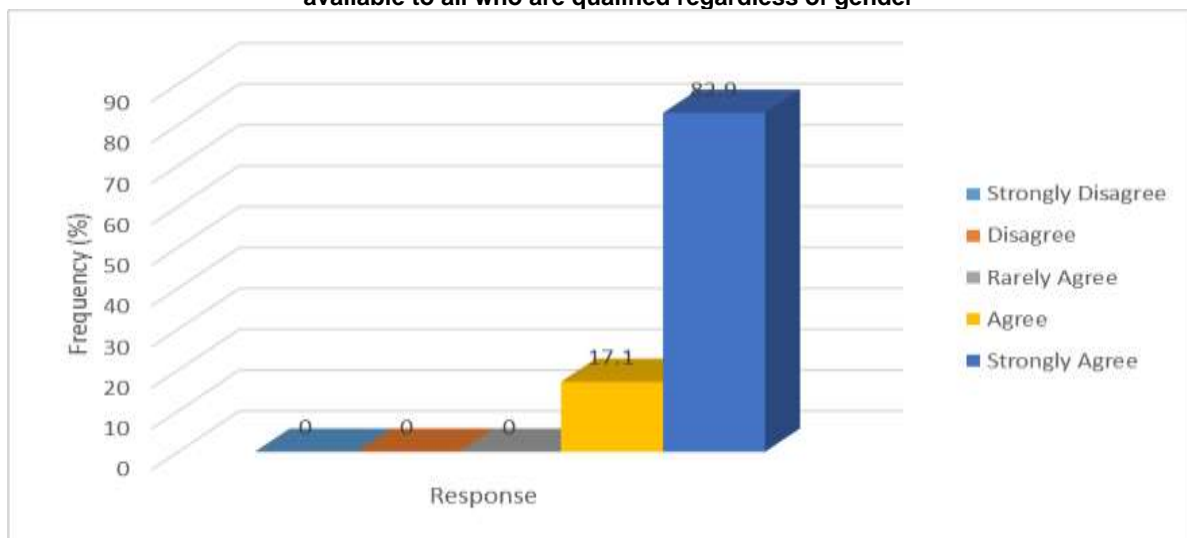
Robinson, (2014) supported the remarks of Khumalo by saying that the South African Parliament passed the Women's Empowerment and Gender Equality Bill, which emphatically called for equal interest of ladies in the economy and for equal representation of ladies in places of basic leadership, thus a 50/50 in both private and public segments.

Oduwole (2014) in his inaugural lecture delivered, made it clear that South African has great controls to help strengthening ladies, advance gender balance and restrict abuse and all types of viciousness against females. The South African Constitution restricts any type of discrimination. He further expressed that the constitution ensured fairness and the equivalent security and advantage of the law must be comprehended against the nation's history of disparity, bigotry, and sexism. It is therefore that, since the beginning, the Commission has

focused on the annihilation of imbalance and unreasonable segregation, especially focused on sexual discrimination.

De Nobrega, (2014) gave his own feelings linked to the difficulties still confronted, and women have made impressive additions and are cherished in the new Constitution of the Republic of South Africa which looks to ensure numerous essential rights for the women. The constitution gives women the equality right; opportunity given to individuals to enjoy the right; proliferation, security and power over their own body. The constitution likewise gives measures to enhance the personal satisfaction of all females, for example, the education training; satisfactory and good accommodation; medical care services; adequate food sustenance and water; and government providing incentives for those in need.

Fig. 7. Policy of South African Anglican Church stating that leadership positions in the church are available to all who are qualified regardless of gender



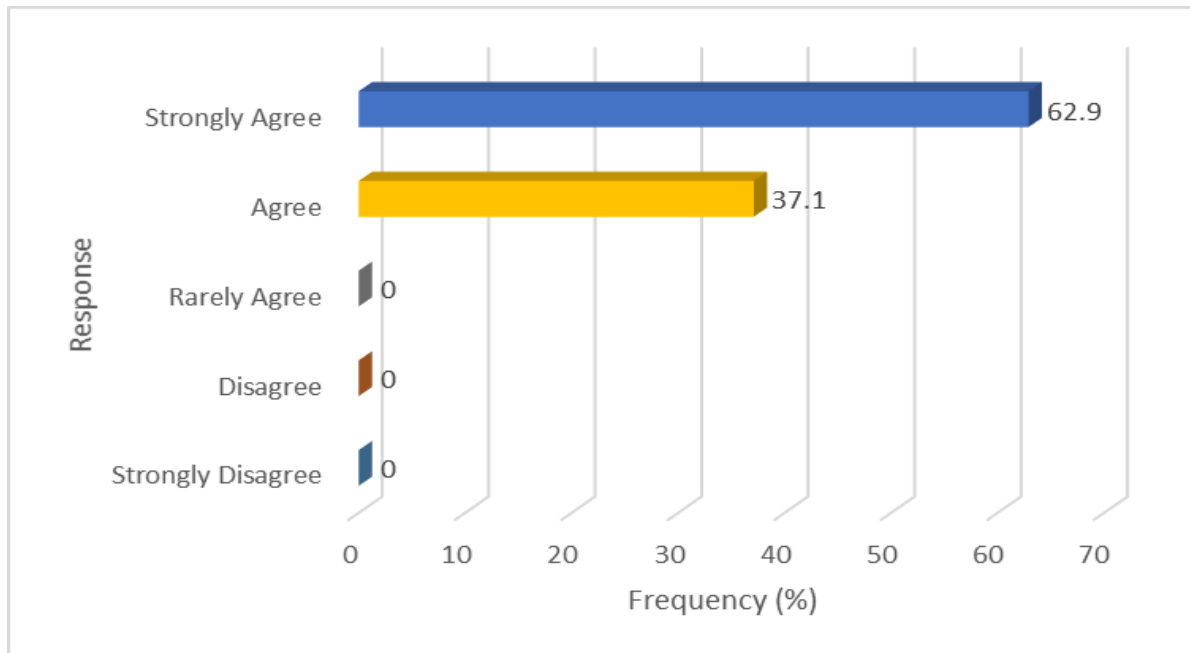
From the findings, respondents that reacted strongly to the question numbered eighty-three (83%) Priests in who were in total agreement with light blue coloured area, while the yellow colour depicted the agreed Priests which summed up to 17% as in the fig. 7 thus supporting that the policy of South African Anglican Church is available to all who are qualified regardless of gender.

Coetzee (2001:301) agrees with the previously mentioned perspectives and recommends that male controlled society blossoms with the propagation of intensity uneven characters between the genders. The deception energizes an uncoupling perfection that qualifies them for a place of control over women. A male-centric society conceptualizes women as second rate, mentally and physically. Inferable from this perception, Coetzee reasons that South Africans have a rule and the instructing scene specifically has not changed generously. He ascribes his case for the possibility that the a man-centric authority keeps on flourishing and compounding the issue of discrimination between the genders.

Maluleke, (2009:32) remarked that when women tolerate their calling to the ministry, the lady minister question (intentionally or unconsciously) the customs found in conventional, man-centric ideas about the idea of God and of mankind. While numerous women clerics inside the Anglican Church probably would not think about themselves as women's activists, many have come to understand that they have entered a field, which can in any case be viewed as a support role for men. The male stereotyping of organization may then be viewed as a motivation behind why, since the appointment of women to the Priesthood, a few parishioners have decline to take communion from the hands of women priests. However, not all women ministers experience such a threatening sense (Maluleke, 2009:33).

Consequently, Chifungo (2015:150) said that, it is commonly concurred that God is past sexual disparity. To be resolute about a sexual orientation explicit divinity, so as to make male or female divine beings, the horizons for advancement of explicit sex personalities is inadmissible. Today, there are contentions for the utilization of female representations of God; there is likewise a move to recover the male headship of God and connections of humanity in the mainstream Church, in the orthodox and certain other Christian groups.

Fig. 8. Fear for acceptance of women causes the local church to suffer from lack of women leadership



From the findings, the fear for women acceptability causes' local churches to suffer from a lack of women leadership which is ably represented by the fig. 8 above, it declares that thirty-seven percent (37%) Priests in yellow colour agreed while sixty-three percent (63%) Priests in blue colour strongly agreed and nobody disagreed neither rarely agreed that a fear for acceptance of women causes the local church to suffer from lack of women leadership

There is certainty that when all is said and done, people have distinctive leadership styles in the congregation, similar to the commercial world. Be that as it may, when squeezed by bosses and supporters, women frequently adjust to a control over authority style to satisfy the needs of the position. Great or terrible, it is a reaction that frequently winds up fundamental issues (Hamman, 2010:770). An appropriate question could be: *could it be true that the time has come that conservationist Churches need to quit sticking to ridiculous conventionalist perspectives and think about the Biblical proof of God's call and endorsement of women as Church leaders?* It is nothing but matters of mediocrity, for all people are of same equal worth, mirroring the basic nature of the Godhead. It involves work. There is no convincing motivation to energize women as leaders of congregations, and there are numerous motivations to do this (Hamman, 2010:771).

Belleville (2005:21) recommended that when holy places set out on the lookout for a congregational head they are very bound in custom and tradition. Normally, they never think as far as ladies as competitors except if faced with this notion. Truth be told, the issue is so worrisome, a straightforward presentation of the human ideas can make a division in the church. Accused of advancing singularity of idea or unity in the Church and with the overseeing board (if relevant) many pursue advisory groups, alongside other key partners, examining a women's competencies and doing so considerably stricter than in the case of men.



Visionaries are those who change the manner in which individuals think about what is conceivable. Rather than responding to issues of gender disparities, leaders of organisations look at and shape thoughts and extend accessible choices to take care of persisting issues through productive and versatile change (Burns, 2010:66).

Table 4. Ordained men are more in leadership positions in the Diocese of Grahamstown than women

Response	Frequency	Percent (%)	Cumulative Percent
Strongly Disagree	0	0	0
Disagree	0	0	0
Rarely Agree	0	0	0
Agree	7	10.0	10.0
Strongly Agree	63	90.0	100.0
Total	70	100.0	

In the above table 4, the findings show that the respondents that agreed and strongly agreed are ten percent (10%) and ninety percent (90%) respectively on the notion that ordained men are more in leadership positions in the Diocese of Grahamstown than women. While other options were not attended to in the survey conducted, making the sense that ordained men Priests are more than the women's counterpart in the Diocese of Grahamstown as at the time of this investigation. The researcher cannot specifically give reason(s) why this is so and the uniqueness about the work is that no literature relating to this Diocese (Grahamstown) has yet been published.

Conclusion

Clearly no work has been done to guarantee that women are not ignored in the spiritual settings of the nation and the Eastern Cape Province specifically. While these studies have given various essential bits of knowledge and the approval of certain theoretical perspectives, this is just a starting point for more research to be conducted in this controversial area.

Recommendations

The researcher presents practical recommendations deemed relevant to the Diocese of Grahamstown, Anglican Communion in the Eastern Cape of South Africa. Hence, this paper makes some recommendations for the enhanced leadership involvement of ordained women in the Church, which are:

- **The Head of the Church is Christ**

The study acknowledges the fact that Christ is the Head of the Church and the researcher therefore recommends that appointed leaders should follow the leading of Christ and the Church to follow His teachings and role modelling behaviours. It is time for all denominations to remove their gender bias, and abandon sexist policies in ordaining priests. Exclusion of women will drive away potential converts who view their exclusion policies as merely a matter of prejudice.

- **Spiritual gifts are gender-inclusive**

The suggestion or recommendation from the researcher is that God gives the power of the Holy Spirit to whoever He wills. Finally, the researcher has shown that the Spirit of God has worked as an asset of strengthening women in their opposition against man-controlled society or male driven quests for mastery over all people. In the last days, when the fullness of the



everlasting Gospel is to be preached, God calls the church to return to His original plan for every area of life. God also calls churches to return to the Edenic model for male-female relationships that allows women equal admittance to the gifts of the Spirit for the purpose of ministry (Joel 2:28-30; Eph 4:11-13).

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