

**PERCEIVED DISCRIMINATION AGAINST WOMEN  
OCCUPYING LEADERSHIP POSITIONS IN ORTHODOX  
CHURCHES IN KADUNA STATE**

**BY**

**AMOS, Titi**

**DEPARTMENT OF EDUCATION,  
FACULTY OF EDUCATION  
AHMADU BELLO UNIVERSITY, ZARIA.**

**SEPTEMBER, 2011.**

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**AMOS, Titi  
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**DEPARTMENT OF EDUCATION,  
FACULTY OF EDUCATION  
AHMADU BELLO UNIVERSITY, ZARIA NIGERIA.**

**SEPTEMBER, 2011.**

## **DECLARATION**

I hereby declare that this thesis has been written by me and that it is a product of my personal research. It has not been presented in any previous examination for a higher degree. All quotations are indicated by quotation marks and all sources of information have been duly acknowledged by means of references. .

Amos, Titi

\_\_\_\_\_  
Name of Student

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

## CERTIFICATION

This thesis entitled “PERCEIVED DISCRIMINATION AGAINST WOMEN OCCUPYING LEADERSHIP POSITIONS IN ORTHODOX CHURCHES IN KADUNA STATE” by Amos, Titi, meets the regulations governing the award of Masters of Education in Christian Religious Studies of Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

\_\_\_\_\_  
Dr. J.N. Kwasau  
Major Supervisor

\_\_\_\_\_  
Date

\_\_\_\_\_  
Dr. R.B. Bako  
Minor Supervisor

\_\_\_\_\_  
Date

\_\_\_\_\_  
Dr. Mamman Musa  
Head of Department, Education

\_\_\_\_\_  
Date

\_\_\_\_\_  
Prof. A.A. Joshua  
Dean, Post - Graduate School

\_\_\_\_\_  
Date

## **DEDICATION**

This work is dedicated first to the Almighty God and to my treasured husband, Mr. Anthony Apeabu and our loving son, Esteoghena Winner, whose prayers and unconditional love encouraged me to complete this work.

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## **ABSTRACT**

This research examined contempts against women in orthodox churches. In the study an attempt was made to examine the opinion of some members of the orthodox churches within Kaduna State. A total of 698 respondents were selected from the orthodox churches in Kaduna State, using the stratified sampling technique. The data collected were analysed with simple summary descriptive statistics and inferential statistics which were used to test the hypotheses. Variables investigated were factors responsible for the perceived discrimination and the extent of discrimination against women within the churches. The findings revealed that the perceived discrimination is based on the way and manner certain Biblical injunctions are interpreted and adopted as doctrines within the churches. No significant difference was observed between the opinion of laity and clergy on the factors responsible for the perceived discrimination against women within the churches. However, the responses from the various churches differ significantly on the factors responsible for the discrimination. The study made recommendations as follows: the church leaders of orthodox churches should emphasize the place of women organization in the church such that it would be an encouragement to other women outside the fold to join Christendom. Biases should be identified, taught against and eliminated. Women should be given fair treatment in orthodox churches.

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## ABBREVIATIONS

- C.M.S.:** Church Missionary Society.
- E.C.W.A.:** Evangelical Churches of West Africa (Now Evangelical church of Winning All).
- E.K.A.S.:** Ekklesiyar Kristi a. Sudan (Hausa). The Church of Christ in the Sudan.
- R.C.M.:** Roman Catholic Mission.
- S.I.M.:** Sudan Interior Mission (Now Service in Mission).
- S.U.M.:** Sudan United Mission (Now Action Partners, otherwise named by their various denominations).

## **DEFINITION OF TERMS**

- PERCEIVED DISCRIMINATION:** Awareness of treating a particular group in the society less fair than others.
- ORTHODOX CHURCHES:** The Orthodox churches are churches established as a result of the efforts of the European Missionaries. These churches are not Pentecostals. Their origin can be traced to countries outside Nigeria.
- WOMEN:** Refer to ladies who are 18 years and above.
- LEADERSHIP POSITION:** The state of being a leader
- MINISTRY:** Referred primarily to the religious services performed by the minister.

## CHAPTER 1

### INTRODUCTION

#### 1.1 Background to the Study

Kaduna State with Kaduna as its capital occupies a central position in the northern part of Nigeria. It has 23 local government areas and shares common borders with Zamfara, Katsina, Niger, Nasarawa and Plateau states. Kaduna State is located on longitude  $7^{\circ} 30'' - 9^{\circ} 42''$ . East of Greenwich meridian (prime meridian) and latitude  $9^{\circ}N - 11^{\circ} 130'' N$  of the equator. The state occupies an area of approximately 48,473.2 square kilometers and has a population of more than 6 million (2006, census).

In the northern part of the state, the Hausas and some immigrants from the southern states practise Islam while other people in the southern local government areas practise Christianity. (Enwerem, 1995)The orthodox churches that were established as a result of the efforts of European missionaries in Kaduna State include the, Evangelical Church of West Africa, the Roman Catholic Church and the Anglican Church which in the early period did not depend on open air preaching to win members to their fold. Their method was a less emotional and more subtle one, appealing to individuals at their places of work and wherever they met, to come to church. The most significant method employed to spread the gospel and to win converts was the school, which was used as an effective instrument of evangelization.

Since the 1960s, women have started venturing into various areas of education and intellectual pursuits. This has created an awareness among them of their untapped potential. This intellectual pursuit has also led to discoveries of some of the hindrances preventing women from realizing their dignity and worth. This development has led women to pose significant theological questions of the ministry of women in the

orthodox church. Such questions are forcing the orthodox church to rethink and re-evaluate its attitudes towards women's participation in church ministry. As the orthodox church is addressing itself to this question, only a minimal development has so far been achieved. Western Christianity literally barred women from the priesthood and from public teaching. This is a clear indication that African women were made to succumb to the biases and discrimination of western Christian culture against women. This in turn doubled their own cultural and social disabilities.

Women function in various capacities in Orthodox churches. But it is pertinent to note that all that is done revolves round the central mission of the church which is evangelism. Since evangelism is the great commission given to the church, Christian women are not exempted from the task of soul winning. Women are seen as God's ministers to edify the society. Women in Orthodox churches, therefore, affect the spiritual and physical welfare of the women. Singing, ministry of intercession, visitation are also part of the roles of women in the church.

## **1.2 Statement of the Problem**

In spite of the roles of women in the family, church or society, women are discriminated against in many areas of endeavours, particularly in the church. Dabup (1998) described the women folk as a marginalized group. Gardner (1976) argued that the source of women's exclusion from church leadership is that both Judaism and Christianity existed within a patriarchal society which rigidly excluded women from public professional life and justified this through their belief of women's genetic inferiority.

In traditional African society, women are looked upon as perpetually dependent on males. They are seen as objects and personal property who should be completely submissive to men.

The question of women's participating in church ministry has been a serious topic of debate and the subjugation of women in church ministry has almost been made a principle with strong reasons. Jewett (1980) summarized the reasons as the nature of things which includes the nature of women, the nature of the ministerial office and the nature of God Himself. Men have seen Eve as the first offender to God's law and have heaped this offence on Christian women. Paul, when writing to Timothy describes men as the image and glory of God, a classification he denies women. The women are seen as the glory of the man who in turn is the image and glory of God. 1Cor. 11:7 then instructed that authority should not be granted to women in the church.

There is also the problem of 'ordination' which presupposes a 'divine call' to the office in church ministry. The question therefore is whether God called women to be ministers. Men have argued that God intended other vocations for women. Jewett (1980) was of the opinion that women should be subordinated to men and argued that this stand stems from the male-centered church introduced by western missionaries. The clericalism which exists among pastors and some laity, both male and female, makes it difficult for them to accept the value of women in ministry and the role they can play in the church. Women who assert themselves and ask questions are looked upon with suspicion, (Bakut, 1998). Allowing women to be too deeply involved in church work may encourage them to perform their responsibilities effectively.

Christianity in the 21<sup>st</sup> century as practised the world over, reveals evidence of a genuine struggle to apply biblical truth in various cultural contexts. Culture has influenced the extent of leadership which women are allowed to share. Women are vehemently disallowed from preaching the gospel of Christ to the congregation to date, to consecrate children, to administer the Lord's Supper, to baptize believers and to solemnize marriage. There are controversies about the actual role women should play in the church, like in the Anglican Church where men are only to be pastors wardens and people warden. This has generated a lot of problems that have resulted to division in and among churches today. The issues that constituted the major concern of this study.

### **1.3 Objectives of the Study**

The broad objective is to investigate the perceived discrimination of women occupying leadership position in orthodox churches in Kaduna State, while the specific objectives are:

- i. To investigate how discrimination against women affects their participation in Orthodox Churches
- ii. To indentify the causes of discrimination against women in the Orthodox Church.
- iii. To explore the possibility of redirecting the attitude of orthodox churches toward women's participation in the orthodox churches.

### **1.4 Research questions**

The following questions were formulated to guide the study:

- i. How does the discrimination against women affect their participation in Orthodox churches in Kaduna State?

- ii. What are the factors responsible for the discrimination against women in the Orthodox churches in Kaduna State?
- iii. Is there any difference between the opinion of male and female members of the Orthodox churches on the factors responsible for the discrimination against women in Kaduna State?

### **1.5 Research Hypotheses**

In the study, the following hypotheses were formulated:

- 1. There is no significant difference between the perceptions of the laity and clergy on the incidence of discrimination against women in Orthodox churches within Kaduna State.
- 2. There is no significant difference between the opinions of laity and clergy on the factors responsible for the discrimination against women in the Orthodox churches within Kaduna State.
- 3. There is no significant difference between the opinion of male and female members of orthodox churches on the factors responsible for the discrimination against women in Orthodox churches in Kaduna State.

### **1.6 Basic Assumptions**

The study considered the following assumptions:

- i. The study assumed that there is a perceived discrimination against women in Orthodox churches in Kaduna State.
- ii. It was also assumed that all the members of orthodox churches will be available to answer the question
- iii. It was assumed that the respondents would be sincere in their opinions.

### **1.7 Significance of the Study**

The study is significant in helping the critics of women in Orthodox churches to understand and possibly know why women in Orthodox churches believe and act the way they do. The evaluative aspects of this research may help both men and women to adjust their attitude towards each other in ministry and eventually lead to the progress of the gospel. It will help the leaders of the churches, especially the Orthodox Churches to carefully and prayerfully consider the impact of the women on the entire church of Christ in Northern Nigeria in particular, and Nigeria in general. It is hoped that this research work would compliment previous researches and serve as a spring board for future works on a similar topic.

### **1.8 Scope of the Study**

Kaduna State was selected for this study because of the numerous churches within it. It is a state in the northern part of Nigeria that has all the churches that fall within the grouping of the Christian Association of Nigeria (CAN). These are the Catholic, Anglican, Pentecostal and African Indigenous churches. Being a cosmopolitan state with people of diverse languages, cultures and religious practices, there are consistent experiences of new trends in Christianity in the state. One of these trends is the increasing participation of women in ministries.

Even though the research focused on Kaduna State, its findings and recommendations could be used to make generalizations of the entire Northern Nigeria because of the centrality of the state in the north.

## **CHAPTER 2**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Introduction**

This chapter reviews related literature on the topic. In doing so, the following sub headings are considered: the meaning of orthodox churches and the nature of the church. Other sub-headings considered are the Christian doctrines and forms of worship the biblical role of women in the church as well as the place of women in orthodox churches. The chapter also features subheadings such as the place of women in the church today, the role of women in the advancement of the gospel and the challenges facing women in the orthodox churches.

#### **2.2 The Concept of Orthodox Churches**

Patom (1964), saw orthodox churches as those churches which belong to the family or churches originating in the Near East and Eastern Europe and which are in full communion with themselves and fully recognized by the Ecumenical patriarch of Constantinople. He said “These Churches are independent in administration but are united in faith, forms of worship, spiritual ethics and general patterns of organization. In the same vein, Livingstone (1997), submitted that the Orthodox Churches are the established churches owned by the missionaries whose adherents are united in faith, form of worship; spiritual ethics and general pattern of organization.

#### **2.3 The Nature of the Church**

The nature of the Orthodox Church has been defined by Christians trying to establish the validity of their own existence. The North African church in the early centuries focused on the purity of the church that measured up to the biblical standard. In

the same vein, some reformers such as Martin Luther, John Calvin, following John Wycliffe, distinguished between the visible and invisible church, claiming that the invisible church consists of the elect only. Features of the church are as outlined below:

The church is one:- The world Christian Encyclopedia (1982) observed that there were an estimated 1,900 churches at the beginning of the twentieth century. Today, there are an estimated 22,000. It is therefore, plausible to argue that the proliferation of churches contradicts the belief that the church is one entity (Crampton, 1996). This is because, in the first place, regarding the unity of the church, Paul warned in I Corinthians 1: 10-30, against divisions in the church and urged the people to be united in Christ. The gospel of John also speaks of the one shepherd (John 10:16) and Jesus prays that His followers may be one even as the father and son are one. The most stirring passage on this point is in the book of Ephesians 4:1-6 which says: “There is one body and one Spirit, just as you were called to the hope that belong to, one Lord, one faith, one Baptism, one God and father of us all who is above, all and through all”.

The church is Holy:- the Book of First Corinthians talked about the Christians there who were guilty of incest (5:1), seeing one another in pagan courts (6:6). The Evangelical Dictionary of Theology (1985) is of the view that, to be Holy is to be separated from what is profane and to be dedicated to the service of God. The passage asserted that this assertion does not mean that the Christian is free of sin and that was the reason Apostle Paul said of himself. “Not that I have already attained this or am already Perfect” (Philippians 3: 12a), and in the greeting to the Corinthian Christians, he calls them “sanctified and Saints”. Christians are holy when they are separated for God’s service and set apart by God (II Thessalonians 2:13: Colossians 3:12).

The church is Catholic:- The word ‘Catholic’ according to the Evangelical Dictionary of Theology, is derived from the Latin word “Catholics”, which in turn derives from the Greek word “kathohkos”, meaning “universal”. This means that to speak of the Catholicity of the Church is to refer to the entire Church, which is universal and which has a common identity of origin, lordship and purposes.

The church is apostolic:- The Book of Ephesians (2:20) stated that the church is “built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone”. In the same vein, Boer (1974) observed that the Church began its life in Jerusalem; it was governed by Council of Apostles, who guided it in the power and wisdom of the Holy Spirit. He asserted “the apostles are those who were eye witnesses of the ministry of Jesus, and also spokesmen for the risen Jesus”.

Ward (1999) was of the view that the mission based church sprang out of the evangelical awakening and identified emphatically with the distinctive emphasis on this movement when he asserted:

*“the sinfulness of human beings and their justification by the faith in the work of Christ on the cross; the need for conversion of each individual; the supreme authority of the Bible as God’s word, and an activism based on optimism about what converted men and women can achieve when inspired by God’s spirit. It was this activism that had such particular consequences for mission”.*

The New International Dictionary of the Christian Church (1985) stated that indigenous independent churches are churches of a number of fundamentalist protestant sects that emphasize spirit baptism as an experience different from conversion and evidenced by speaking in tongues. (Acts 2:1-3). The independent churches also teach the inspiration of the Bible, salvation by conversion and revival, sanctification, divine healings; and claim to the restoration the original Christianity. The early Pentecostal

meetings were characterized by the outburst of ecstatic enthusiasm featuring healings, speaking in tongues. The first independent church was founded on 13<sup>th</sup> October, 1901. This was when Chief Jacob Kehinde Coker (The Oluwo of Iporo Ake – Abeokuta). He suggested that the birth and expansion of indigenous independent church began as a protest against the denial of self-government, colour prejudice, imposition of foreign culture and custom, dictatorship and an attempt to translate and enforce the principles of the Church of England in churches. He observed that the indigenous independent church started in the last quarter of the 19<sup>th</sup> Century. However, the spontaneous and volatile nature of these groups was more experienced in the beginning of the 20<sup>th</sup> century. There are two categories of the indigenous independent church movements: Ethiopian and Zionist.

Idowu (1965) was of the view that indigenization afforded Nigerians the means of worshipping God in a way which is compatible with their own spiritual temperament, of singing to the glory of God in their own way, of praying to God and hearing His holy word in idiom which is clearly intelligible to them.

#### **2.4 Christian Doctrines and Forms of Worship**

The Christian churches have some basic doctrines, which they all share. However, the degree of their commitment to these doctrines may also defer. Kwasau (2000) along with other scholars have pointed out that a common feature of the Christian churches is their emphasis on prayer. Prayer does not only form the bedrock of their practice and doctrine, it also occupies a very cardinal position in their lives; hence, some people observe “hours of prayer” and night vigils. Most, if not all Christian churches, have intercessory prayer groups called “Prayer Band” or “Prayer warriors”. The prayer band,

or prayer warriors have the responsibility of praying and fasting for those who have problems and do commit special programmes of the churches into God's hand.

Churches believe that in order to receive salvation and enter heaven, one must accept the teachings of Jesus Christ as described in the Bible. This includes being born again or being regenerated, as a fundamental requirement for reconciliation unto God.

Synan (2009) observed that most Pentecostals also believe that salvation is a gift received by grace through faith in Jesus Christ, and cannot be earned through good deeds alone. He added that Christian belief and practice centre on their understanding of the infilling of the Holy Spirit. Most Christians understand this infilling to be subsequent to salvation which allows those who have been filled to experience spiritual gifts which are described in the Bible.

Ayeboyin, (1997) and Oshun (1988) argued that the Christian churches have a special zeal and enthusiasm for evangelical ministries and revivals. They organize regular crusades, revivals and prayer sessions at several locations of cities, towns and villages.

The individual Orthodox Christian believes that true Christian experience is a direct object of the spirit, for services forevangelism and mission in the world. All functions are seen as gifts of the spirit, all guidance as coming from the spirit and all missions as bringing the gospel to all people.

## **2.5 Biblical Role of Women in the Church**

In the sight of God, man and woman are equal. Going by this injunction, both are to be at the service of each other. Women have, however, come to realize that men do not respect this equality that God has intended. According to the women, men have continuously dominated and discriminated against them. Women, therefore, have

continuously agitated for their rights and equality in all spheres of economic and religious life as it relates to interaction between man and women.

**a. Women in the Old Testament**

In most cultures, the Jewish community included, women have often played a subordinate role all their lives: before marriage, a woman is subordinate to her father; and after marriage, to her husband. As a mother she is exalted because the Lord had commanded, "honour your father and your mother." Her husband is recognized as lord and master and by her chastity, diligence and love, a woman creates an honourable position within her family and community circles. Although women were regarded as inferior to men among the Jews, God made no discrimination when He called Israel to hear the law (Dt.31: 12). Moreover, both men and women possess civil roles and could take part in commerce, inheritance and government (Prov. 31, Num. 27: 1-11; Jg. 4:5; II Kgs. 11 :2). In the religious sphere, all Israelites were called upon to enter into a personal relationship with God. All might come to the tabernacle and later to the temple to worship, to fulfill vows and to offer sacrifice. In these areas of service, as Lockyer (1977) maintained all were equal.

It must be noted that participation in the worship service for women in the Old Testament was strictly receptive. They were required to be present during the reading of the law (Dt. 3 I: 12; Neh, 8:2); they could serve in the choir and at the door of the temple of the meeting, but they could not be priests because the Mosaic law had put some restrictions on the priestly ministry, Hurley (1984).

Despite these limitations, God raised prophetesses of high repute like Miriam and Deborah who were respected and honoured equally as male prophets. Similarly, many

women were chosen by God for a special kind of service. This shows that women were not kept out of public life, and that they could appear as individuals. If they never appeared in public, we could not have known about Esther, Miriam, Deborah or other women about whom we read in the Old Testament.

**b. Women in the New Testament**

However (Nehemiah 3:12) reveals that women can go beyond some so-called traditional roles. Modern professional women can apply their training and skills in building the house of God. The work of God is not the exclusive preserve of men.

Women too, have roles to play in complementing the efforts of their male counterparts. They were not left out in the task of rebuilding the walls of Jerusalem. As Eliahib mobilized the priests to repair the gates of Jerusalem, Shallum the ruler of the other half part of Jerusalem took the challenge and significantly engaged his daughters in the building project. Many times the roles of women in the church have been grossly misunderstood. The various building projects of the church demand the support of Christian female professionals especially in the building industry.

Shallum has laid the example for godly parents and husbands to encourage their trained daughters and wives in the building and other industries to be part of the worked in the house of God. Female Christians who are civil engineers, surveyors, site engineers, architects or builders should not stand aloof and wait to be told to get involved. There is much to do and men alone cannot do all the work.

In secular life, gender has ceased to be a barrier to professional training; women now dominate some industries that were otherwise considered as male professions. Believers must remove the gender divide and deploy their professional expertise in the service of

God.

Spiritually-speaking, women can equally contribute their quota in building lives, families and the church of God. The goal, however, is not gender equality as is being championed in the secular world. The motive of Christian women in both physical and spiritual building of the house of God must be to bring glory to Him.

The world of the New Testament times was shaped to a large extent, by the Greek, Roman and Jewish cultures. The status of women in these three' cultures conditioned the roles of women in the New Testament churches. Patriarchy, which was already mentioned in the Book of Genesis was the dominant culture. From 500 to 323 BC, women's status in the Greek society was just a notch above the slaves. In the words of Tetlow (1980).

*The primary duty of women in ancient Athens was to marry and bear legitimate children so that the family unit might continue. The homes had separate women's quarters, when their husbands entertained guests, women were not permitted to be present. Attic lecture of the period generally portrayed women as inferior and of dull and unpleasant character. It was thought that women should not be educated since that would make them more dangerous to men.*

Plato described his vision of the Utopian State where women are equal to men. Aristotle, however, bypassed Plato's ideas and limited women to traditional sex roles. He expected them to obey men and stay in the home. Aristotle, we must note, exercised greater influence on the thought patterns of the Greek culture, which was dominant during the New Testament period. He believed in the inequality between men and women and taught that it was based upon the law of nature: that man is superior and woman inferior and that husbands and fathers should rule over their wives and daughters.

In the Roman Empire, during the New Testament period, women were under the head of the extended family unit. Besides, infanticide, especially of female babies was practised with the blessing of the father who had all the power. This practice in Roman culture is at par with that of Judaism where women were legally the property of men, as was the case in most patriarchal societies.

This strong view is echoed in the writings of the Talmud, a collection of Jewish wisdom dating from before Christ to the 6<sup>th</sup> century, which classified women with slaves and heathens, and assumed them incapable of learning (Hurley, 1984). Rabbi Jose ben Johana (150 BC) was quoted by Hurley (1984) again as saying, "He that talks much with women brings evil on himself and at least will inherit Johana." With this attitude towards women, one can rightly assume that women played little role in the social and religious life of Jesus' time.

Equally in the Judaism of Jesus' time, a woman was seen as an object of pleasure or as a possession and was subject to many forms of humiliation. That she was not circumcised meant the woman had no part in the Jewish covenant. In fact, we learnt that the daily prayer of every male Jew till date is: "Blessed are you O God for not having made me a gentile, nor a woman, nor an ignoramus": while the, woman is content to say: "God, I thank you that I am alive" (Adama, 1994).

However, from a close look at Jesus' ministry and teaching, it could be seen that he did not only minister to men, but to women also. In fact, in the context of the patriarchal cultures described above, the words and actions of Jesus towards women are all the more remarkable.

**c. Women in the Life and Teaching of Jesus**

To discover the attitude of Jesus towards women, we should read the scriptures which are the inspired word of God. Hurley (1984) points out that, there is no doubt that Jesus' treatment of women was a radical change from the status quo. In the first century Palestine, the men, especially rabbis, did not speak to women in public. This explains why the very disciples of Jesus were greatly astonished when they found him conversing publicly with a Samaritan woman at Jacob's well (Jn 4: 1-42). In Mt. 12:49-50 we read: "Whoever does the will of my Father in heaven is my brother and sister and mother". The term "whoever" indicates both men and women. It is also evident that Jesus never discriminated between men and women, but praised both as equal persons. He admired the poor widow for putting two coins in the offering. Jesus did not ignore women during his life, rather he talked to them. Even though Jesus was brought up in that society where rabbis did not talk to women publicly, his attitude to women was different. He not only talked with women, he also healed and forgave them: the woman with hemorrhage (Mk 5:25-34), Peter's mother-in-law (Mk. 1:30-31), and a woman who had been crippled for 18 years, were healed on the Sabbath day in the synagogue.

We see in the Gospel too that women such as Mary and Martha (Lk. 10:38-42), were the disciples of Jesus. Luke 24:49, stated that "the women had followed him from Galilee". Similarly Luke 8:1-3, reported that when Jesus went on his preaching mission, he was accompanied by the twelve disciples and also some women who had been healed of evil spirits and infirmities: Mary called Magdalene from whom seven demons had come out, and Joanna, the wife of Chuza, Herod's steward, and Suzanna, and many others who provided for the disciples out of their means. Jesus also attended to the pagan

woman who begged him to heal her possessed daughter (Mk. 7:24-30). Women accompanied him during his painful way to the cross, comforted him, and watched his burial (Mk. 15:40-47) Lastly, women were singled out as the first witnesses to the resurrection (Lk. 24: 18); and after his resurrection Jesus appeared to the holy women and to Mary Magdalene bidding her to announce his resurrection to the disciples (Mk. 28:1-10. Lk. 24:9-10. Jn. 20:11-18).

At Bethany, Jesus affirmed the right of women to learn, a possibility which was closed to them because of the Rabbinic tradition. At Bethany, Mary sat at Jesus' feet and listened to his teaching while Martha took the traditional role of cooking and taking care of the guest. Sitting at the feet of a great teacher was a privilege that was reserved for the men only, but Jesus changed it. Jesus admired Mary because of her wish to learn. Besides this, women were always present in the crowd which followed Jesus in his ministry, even though it was unusual according to the rabbinic tradition. Thus, Jesus preached about the Kingdom of God to both men and women.

## **2.6 The place of Women in Orthodox Churches**

Priesthood is an area which was previously the domain of only men. It is now an area of "equal opportunity" in many Christian churches. The Eastern Orthodox Church or *Ekklesia* however, remains resolute in its stance on the issue of priesthood and allows only males to become ordained as per its interpretation of the Holy Scriptures and Holy Traditions. The Holy Scriptures which were divinely inspired writings and Holy Tradition which was an oral transmission of Divine Truth, are for the adherents of Eastern Orthodoxy and the *Ekklesia*, nothing less than the Revelation of the Triune Godhead.

The *Ekklesia* is an institution which is "Catholic" in that it is universal and promotes unity and freedom. It is an instrument of God which helps to control, direct and purify mankind, The Orthodox Church is a conservative *Ekklesia* and yet offers her adherents enormous freedom which is embedded in the Holy Scriptures and Holy Tradition which serve as her guide. She is guided by the *Paraclete* or Holy Spirit. She has a definite outlook on life and clearly understands the interdependence of men and women whose relations with the Triune Godhead can never be seen in isolation from their relationships in society (Zernov 1947). The *Ekklesia* embodies Divine *Sofia* or wisdom and is the conscience of her adherents. Men and women are embraced equally by her, but it is only men who may become ordained as priests. Why is this so given that women were also deaconesses for a couple of centuries?

The Apostles who were endowed with the *charis* (Gifts) of the Holy Spirit as the *Paraclete* (Comforter), were able to continue the redemptive work of Jesus Christ through their priesthood which they obtained from Him. Jesus led them to "glory" (Hebrews 2 :10). They established the early communities of the Church and spoke with authority which was God-given. Paul explained that the Apostles were the spiritual fathers of all believers. The Apostles were unable to deal with everything in their lives and thus entrusted many of their pastoral duties to *Presbyteroi* who acted on their behalf. These men were appointed by ordination and were responsible for worship and administration but gradually allowed women to help them in the latter regard.

The *Ekklesia* as it spread in the Greco-Roman world and indeed today, is a body made up of separate and unique individuals each of whom has a particular talent that can

be utilized for the benefit of the entire ecclesiastical community irrespective of the race, nationality or socio-economic standing in society of its individual members.

No one person is considered to be superior to another or has a greater role or function to fulfill. 1 Corinthians 12 : 25, stated the reason for the *Ekklesia* thus: "that there may be no discord in the body, but that the members may have the same care for One another". Even Jesus Christ as the Head of the *Ekklesia* which is His body served: "I am among you as one who serves" (Luke 22 : 27). Every believer has to mould his/her life to conform with God's Word and must work out his/her 'own salvation with fear and trembling" (Philippians 2 : 12). God desires that mankind, including both men and women, must be saved and to this end: "you are all one in Christ Jesus" (Galatians 3 : 28). Men and women have very distinct responsibilities within the *Ekklesia*. This is contrary to what many believe, that woman's role and function is no less than the man's but it is clearly different. Men are called to lead worship according to Paul: "I desire then that in every place the men should pray, lifting holy hands without anger or quarrelling" (1 Timothy 2 : 8), Women on the other hand are ordered to keep silent and are not permitted to have authority over men or to teach (1 Timothy 2:9- 12). The *Ekklesia* has faithfully maintained this tradition in the Gospels and the Acts of the Apostles. Christ clearly chose those whom He willed (Mark 3:13- 14; John 6 :70). He did so in conjunction with the *Paraclete* and God the Father (Acts 1 : 2) after intense prayer (Luke 6 : 12). Male priests became intimately associated with the mission of Jesus Christ as the Incarnate Logos (Mark 16 : 14-15). The Apostles also prayed before selecting and appointing their assistants (1 Timothy 3 : 1 - 13 ; 2 Timothy 1: 6).

Consequently modern-day priests, as the successors of the Apostles, share in the priestly office and not women. No women were among the Twelve Apostles or amongst their successors. This was a contrast to what occurred in other early religions, where the idea of priestesses was not uncommon in the Levant. Similarly in Rome the idea of the Vestal Virgins while in Delphi there was an oracle served by priestesses. In the early Church women were not denied priesthood because of sexism or chauvinism but by the plan of the Triune Godhead.

Divine priesthood is a "functional imaging of the divine priesthood of God the Father through Jesus Christ" (Voulgaris, 1996). It can thus only be imaged by man who is connected to the imaging of divine fatherhood. A woman's role differs in that she images functionally the role of the *Paraclete* who is the assistant of Jesus Christ in His work in the *Ekklesia*. Both men and women are considered in Orthodoxy, to be harmonious and mature persons with a sense of great personal responsibility. Each of the sexes has a deep *gnosis* or knowledge of their total dependence on the Triune Godhead for their salvation by the Grace of God the Father. The Holy Scripture teaches that Salvation is the task of the entire Triune Godhead. The Father wills that certain things happen. The Son fulfills the will of the Father and the will is then perfected in each individual believer by the *Paraclete*. This is the foundation upon which the teachings of the early Church were based concerning priesthood as a specifically masculine function. Men and women thus have distinct roles and functions within the Church. There is expected to be synergy in what men and women do in the Church in the same way that Jesus Christ and the *Paraclete* co-operated.

In analyzing this typological reference, it becomes clear that the *Theotokos* (Mother of God), because of her total commitment to God, becomes the cause of the salvation of mankind. It was through the *Theotokos* that the *Paraclete* was able to creatively incarnate the Son of God. The *Theotokos*, of all the people ever born, is the person closest to God as she became the Mother of the Incarnate Saviour of mankind. Jesus was able to become the "first" Adam again, and also the "last" Adam and thus made the salvation of mankind possible. Mary was thus "the Mother of all creation", a "second Eve who repaired the fault of the first woman"(Zernov, 1947). Her special function in relation to the work of the *Paraclete* proved that she was indeed *kecharitomeni* (the most gifted of women) (Voulgaris 1996). The fact that the Theotokos was not a priestess shows that even if women are not ordained as priestesses this by no means suggests any sexism or chauvinism, neither are they to be construed as having lesser dignity than men.

Both the Church and the Virgin Mary the *Theotokos* receive the *Paraclete* whose *energeia* (energy) is able to bring forth Jesus Christ. In the same way, believers are born into the *Ekklesia* as a revitalized and saved community. The typology of women is thus pneumatocentric as it is they who received distinct gifts from the *Paraclete*. Men on the other hand have a Christocentric typology. It is men who received the three offices of Jesus Christ including priesthood. Women on the other hand have a function corresponding to the *Paraclete*. Neither man nor woman however lost their consubstantiality as equal "images" of the Triune Godhead. Where women are thus accepted as priests, there is a reversal of the roles and functions taking place in which Phenomenology and Christology are altered.

Women were therefore only invested with the duty of *diakonissa* or deaconess as an innovation in caring for other women who were or to assist in the baptism of women in the *Ekklesia*. Even this was not without some measure of difficulty for example a woman who was recently widowed had to be *dokimazein* or placed on probation before being appointed as a deaconess. By the third century, widows became an order of the *Ekklesia* and became part and parcel of the hierarchy of the Church. The Church Father Origen, stated in his commentary on Romans 16 : 1 that: "with the authority of the Apostle, even women" are made deaconesses.

The *Didascalia Apostolorum* which was written in Syria in the first half of the first century as an Apostolic Constitution (Bartlet, 1917) emphasized that the office of deaconess was a valuable position to have in assisting male priests. This suggested that there should be an "order of widows". Widows had to spend their time praying for those who gave charity for the church. By the fourth century women deaconesses could welcome other women at the doors of the church but they were by no means part of the clergy. By the start of the fifth century women were ordained as deaconesses but only if they were virgins or widowed of one husband and at least forty years of age. Deaconesses were not allowed to marry if they were widows. John Chrysostom believed that certain women had *ton axioms tes diakonias echouson* "dignity of the diaconate".

Orthodox theologians concentrated on 1 Corinthians 11: 2-16, where Paul warned women against teaching in the *Ekklesia* during worship because a woman is created in man's image and not in God's image. This reasoning is flawed as there is an ontological unity between male and female and Jesus and His *Ekklesia* that cannot be accepted if one believes that man and woman were created in different "images". In any event, it is only

Paul who re-iterated what is stated in Genesis 1 : 26-27 which emphasized that God "from the beginning made them male and female".

It is therefore, not clear why Paul objected to women teaching in the *Ekklesia*. What was more important to Paul in the function and role of men and women in the divine economy was that men and women possess peculiar and unique qualities and thus are suited to distinct roles and functions. Each has a "unique talent" (Ashton 2003). This implies an uninterrupted chain of succession in ordinations from the time of the Apostles. Some Protestant churches on the other hand repudiate this doctrine. They remain convinced that either men or women obtain a call to serve in the ministry directly from God. In the Orthodox *Ekklesia*, the Bishop has no power to create priests. He simply sanctions the ordination of a priest performed by the work of the *Paraclete* who works in a mysterious way through the unanimous decision of a local *Ekklesia* which thus greatly values its bond of love or agape with the early Church of the Apostles.

Jesus was accompanied by a number of women while going out to preach. This was not well received by the Jews many of whom accused Jesus of making women neglect Jewish purification rights (Luke 23 :?) In fact Epiphanius of Salamis explained that Jesus was leading women and children astray.

Mark asserted that after Christ went to cities or villages and preached, he was accompanied by Mary Magdalene, Susanna and Joanna amongst many others (Luke 8 : 1 -3). Furthermore when Jesus was crucified there were women looking on from "afar". (Mark 15 : 40 -41). That the names of women are mentioned at all demonstrates that women played an important role in the community. It was women who discovered the tomb of the resurrected Christ on Easter morning and were the first to meet the

resurrected Christ. Clearly women were enthralled just as much as the men by the sight of Jesus performing miracles. A different attitude towards women than was expected. He conversed in public with the Samaritan woman (John 4 : 27) and allowed a sinful woman to approach Him in the house of Simon the Pharisee (Luke 7 : 37). More importantly, He affirmed the equal status of the rights and duties of married couples (Matthew 19 : 3-9).

When people waited and prayed for the coming of the *Paraclete* after the Ascension, there were women among them (Acts 1: 14) but on the day of Pentecost, that *Paraclete* filled them all, there were both men and women (Acts 2 : 1; 1-14). Yet it was only "Peter and the Eleven" who proclaimed the fulfillment of the prophecies in Jesus (Acts 2 ; 14). According to Acts 12: 12, it was Mary the mother of John-Mark who allowed gatherings of Christians to take place in her home. In Romans 16 : 1-2, Paul commended a woman by the name of Phoebe, by saying "I commend to you our sister Phoebe, a (minister) of the church at Cenchreae, that you may receive her in the Lord as befits the saints". The masculine noun in Hellenistic Greek is preceded by a feminine article and can thus be given a female usage as well irrespective of noun or the context. In the third century, the formal position of deaconess appeared (*diaconos*) with that special reference to Phoebe. A wife of a deacon was also called a 'deaconess' because of the status of her husband. First Corinthians gave an account of a certain Stephanas and his household who were the first converts to Christianity in Achaia (1 Corinthians 16:15). The word 'deaconess' as used in the case of Phoebe demonstrates that she: "has been a helper of many". Phoebe clearly gave support to the less fortunate in her community where there was great sorrow and distress. Romans also gave an account about Aquilla and Prisca whom Paul described as: "*tous synergous mou en Christo*". This description

indicated that Phoebe's charismatic role as an assistant was gradually becoming an official position (*Theological Dictionary of the New Testament*, pp.787). Interestingly Paul used the same description in speaking about Timothy (Romans 16 : 21), Titus (2 Corinthians 8 : 23) and others in the Epistle to Philemon (1 : 24). In Philippians, Paul spoke of Euodia and Syntyche, who "have labored side by side with me in the gospel together with Clement and the rest of my fellow workers"(Philippians 4 : 2-3). Mary the mother of John Mark (Acts 12:12) and Lydia (Acts 16:14- 15) did not have a ceremonial function as deaconesses. Their roles and functions were purely administrative.

The role of a *diakonos* evolved into more than an administrative function and as it did so too did the roles and functions of male and female deacons. The masculine role became distinctly a liturgical one. From the fourth century onwards, deaconesses assumed the role and function of pastoral care givers and administrators.

In terms of prophesying, both men and women prophesied under the inspiration of the *Paraclete* as was the case in Corinth. But women had to cover their head when prophesying, unlike men who had no need of a head covering (1 Corinthians 11:4-5). Although men and women were equal in God's eyes, a man was a man and a woman should thus remain a woman. Each of the sexes had a specific function to fulfill in terms of God's plan. Women had to wear a veil so as not to dishonour their head who is man. Furthermore, according to 1 Corinthians 14 :1 -40, Paul insisted that order must be maintained during worship and that "the women should keep silence in the churches; for they are not permitted to speak" but rather "keep silence", (vs. 34 - 35). If women wish to know anything they should ask their husbands at home. This probably arose due to the habit of women who asked questions of those who were functioning in the gifts which

resulted in worship being disturbed and disrupted. Timothy backed this up in Timothy 2 : 11, where he asserted "let a woman learn in silence with all submissiveness". Both 1 Timothy 2 and 1 Corinthians 11, asserted that male and female have distinct divinely appointed places in the order of creation. This mode of thinking was very much in line with the Jewish mentality which according to Mosaic Law did not give great value to the witness of women in terms of religious issues,

In 1 Corinthians 1,2- 16, Paul referred to appropriate behaviour in worship (Conzelmann 1975). God is the model of the sexes who are created in His image (Genesis 1 , 26-27). In Greek custom, women attended worship without a veil on the head and with short hair and men attended with long hair. Paul undoubtedly frowned on this as it was an affront to the order of creation.

As women were not allowed to teach or have authority over men they were unable to become *presbyter* who would instruct a community of believers (1Timothy 3:2-5). Just as the order of the Triune Godhead and their mutual relationship cannot be altered, so too can the order of humanity and the mutual relationship of women and men in the order of creation which is restored in the *Ekklesia* not be altered (Voulgaris 1996). If male and female reverse their exclusive roles then they are also reversing their personal qualities and therefore also their mutual relationship. This is intolerable for Paul who recognized the specific role and function of each of the sexes just as each of the members of the Triune Godhead has a specific role and function. On a human level, man "reflects what God is on the divine level". The order of creation goes back to God the Father (Ephesians 3 : 14 - 15) who is the source of all existence. Man's ascendancy over women goes back to creation where man was created first (1 Corinthians 11 : 8). Furthermore, woman was

created for man as a helper (Genesis 2 18). Nonetheless, woman is of the same *ousia* (nature) as man as she originated from him just as by analogy, Jesus Christ and the *Paraclete* emanated from God the Father: "God the Father is Christ's head as his generator and projector and is *homoousios*; man is woman's head.

A deaconess had far less to do in her role than her male counterpart and she was thus far less important than a male deacon although her pastoral care and administrative abilities were greatly valued by the communities in which they served. Despite this, adherents were acutely aware that Jesus Christ did not authorize women to preach His Word with any apostolic authority. The Eastern Orthodox Church is thus faithful to the example set by Jesus concerning only male priesthood. It was the main task of the Apostles to preach the gospel, *kerugma and didache*: "in public and from house to house"(Acts 20: 18-1). Paul tasked Timothy: "what you have heard from me before many witnesses entrust to faithful men who will be able to teach others

A description of a deaconess as a woman who is appointed to minister to women. She was expected to take communion to the ill and anoint women (the nudity of women should not be seen by men] but was not allowed to invoke Divine names in the water *as* this was the function of a male *diakonos*. Deaconesses were also to take a vow of continence. A male deacon on the other hand had to perform: "a number of things that are necessary". A male *diakonos* was the "right arm of the bishop" whereas a woman was not of a Gnostic practice to allow women to serve as priests (Theodores 1954).

By the end of the fourth century, the *Apostolic Constitutions* dictated that women should no longer baptize as this was considered the function of a priest. Deaconesses would serve as go-between, intermediating between other women and officials of the

*Ekklesia*. Deaconesses served as 'ushers' for the women's section of the *Ekklesia* (this was usually on the left side of the centre aisle in the Church building). By the ninth century, both male and female deacons wore a stole. There was however a marked difference in the type of stole worn by each sex; the male *diakonos* wore an *oration* which went around one shoulder and under the other shoulder and later wore an *epitrachelion* or priestly stole which covered his entire back. The deaconess on the other hand wore an *oration* which only went around her neck and hung in front occasionally with tassles dangling down. The role of the male was also very distinctly liturgical. It is clear that the New Testament provides much evidence as to the essential and important role and function of women in the church. Women have been and are true disciples of Jesus Christ. They witness to Christ in their families and in society at large and are mothers of children. They bear witness to their faith and pass on the faith of the *Ekklesia* and its holy tradition and observe the holy scripture. Women played and still play a decisive role in the life of the *Ekklesia* but priesthood cannot be validly conferred on them. They do however have a great mission in the renewal of society. The Orthodox Church may appear to be archaic in its interpretations but is true to the holy scripture and to her unbroken holy tradition in ordaining only men into the priesthood.

If the Holy Eucharist were conducted by a woman there would be no resemblance between Christ and His minister and it would be thus difficult to see the image of Christ in the minister as Christ was a man. In any case, the incarnation of the *Logos* took place according to the masculine gender and this fact can in no way be separated from the economy of salvation. Christ is the 'groom' of His bride who is the *Ekklesia* and in this

lies the mystery and revelation of the Triune Godhead. The priest represents the entire *Ekklesia* and offers sacrifice for her and prays for her in her entirety.

The priest becomes a sign in a sacramental sense and is a sign of Christ or *mimema Christou*. Priesthood is a special office set by the Triune Godhead in the context of the plan of God the Father. A plan of salvation which aims at restoring His own image and likeness in mankind which became distorted by the fall. God the Father is thus the source of the priesthood. Jesus Christ obtained His *Vasileion terateuma* (Royal Priesthood) "not according to a legal requirement concerning bodily descent but by the power of an indestructible life" (Hebrews 7 :7) through His passion, death and resurrection. Christ's priesthood is thus inherent in His *ousia*. His office is eternal and perfect unlike that of Moses who's office was imperfect and directed towards purifying the flesh (Hebrews 9 : 13).

Despite the many qualities needed to serve as priests existing in women, they were not mandated by Jesus Christ to preach with any apostolic authority. Deaconesses did not receive *cheirotomia* (Holy Orders) upon their ordination as in the case of men. In the final analysis, when Christ returns His work will be seen in all the earth. His servants the *iereis* (priests) will share with Him in bringing the world to a full *gnosis* (knowledge) of God's ways; "They shall be priests of God and of Christ, and they shall reign with Him a thousand years" (Revelation 20 : 6). In those days all, male and female alike, will be "a Chosen Race, a Royal Priesthood, a Holy Nation (*laos*), God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light" (1 Peter 2 : 8).

The women in the Orthodox Church have always been very important and should not be underestimated, but this does not extend to becoming priests.

The reason for this is because the Orthodox Church follows the teachings of Jesus Christ, the Bible and the practices of the Holy Apostles. When Jesus chose people for His ministry on earth, He called twelve male disciples to go and preach to the whole world. Then they chose another 70 male disciples, and so on for over 2,000 years. This is also in keeping with the Old Testament practice of choosing men to become priests of the temple and rabbis of synagogues.

From the above, it can be concluded that Christ has called certain men (but not all men) to become His priests. He could have chosen women, such as His own mother, or Mary Magdalene, but did not. We are in no position to say that Christ was wrong in doing this, because Christ is God, and therefore He is without sin and makes no mistakes.

This does not in any way mean that women are inferior to men. On the contrary, women were given the same possibility of salvation as men, for the first time in history by Jesus Christ. Baptism in Christ now enabled both males and females to be equally saved (Galatians 3:27-28). Christ also broke many of the social Jewish customs of that time, for example, by speaking with the Samaritan woman by the well, which was not permitted for any Jew to do. So Christ elevated women to the same status as men, but maintained their different roles in society. In other words, women are seen as equal, but different.

In the Orthodox Church, the highest place that any human being has ever reached, was achieved by a woman, not a man. The Virgin Mary was the only human being to be elevated to the second highest position in heaven, second only to God Himself. After God, comes the Virgin Mary, and then the highest male, who was John the Baptist, and

then the Apostles and others. So the highest position that any male on earth has ever reached was achieved by the Prophet John the Baptist, but even he is lower in status and importance than the Virgin Mary.

Therefore any male or female can achieve greatness in the Church and become a great saint, but no one else can or ever will be able to reach the heights of the Virgin Mary, a woman, who achieved the highest place of any other human being on earth. Yet, the Virgin Mary did not have to become a priest in order to do this.

God has given men and women different roles, and this is something that cannot be changed. For example, God gave women the possibility of bearing children, which is a great blessing. But God did not give this same blessing to men. This does not however mean that God has discrimination against men. Men simply have to accept that only women can give birth to children. (Paul,1996).

Both men and women can achieve salvation equally, by believing in God, by being baptized (Mark 16:16) and by doing good works (James 2:14). Many men and women have become saints and martyrs in this way, and many more will be saved. Being a priest, or bishop, or monk or nun, still requires correct faith and good works, as it does for lay people. After all, the Virgin Mary was only a lay person, but she remained pure and faithful to God. She was a human being like any other woman on earth, yet she became higher than all other men and women and priests and bishops who have ever lived.

## **2.7 The Place of Women in the Church Today**

Basically, womanhood occupies a strategic and significant position in God's programme for mankind (Gen 2:20 – 24). This notwithstanding, Dabup (1966) has rightly described the women folk as a marginalized group. Cultural practices ascribe to

women a position of inferiority while legal systems cast them in the mould of the underdog. For centuries, women were literally not considered as human beings in their own right. Rather, they were seen as appendages. Even in the 19<sup>th</sup> century, it was not customary in enlightened England to give women a formal education. Until just a few years ago in Nigeria, women could not stand bail for any one in the law court (Women Mirror, August, 1996). This situation has, however, been identified as man's invention and hence not derived from God.

Indeed the fact that women have been relegated to the background and banished only to the kitchen in most cultures does not nonetheless mitigate their central position in human societies and in particular, the church. It is, therefore against this background that this study examines the role of women in Pentecostal churches.

Women in Pentecostal churches function in both supportive and substantive roles. Substantively, women function as prophetesses, founders, martyrs, bishops and evangelist. Martin (1975), showed that Donna Beatrice died a martyr. The Apostolic Full Gospel Mission of South Africa has a lady Bishop who presides over women organizations and services in the church. There, women hold their services and meetings on Thursday, (West(1975). In the Bantu Bethlehem Christian Apostolic Church of South Africa, women hold offices by virtue of the position of their husbands. The wife of the mission Archbishop is the lady Bishop. She leads the women in the church. The lady Bishop is the major prophet of the church. She has a number of lesser prophets, most of whom are women, (West 1975).

Women ministers are trained in the Kinbanguist church of South Africa. They are trained for supportive roles. One of the highest roles which women ministers have ever

risen to in the church is that of the assistance to Simon Kinbamgu himself. The women that rose to this post are Nwilu Marie and Mikala Mandombe. According to Marton (1975), even though there are prophetesses in the Kinbangui church today, their position is less than that held by Nwilu Marie and Mikala Mandombe.

Zionist churches in Soweto have two strands of authority, the bishop and the prophetess. The Bishop is in charge of administration and preaching while the prophetess is in charge of healing. West (1971), observed that women's type of administration is prone to tension. To prevent this, the two leaders need to cooperate. This is why bishops of Zionist churches in Soweto often make their wives their prophetesses often. The bishop holds the administrative power while the prophetess holds the charismatic power. And since the husband is regarded as the head of the wife in African culture, the prophetess submits to the bishop.

The church of Pentecost in Ghana encourages the ministry of women. Leonard (1990), discovered that this is because women are always available and willing to serve when needed, and because they organize and run Bible study centres. Some have healing ministries and they run "prayer and healing camps", while some of them plant new assemblies. These are substantive roles. Their supportive role to the church includes watching over collection bowls to make sure that money is not stolen from them, and sharing their testimonies with and preaching the gospel to others in their offices and business centers.

In Nigeria, Moses Orimolade (Male) and Christianah Abiodun Akinsowon (Female) cooperated to establish the Cherubim and Seraphim Church. It is, therefore, not a surprise that women play substantive roles in the church. They serve as prophetesses,

Peel (1968), and Omoyajoho (1982) observed that although Abiodun initially worked under Orimolade, she later set up a parallel government in the church, (Aluko, 1993). Christianah Olutunde also founded many assemblies for Cherubim and Seraphim church in Ondo, Ile-Ife and other places. She was later made “mother superintendent” (Senneh, 1983).

The Living Faith Church of Nigeria is one of the recently founded Pentecostal churches. Women hold substantive posts in the church. The wives of the ordained pastors of the mission are also ordained. In the church, women serve as senior pastors and administer sacraments. An example of the women ministers in the church is the wife of the founder of the mission. Pastor (Mrs.) Faith Oyedepo. She was once the director of administration and finance of the ministry, a Bible teacher and conference speaker, the director of the World of Faith Bible Institute (WOFBI), the senior pastor of Winners Chapel, Lagos, the managing director of Dominion Publishing House and the president of the Women Ministry International aka Living Faith Church Women Fellowship (Bishop David Oyedepo and the entire Body of Christ celebrated 12 years of exploits in ministry in 1995).

The list of ordained ministers in the contemporary Pentecostal churches is long. They include Rev (Mrs.) C. Akpam of Christian Teaching Center, Rev. (Mrs.) Rose Ishaya Audu of Charity and Faith Church, Pastor (Mrs.) A. Bakare of Jesus is Alive Ministry (JAWOM), and Rev (Mrs.) Addo of Kaduna Praise Chapel. All these women baptize, converts, administer sacraments, and some of them ordain others. Where some of these women are the founders of their churches, their husbands are made pastors,

reverends or even Bishops. Where the husband founded the church, the wife may be ordained, but the husband would be in control of the church.

Reverend Gloria Makungah of The Oasis of Love Church, Jos Plateau State of Nigeria was ordained in 1990. She has been winning souls for God's kingdom through evangelism, seminars, outreaches both within and outside Nigeria.

Reverend Mrs. Patricia Nwajic and Reverend Sister Mourine Ndubusi, both of who are preachers of God's word to win souls for Christ's kingdom are also examples of women who are playing active parts in the Pentecostal movement.

Robert (1979), observed that spirit anointed women have pioneered churches in America and opened mission stations abroad. They travelled as evangelists and served as instructors in Bible colleges. They inspired worship through their spiritual gifts and served in obscure places of devoted services. Seeing the importance of the role of women in Houston, Texas, women gave themselves to intercessory prayer for the world missions as well as Bible study, missions, church hospitality, visitation and so on.

Murtille (1975), reported that Margarete Duncan who was ordained in The Reformed Church in 1974 made the Congregation of St. Michael's come to life again. Members increased over a hundred in two years because they gave valuable services to the church. Hunter (1959), also reported that Reverend Sheila Spence was ordained in 1979 and has been a parish minister since then. Also, according to him, the contributions of the Reverend Margarete Forester to the Church of Scotland would in itself justify the decision to admit women to the ministry.

Hunter (1959), further stated that Aimee was said to have joined her husband in the evangelistic ministry in 1980, both of them were ordained at the Full Gospel

Assembly Chicago. After the death of her husband in Hong- Kong in 1910, she continued to surrender her life for full time evangelism. Her first evangelistic meeting after the death of her husband was held in London in 1915. In August of the same year, she had the second outreach at Mount Forest. Ever since then, she continued on Tent Meeting from city to city and camp to camp.

Two organizations offered her their ministerial credentials. They were the Assemblies of God in 1919 and First Baptist Church in 1921. Aimee grew very old and was tired of moving from her own sanctuary.

Winter (1986) revealed that in Louisville, Kentucky, in 1983, women constituted 54 percent of all career appointments under the Foreign Mission Board. Fifty-five percent of the associate missionaries were women. In recognizing of this he said: “It is apparent to me that effectiveness in any missionary enterprises is not predetermined by gender or marital status. In the Bible, there are women whose impact was felt during their time. For instance, the life of Abraham and Sarah is one evidence of the importance of women”.

Through the hospitable quality of Sarah, angels were entertained unknowingly and as a result blessing came to the family (Genesis 18:6-14). Through the encouragement of Deborah, Barak was able to fight their enemies and win victory for the people of Israel (Judges 4: 12-16).

Miriam, Moses’ sister, publicly praised God after their victory over the Egyptians at the Red Sea (Exodus 15: 20 —22). Huldah, also a prophetess, authoritatively spoke God’s word to King Josiah concerning the words of the long lost book of the law (II Kings 22: 13). In the New Testament, too many women played vital roles among the early Christians. For instance, before Jesus’ death, the loving attention given by Mary

Magdalene prepared Jesus for His suffering on the cross. She washed Jesus' feet with tears from her eyes and wiped them with her hair. (Mark 14: 3-9) That love was recognized and appreciated by Jesus.

In Matthew 27:57-61 women were present at the crucifixion and burial of Jesus. The Gospels, Matthew, Mark, Luke and John depict women as being the first to see the risen Jesus and also the first to speak of His resurrection (Matthew 28: 1-8). Priscilla was referred to by Paul as a "Fellow worker in Christ Jesus". (Romans 16:21). Phoebe was a deaconess in the church at Cenchreas and helped many (Romans 16:1-2).

## **2.8 Role of Women in the Advancement of the Gospel**

Numerous women have influenced their generations and left a challenge for those following, and they are also referred to as the "female generals in the Lord".

According to Bakare (1999), God has female generals known and unknown, who are being mightily used by Him. Among the known generals is Mary Magdalene, who prepared the body of Jesus for burial. She also was the one that gathered the apostles together after they went again to their own home and told them about the risen Jesus. Thus, Mary was the first lady from whom the apostles heard the information about the resurrection. Likewise in this present generation, there are women whom God uses to affect their generation in a positive way

Liardon (1996), observed that Maria Woodworth was an incredible woman and spiritual strength in the Ministry of the Holy Spirit. She was a woman God used to bless this generation.

Etter was born in 1844, on a Lisbon, Ohio farm. She became born again at the beginning of the third great awakening at the age of thirteen. She heard the voice of God

and dedicated her life to the Lord, but her hindrance however was that she was a woman (a forbidden sex by the society when it comes to preaching at that time).

However, Liardon (1996), reported that Etter later got a message from God and as the vision unfolded, she humbly acceded to God's call to become a female minister. Etter was a woman of God who pioneered the way for Pentecostal manifestation that is a common movement today. Though Etter's life was moved with great persecution, compounding her problem was the fact that she was a woman in the ministry, married to an unfaithful man. Despite all she passed through in persecution, she was not discouraged. She kept on trusting God for a miracle in the life of her husband.

Liardon (1996), added that her greatest trial came while on the West Coast. She believed the West could be won to God, just as it occurred in the Midwest. But heavy persecution was visited on the West Coast as hoodlums started harassing her meetings. However, in the face of these tribulations, Etter remained or still was a humble spiritual power house, exercising spiritual authority over sin, diseases and demons. Before she "went home" to be with the Lord at the age of eighty, she had preached thousands of sermons from coast to coast, remained the victor over hoodlums, and vicious ministers, blazed the trail for women in ministry and unflinchingly displayed the power of the Holy Spirit with mighty signs and wonders following. Etter reached thousands from around America with the liberating message of Jesus Christ. These words were written of her by people who were blessed through her ministry: "Glory to God and to the Lord Jesus Christ for calling her, enduing her with power, keeping her and making her a "mother in Israel to us". The same Lord that watched over her is ours today, Amen". The level f

inspiration which Etter represented could be captured in the following testimony about her:

*Maria-Woodworth Etter is a shiny example for all, especially women in the ministry. She showed a dire need to cultivate the gold treasures within us by experience and the word, bringing them to the surface by prayer and obedience. We should not allow setbacks to frustrate or hinder us. It is better to wear-out for Jesus Christ than to rest out, don't stop or allow anybody to stop you (the woman), from doing the work of God until you are finished.*

Abah (1998), observed that women have crucial roles in ministry and asserted that the Bible is not silent about it. Theological controversies surrounding women in the Ministry notwithstanding, there is ample Biblical evidence about women like Mary, Martha, Priscilla, Deborah, Esther, etc who played key roles in the programme of God for their generation.

According to Bakare (1999), the woman is not a divine error. She is not an after thought. She was in God's plan from the beginning. The Bible says 'the day God made them, he made them male and female', Gen 1:27. For this reason, Bakare argued, women should rise up and fulfill their purpose in life.

Abah (1998), added that Mrs. E. Omoje Ogwuche was an evangelist who believed in this position about women involvement in the ministry in the contemporary society. She was not only involved in the ministry as a woman, she spent a very important part of her life mobilizing other Christian women to be useful for God. Mrs. Ogwuche's evangelistic ministry was quite pronounced, but God also used her tremendously in other offices, especially in the pastoral and teaching ministry. She was conscious of Proverbs 12:27 which states that "A lazy man does not roast his game, but the diligent man gets

precious possessions”. Esther knew she had a role to play in ensuring that the fruits of her evangelistic ministry (Converts) abide. This role was purely pastoral.

However, beyond her pastoral work, Abah (1998), observed that Esther Ogwuche was known more for her evangelistic ministry. She had tremendous open doors for preaching of the gospel in evangelistic crusades, both in the cities and villages. Several thousands of souls had come to accept Christ through her evangelistic effort. Most idol worshippers who later became Christians could complete their testimonies of salvation without making reference to Mrs. Ogwuche who was a woman general in God’s services before she went to be with the Lord. She was a model to many Christian women who aspired to serve in God’s kingdom.

Late pastor Rosemary Abimbola Odukoya was a highly sought conference speaker, youth mentor and marriage counselor. She was one of the several individuals chosen by Samsung to represent Nigeria in carrying the Olympic Torch in Athens, Greece at the 2004 Olympic Games. She served as the head of the counseling department under the direction of Bishop Mike Okonkwo from 1987 to 1999. At the time of her death, she was the associate senior pastor of the Fountain of Life Church and the president of Discovery for Women. She was the host of “Single and married,” a television programme broadcast locally and internationally that deals with practical issues young people face in marriages and relationship generally guided with biblical principles. She was a well known conference speaker within Nigeria and internationally.

The scope of late Mrs. Kumuyi’s ministerial coverage was wide. She was ever mindful of the monthly women fellowship wherever she was. She initiated and supervised the “Pregnant Sister” meetings, “You and Your Health”, “Women

Empowerment Day”, and other enriching programmes. Her impact was felt by all the various ministries of the church – the women, campus, youth, children and foreign ministries of the church: the church full-time workers, Christian Women Mirror staff, and so on.

Those who possess Christ-like humility know that whatever they have is all of grace. Hence, they do not consider themselves self-sufficient. They however, recognize their gifts, potential and resources without flaunting them. Such was the life of Mrs. Kumuyi as she grew from grace to grace and inspired others to grow using their gifts and talents. She allowed God to determine her value and patiently waited on Him, accepting His estimate of her life.

As a servant-leader, she was also a good communicator. Communication is the means by which a leader reproduces leadership qualities in others. With this, she motivated others to catch whatever vision she had and to work towards the desired goal.

An anonymous writer asserted that, “He who does the work is not so profitably employed as he who multiplies the doers.” Another said, “No man ever began a movement which was destined to stand the test of time but that he placed great stress on the task of teaching those who followed after him.” All the works that Mrs. Kumuyi initiated have endured because she developed many women, men, youths and children to their full capabilities.

She had, through instructions, warnings, teaching, counseling, and preaching, built many lives for heaven’s glory. She fully trusted God for answers to all her prayers and was never seen talking unbelief or getting worried or anxious.

She knew how to recognize opportunity in seemingly dismal situations. Knowing that “every setback has within it the seed of an equivalent advance,” she rose to counter the challenge of buying here and there in unknown and dangerous places at retreats and strategic conferences. She provided very suitable and better alternatives within the reach of the people. (Women Mirror July, 2009).

The subject of women’s role in the church is a controversial one. Most independent African Churches are well disposed to women leadership role in the church as opposed to the mission churches where, according to Babalola, “Women could only lead in association that concerns solely the women.” The implication is that in the established mission churches women are not given room to occupy leadership positions except in a situation where they have to lead their fellow women. Akin to this, Hewit (1976), opined that though the situation of women in church roles is changing in the West since most of the major Protestant denominations have removed formal barriers to the ordination of women, the churches are far from showing forth equality in leadership. This is because, according to Hewit, women are still not allowed some important positions of authority and responsibility in the church. Alana, however, contended that the mission churches deprive women of leadership positions in their bid to uphold Paul’s position in the early church (1 Corinthians 14:34-35, 1 Tim. 2:11, 12). Giving instruction to the Corinthian church on orderly worship, Paul wrote:

*Let your women keep silence in the church: for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law. And if they will learn any things let them ask their husbands at home: for it is a shame for women to speak in the church.*

The import of Paul's injunction according to Alana (1996), is that women in the church of Corinth were not to play a leadership role in the official service and were not allowed to preach. This he attributed to the influence of Paul's pre-Christian Rabbinic and backgrounds, which "could not be supported by the words or deeds of Jesus." Therefore, Alana strongly argued in favour of women leadership role in the church as it obtains in the Cherubim and Seraphim church in congruence with Babalola who in his article "Women in Aladura Churches" submitted: With the influx of the Aladura churches particularly those of the Celestial, Cherubim and Seraphim, Christ Apostolic Church, women occupy leading status. Women are pastors, head, of churches and superintendents and general overseers'.

Thus, Alana (1996), argued in favour of women leadership role in the church using the examples of the Cherubim and Seraphim Church and Christ Apostolic Church both of which are independent African churches.

With the above backdrop, it becomes appropriate to delineate the position of Deeper Life Bible Church as regards women's role in the church. It needs be reiterated here that Deeper Life Bible Church seems to acknowledge the strategic position of women in the church and in the human societies at large. In an interview with Isaacson; Pastor W.F. Kumuyi, while enunciating his view on the role of women in the church explained that there is nothing unscriptural in women ministering. He buttressed this with the fact that in the early days of the church, women led Bible studies. He, however, hinted that:

*I could see from the scriptures that women have a lot of things to do at home. We still want them to take care of the family and the children. We wouldn't want their ministry in the church to conflict with the training of their children at home. So we just try to strike a balance. (Isaacson 1990).*

Pastor Kumuyi further commented that the leadership role of the women in the Old Testament was mainly among the womenfolk and also in the home. The case of Deborah and Hilda were, according to him, exceptional.

*Deborah has posed as challenge for all women in leadership positions today. She was a mother in Israel. We were not told she did not fulfill her role as a wife to her husband, Lapidoth, because of her spiritual involvement. She must have possessed all the necessary characteristics of a mother both at home and in the nation . . . Hilda was submissive to God and her husband's authority. She faithfully and effectively discharged her duties as a housewife and a servant of God.*

Also, in Deeper Life Leadership Strategy Congress Booklet (1996), it was stated that there can be no higher ambition for a Christian woman than to be a faithful wife and a happy and influential mother. It was further explained that any woman who performs these roles well is as honorable as the most illustrious man can be.

To further corroborate the position maintained above, Laub and Rokoff (1980), maintained that though economic, political or religious systems do often compete with the family for the allegiance of its members, the importance of the family should not be played down.

## **2.9 Challenges facing women in the Orthodox Churches**

Women have achieved much in the process of playing their roles. Above all, the ministerial positions held by women in Africa should act as an indicator of their role and place in God's creation. Unfortunately, modern "Christian" societies have discriminated against such women and made their working conditions rather difficult, James (1993). Such women find acceptance to their offices quite controversial and difficult. They are seen as aggressive competitors with men, and this is contrary to both the African culture

and Christian teaching. The prevailing social institutions water down such achievements for women and consequently, serve to emphasize their lesser accomplishments.

Kwashi (1992), admitted that the place of women theologians in the church in Africa, and specifically in Nigeria, is not very clear. It is not well defined as that of most male theologians who before and after their training have some clear idea of what they will do in the church.

In the Jewish world, women were looked down upon and despised based on their custom, prescribing the state of women. Rops (1962), cited by Awoniyi (2001), said: “the rank which society assigned her was inferior from every point of view”. Women did not eat with men, but stood while they ate, serving them. And in the courts of the temple, they kept a distance from men. Their life was in the house. With this kind of practice and assessment of women, it might be difficult for women to really come out to do any thing tangible. Jewish women could not give evidence in court in certain circumstances. They were highly restricted. But even when women were allowed to bear witness, it could be said that a hundred of them were legally equal to one witness.

*Morris, (1990) says they show clearly that women are always at the receiving end; they stay at the back for everything they try to do. They are often looked upon with disdain. Women might not be effective in their ministries because they are expected to perform their traditional roles which might affect their commitment.*

Mekenie (1975), reports that the work of women were long and hard. They were involved in milling, baking, the procuring of fuel and water, spinning, weaving, sewing, the care of the house, the care of the children. With these, it therefore becomes difficult for women to perform very well in their chosen ministries. In fact, in the ancient East, a woman generally had no rights as a free person. She was always subject to a man either

under adultery, divorce, family, inheritance, marriage, prostitution, widowhood and receded article. The legal inferiority of women is paradoxically opposed to the conception of the fertility goddess who is wife and mother. The goddess represents women as the instrument of sexual pleasure and with these kinds of assessment, it has put the women in the right position.

It is fairly easy to list a number of negative effects of women's exclusion from ministry. In what we would today refer to as ministry, perhaps as a form of lay apostolate or just neighborly kindness. It must be noted that visiting the sick, singing in the choir, raising a Christian family, nursing, teaching and social work were not considered part of the official ministry of the church, but as lay activities, ways of helping the clergy in ministry that properly belonged to them.

Secondly, it has led women to develop a fairly pronounced and much emphasized sense of sacral unworthiness. Not only could they not be ordained, they were also not even to be in the sanctuary while divine service was taking place. They were not to touch the vessels and not to read the word of God in public.

Indeed many women actually mistrust women ministerial situation and protest to work for men. They prefer men because they believe women lack confidentiality, have poor judgment and are not as intelligent as men; and that women should be subordinate to men. This results from low self-esteem which some women have themselves. It stems from the male centered church that was introduced by the women missionaries.

Also, there is a certain sense of which exists in some pastors and some laity, both male and female. These people find it difficult to accept the value of women in ministry

and the role they play in the church. Women who assert themselves and ask questions are looked upon with suspicion (Bakurt, 1999).

### **2.10 Related Empirical Studies**

In this section, the research looks into the empirical study conducted by Martin (1975). He argued that if women are allowed to function freely as done in some Pentecostal churches, Christianity will develop more rapidly in Africa (Martin, 1975). This is because more hands would be employed to work on the goals of the church. The work of the church would also be more effective in that those who would not otherwise have heard the gospel message would hear it. On the other hand, if the male power dominated church continues to limit the women in the church to supportive roles, the disaffection between men and women in the church may become more disastrous. In their feminist struggle, the women theologians in the church are now reinterpreting the limitations placed on their role in the church as inappropriate. They perceived that the men in the church hate them and would do all things to humiliate them. The women may not be right in this accusation, but the women believe it. According to Martin, the reaction of the women, if not checked, may become explosive. They may respond by hating men in return. There may be increased hatred and competition rather than love and cooperation in the church.

Another survey research was carried out in 1992 by Babalola on the leadership role of women. The subject of women leadership role in the church is a controversial one. Most Pentecostal churches are well disposed to women leadership role in the church as opposed to the orthodox churches where, women could only lead in association that concerns solely the women or not even lead at all. Babalola (1992), said the implication

is that in the established orthodox churches women are not given room to occupy leadership positions except in a situation where they have to lead their fellow women.

Facanha (2009), in Okegbile (2010), Facanha (2009), in her research on married women in missions says, Susan was an American missionary working with her husband in a Latin American country. She recalled, with some frustration one of the most shocking cultural experiences related to gender roles in Bolivia during her thirteen years of ministry on that continent. After having preached in a women's conference where she was a guest speaker, a pastor accused her from the pulpit – of being “an instrument in the hands of Satan”. As a consequence of her preaching, all the women attending the meeting were disciplined. Throughout all these years, her and her husband have had to deal with the false expectations people had of Susan ‘ministry as a missionary wife.

Facanha (2009), further said that in 1980 and 1981 Edward C. Lehman Jr., reported on two extensive studies regarding patterns to lay and organisational resistance to women in ministry. Although more than two decades have passed, the patterns of resistance still exist and are reported in more recent studies as well.

## **2.11 Summary**

The review of related literature is focused on certain theoretical and conceptual aspects of the Orthodox Church, Christian doctrines and the concept, forms, and nature of worship. The review also discussed the challenges facing women's roles in Orthodox churches. An attempt was also made to highlight the role of women in the advancement of the gospel. It was also noticed that women in the church are very important, but are too often relegated to the position of less importance. The Biblical role of women in the church showed that because God has assigned to women a specific role that contains

limitations in relation to man, does not mean that women are any less important in God's programmes. In fact, "her price is far above rubies" (Pro 31:10).

## **CHAPTER 3**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter focuses on the methodology used in the research. The thrust of the chapter includes the research design, population, sample and sampling techniques, instrumentation, validation and reliability of the instrument, method of data collection and analysis. The study sought the opinions of adults from the ages of eighteen and above. This is meant to get responses of the members of Orthodox churches.

#### **3.2 Research Design**

The survey method was used as the research design in this study. This method was considered suitable for the coverage of a large population spread over a wide area. It enabled the representation of a large population with a representative sample. Findings from the representative sample could then be generalized for the entire population. It is also considered suitable in studies where the possibility of experimentation is not feasible as in this particular study. (Ngu, 2005).

#### **3.3 Population**

The population for this study includes member and minister of Anglican, Baptist, Catholic, Ecwa Methodist, Hekan and Coccin of orthodox churches. The comprehensive data on the number by church and by local government shows a total 155,000 members.

<b>Zone</b>	<b>Local Government Area</b>	<b>No of Orthodox clergy</b>	<b>No of Orthodox Laity</b>	<b>Total</b>
Zone I	Kaduna North, Kaduna South, Birni Gwari, Igabi	1,700	35,000	36,700
Zone II	Ikara, Kudan, Anchau, Kubua and Lere.	900	25,000	25,900
Zone III	Jama'a, Sanga, Kauru, Zangon Kataf and Jaba.	500	30,000	30,500
Zone IV	Zaria, Soba, Sabon Gari, Makarfi and Giwa.	1,100	30,000	30,100
Zone V	Chikun, Kajiru, Kagarko and Kachia.	800	30,000	30,800
TOTAL		5,000	150,000	155,000

*Source: Christian Association of Nigeria (CAN)*

### **3.4 Sample and Sampling Procedure**

The stratified and simple random sampling was used in the selection of the population size used for the study. In this procedure, the researcher specified the characteristics of the population included in the sample for this study, which ensured that literate members of Orthodox churches were selected for the research. The researcher chose five local government areas out of the 23 local governments of Kaduna State. The local governments selected were grouped into 5 zones for the purpose of the study.

Zone 1: Kaduna North, Kaduna South, Birnin Gwari, Igabi.

Zone 2: Ikara, Kudan, Anchau, Kubau and Lere.

Zone 3: Jema'a, Sanga, Kaura, kauru, Zangon Kataf and Jaba.

Zone 4: Zaria, Soba, Sabon-gari, Makarfi and Giwa.

Zone 5: Chikun, Kajuru, Kagarko and Kachia.

To get the Kaduna South, kudan, Kauru, Sabon-gari and Kachia local government areas that represented each zone for the study, the researcher numbered the local governments in each zone from one (1) to five(5). The researcher cast ludo dice and the number that featured stood for the local government that it represented. At the end of the exercise Kaduna South, Kudan, Kauru, Sabongari, Kachia local government areas, were picked.

The churches were selected for the study in each zone. To arrive at the three churches, the researcher wrote the names of all the Orthodox churches within each zone on pieces of paper. After each picking, the pieces of paper were mixed before the next person picked. This procedure was carried out for each zone.

When the exercise was completed, fifteen Orthodox churches emerged for the study. In all, fifteen congregations were selected for the study, a total of fifty respondents including the pastors or priests of such congregations were given the questionnaire to fill. Most of the selections were done on a day that the church had a general programme (fellowship). Prior to the time of the programme the researcher or her research assistant contacted and discussed with the ministers (pastors) or priests) or the congregations. At the end of the exercise, 698 copies of the questionnaire were collected among the orthodox churches.

### **3.5 Instrumentation**

The techniques of data collection provides vital information on how a researcher obtains the needed details on which the result and conclusions from the study are based. The researcher used questionnaire and participant observation by asking questions from the members why women sit separately from men during worship in order to gather information necessary for the test of the hypotheses raised in chapter one.

#### **Questionnaire**

The questionnaire was made up of close ended items. Part one of it was designed to seek information on personal or bio-data of respondents. This part sought to obtain responses on sex, age, marital status and educational qualification of the respondents.

Section ‘B’ focused on the incidences of discrimination against women in Orthodox churches: the items in this section were (10) in number.

Section ‘C’ looked at the factors responsible for discrimination against women in Orthodox churches. The items in it were fourteen (14) in number. The Likert 5 points scoring was used as stated below for positive items. The reverse order is for negative items.

Strongly agree (SA) – 5 scores

Agree (A) – 4 scores

Disagree (D) – 3 scores

Strongly disagree (SD) 2 score.

Undecided (U) 1 score.

The beginning of the questionnaire had an introduction and an appeal to respondents. The first part of the questionnaire has a provision of distinguishing between the responses of religious leaders and their members. This allowed for comparison of the opinions.

### **Observation**

The observation was done by the researcher. Visitation was made to selected churches where the researcher observed the women fellowship meeting from the beginning to the end. The factors upon which the church based her decision to limit women's roles in her midst. One of the observations in the service was that only men were pastor warden or people warden. This prompted the researcher to ask the question why men alone and the answer was that no woman had ever been a pastor warden or a people warden

#### **3.6.1 Validity of Instrument**

Validity is defined as the extent to which a test does the job for which it is used (Ade Toro 1986), Ekeh (2003) described validity as "a measure of the extent or degree to which an instrument tests". The validation of the questionnaire was done by first of all submitting it to the supervisors. After their inputs, the questionnaire was given to two statisticians in Zaria to further confirm the validity of the research instrument. Furthermore, a pilot study was conducted to verify the test and confirm the validity of the instrument.

### **3.6.2 Reliability of instrument**

The reliability was established using split half method this is a type of reliability which is based on internal consistency and it is especially more appropriate when a test is very long (Gay, 1981). Based on the pilot testing, the reliability of the instrument through correlation coefficient of the split half was 0.929 and hence the corrected reliability of the questionnaire was 0.99. This coefficient shows a high reliability estimate in view of Gay's (1981) assertion that one would be very satisfied with reliability greater than or equal to 0.70

### **3.7 Pilot Study**

In order to refine the items of the questionnaire on the perceived discrimination against women occupying leadership positions in Orthodox churches in Kaduna State, a pilot study was carried out. The result of the pilot study was used to determine the reliability coefficient of the instrument.

Ten clergy and forty laity were randomly selected for the pilot study. They were from Sabon Gari Local Government Area of Kaduna State (Samaru) out of which forty three were found to be successfully completed. The 43 were then coded and subjected to statistical analysis using the Statistical Package for Social Sciences. Two sets of questionnaires were involved in the pilot test. One was the incidence of discrimination against women in Orthodox churches which has 11 items and the other on factors responsible for discrimination against women in Orthodox churches which also has 14 items.

The questionnaire was administered to Baptist, Ecwa, Coccin and Methodist members. This was to establish the reliability of the instrument and determine the

internal consistency of the items within the instrument. Among the reliability procedures selected within the package were Cronbach's Alpha, spearman-brown and Guttman Split Half Methods. The reliability coefficient obtained for the cronbachs alpha was 0.929, the Guttman split coefficient was 0.764 while the spearman procedure yielded 0.77. These coefficients all indicated that the instrument was reliable. The internal consistency coefficient which is 0.954 further confirmed that the instrument was internally consistent and reliable for the study Tuckman (1975).

### **3.8 Administration of the Instrument**

The study was conducted with the help of research assistants. Five research assistants were selected to administer the questionnaire. Before the research assistants went to the field to administer the questionnaire, they were well instructed on how to carry out the administration of the instrument.

### **3.9 Procedure for Data Analysis**

The data collected were subjected to statistical analysis using descriptive statistics such as frequencies and percentages, means and standard deviation. Specifically, the demographic characteristic of the respondents were described in frequencies and percentages. The hypotheses were tested with inferential statistic which was the two sample t-test procedure. All the hypotheses were tested at 0.05 level of significance.

### **3.10 Summary**

This chapter dealt with the procedure for collecting data of the research. Six hundred and ninety eight (698) respondents in selected orthodox churches were used. A set of questionnaire and observation were the instruments for the study. To establish the

validity and reliability of the instrument, the questionnaire was vetted by the two project supervisors and two statisticians. A pilot study was also conducted which gave a reliability co-efficient obtained from the cronbachs alpha as 0.929, the Guttman split coefficient was 0.764 while the spearman yield was 0.771. These coefficients indicated that the instrument was reliable. The internal co-efficient was 0.954 which further confirmed that the instrument had internal consistency and reliability. The research instrument was administered with the help of five research assistants. Data collected from the study were analyzed with the use of inferential statistics such as frequencies, percentages, and two samples of T-test.

## **CHAPTER 4**

### **DATA ANALYSIS AND DISCUSSION**

#### **4.1 Introduction**

This chapter presents the statistical analysis of the data collected in relation to the perceived discrimination against women in Orthodox churches in Kaduna State. The chapter is structured into sections. In the first section, the demographic characteristics of the respondents were analyzed. The second section discussed the expressed opinion of the respondents in relation to their perceived discrimination against women in the Orthodox churches along the study's objectives and research questions. The third section of the chapter contains the test of the study's hypotheses while the discussion of the findings from the analyzed data and test of the hypotheses are presented at the end of the chapter.

#### **4.2 Presentation of the demographic characteristics of the respondents**

A total of 698 respondents from the Orthodox churches in Kaduna State were involved in this study. Their demographic characteristics selected in relation to their expressed opinions in the study were gender, age, marital status and their highest educational qualification. Others were type of church, position in the church and duration in the church. These variables are presented in frequencies and percentages in the tables below.

**Table 4.1: Classification of the respondents by sex**

Sex	Frequency	Percent
Male	349	50.0
Female	349	50.0
Total	698	100.0

The table indicated that 349 (50.0%) of the respondents were male while 349 (50.0%) were female. A deliberate effort was made here to ensure equal proportion of the sex because of the nature of this investigation. The idea of equal representation was to allow a balance of opinion on the issue of discrimination. This helped to eliminate possible bias in the conclusion that could be arrived at in the analysis of the responses.

**Table 4.2: Age distribution of the respondents**

Age range	Frequency	Percent
Below 20years	260	37.2
20-40 years	278	39.8
Above 40 years	160	22.9
Total	698	100.0

From the classifications of the respondents in the different age ranges in the table, they could be said to be relatively and proportionately distributed within the ranges. The only exceptions in the classification were respondents who were above 40 years which

had a relatively lower frequency. This variation in the distribution could be accommodated since the age of the respondents was not a major variable in this investigation. However, the distributions clearly indicated that the respondents were adults and could therefore be expected to have a good understanding of the incidence of discrimination in the church where such existed.

**Table 4.3: Classification of the respondents by their marital status**

Marital status	Frequency	Percent
Married	368	52.7
Divorced/separated	22	3.2
Widowers/widows	43	6.2
Single	265	38.0
Total	698	100.0

The married people among the respondents as indicated in the table were 368 (52.7%) while 265 (38.0%) were single. Divorcees/separated were 22 (3.2%) and widows/widowers were 43 (6.2%). The respondents who were not in these two major categories (married and single) were relatively few as indicated in the classification. Though the distributions of the respondents by their marital status were not proportional, it showed that all shades of members within the churches were represented in the study. This would therefore be expected to enable the balance of opinions on the incidence of discrimination and its effect on the gospel advancement of the churches.

**Table 4.4: Classification of the respondents by their highest educational qualification**

Highest educational qualification	Frequency	Percent
Adult education	29	4.2
Primary education	61	8.7
Secondary education	318	45.6
Tertiary education	247	35.4
Others	43	6.2
Total	698	100.0

The classification of the respondents by their highest educational qualifications as indicated in the table revealed that 318 (45.6%) and 247 (35.4%) had secondary and tertiary education respectively, while 61(8.7%) had primary education 29 (4.2%) had adult education 29 (4.2%) and others 43 (6.2%). These two categories (secondary and tertiary education) accounted for the highest percentage score among the respondents. Part of this development could be associated to the unwillingness among some of the church members to respond to the questionnaire. However, the distribution indicated that most of the respondents could be said to be educated enough to understand the subject matter of the study.

**Tale 4.5: Classification of the respondents by their churches**

Churches	Frequency	Percent
Anglican	130	18.6
Baptist	95	13.6
Catholic	193	27.7
ECWA	170	24.4
Methodist	76	10.9
Coccin	34	4.9
Total	698	100.0

The table shows the distribution of the respondents by the churches. Churches classified as others included HEKAN and COCCIN their joint classification is principally

on the basis of their small number in proportion to the other churches as indicated in the table. Though the respondents from the different churches were unequal in number, their opinions were balanced by the use of mean scores on the respective variables. This eliminated any bias that could have been attributed to unequal number among the church representatives in the study.

**Table 4.6: Classification of the respondents by their designations in the churches**

Designation in Church	Frequency	Percent
Minister	54	7.7
Church member	644	92.2
Total	698	100.0

The table indicates that 54 (7.7%) of the total respondents were ministers in the churches. Those who were occupying positions of responsibilities but not ministers in the church involved in the study were 211 (30.2%) of the respondents. The rest 433 (62.0%) were lay members of the churches. This distribution implied that all the categories of persons in the churches were duly represented in the study. Their opinions on the incidence of discrimination in the churches would therefore be expected to be valid.

**Table 4.7: Classification of the respondents by their duration of membership of the churches.**

Duration in years	Frequency	Percent
Below 5 years	99	14.2
5-10 years	153	21.9
Above 11 years	446	63.9
Total	698	100.0

From the distribution of the respondents in the table, only 99 (14.2%) of the respondents said they had been in the churches for below 5 years, 446 (63.9%) of the respondents had been in the churches for over 10 years, while 153 ( 21.9%) said they had been in the churches for between 5 and 10 years. From this distribution, the respondents could be expected to have enough experience in the churches to enable them understand the issues relating to discrimination in their respective churches.

#### **4.3 Incidence of Discrimination in the churches**

The major objective of this study was the determination of the incidence of discrimination in the Orthodox churches in Kaduna State. The research questions formulated to guide the investigation in this section are discussed below: Research question 1: To what extent does the discrimination against women affect their participation in Orthodox churches in Kaduna State?

In this section, the opinion of the respondents on issues of discrimination against women in the Orthodox churches were assessed on the basis of Biblical belief and practices in the churches. The opinions of the respondents on the items used in the assessment of discrimination were presented in frequencies and percentages. For each of the items, the mean score was computed on the five point likert scale and presented along the frequencies and percentage scores. Table 4.8 presents the opinion of the respondents on the items used in the assessment of the incidence of discrimination against women experienced in the churches. Conclusion on each of the items was based on five point scale. Scores of 3.5 and above were generally regarded as agreement with the expressed opinion in the item while means scores lower than 3.5 were regarded as disagreement with the expression of the item by the respondents.

**Table 4.8: Opinion of the respondents on the incidences of discrimination in the churches**

Incidence of discrimination in the churches	SA	A	D	SD	U	Mean
1. It is believed that preaching of the gospel is entrusted to men and not women	75	94	319	184	26	3.01
	10.7	13.5	45.7	26.4	3.7	
2. Women cannot be ordained in your church	134	127	222	180	35	3.21
	19.2	18.2	31.8	25.8	5	
3. Women are not allowed to carry out the following ordinances in your church: baptism, holy communion, wedding, naming and burial	168	168	189	124	49	3.40
	24.1	24.1	27.1	17.8	7	
4. Women are not allowed to preach on the alter in your church during regular Sunday service	158	163	188	147	42	3.36
	22.6	23.4	26.9	21.1	6.0	
5. Women are not allowed to participate actively in the administrative council of the church	41	67	282	273	35	2.72
	5.9	9.6	40.4	39.1	5.0	
6. Women are not allowed to contribute their opinions because their opinions are not well respected	19	38	343	244	54	2.60
	2.7	5.4	49.1	35	7.7	
7. Women are not allowed to sit together with men in the church	35	61	328	235	39	2.74
	5.0	8.7	47.0	33.7	5.6	
8. Women are not given sensitive positions like head of committees	46	82	277	241	52	2.76
	6.6	11.7	39.7	34.5	7.4	
9. Women are not allowed to pay the same dues and fines like men in your church	53	131	283	174	57	2.93
	7.6	18.8	40.5	24.9	8.2	

From the frequency scores and mean scores for all the items in the table, the respondents could not be said to have agreed that there is actual discrimination against women in the churches. The agreement with such idea could be said to be a minority opinion. This is clearly indicated in the responses to item 1 in the table where only 94 (13.5%) and 75 (10.7%) of the total respondents agreed and strongly agreed respectively, that the preaching of the gospel is entrusted to only men. The disagreement with this notion is supported with a mean score of 3.01 which implied that most of the respondents did not agree with the notion. In other words, it could not be said that the respondents agreed with the idea of discrimination against women in the preaching of the gospel.

Following this trend, the respondents did not agree in item 2 that their respective churches cannot ordain women. Though 127 (18.2%) and 134 ((19.2%) of the respondents agreed and strongly agreed with this opinion, 180 (25.8%) and 222 (31.8%) of the respondents respectively strongly disagreed and disagreed with the notion. The mean score (3.21) for the item on the table, indicated that most respondents did not agree that women cannot be ordained in their churches.

The inability of women to carry out some functions in the Orthodox churches had a relatively higher rating. This opinion is seen in the response to item 3 in the table where 168 (24.1%) and 168 (24.1%) of the respondents respectively agreed and strongly agreed that women are not allowed to carry out certain ordinances like preaching, baptism, the holy communion, wedding, naming and burial ceremonies in their churches. Even in this regard, the opinion of the respondents as indicated with the mean score of 3.40 did not support the idea that women were being discriminated against in these ordinances within

the churches. This means that the idea of discrimination on this basis could be viewed as the opinion of the minority within the churches.

Though 163 (23.4%) and 158 (22.6%) of the respondents agreed and strongly agreed respectively that women are not allowed to preach on the alter in their churches during regular Sunday services, this view was not generally accepted by the respondents. In item 4, 147 (21.1%) and 188 (26.9%) of the respondents strongly disagreed and disagreed respectively with the notion and 42 (6.0%) of the respondents did not express their opinion on the issue. The mean score of 3.36 clearly supported the disagreement with the notion of discrimination against women with respect to preaching on the alter in their respective churches on regular Sunday services.

If there is any item where there was a unanimous disagreement by the respondents, it is on the active participation of women in the regular administration of the churches. This is seen in item 5 of the table where 273 (39.1%) and 282 (40.4%) of the respondents strongly disagreed and disagreed respectively with the suggestion that women were not allowed to participate actively in the administrative council of their respective churches. The mean score for the item is 2.72 which clearly indicated that most respondents opposed this notion.

The relegation of discrimination against women to a minority view was depicted in item 6 where only 38 (5.4%) and 19 (2.7%) of the respondents agreed and strongly agreed that women were not allowed to contribute their opinions and that their opinions were not well respected in the churches. But 244 (35.0%) and 343 (49.1%) of the respondents did not agree that women are not allowed to contribute their opinion to administrative issues or that their opinions are not well respected in the administration of

the churches. The mean score of 2.60 clearly indicated disagreement with the expressed opinion of the item. The respondents did not agree that the discrimination against women extended to the sitting arrangement in the churches. In item 7 of the table, only 61 (8.7%) and 35 (5.0%) of the respondents agreed that women are not allowed to sit together with men in their churches. However, most of the respondents disagreed strongly 235 (33.7%) and 328 (47.0%) with the notion that women are not allowed to sit together with men in their churches. The mean score for the item is 2.74.

Like the opinion in item 7, the respondents did not agree that women are not given sensitive positions such as heads of some committees. Only 82 (11.7%) and 46 (6.6%) of the respondents agreed with this notion in the table. 241 (34.5%) and 277 (39.7%) of the respondents did not agree that women were not given sensitive positions such as heads of some committees in their churches. The mean score for the item is 2.76 which implied disagreement with the notion. Discrimination on the basis of dues payment in the churches was also rejected by the respondents. This is indicated in item 9 of the table where 174 (24.9%) and 283 (40.5%) of the total respondents strongly disagreed and disagreed respectively with the notion that women were not allowed to pay the same dues and fines like their men counterparts in the respective churches. The mean score for the item is 2.76. This clearly indicated that the respondents did not agree that there was discrimination against women with respect to dues and fines in the orthodox churches.

From the overall analysis of the incidence of discrimination against women in the churches, it could be said that the expressed perception is that of a minority view. As indicated from the data above, most respondents did not agree that there was actual

discrimination against women in the orthodox churches involved in this study. Perceived discrimination against women, where it existed could thus be seen as a minor practice among some of the churches and not a general phenomenon in the orthodox churches in Kaduna State.

#### 4.4 Factors responsible for discrimination in the churches

The second objective of the study is the determination of the factors responsible for the perceived discrimination against women in the orthodox churches within Kaduna State. The research question raised to guide this aspect of the investigation is: What are the factors responsible for the discrimination against women in the orthodox churches in Kaduna State? To address this question, the opinions of the respondents to some of the suggested factors are presented in Table 4.9.

**Table 4.9: Opinions of the respondents on factors responsible for discrimination against women in the orthodox churches in Kaduna State.**

Factors for the Incidence of discrimination in the churches	SA	A	D	SD	U	Mean
1. Based on the Jewish culture a women should not talk in the public	80	238	176	128	76	
	11.5	34.1	25.2	18.3	10.9	3.17
2. Women are not as bold as men in spiritual matters	29	94	311	236	28	
	4.2	13.5	44.6	33.8	4	2.80
3. In church activities men perform better than women	34	106	294	223	41	
	4.9	15.2	42.1	31.9	5.9	2.81
4. Women are never good leaders in the church and public life	15	54	317	255	57	
	2.1	7.7	45.4	36.5	8.2	2.59
5. Paul believes that there is a limit to which a woman can perform in the church	105	263	107	150	73	
	15.0	37.7	15.3	21.5	10.5	3.25
6. Women's role are not acknowledged in God's kingdom	17	22	434	185	40	
	2.4	3.2	62.2	26.5	5.7	2.70
7. Women are slow in understanding	22	101	273	248	54	
	3.2	14.5	39.1	35.5	7.7	2.70
8. Women are liable to deception due to their nature of weak mind	48	206	181	189	74	
	6.9	29.5	25.9	27.1	10.6	2.95

9. Women participation in ministry would only lead to disaster and a similar catastrophe like the one in the garden of Eden	33	67	312	214	72	
	4.7	9.6	44.7	30.7	10.3	2.68
10. Women were created last and they are just to serve as help mates			227	173	60	
			32.5	24.8	8.6	3.01
11. Women lack some essential leadership qualities which men alone share with the God head			238	179	73	
			34.1	25.6	10.5	2.91
12. Women are seen as mistrusted people who have to be protected, observed, supervised at all times.			168	55	15	
			24.1	7.9	2.1	2.89

On the basis of Jewish culture 238 or 34.1% and 80 or (11.5%) of the respondents agreed or strongly agreed that women were not given the opportunity to speak in the public. This was not however a consensus opinion among the respondents as indicated in the table. It shows that 176 or (25.2%) and 128 or (18.3%) of the respondents disagreed and strongly disagreed respectively with the suggestion that it is based on the Jewish culture that a woman should not talk in the public.

In the second item there was a general disagreement among the respondents on the notion that women are not as bold as men in spiritual matters. This indicated 236 or (33.8%) and 311 or (44.6%) of the respondents who strongly disagreed and disagreed respectively with the notion. Though 28 or (4.0%) of the respondents did not answer the question, only 94 or (13.5%) and 29 or (4.2%) of the respondents agreed and strongly agreed respectively with the notion.

Following this trend, the respondents did not agree respectively in item 3 that in their respective church activities men perform better than women. Though 106 or (15.2%) and 34 or (4.9%) of the respondents agreed and strongly agreed with this opinion, 223 or (31.9%) and 294 or (42.1%) of the respondents respectively agreed and

strongly disagreed with the notion. The disagreement with this notion is supported with a mean score of 2.81 which implied that most of the respondents did not agree with the notion.

If there is any item again where there was unanimous disagreement by the respondents, it is on the area where women are never good leaders in the church and public life. This is seen in item 4 of the table where 255 or (36.5%) and 317 or (45.4%) of the respondents strongly disagreed and disagreed respectively with the suggestion that women are never good leaders in the church and public life. The mean score for the item is 2.59 which clearly indicated that most respondents opposed this notion.

Though 263 or (37.7%) and 105 or (15.0%) of the respondents agreed and strongly agreed respectively that Paul believed that there was a limit to which a woman could perform in the church, this view was not generally accepted by the respondents in item 5. In this item, 150 or (21.5%) and 107 or (15.3%) of the respondents strongly disagreed and disagreed respectively with the notion and 73 or (10.5%) of the respondents did not express their opinion on the issue. The mean score of 3.25 clearly supported the disagreement with the notion.

In item 6, the respondents did not agree that women's roles are not acknowledged in God's kingdom. Only 22 or (3.2%) and 17 or (2.4%) of the respondents agreed with this notion in the table, 185 or (26.5%) and 434 or (62.2%) of the respondents did not agree that women's roles are not acknowledged in God's kingdom. The mean score for the item is 2.70, which implied disagreement with the notion.

Like the opinion in item 6, the respondents did not agree that women are slow to understanding. Only 101 or (14.5%) and 22 or (3.2%) of the respondents agreed with this

notion in the table. On the other hand, 248 or (35.5%) and 273 or (39.1%) of the respondents did not agree that women are slow to understanding. The mean score for the item is 2.70, which implied disagreement with the notion. Discrimination on the basis that women are liable to deception due to their nature of weak mind was also rejected by the respondents. This is indicated in item 8 of the table where 189 or (27.1%) and 181 or (25.9%) of the total respondents strongly disagreed and disagreed respectively with the notion that women are liable to deception due to their nature of weak mind. The mean score for the item is 2.95. This clearly indicated that the respondents did not agree that there was discrimination against women with respect to the weak mind of women in the orthodox churches.

In item 9, 6 > representing (9.6%) of the respondents agreed that women's participation in ministry would only lead to disaster and a similar catastrophe like the one in the Garden of Eden. On the other hand, 312 representing (44.7%) of the respondents did not agree to this. Item 10, 61 or (8.7%) and 177 or (25.4%) strongly agreed and agreed respectively, representing (25.4%) of the respondents who agreed. The respondents who did not agree were relatively more with 173, agreed while 227 strongly disagreed representing (32.5%) of the respondents. From Table 4.9, it was observed that most of the respondents did not agree that women lack some essential leadership qualities which men alone share with the God head. Thus, 265 or (38%) and 143 or (20.5%) of the respondents agreed and strongly agreed respectively that women are seen as mistrusted people who have to be protected, observed, supervised at all times but this view was not generally accepted by the respondents.

In item 12, 55 or (7.9%) and 168 or (24.1%) of the respondents strongly disagreed and disagreed respectively with the notion and 15 or (2.1%) of the respondents did not express their opinion on the issue. The mean score of 2.89 clearly supported the disagreement with the notion that women are mistrusted people who have to be protected, observed and supervised at all times.

#### **4.5 Test of hypotheses**

A number of hypotheses were raised in this study to validate the expressed opinions of the respondents on the discrimination against women in the Orthodox churches in Kaduna State. The scores of each of the variables used in these hypotheses were computed by the summation of the total number of items and dividing the scores with the number of items within each of the specified variable. This enabled the verification of a conclusive result of the score. The hypotheses were as follows:

**Hypothesis I:** There is no significant difference between the perceptions of the laity and clergy on the incidence of discrimination against women in Orthodox churches within Kaduna State.

This hypothesis was tested with the two sample t-test because of the two groups or categories (laity and clergy) of the independent variable involved in the test. The mean scores for the total items for Table 4.8 were summed up and divided by 9 to arrive at the mean used in the test. Table 4.10 presents a summary of the two sample t-test result.

**Table 4.10: Two sample t-test on perceived discrimination against women by designation of respondents in the churches**

Coded_status	N	Mean	Std. Dev	Std. Error	t-value	DF	P	t-critical
Clergy	31	2.97	0.597	0.107	0.578	644	.564	1.96
Laity	365	3.04	0.697	0.036				

The result from the test as indicated in the table did not reveal significant difference in the opinion of the laity and the clergy of the different churches. The observed t-value (0.578) in the table is lower than the critical value of t (1.96) at the same degree of freedom indicated in the table. The observed significant level is 0.564 ( $P > 0.05$ ). This means that the two groups are not significantly different from each other in their opinions. Therefore, the hypothesis that there is no significant difference between the laity and clergy on the incidence of discrimination against women in Orthodox churches within Kaduna State could not be rejected.

**Hypothesis II:** There is no significant difference between the opinion of laity and clergy on the factors responsible for the discrimination against women in the Orthodox churches within Kaduna State.

To test this hypothesis, the scores of the listed factors in Table 4.9 were used as the dependent variable while the positions of the respondents in the churches which were re-classified into two categories as laity and clergy was used as the independent variable. The two sample t-test procedure was then adopted to establish any possible significant difference between the two groups on the factors they perceived to be responsible for the

perceived discrimination against women in the orthodox churches. The result of the test is presented in Table 4.11.

**Table 4.11: Two sample: t-test on perceived factors responsible for discrimination against women in orthodox churches by designation of respondents**

Coded_status	N	Mean	Std. Dev	Std. Error	t-value	DF	P	t-critical
Clergy	31	2.95	0.611	0.109	.640	644	.523	1.96
Laity	365	2.87	0.636	0.033				

The table above indicates that there is no significant difference in the opinion of the respondents on the factors responsible for the perceived discrimination against women in the Orthodox churches. The observed t-value in the table is 0.640 while the critical value is 1.96 at the same degree of freedom. The level of significance (P) observed in the test is 0.523 ( $P > 0.05$ ). This means that the null hypothesis that there is no significant difference between the opinion of the laity and clergy on the factors responsible for the discrimination against women in the Orthodox churches within Kaduna State was retained.

**Hypothesis III:** There is no significant gender difference on the factors responsible for the discrimination against women in the Orthodox churches within Kaduna State.

The perceived factors responsible for the discrimination against women in the Orthodox churches were analyzed in Table 4.9. In the test of this hypothesis, the sexes of the respondents were used as the independent variable to test for possible differences

between the male and female respondents on the perceived factors. Table 4.12 shows the result of the two sample t-test performed on the scores.

**Table 4.12: Two sample t-test on perceived factors responsible for discrimination against women in orthodox churches by sex of respondents**

Gender	N	Mean	Std. Dev	Std. Error	t-value	DF	P	t-critical
Male	207	2.97	0.585	0.041	2.899	644	.004	1.96
Female	189	2.79	0.656	0.048				

The result in the table revealed a significant difference between the male and female respondents in their opinions on the factors responsible for discrimination against women in the Orthodox churches. The observed t-value (2.899), is higher than the critical value of 1.96. The observed level of significance (P) is lower than 0.05 ( $P < 0.05$ ). This means that the hypothesis that there is no significant difference between the opinions of male and female respondents on the factors responsible for the discrimination against women in the Orthodox churches within Kaduna State was rejected.

#### **4.6 Major Findings**

From the analyses of the data collected from the study, major findings are as follows:

- i. The perceived discrimination against women in Orthodox churches in Kaduna State is not a significant factor against the propagation of the gospel.
- ii. The members of the Orthodox churches in Kaduna State that is the clergies and the laity did not differ significantly on the issue of discrimination against women in the churches.

- iii. From the analyses of the data collected for this study, it has been established that there is a stereotyped gender discrimination against women in some of the Orthodox churches in Kaduna State. However, this stereotyped gender discrimination against women was not generally acknowledged by the members of the Orthodox churches.
- iv. It was discovered that many practices that never existed in the Orthodox churches before or even in the early seventies are being practised. Some of the practices that are commonly found among the Orthodox churches which did not exist before are: women given sensitive positions like head of committees, and women sitting together with men in the church. (Table 4:8).

#### **4.7 Discussions**

From the analysis of data collected for this study, it has been established that there is a stereotyped gender discrimination against women in some of the Orthodox churches in Kaduna State. However, this stereotyped gender discrimination against women was not generally acknowledged by the members of the Orthodox churches. This makes it a minority opinion among the respondents as observed in this study. This finding agrees with Hurley (1984), where it was observed that the “Mosaic restrictions set apart certain men to serve as representatives and leaders in Israel worship and that the principle was not that men could but women could not serve” that it was rather that God called out certain men to serve in particular functions.

Among other observations from the data analysis in the study was that, most respondents did not agree that there was actual discrimination against women in the churches. Though some of the respondents agreed with the notion of this discrimination

the opinion is insignificant in comparison to the majority opinion. The perceived discrimination against women as pointed out by this minority group pertained to: preaching the Sunday sermon, not being allowed to carry out certain ordinances like baptism, Holy Communion, wedding ceremony, naming and burial within the church which were more pronounced in some of the churches as indicated in Table 4.8. In the test of the first hypothesis of the study, no significant difference was observed between the laity and the clergy in their opinions on this perceived discrimination against women in the churches. This could account for the disagreement of most of the respondents on the issue of discrimination in the churches since they tended to agree with the ‘injunction of only men can become priests’.

In this study, some factors responsible for the discrimination that existed where women are seen as mistrusted people who have to be protected, observed and supervised at all time were identified. These factors were observed to have been the only ones where the percentage of agreement among the respondents was slightly high in Table 4.9.

Though it was not generally agreed that women were discriminated against in this study within the Orthodox churches involved, significant difference was observed in the opinion of the male and female respondents who were involved in the study on factors that were responsible for such discriminations. In the test of hypothesis III, it was observed that the male and female respondents differed significantly in their opinions on the factors responsible for the perceived discrimination against women in the Orthodox churches. This observation could be attributed to the peculiarity of individual gender which Ashton (2003), observed as the distinct roles and functions of the male and female in the church.

These then mean, that both male and female have their role to perform in the church without either being discriminated against by the other.

Many reasons were aduced as factors responsible for discrimination against women in the Orthodox churches in Kaduna State.

The respondents were of the opinion that the Holy Bible recorded that Paul believed that there was a limit to the role a woman can perform in the Church, while many of them also believed that women were created last and they are just to serve as helpmate. These reasons especially having biblical supports gave credence to why discrimination against women in Orthodox churches prevailed no matter the efforts put up against it.

Many incidences of discrimination in the churches abound. For instance 321 (46.0%) of the respondents point out that women are not allowed to preach on the altar in the church during regular Sunday service; while 336 or 48.2% of the respondents cited incidence of women not being allowed to carry out baptism, holy communion, wedding, naming and burial. All these point to several incidences of discrimination against women.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATION SUMMARY**

#### **5.1 Summary**

This study examined perceived discrimination against women occupying leadership positions in orthodox churches in Kaduna state. To effectively carry out the investigation, the study was structured into five chapters as summarized below:

Chapter one presented the background and statement of problem of this work. Here the postulated research questions and hypotheses derived from the objectives of the work were presented.

Chapter two reviewed related literature to the study. Areas reviewed include women in the Old Testament, women in the New Testament, women in the life and teaching of Jesus Christ, place of women in the Orthodox Churches, role of women in advancement of the gospel.

Chapter Three described the research methodology. Stratified random sampling technique was used to select respondents from orthodox churches for the study and the instruments used for the collection of data were the questionnaire and observation. The method for statistical analyses used in the study involved the use of the statistical package for the social sciences (SPSS).

Chapter four contains the analysis of the data collected for the study. Three null hypotheses were tested in the chapter. Hypotheses i, iii, were rejected while hypotheses ii was retained. These tests were followed in the chapter with a discussion of the findings from the data analyzed.

## **5.2 Conclusions**

From the outcome of the findings summarized in section 4.6 of chapter four, the general conclusion of this study is that:

1. There is a stereotyped gender discrimination against women in Orthodox churches.
2. That male and female respondents differ significantly on the perceived factors responsible for discrimination against women.
3. That there are Biblical authorities supporting some of the perceived incidences of discrimination against women in Orthodox churches.

Women basically have a similar role to men, except that they cannot become priests or bishops. In many Orthodox churches, women sing in the choir and perform many other important duties, such as raising money for the poor and serving on church committees or councils.

## **5.3 Recommendations**

Based on the findings and conclusion from this study, the following recommendations are made:

1. The church should look into all the perceived discriminations against women irrespective of their sexual differences.
2. The church pastors should critically study the Biblical quotations that talk of women role in the body of Christ and bring out the real underlining interpretation in the present generation.
3. Women should be given fair treatment in Orthodox churches

#### **5.4 Recommendation for Further Research**

It is recommended that a similar study (to the present one) be carried out in a different geographical location (either Eastern, Western or Southern part of the country) so as to find out whether the study can be replicated or not.

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## **APPENDIX A**

Faculty of Education  
Religious Study Section  
Ahmadu Bello University,  
Zaria

Dear Respondent,

The research being carried out is “perceive discrimination of women occupying leadership positions in orthodox churches in Kaduna state”. I wishes to request your kind assistance by answering these questions as honestly as possible.

Please do not write your name on the paper. Your response will be treated confidentially and will be used strictly for the purpose of the research only.

Thanks for your cooperation.

Amos, Titi

(MED/EDUC/9062/2009-2010)

## QUESTIONNAIRE FOR MINISTERS AND CHURCH MEMBERS

### PART I

#### SECTION A: PERSONAL DATA

Please tick {√}

1. Gender: Male { } Female { }
2. Age : Below 20years { } 20-40 years { } above 41 years { }
3. Marital status: a. Married { } b. divorced/separated { }  
c. widow/widowers { } d. single { }
4. What is your highest educational qualification? a. Adult education { }  
b. primary education { } c. secondary education { } d. tertiary education { }  
e. others ( specify)-----
5. Name of your church/denomination -----
6. Your position in the church: a. minister { } b. church worker { }  
c. church member { }
7. How long have you been a member of your church? Below 5 years { }  
5 - 10 years { } above 11 years { }

## **PART II**

### **INSTRUCTIONS:**

Please tick {√} in the appropriate column that best suites your assessment of the statements below.

SA - Strongly agreed

A - Agreed

SD - Strongly disagreed

D - Disagreed

U - Undecided

### **SECTION B: THE INCIDENCE OF DISCRIMINATION AGAINST WOMEN IN ORTHODOX CHURCH**

<b>S/No</b>		<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>	<b>U</b>
1.	It is believed that preaching of the gospel is entrusted to men and not women					
2.	Women cannot be ordained in your church?					
3.	Women are not allowed to carry out the following ordinances in your church Baptism, Holy communion, wedding, naming and burial.					
4.	Women are not allowed to preach on the alter in your church on regular Sunday services?					
5.	Women are not allowed to participate actively in the administrative council of the church					
6.	Women are not allowed to contribute their opinion and their opinions are not well respected?					
7.	Women are not allowed to sit together with men in the church.					
8.	Women are not given sensitive positions like					

heads of committees.

9. Women are not allowed to pay the same dues and fines like men in your church?
10. Give reasons if any for not allowing women in some activities in the church -----  
-----  
-----

**SECTION C: FACTORS RESPONSIBLE FOR DISCRIMINATION AGAINST WOMEN IN ORTHODOX CHURCHES**

<b>S/No</b>		<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>	<b>U</b>
1.	Based on the Jewish culture a woman should not talk in the public					
2.	Women are not as bold as men in spiritual Matters					
3.	In church activities men perform better than Women					
4.	Women are never good leaders in the church and public life					
5.	Paul believes that there is a limit to which a woman can perform in the church					
6.	Women's role are not acknowledged in God's kingdom.					
7.	Women are slow in understanding					
8.	Women are liable to deception due to their nature of weak mind					
9.	Women participation in ministry would only lead to disaster and a similar catastrophe like the one in the garden of Eden.					
10.	Women were created last and they are just to serve as help-mates					
11.	Women lack some essential leadership qualities which men alone share with the God head					

12. Women are seen as mistrusted people who have to be protected, observed, supervised, at all times

13. Would the discrimination against women make women leave the church to where they will be allowed freedom of participation?

-----

14a. Do women complain in your church of being sidelined in some church activities?

-----

-----

b. If yes, Can you identify such activities? -----