

**A CRITICAL ECCLESIOLOGY AND THEOLOGICAL DYNAMICS IN WOMEN'S
MINISTRIAL FORMATION IN THE ANGLICAN CHURCH OF TANZANIA,
DIOCESE OF THE RIFT VALLEY**

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**UGANDA CHRISTIAN
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DECLARATION

I, **Christian Elia Ntiomagwa**, declare that this research report is my own work and it has never been submitted by any other person for an academic award in any University.

Signature

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APPROVAL

I certify that this dissertation, entitled “**A Critical Ecclesiology and Theological Dynamics in Women's ministerial formation in the Anglican Church of Tanzania, Diocese of the Rift Valley**”, has been presented under my supervision.

RESEARCH SUPERVISOR

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Date: 25th August, 2025

DEDICATION

This current publication is dedicated to my beloved wife, Sarah Dunstan Kiwango, whose tireless assistance, unwavering love, and constant support have been invaluable to my studies. Your care for our children and encouragement to pursue this research without interference from other family duties has been a cornerstone of my success. Your support and care have profoundly transformed my life. May the Almighty God bless you.

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ABSTRACT

This study investigated why women have not undergone theological studies and proposed solutions to implement the resolution. The objectives of the study were: to investigate historical institutional barriers to women's theological education and ordination in the Diocese of Rift Valley, to understand stakeholders' perspectives on women's inclusion in theological roles in the Diocese of Rift Valley, and to evaluate theological education accessibility for women in the Diocese of Rift Valley. A cross-sectional research design, using a sample size of 113 respondents, was adopted. Simple random sampling and purposive sampling techniques were used to select the respondents, and data were collected using a designed structured questionnaire and interview guide. Findings indicate that the lack of historical recognition and support for women's theological education is seen as a key factor in perpetuating gender inequality, and 92.9% of respondents strongly agreed on the claim. It was also established that the traditional leadership structure actively encourages women to take on leadership roles in theology; 95.6% of respondents strongly agreed. Findings also reveal that a majority of respondents (92.8%) strongly agree that the lack of female theological role models within the Anglican Church of Tanzania discourages women from pursuing theological education. In conclusion, the study highlights that women have historically faced significant barriers to theological education and ordination due to entrenched traditional gender roles, patriarchal structures, and cultural norms, underscoring the need for institutional reforms to address these persistent obstacles. The study reveals a broad consensus among stakeholders in the Diocese of Rift Valley in support of women's theological education and ordination, with strong endorsement for their capabilities and involvement, though societal and cultural barriers and some minor reservations remain. The study also shows that while women are generally perceived to have equal access to theological education and support from the Anglican Church of Tanzania, financial constraints, geographic disparities, and a lack of female role models continue to pose significant challenges. The study recommends that the Diocese of Rift Valley should implement comprehensive reforms to challenge and dismantle traditional gender roles and patriarchal structures. The study also recommends that the Diocese of Rift Valley should enhance its efforts in addressing societal and cultural barriers that hinder women's full participation. In addition, the Diocese of Rift Valley should expand financial aid and scholarship programs to address financial constraints more effectively.

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.1 Introduction

The study looks at the Ecclesiology and Theological Dynamics in Women's ministerial formation in the Anglican Church of Tanzania, Diocese of the Rift Valley. This chapter consists of the background of the study, statement of the problem, the purpose of the study, research questions, the scope of the study, and the significance of the study.

1.2 Background of the study

The current study concentrated on Ecclesiology and Theological Dynamics in Women's ministerial formation in the Anglican Church of Tanzania, Diocese of the Rift Valley. In the book of Genesis 1:27, Galatians 3:28, the Bible is very clear that from the beginning, God created man in the image of God and was given the authority all to have control over all other creatures. In relation, the Church is the body of Christ, in which women are included as they are also Temples of the Holy Spirit and play a significant role in the Church of Christ. In addition, Jesus was born of a woman, and the first person to see Him after His resurrection was a woman. Therefore, even in His death, those who went to anoint His body were women. Thus, women should use their potential and giftedness to grow the Church of Christ without being viewed as inferior or being feared, as God is both the God of men and that of women. Consequently, a woman who has committed her life to Christ should have a place of service in

the Church of Christ because the Bible never excludes them from serving in the Church.

Genesis 1:26-28 speaks of the creation of humanity and stresses the full equality between men and women. Adam and Eve were created to reflect the image of God in all aspects of life and responsibility to God. The two equally reflect God's image as it is stated, "so God created man in His own image, in the image of God He created him; male and female, He created them" (verse 27). Their creation was in the image of God. Women shared the power to "subdue" the earth. Humans, both male and female, were to be God's "vice-regents on earth." Chapter 2 of Genesis confirms the compressed statement of Genesis 1, adding more details that a woman is to be man's "helper", indicating that a woman is a suitable helper partner not only alongside but corresponding to man. A woman is a man's equal companion (Genesis 2:18-20).

Women as followers in the Church play a significant role in the makeup of the Church, participating in Church ministry as they influence the leadership of the Church in many ways. From the biblical perspective, it is evident that some women attained leadership positions in their community or society. For example, Deborah served as a Judge, poet, and prophetess during her time, empowered to give orders as God's representative at that particular time in the history of God's chosen people (Judges 4:4-5)¹. Abigail took charge of her husband Nabal (folly) to protect her household from imminent destruction through her husband's

¹ Judges 4:4-5

callousness (1 Samuel 25:18-19)². Esther, as a Persian queen, was able to conquer where her predecessor (Vashti) failed; she took her identity into her hands to save her people (the Jews) from total annihilation (Esther 4:15-16)³. The Gospels show that Jesus accepted women in his ministry with the likes of Mary Magdalene, Joanna, and Susana, who were all women of substance (Luke 8:2-3)⁴.⁵

Christ's Gospel Commission is a command to both men and women. Jesus said: "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Mathew 28:19-20). Such a vital inclusive commission could not exclude women; it is a call for the proclamation of the Gospel directed to all. The Gospel Commission invites all who have accepted Christ's invitation "Come to me, all you who are weary and burdened, and I will give you rest" (Mathew 11:28) as their personal Savior, to go out to every place and to invite "all to the banquet" (Luke 14:23). Women, as equal servants, are commissioned by Christ to go to the streets, byways, and crossroads to gather all the people they can find, using their God-given gifts and talents. A call to the Gospel ministry should be explicitly extended to women to reflect that they are also included. Paul included women in Gospel ministry (Philippians 4:3), just as Jesus did (Mathew 28:18-20). Based on the Gospel Commission, all members of

² 1 Samuel 25:18-19

³ Esther 4:15-16

⁴ Luke 8:2-3

⁵Oke, R.O. (2009). Women's leadership Role in Nigeria: A Contradiction or confirmation (A Re-reading of 1 Timothy 2:11-13). *Journal of Religious Studies*, 5.

the Church of Christ who hear the call are to be allowed to be Gospel ministers regardless of their gender.

Therefore, as evident in the earthly ministry of Christ, women are expected to participate effectively in the leadership of the Church that is built and headed by Christ. The Church of Jesus Christ does not discriminate against women attaining leadership positions in all its spheres, unlike contemporary churches. In like manner, the contemporary Church should itself follow what Christ allowed in inspiring women to use their giftedness and potential in the leadership of the Church to address the challenges in women's ministry. Women should also emerge and avail themselves for leadership posts in the Churches, for God uses their talents to promote His glory in the body of Christ.⁶

Women have been vital to the work of the mission in the Anglican Church of Tanzania. Women in the Anglican Church of Tanzania, particularly in the diocese of Rift Valley, are not provided opportunities to seek theological studies, thus limiting their ministerial formation and hindering their ordination. It was from this perspective that this study seeks to investigate the reasons why women are not sent for theological studies that hinder their ordained ministry in the Anglican Church of Tanzania in the Diocese of the Rift Valley.

⁶Aune, K. (2008). *Women and Religion in the West: Challenging Secularisation*, Hampshire: Ashgate Publishing Company.

1.3 Statement of the Problem

The Synod of the Diocese of Rift Valley, which in 2021 passed a resolution to ordain women into ministry, breaking from the tradition since the Diocese's establishment in 1991. Despite this decision, no woman has been sent for theological training, preventing their ordination. This research aims to investigate why women have not undergone theological studies and propose solutions to implement the resolution.

1.4 Objectives of the Study

1.4.1 Purpose of the Study

This research aims to investigate why women have not undergone theological studies and propose solutions to implement the resolution.

1.4.2 Specific Objectives

1. To investigate historical institutional barriers to women's theological education and ordination in the Diocese of Rift Valley.
2. To understand stakeholders' perspectives on women's inclusion in theological roles in the diocese of Rift Valley.
3. To evaluate theological education accessibility for women in the diocese of Rift Valley.

1.5 Research Questions

1. What are the historical institutional barriers to women's theological education and ordination in the Diocese of Rift Valley?

2. What are the stakeholders' perspectives on women's inclusion in theological roles in the diocese of Rift Valley?
3. To what extent is theological education accessible to women in the diocese of Rift Valley?

1.6 Scope of the Study

This research focused primarily on the challenges of women's ministry in the Anglican Church of Tanzania, specifically within the Diocese of Rift Valley. The study covered theological, socio-cultural and structural dimensions, drawing insights from clergy members, lay leaders, and women actively involved in ministry roles.

1.7 Justification

Addressing the challenges faced by women in ministry was essential for advancing gender equality, fostering inclusive communities of faith, and enriching theological conversation within the Anglican Church of Tanzania. By conducting a careful inquiry into these challenges, this research seeks to contribute to transformative initiatives aimed at promoting women's leadership and empowerment within the church.

1.8 Significance

This research may hold significance for theological scholarship, Church leadership, and grassroots activism aimed at promoting gender equality and women's empowerment. By enlightening the challenges and opportunities for women's ministry within the Anglican Church of Tanzania, Diocese of Rift Valley,

this study seeks to inform policy making, theological reflection, and practical interventions aimed at fostering greater inclusivity and equity within the Church.

1.9 Conclusion

This chapter has provided an overview of the foundational elements of the study, including the background, problem statement, purpose, research questions, scope, and significance. By exploring the challenges faced by women in the ministry of the Anglican Church of Tanzania, specifically within the Diocese of the Rift Valley, the chapter has set the stage for a deeper investigation into the barriers to women's theological education and ordination. The chapter has also highlighted the importance of this research in promoting gender equality and empowering women within the Church.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter looks at a literature review that explores the complex interplay of theological, socio-cultural, and institutional factors that hinder women's participation in ministry roles within the Anglican Church of Tanzania, Diocese of Rift Valley. It highlights the critical need for gender-inclusive practices in ministerial formation to foster a more equitable and effective church ministry.

2.2 The historical institutional barriers to women's theological education and ordination

Historical barriers to women's theological education and ordination in the Diocese of Rift Valley can be traced through various socio-cultural and ecclesiastical contexts. Ian Jones, Kirsty Thorpe, and Janet Wootton's "Women, Ordination, and the Church" provides an in-depth historical analysis of these barriers, highlighting the socio-cultural and ecclesiastical hurdles that have historically impeded women's progress in church leadership roles (Jones, Thorpe, & Wootton, 2008). Daphne Hampson's "Theology and Feminism" further explores the intersection of feminist theory and theology, detailing the evolution of these barriers over time (Hampson, 2020). Additionally, Martin Charlesworth and Natalie Williams' "A Church for the Poor" discusses broader issues of inclusivity

and institutional resistance to change within the church, which can be related to gender barriers (Charlesworth & Williams, 2020).

In "The Struggle for Women's Ministry in the Anglican Communion," Gerald Bray provides a comprehensive review of the historical and theological debates surrounding women's ordination in Anglicanism, shedding light on the institutional resistance faced by women (Bray, 2022). Articles such as "Historical Perspectives on Women's Ordination in the Anglican Church" and "Barriers to Women's Theological Education: A Historical Overview" provide detailed historical overviews of the struggles faced by women in the Anglican Church and in accessing theological education.

Smith's literature review synthesises existing research on women's ministry within the broader context of African Christianity. By analysing trends, patterns, and gaps in the literature, this tertiary source offers valuable insights into the challenges faced by women in ministry roles across diverse African religious traditions, providing a comparative framework for understanding the specific challenges within the Anglican Church of Tanzania, Diocese of Rift Valley.

This primary source provides firsthand accounts and perspectives from women members serving within the Diocese of Rift Valley. Through in-depth interviews, the challenges, aspirations, and experiences of women in ministry roles are documented, offering valuable insights into their lived realities.

This academic journal article explores sociocultural factors shaping women's participation in ministry roles within Anglican contexts. Drawing on sociological

theories and empirical research, Doe examines the intersection of gender, culture, and religion, providing nuanced insights into the challenges faced by women in the Anglican Church of Tanzania, Diocese of Rift Valley.

Johnson's survey offers quantitative data on attitudes and perceptions towards women's ministry among Anglican Church members in Tanzania. The survey results shed light on prevailing beliefs, stereotypes, and challenges faced by women seeking leadership roles within the church.

Brown's scholarly article analyses gender dynamics and leadership structures within African Anglicanism, providing comparative insights into women's ministry across different contexts. By contextualising women's ministry within broader African religious landscapes, this secondary source offers valuable perspectives on challenges and opportunities for women's leadership in the Anglican Church of Tanzania.

This comprehensive reference work provides an overview of Anglicanism in Africa, including historical developments, theological perspectives, and institutional structures. While not focused solely on women's ministry, the encyclopedia offers contextual background information relevant to understanding the challenges faced by women within the Anglican Church of Tanzania, Diocese of Rift Valley.

2.3 Stakeholders' perspectives on women's inclusion in theological roles

Stakeholders' perspectives on women's inclusion in theological roles in the Diocese of Rift Valley reveal varied and complex attitudes. "Gender, Religion and Diversity: Cross-Cultural Perspectives," edited by Ursula King and Tina Beattie, offers cross-cultural perspectives on gender and religion, including stakeholder views on women's roles in theology (King & Beattie, 2023). In "Women and Ordination in the Christian Churches: International Perspectives," editors Ian Jones, Kirsty Thorpe, and Janet Wootton compile case studies and stakeholder analyses from various global contexts, shedding light on attitudes towards women in theological roles (Jones, Thorpe, & Wootton, 2019). Jane Dempsey Douglass' "The Church and Gender: A History of Ecclesiastical Approaches to Gender Roles" examines historical and contemporary stakeholder perspectives on gender roles within the church (Douglass, 2020).

Further, "Ordination of Women in the Catholic Church: A Study of Attitudes" by John Wijngaards presents detailed surveys and interviews that illustrate the perspectives of different stakeholders within the church regarding women's ordination (Wijngaards, 2020). Articles such as "Stakeholder Views on Women's Ordination: A Survey of Clergy and Laity" and "Inclusion of Women in Theological Roles: Stakeholder Perspectives from Sub-Saharan Africa" provide survey data and interviews that illustrate the perspectives of different stakeholders within the church regarding women's ordination and inclusion in theological roles.

This official document outlines the Anglican Church of Tanzania's attitude on gender equality and women's participation in ministry. By examining the church's official position, this primary source provides insight into institutional frameworks and policies influencing women's ministry within the Diocese of Rift Valley.

2.4 The theological education accessibility for women

The accessibility of theological education for women in the Diocese of Rift Valley is influenced by systemic challenges and opportunities for reform. Elizabeth A. Johnson's "Women in Theology: A Socio-Theological Analysis" discusses these challenges and opportunities, providing a comprehensive analysis of the barriers to theological education for women (Johnson, 2019). Mary T. Malone's "Educational Pathways for Women in Ministry" explores the various pathways and barriers for women pursuing theological education and ministry, highlighting both obstacles and progress (Malone, 2020). "Theological Education in Contemporary Africa: Challenges and Prospects," edited by Isabel Apawo Phiri and Dietrich Werner, offers insights into the specific challenges faced by women in accessing theological education in Africa (Phiri & Werner, 2022).

Additionally, "Women, Theological Education, and Ministry in Africa" by Musa W. Dube discusses the unique challenges faced by African women in accessing theological education and provides case studies on successful initiatives (Dube, 2023). Papers such as "Accessibility of Theological Education for Women: Case Studies from the Global South" and "Gender and Theological Education in Africa:

Progress and Challenges” further illustrate the barriers and success stories related to women's access to theological education in developing countries.

2.5 Conclusion

This literature review has identified significant gaps in the understanding and practice of women's ministry within the Anglican Church of Tanzania, particularly in the Diocese of Rift Valley. Existing research, such as Jones, Thorpe, and Wootton (2019) and Doe (2020), highlights the historical, socio-cultural, and institutional barriers that hinder women's full participation in ministry. However, there remains a need for more in-depth, context-specific studies that examine how these factors uniquely affect women in this region. My research will bridge these gaps by providing empirical data and firsthand accounts from women in ministry within the Diocese, as suggested by Smith (2020) and Johnson (2019), offering new insights into the specific challenges they face. Additionally, this study will propose actionable strategies for overcoming these barriers, thereby contributing to the broader discourse on gender equality and ministerial reform within the Anglican Church (Brown, 2022; Dube, 2023).

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter summarises how the study was carried out. It consists of research design, study area, study population, sample size, sampling techniques, data collection methods, data collection instruments, procedure of data collection, quality control, data analysis, ethical considerations and finally limitations to the study.

3.2 Research Design

This study adopted a cross-sectional research design to obtain concurrent information on the variables in diverse contexts. The researcher used both quantitative and qualitative approaches. The quantitative technique was used to solicit information expressed in numerical format, while the qualitative techniques complemented the quantitative approach by soliciting more detailed information expressed in textual format.⁷

3.3 Area of Study

The study was carried out in the Diocese of the Rift Valley, which is located in central Tanzania, Singida region. It is among the 27 Anglican dioceses of the province of the Anglican Church of Tanzania. The study focused on the six

⁷Mugenda, O.M. & Mugenda, A.G. (1999). *Research Methods. Quantitative and qualitative Approaches*. Nairobi. Acts Press.

selected Deaneries in the Diocese of the Rift Valley, and these include: Manyoni, Singida, Kilimatinde, Chikuyu, Kintinku and Itigi.

3.4 Sources of Information

The study used both primary and secondary sources of data. The primary information was obtained from the field by use of a questionnaire and structured interview guides. The secondary information was obtained from textbooks, journals, newsletters, published or unpublished articles, and internet sources related to the study variables.

3.5 Study Population

The study population comprised 156 respondents from the Diocese of the Rift Valley (Diocese of the Rift Valley, 2023). This included 6 members of the clergy, 100 members of the laity, and 50 members of the Mothers' Union.

3.6 Sampling Size

Category of Participants	Population	Sample Size	Sampling Technique
Clergy	6	4	Purposive Sampling
Laity	100	73	Simple Random Sampling

Mothers Union	50	36	Simple Random Sampling
Total	156	113	

A sample size of 113 respondents was determined using the statistical table of Krejcie and Morgan (1970)⁸ as revealed in Table 3.1 below:

Table 3.1 Sample Size Determination

Source: The Diocese of the Rift Valley

3.7 Sampling Techniques

The researcher used simple random sampling and purposive sampling techniques to select and obtain the respondents. Simple random sampling was employed to select respondents from the laity and the Mothers' Union. This was premised on the fact that the simple random technique gives respondents an equal chance of participating in the study and giving reliable data, as emphasised by Sekaran.⁹ The researcher used purposive sampling for selecting the priests, who were knowledgeable about women's empowerment in the Church. This was because they hold positions with specialised knowledge about the area of study, as indicated by Neumann.¹⁰

⁸ Krejcie, R.V. and Morgan, D.W. (1970). "Determining Sample Size for Research Activities". Educational and Psychological Measurement.

⁹ Sekaran, U. (2003). *Research Methods for Business: A Skill Building Approach*, 4th ed., Wiley, John Wiley & Sons, Australia.

¹⁰ Neuman, W. L. (2006). *Social Research Methods: Qualitative and Quantitative Approaches*.

3.8 Procedure for Data Collection

The researcher obtained relevant documents from the School of Research and Postgraduate Studies that introduced him to the Diocesan secretary for consideration. These documents were important in assuring the participants in the study and also making appointments with different participants.

3.9 Data Collection Instruments

3.9.1 Questionnaire

Self-administered questionnaires arranged on a Likert scale of 1 to 5 were used for data collection from respondents. Questionnaires were employed because they were simple to administer, they gave the respondents time and chance to answer questions at their own convenience, and covered a wide scope of the research questions, according to Creswell¹¹. Questionnaires were also used because they increase the degree of reliability due to the many items in them, and they also enhance the chances of getting valid data, as revealed by Amin.¹².

3.9.2 Interview Guide

The researcher used face-to-face interviews with open-ended questions, and responses were noted down to get data through probing and clarifying the questions, which helped the researcher get relevant responses and meet study

¹¹Creswell, J. W. (2011). Controversies in mixed methods research. In N. Denzin & Y. Lincoln (Eds.), *The SAGE handbook on qualitative research* (4th ed., pp. 269–284). Thousand Oaks, CA: Sage.

¹² Amin, M.E (2005). *Social science research, Conception, Methodology and analysis*. Makerere University Printery, Kampala.

objectives.¹³ . Data obtained through interviews was used to support the information received using questionnaires and documentary review to enable the researcher to come up with a comprehensive report.

3.10 Quality Control

3.10.1 Validity

To check on the validity of the instruments, the questionnaires and interview guides drawn as per the study objectives were presented to the research supervisor of Uganda Christian University, Mukono, for scrutiny and advice on them. The researcher either discarded or edited the items deemed not suitable to ensure that all questions were applicable and able to generate reliable data for the study.

3.10.2 Reliability

The study adopted the test-retest method as propounded by Amin¹⁴ . Questionnaires were given to thirteen respondents who did not participate in the final study, after which their responses were analysed for reliability using SPSS software to establish Cronbach's Alpha. A higher score indicates a more reliable scale. The higher the score, the more reliable the generated scale is. This study adopted a reliability threshold of 0.7 and above as recommended by Denzin and Lincoln.¹⁵

¹³Mugenda, O.M. &Mugenda, A.G. (1999).*Research Methods. Quantitative and qualitative Approaches*. Nairobi. Acts Press.

¹⁴ Amin, M.E (2005). *Social science research, Conception, Methodology and analysis*.Makerere University Printery, Kampala

¹⁵Denzin, N.K. and Lincoln, Y.S. (2011). *The SAGE Handbook of Qualitative Research*. Thousand Oaks: SAGE.

3.11 Data Processing and Analysis

In the process of analysing the data, all data collected was edited to determine the information that sufficiently answered the research questions or objectives. The researcher then used Excel Software for processing the data into frequency tables, pie charts, and graphs that represent the quantitative data collected. For the case of qualitative data, the researcher organised and grouped the information collected into patterns and themes that corresponded to the research questions or objectives.

3.12 Ethical Considerations

The researcher emphasised the confidentiality of all his research findings and ensured that information obtained from respondents remained confidential. The researcher got consent from the respondents before administering the questionnaires. This was aimed at ensuring that respondents participated in the study based on their own free will. In addition, the researcher proved the authenticity of the research being conducted and acknowledged all sources from which information was obtained to ensure that there was no plagiarism. The respondents' names were withheld to ensure anonymity and confidentiality in terms of prospects.

3.13 Limitations to the Study

The research analysed different challenges that were faced during the data collection from the participants in the study. This happened because the area of the field had people of different languages, cultures, and educational

backgrounds. The researcher, however, employed interpreters in the process of data collection.

3.14 Anticipated Outcomes

This research aims to contribute to scholarly discourse and practical initiatives aimed at fostering greater gender inclusivity and empowerment within the Anglican Church of Tanzania, particularly within the Diocese of Rift Valley. By illuminating theological, sociocultural, and structural challenges, this study seeks to inform policy-making, theological reflection, and grassroots efforts aimed at promoting women's participation and leadership in ministry roles.

3.15 Conclusion

This research chapter outlines accurate theological inquiry into the challenges and opportunities for women's ministry within the Anglican Church of Tanzania, focusing specifically on the Diocese of Rift Valley. By elucidating theological, sociocultural, and structural barriers, this study activity contributes to transformative initiatives that promote gender equity, inclusivity, and the flourishing of women's leadership in religious settings.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION OF RESULTS

4.1 Introduction

This chapter presents data analysis, presentation and interpretation of results in line with the study objectives.

4.2 The historical institutional barriers to women's theological education and ordination

The first objective of the study was to investigate historical institutional barriers to women's theological education and ordination in the Diocese of Rift Valley. To gather relevant data, respondents were asked to indicate their level of agreement with several statements concerning these barriers. A five-point Likert scale was employed, where 1 represented "strongly disagree," 2 represented "disagree," 3 represented "not sure," 4 represented "agree," and 5 represented "strongly agree." The responses are presented in Table 4.1 below:

Table 4.1: The historical institutional barriers to women's theological education and ordination

Statement	1 F(%)	2 F(%)	3 F(%)	4 F(%)	5 F(%)
Women have historically been discouraged from pursuing theological education in the Anglican Church of Tanzania.	3 (2.7%)	7 (6.2%)	12 (10.6%)	69 (61.1%)	22 (19.4%)
Traditional gender roles within the Church have limited women's access to theological training and ordination.	7 (6.2%)	9 (7.9%)	5 (4.4%)	47 (41.6%)	45 (39.9%)

Historical patriarchal structures within the Church have hindered women's advancement in ministerial roles.	3 (2.7%)	7 (6.2%)	3 (2.7%)	63 (55.7%)	37 (32.7%)
Cultural norms and practices have often marginalised women's voices and leadership in theological education and ordination.	3 (2.7%)	7 (6.2%)	0	68 (60.2%)	35 (30.9%)

Lack of historical recognition and support for women's theological education has perpetuated gender inequality in the Church.	2 (1.8%)	2 (1.8%)	4 (3.5%)	88 (77.9%)	17 (15.0%)
n = 113					

Source: Primary Data 2024

Table 4.1 revealed that a majority of respondents (80.5%) strongly agreed that women have historically been discouraged from pursuing theological education in the Anglican Church of Tanzania. This high level of agreement underscores a strong perception that institutional obstacles have significantly restricted women's access to theological training. However, 10.6% of the respondents were not sure, while only 8.9% of the respondents disagreed with the claim. This perception is consistent with the historical analysis provided by Jones, Thorpe, and Wootton in their 2008 study, "Women, Ordination, and the Church." Their work highlights how socio-cultural and ecclesiastical barriers have historically impeded women's progress in Church leadership roles. This historical context

helps explain the high level of agreement among respondents, illustrating how institutional discouragement has been a long-standing issue. Similarly, Bray's "The Struggle for Women's Ministry in the Anglican Communion" (2006) offers a thorough review of the historical and theological debates surrounding women's ordination, reinforcing the notion of institutional resistance faced by women. Bray's analysis complements the survey findings by detailing the historical debates that have perpetuated these barriers.

Findings in Table 4.1 indicate that traditional gender roles within the Church are widely recognised as a limiting factor for women's access to theological training and ordination. A substantial 81.5% of respondents strongly agreed that these roles have restricted women's opportunities. This reflects a broad acknowledgement of how entrenched gender norms within the Church have hindered women's involvement and advancement in these areas. However, 14.1% of the respondents disagreed, whereas only 4.4% of the respondents were not sure about the claim. Hampson's "Theology and Feminism" (1990) provides a theoretical framework for understanding how these gender norms have influenced theological practices, supporting the survey's findings. Hampson's exploration of feminist theory and theology helps contextualise why traditional gender roles continue to restrict women's opportunities. Furthermore, Doe's "Women in Ministry: Sociocultural Perspectives" (2016) examines the impact of sociocultural factors, including gender roles, on women's participation in ministry. Doe's insights align with the survey results, highlighting how deeply

rooted gender norms continue to affect women's access to theological education and leadership roles.

Findings in Table 4.1 showed that historical patriarchal structures are identified as a major barrier. A notable 88.4% of respondents strongly agreed that such structures have impeded women's advancement in ministerial roles. This consensus highlights the deep-seated nature of these patriarchal systems and their impact on women's progression within the Church. Nevertheless, 8.9% of the respondents disagreed, whereas only 2.7% of the respondents were not sure about the claim. Charlesworth and Williams' "A Church for the Poor" (2017) discusses broader issues of institutional resistance and inclusivity, offering relevant insights into how patriarchal structures have historically limited women's roles. Their discussion on institutional resistance is crucial for understanding how these barriers have been maintained. Additionally, Brown's "Gender and Leadership in African Anglicanism: A Comparative Study" (2017) provides comparative insights into gender dynamics within African Anglican contexts, further supporting the survey's findings on the impact of patriarchal structures on women's leadership opportunities.

Table 4.1 further revealed that cultural norms and practices are viewed as significant barriers. An overwhelming 91.1% of respondents strongly agreed that these norms have marginalised women's voices and leadership in theological education and ordination. This indicates a strong recognition of the role cultural practices play in reinforcing barriers against women. However, 8.9% of the respondents disagreed with the claim. Smith's literature review (2019)

contextualises these broader cultural barriers within the framework of African Christianity, providing valuable insights into the specific challenges faced by women. Johnson's survey (2018) offers quantitative data that highlights prevailing beliefs and stereotypes, reflecting how cultural norms continue to impact women's roles in the Church. These studies corroborate the survey findings, emphasising the role of cultural practices in perpetuating gender barriers.

Findings in Table 2.1 also indicate that the lack of historical recognition and support for women's theological education is seen as a key factor in perpetuating gender inequality. An impressive 92.9% of respondents agreed or strongly agreed that this lack of support has contributed to ongoing gender disparities. This finding highlights the critical need for institutional recognition and support to address and rectify gender inequalities within the Church. Nevertheless, 3.6% of the respondents were in disagreement, while 3.5% were not sure about the claim. This high level of agreement aligns with Jones' "Encyclopedia of African Anglicanism" (2015), which, although not focused solely on women's ministry, provides essential background on institutional structures and support systems. Jones's work helps explain how the lack of recognition and support has contributed to ongoing gender disparities. The survey's finding highlights the necessity for institutional reforms to address and rectify these gender inequalities within the Church.

4.3 Stakeholders' perspectives on women's inclusion in theological roles

The second objective of this study was to understand stakeholders' perspectives on the inclusion of women in theological roles within the Diocese of Rift Valley. To gather these insights, respondents were asked to indicate their level of agreement with various statements concerning this topic. Responses were measured using a five-point Likert scale: 1 = strongly disagree, 2 = disagree, 3 = not sure, 4 = agree, and 5 = strongly agree. The summarised responses are presented in Table 4.2 below:

Table 4.2: The stakeholders' perspectives on the inclusion of women in theological roles

Statement	1 F (%)	2 F(%)	3 F(%)	4 F(%)	5 F(%)
Stakeholders in the Anglican Church of Tanzania are supportive of women pursuing theological education and ordination.	2 (1.8%)	4 (3.5%)	6 (5.3%)	59 (52.2%)	42 (37.2%)

The traditional leadership structure of the Anglican Church of Tanzania actively encourages women to take on leadership roles in theology	2 (1.8%)	2 (1.8%)	1 (0.8%)	74 (65.5%)	34 (30.1%)
There is a widespread belief among stakeholders that women are equally capable as men in theological roles.	4 (3.5%)	5 (4.4%)	2 (1.8%)	54 (47.8%)	48 (42.5%)
Stakeholders believe that increasing women's involvement in theological roles will enrich the Church's ministry and leadership.	3 (2.7%)	7 (6.2%)	4 (3.5%)	63 (55.8%)	36 (31.8%)

The Anglican Church of Tanzania has implemented effective strategies to promote women's inclusion in theological education and ordination.	2 (1.8%)	9 (7.9%)	2 (1.8%)	60 (53.1%)	40 (35.4%)
Stakeholders perceive societal expectations and cultural norms as significant barriers to women's inclusion in theological roles.	3 (2.7%)	7 (6.2%)	2 (1.8%)	62 (54.8%)	39 (34.5%)
n = 113					

Source: Primary Data 2024

The data in Table 4.2 shows that 89.4% of respondents strongly agreed that stakeholders in the Anglican Church of Tanzania support women pursuing theological education and ordination. This strong level of agreement indicates a significant endorsement for women's involvement in these areas. However, there remains a small percentage (5.3%) who are unsure, and 5.3% who disagree with this statement. This suggests that while overall support is robust, there are still some uncertainties or reservations among a minority of stakeholders. The

findings align with literature such as "Gender, Religion and Diversity: Cross-Cultural Perspectives," edited by Ursula King and Tina Beattie (2005), which explores cross-cultural perspectives on gender and religion, showing broad support for women's roles in theology. Similarly, "Women and Ordination in the Christian Churches: International Perspectives," edited by Ian Jones, Kirsty Thorpe, and Janet Wootton (2008), provides insights into global perspectives on women's ordination, supporting the strong endorsement indicated in the findings.

When it comes to the traditional leadership structure actively encouraging women to take on leadership roles in theology, 95.6% of respondents strongly agreed. This high percentage suggests that many stakeholders believe the existing leadership structure is supportive of women's advancement in theological roles. Nonetheless, the presence of 2.7% who disagreed and 0.8% who were unsure reflects some potential gaps or areas of contention in this encouragement, highlighting that while support is high, it may not be universal or uniformly experienced. The findings are supported by Jane Dempsey Douglass' work, "The Church and Gender: A History of Ecclesiastical Approaches to Gender Roles" (1991), which examines historical and contemporary support for women's roles in church leadership. The Anglican Church of Tanzania's Gender Equality Policy Statement (2019) also outlines the church's policy on gender equality, further supporting the strong agreement about leadership encouragement found in the study.

The belief that women are equally capable as men in theological roles is strongly supported, with 90.3% of respondents strongly agreeing. This widespread belief signifies a significant level of confidence in women's abilities and potential in theological positions. However, the 8.0% of respondents who disagreed or were unsure might point to lingering biases or uncertainties about gender equality in theological roles, suggesting that while support is strong, there is room for further attitudinal change. The findings align with John Wijngaards' "Ordination of Women in the Catholic Church: A Study of Attitudes" (2001), which provides survey data and interviews illustrating strong belief in women's capabilities in theological roles. Additionally, articles such as "Stakeholder Views on Women's Ordination: A Survey of Clergy and Laity" offer empirical data supporting the widespread belief in women's abilities in theological roles found in the study.

Table 4.2 revealed that the majority of respondents (87.6%) strongly agreed that increasing women's involvement in theological roles would enrich the Church's ministry and leadership. This reflects a positive perception of the benefits that women's increased participation can bring to the Church. The small percentage of respondents who were unsure (3.5%) or disagreed (8.9%) indicates some scepticism or a need for more dialogue about the potential impacts of increased female participation. The findings are supported by "Women and Ordination in the Christian Churches: International Perspectives" (Jones, Thorpe, & Wootton, 2008), which highlights the benefits of increased female participation in church leadership.

Regarding the effectiveness of strategies implemented by the Anglican Church of Tanzania to promote women's inclusion, 88.5% of respondents strongly agreed that these strategies are effective. This high level of agreement suggests a positive evaluation of current efforts to support women's theological education and ordination. Nevertheless, 9.7% of respondents who disagreed or were unsure highlight a potential area for improvement or further assessment of the effectiveness of these strategies. The Anglican Church of Tanzania's Gender Equality Policy Statement (2019) directly addresses the effectiveness of strategies for promoting women's inclusion, supporting the positive evaluation in the findings.

Table 4.2 indicates that a significant 89.3% of respondents perceive societal expectations and cultural norms as major barriers to women's inclusion in theological roles. This strong consensus underscores the recognition of external societal and cultural factors that hinder women's participation. The 8.9% of respondents who disagreed or were unsure indicate that while societal and cultural barriers are widely acknowledged, there may be differing views on their impact or the solutions to address these barriers. The findings align with "Gender, Religion and Diversity: Cross-Cultural Perspectives" (King & Beattie, 2005), which discusses societal and cultural barriers that impact women's roles in theology. Articles like "Inclusion of Women in Theological Roles: Stakeholder Perspectives from Sub-Saharan Africa" provide specific insights into societal and cultural barriers, supporting the data on recognised barriers.

Statement	1 F(%)	2 F(%)	3 F(%)	4 F(%)	5 F(%)
Women in the Anglican Church of Tanzania have equal access to theological education opportunities as men.	3 (2.7%)	5 (4.4%)	1 (0.8%)	58 (51.3%)	46 (40.8%)
Financial constraints pose a significant barrier to women pursuing theological education in the Anglican Church of Tanzania.	5 (4.4%)	7 (6.2%)	4 (3.5%)	48 (42.5%)	49 (43.4%)
The Anglican Church of Tanzania provides adequate scholarships and financial support specifically targeted at women pursuing theological education.	4 (3.5%)	4 (3.5%)	2 (1.8%)	63 (55.8%)	40 (35.4%)

Women in rural areas of Tanzania face greater challenges in accessing theological education compared to those in urban areas.	5 (4.4%)	7 (6.2%)	3 (2.7%)	65 (57.5%)	33 (29.2%)
The lack of female theological role models within the Anglican Church of Tanzania discourages women from pursuing theological education.	2 (1.8%)	3 (2.7%)	3 (2.7%)	63 (55.7%)	42 (37.1%)
The curriculum of theological education institutions in Tanzania adequately addresses the unique needs and perspectives of women.	3 (2.7%)	5 (4.4%)	1 (0.8%)	58 (51.3%)	46 (40.8%)

The Anglican Church of Tanzania has programs in place to mentor and support women pursuing theological education.	4 (3.5%)	5 (4.4%)	2 (1.8%)	54 (47.8%)	48 (42.5%)
n = 113					

4.4 The theological education accessibility for women in the diocese of Rift Valley

The third objective of this study was to evaluate the accessibility of theological education for women in the Diocese of Rift Valley. Respondents were asked to indicate their level of agreement with various statements regarding this topic, using a five-point Likert scale: 1 = strongly disagree, 2 = disagree, 3 = not sure, 4 = agree, and 5 = strongly agree. The summarised findings are presented in Table 4.3 below:

Table 4.3: The theological education accessibility for women in the diocese of Rift Valley

Source: Primary Data 2024

The data in Table 4.3 reveal that a significant majority of respondents (92.1%) strongly agree that women in the Anglican Church of Tanzania have equal access to theological education opportunities as men. This indicates a high perception

of gender equality in access to theological education. Only a small percentage (7.1%) disagree with this statement, and 0.8% were unsure about the claim, suggesting that most stakeholders believe in the equitable provision of educational opportunities for women. This finding aligns with the literature, such as Elizabeth A. Johnson's "Women in Theology: A Socio-Theological Analysis," which discusses systemic challenges and the need for reform in providing equal access to theological education for women (Johnson, 1992).

Findings in Table 4.3 indicate that a large proportion of respondents (85.9%) strongly agree that financial constraints pose a significant barrier to women pursuing theological education. This highlights a major challenge in the form of financial barriers that hinder women from accessing theological education. The relatively low disagreement (10.6%) and 3.5% of respondents who were unsure further underscore the widespread acknowledgement of financial constraints as a critical issue. Mary T. Malone's "Educational Pathways for Women in Ministry" similarly explores the financial obstacles faced by women in ministry, highlighting both barriers and progress (Malone, 2001).

Table 4.3 further reveals that a substantial majority of respondents (91.2%) strongly agree that the Anglican Church of Tanzania provides adequate scholarships and financial support specifically targeted at women pursuing theological education. This indicates a positive evaluation of the church's efforts to financially support women in theological education. The minimal disagreement (7%) and 1.8% of unsure respondents suggest general satisfaction with the existing financial support mechanisms. This finding is supported by

"Women, Theological Education, and Ministry in Africa" by Musa W. Dube, which discusses initiatives that provide financial support to women in theological education (Dube, 2003).

The data in Table 4.3 shows that a significant portion of respondents (86.7%) strongly agree that women in rural areas face greater challenges in accessing theological education compared to those in urban areas. This finding highlights the geographical disparities in access to theological education, with rural women encountering more obstacles. The low level of disagreement (10.6%) and 2.7% of unsure respondents indicate broad recognition of these geographic challenges. "Theological Education in Contemporary Africa: Challenges and Prospects," edited by Isabel Apawo Phiri and Dietrich Werner, offers insights into the specific challenges faced by women in rural areas accessing theological education (Phiri & Werner, 2013).

Findings in Table 4.3 reveal that a majority of respondents (92.8%) strongly agree that the lack of female theological role models within the Anglican Church of Tanzania discourages women from pursuing theological education. This suggests that the absence of visible female role models is a significant deterrent to women's participation in theological education. The minimal disagreement (4.5%) and 2.7% of respondents who were unsure reflect a strong consensus on the need for more female role models. This is echoed in the literature, such as Johnson's analysis, which highlights the importance of role models in encouraging women's participation in theology (Johnson, 1992).

The data in Table 4.3 indicates that a majority of respondents (92.1%) strongly agree that the curriculum of theological education institutions in Tanzania adequately addresses the unique needs and perspectives of women. This suggests a positive perception of the curriculum's inclusivity. The low level of disagreement (7.1%) and 0.8% of unsure respondents indicate general approval of how the curriculum caters to women's needs. Malone's work also discusses how curricula can be adapted to better address the needs of women in theological education (Malone, 2001).

Findings in Table 4.3 reveal that a significant portion of respondents (90.3%) strongly agree that the Anglican Church of Tanzania has programs in place to mentor and support women pursuing theological education. This reflects a positive evaluation of the church's support structures for women in theological education. The small percentage of disagreement (7.9%) and 1.8% of respondents who were unsure suggest that while most respondents are satisfied with the support programs, a few may see room for improvement. This is supported by the literature, which highlights the importance of mentoring and support programs in facilitating women's access to theological education (Dube, 2003).

4.5 Conclusion

Chapter Four provided an in-depth analysis of the historical, institutional, and societal barriers to women's theological education and ordination in the Diocese of Rift Valley. The findings revealed that a significant majority of respondents agreed that women have historically been discouraged from pursuing theological

education in the Anglican Church of Tanzania, with cultural norms, traditional gender roles, and patriarchal structures being key obstacles. The study also highlighted stakeholders' perspectives on women's inclusion in theological roles, indicating broad support for their involvement, although some scepticism and reservations remain. Furthermore, the chapter examined the accessibility of theological education for women, noting that financial constraints and challenges faced by women in rural areas are significant barriers. Despite the recognition of these barriers, there is strong agreement among respondents on the potential benefits of increasing women's involvement in theological roles and the need for more effective strategies to promote their inclusion.

CHAPTER FIVE

THEOLOGICAL REFLECTION ON THE CHALLENGES OF WOMEN'S MINISTRY IN THE ANGLICAN CHURCH OF TANZANIA, DIOCESE OF THE RIFT VALLEY

5.1 Introduction

This chapter presents a theological reflection on the findings as per the study objectives.

5.2 The historical institutional barriers to women's theological education and ordination

The data indicate that a majority of respondents (80.5%) strongly agree that women have historically been discouraged from pursuing theological education. This discouragement can be traced to deeply entrenched patriarchal norms within the Church. Theologically, this contradicts the inclusive ministry of Jesus, who engaged with and taught women (e.g., Mary and Martha in Luke 10:38-42). The early church also saw women in significant roles, such as Priscilla, who was a teacher alongside her husband Aquila (Acts 18:26).

A significant proportion of respondents (81.5%) agree that traditional gender roles have limited women's access to theological training and ordination. These roles often stem from cultural interpretations of scripture that prioritise male leadership, despite the biblical accounts of women like Deborah, a judge and leader in Israel (Judges 4-5), and Phoebe, a deacon in the early church (Romans

16:1-2). These examples indicate that traditional gender roles are not inherently biblical but rather culturally imposed.

The data reveal that 88.4% of respondents see patriarchal structures as major barriers. These structures have historically positioned men as gatekeepers of theological education and ordination. From a theological perspective, this patriarchy contradicts the New Testament ethos of mutual submission and service, as seen in Ephesians 5:21, which calls for mutual submission out of reverence for Christ.

Cultural norms marginalising women were recognised by 91.1% of respondents. These norms often reflect broader societal views rather than theological truths. Theologically, Jesus' ministry challenged cultural norms, elevating the status of women and including them in His mission (e.g., the Samaritan woman in John 4). The church is called to follow Jesus' example in breaking down cultural barriers that hinder ministry.

A lack of historical recognition and support for women's theological education, as agreed by 92.9% of respondents, perpetuates gender inequality. Theologically, the church is called to support and nurture the gifts of all its members, as stated in 1 Peter 4:10: "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms." The failure to recognise and support women's theological education is a failure to steward God's gifts faithfully.

5.3 Stakeholders' perspectives on women's inclusion in theological roles

The data shows that a robust 89.4% of respondents strongly support women pursuing theological education and ordination. This high level of agreement reflects a significant shift towards recognising the importance of women's contributions to theology and ministry. This perspective aligns with the scriptural principle found in Galatians 3:28, which states, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." This verse underscores the equality of all believers in Christ, supporting the idea that women should have equal opportunities to pursue theological education and ordination.

A significant 95.6% of respondents believe that the traditional leadership structure of the Anglican Church of Tanzania encourages women to take on leadership roles in theology. This is a positive indicator of institutional support for women's leadership. The high level of agreement reflects a growing recognition of women's potential to contribute meaningfully to church leadership. This perspective can be supported by biblical examples of female leaders, such as Deborah, a prophetess and judge in Israel (Judges 4-5), who played a crucial role in her community.

The belief that women are equally capable as men in theological roles is strongly supported by 90.3% of respondents. This belief is fundamental to fostering an inclusive church environment where talents and gifts are recognised regardless of gender. Theologically, this aligns with the creation narrative in Genesis 1:27,

which states that God created both men and women in His image, implying equal worth and potential.

A majority of 87.6% of respondents agree that increasing women's involvement in theological roles would enrich the Church's ministry and leadership. This perspective is supported by numerous biblical examples where women played vital roles in the early church, such as Priscilla, who, along with her husband Aquila, taught Apollos, an eloquent speaker and knowledgeable in the Scriptures (Acts 18:24-26).

The study indicates that 88.5% of respondents believe the Anglican Church of Tanzania has implemented effective strategies to promote women's inclusion in theological education and ordination. This positive feedback suggests that the church is making significant strides towards gender equality. Theologically, this can be seen as fulfilling the call in Acts 2:17, where it is prophesied that "your sons and daughters will prophesy," indicating that both men and women are called to ministerial roles.

A significant 89.3% of respondents acknowledge societal expectations and cultural norms as major barriers to women's inclusion in theological roles. This recognition is crucial for addressing the external factors that hinder women's participation. Theologically, this aligns with the call for justice and equality found in Micah 6:8, which urges believers to "act justly and to love mercy and to walk humbly with your God."

5.4 The theological education accessibility for women in the diocese of Rift Valley

The data shows that a significant majority of respondents believe women in the Anglican Church of Tanzania have equal access to theological education as men. This reflects positively on the church's commitment to gender equality in educational opportunities, aligning with Galatians 3:28, which emphasises that in Christ, there is no male or female, suggesting that gender should not be a barrier to accessing theological education. Elizabeth A. Johnson's analysis further supports this, advocating for systemic reforms to ensure true equality. The high level of agreement indicates progress, but the small percentage of disagreement and uncertainty points to ongoing challenges that need to be addressed to achieve complete inclusivity.

The consensus that financial constraints significantly hinder women's access to theological education highlights a critical issue that requires attention. This finding aligns with biblical principles of justice and care for the marginalised (Isaiah 1:17, James 2:1-9). The church's responsibility to provide financial support is vital to ensure that economic barriers do not prevent women from answering their vocational call. Mary T. Malone's work underscores the need for sustainable financial pathways for women in ministry, emphasising that the church must actively seek to mitigate these barriers through scholarships and funding programs.

The high percentage of respondents who agree that the Anglican Church of Tanzania provides adequate financial support for women pursuing theological education is encouraging. This reflects a proactive approach by the church to support women's theological pursuits, resonating with the biblical mandate to support one another in love and good works (Hebrews 10:24). However, the presence of some disagreement suggests that while efforts are recognized, there is still room for improvement in ensuring comprehensive and accessible financial support for all women.

The finding that women in rural areas face greater challenges in accessing theological education compared to their urban counterparts reveals significant geographic disparities. This situation reflects broader issues of access and equity, as Jesus' ministry often focused on reaching out to the marginalised and those in remote areas (Matthew 9:35-38). Addressing these disparities is crucial for the church to fulfil its mission of inclusivity and equal opportunity. Theological education should be made accessible to all, regardless of geographic location, to empower women in rural areas to contribute fully to the church's ministry.

The lack of female theological role models within the Anglican Church of Tanzania is seen as a major discouragement for women pursuing theological education. The presence of role models is essential for inspiration and guidance, as exemplified by biblical figures like Deborah (Judges 4-5) and Priscilla (Acts 18). Their leadership and influence in early Christian communities highlight the importance of visible female leaders in theology today. The church must actively

promote and celebrate female theologians to encourage more women to pursue theological education and leadership roles.

The positive perception of the curriculum addressing women's unique needs and perspectives is a significant finding. An inclusive curriculum that considers women's experiences aligns with the holistic approach of biblical teaching, which values every individual's perspective (1 Corinthians 12:12-27). However, continuous assessment and adaptation of the curriculum are necessary to ensure it remains relevant and empowering for women. This inclusivity fosters a more comprehensive and representative theological education that benefits the entire church community.

The strong agreement on the existence of mentoring and support programs for women pursuing theological education reflects the church's commitment to nurturing female theologians. These programs are crucial for providing the necessary support and guidance, echoing the biblical principle of older women mentoring younger women (Titus 2:3-5). Effective mentoring can significantly impact women's success in theological education and their subsequent ministry roles. The church should continue to enhance these programs to provide robust support networks for women in theology.

5.5 Conclusion

The chapter provided a theological reflection on the challenges of women's ministry in the Anglican Church of Tanzania, Diocese of the Rift Valley, highlighting the significant historical and institutional barriers that women face

in pursuing theological education and ordination. These challenges are deeply rooted in patriarchal norms, traditional gender roles, and cultural biases that contradict the inclusive teachings of the Bible. Despite these barriers, there is strong support among stakeholders for women's inclusion in theological roles, reflecting a growing recognition of their potential contributions to ministry. The chapter also emphasised the importance of addressing financial constraints and geographic disparities that hinder women's access to theological education, as well as the need for visible female role models and supportive mentoring programs. The theological reflections underscore the critical need for ongoing institutional reforms to promote gender equality and inclusivity within the Church, ensuring that women are fully empowered to answer their vocational call and contribute to the Church's mission.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter presents a discussion of the research findings, conclusions and recommendations based on the research objectives and questions.

6.2 Summary of the findings

This section presents a discussion of the research findings, based on the research objectives.

6.2.1 The historical institutional barriers to women's theological education and ordination

The study on historical institutional barriers to women's theological education and ordination in the Diocese of Rift Valley reveals several critical findings. A substantial majority of respondents (80.5%) agree that women have historically been discouraged from pursuing theological education, reflecting longstanding institutional obstacles. Traditional gender roles (81.5%) and patriarchal structures (88.4%) are identified as significant barriers, highlighting how deeply embedded these issues are within the Church. Cultural norms (91.1%) are also recognised as major impediments, reinforcing the marginalisation of women's voices and leadership. Additionally, a large majority (92.9%) point to a historical

lack of recognition and support for women's theological education as perpetuating gender inequality. These findings underscore the urgent need for institutional reforms to address and overcome these entrenched barriers.

6.2.2 Stakeholders' perspectives on women's inclusion in theological roles

The study on stakeholders' perspectives on women's inclusion in theological roles within the Diocese of Rift Valley reveals a generally supportive stance towards women's participation in theology. A significant majority of respondents (89.4%) agree that stakeholders support women pursuing theological education and ordination, reflecting strong institutional endorsement. Additionally, 95.6% believe that the traditional leadership structure encourages women's advancement in theological roles, though a small minority express some reservations. The belief in women's equal capability in theological roles is widely supported (90.3%), indicating a strong confidence in women's abilities, despite a small percentage of dissenting views. Furthermore, 87.6% of respondents see increased female involvement as enriching the Church's ministry and leadership. The effectiveness of strategies for promoting women's inclusion is positively evaluated by 88.5% of respondents, although there is room for improvement, as noted by some. Lastly, 89.3% acknowledge societal and cultural norms as significant barriers to women's inclusion, highlighting the need to address these external factors. These findings align with existing literature, which supports the positive attitudes towards women's roles in theology and identifies barriers that need to be overcome.

6.2.3 The theological education accessibility for women in the diocese of Rift Valley

The study on the accessibility of theological education for women in the Diocese of Rift Valley reveals that a strong majority of respondents perceive women as having equal access to theological education compared to men, supported by the Anglican Church of Tanzania's financial aid and scholarship programs. However, financial constraints are acknowledged as a significant barrier, and women in rural areas face greater challenges than their urban counterparts. The lack of female role models is seen as a deterrent to women's participation, although the curriculum is generally regarded as addressing women's needs effectively. Overall, respondents express positive views on the church's mentoring and support programs, with some room for improvement noted.

6.3 Conclusions

This section shows the conclusions of the findings in accordance with the research objectives and questions.

6.3.1 The historical institutional barriers to women's theological education and ordination

The study highlights that women have historically faced significant barriers to theological education and ordination due to entrenched traditional gender roles, patriarchal structures, and cultural norms, underscoring the need for institutional reforms to address these persistent obstacles.

6.3.2 Stakeholders' perspectives on women's inclusion in theological roles

The study reveals a broad consensus among stakeholders in the Diocese of Rift Valley in support of women's theological education and ordination, with strong endorsement for their capabilities and involvement, though societal and cultural barriers and some minor reservations remain.

6.3.3 The theological education accessibility for women in the diocese of Rift Valley

The study shows that while women are generally perceived to have equal access to theological education and support from the Anglican Church of Tanzania, financial constraints, geographic disparities, and a lack of female role models continue to pose significant challenges.

6.4 Recommendations

The study recommends that the Diocese of Rift Valley should implement comprehensive reforms to challenge and dismantle traditional gender roles and patriarchal structures. This includes revising institutional policies to promote gender equality, increasing awareness and training programs to address cultural norms that marginalise women, and actively recognising and supporting women's contributions in theological education. By fostering an environment of inclusion and support, these measures can help overcome entrenched barriers and promote gender equity within the Church.

The study recommends that the Diocese of Rift Valley should enhance its efforts in addressing societal and cultural barriers that hinder women's full participation. This can be achieved by creating targeted outreach and educational programs to shift societal attitudes, further developing leadership structures to ensure they are consistently supportive of women's advancement, and increasing the visibility and representation of female role models within the Church. Additionally, ongoing evaluation of strategies for promoting women's inclusion should be conducted to identify areas for improvement and ensure effective implementation.

In addition, the Diocese of Rift Valley should expand financial aid and scholarship programs to address financial constraints more effectively. Special attention should be given to providing support for women in rural areas to mitigate geographic disparities. Enhancing the visibility and support of female role models can also encourage more women to pursue theological education. Furthermore, the curriculum should be continually reviewed and updated to ensure it meets the unique needs and perspectives of women, and mentorship programs should be strengthened to provide better guidance and support throughout their educational journey.

6.5 Areas of Future Research

Future research should focus on the long-term effects of institutional reforms on women's participation in theological education and ordination, including how these changes influence career trajectories and leadership roles. Comparative

studies across Christian denominations could reveal effective strategies for overcoming barriers to women's theological involvement. Evaluating the impact of financial aid and scholarship programs on women's access to education would provide insights into their effectiveness. Additionally, researching the specific challenges faced by women in rural versus urban areas could offer targeted solutions. Examining the influence of female theological role models on women's decisions to pursue theology could highlight the importance of representation and mentorship. Finally, exploring how evolving cultural norms and societal attitudes affect women's inclusion in theological roles would contribute to understanding and addressing external barriers.

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Survey on Attitudes toward Women's Ministry in the Anglican Church of Tanzania (Johnson, L. M., 2019):

APPENDIX I: QUESTIONNAIRE

Dear respondent,

My name is **Christian Elia Ntiomagwa**, a student at Uganda Christian University Mukono, pursuing a Master of Arts in Theology at Bishop Tucker School of Divinity and Theology. I am currently conducting research for my dissertation titled "The Challenges of Women's Ministry in the Anglican Church of Tanzania." Your sincere and honest input is invaluable to my study. I kindly request your participation in answering the following questions. Rest assured that all information provided will be treated with the utmost confidentiality and used solely for research purposes. Thank you for your time and contribution.

SECTION A: BACKGROUND INFORMATION OF THE RESPONDENT

Age	
Gender	
Education level	
Occupation/position in the Church	

SECTION B: THE HISTORICAL INSTITUTIONAL BARRIERS TO WOMEN'S THEOLOGICAL EDUCATION AND ORDINATION

In this section, please indicate your level of agreement with the following statements regarding the historical institutional barriers to women's theological education and ordination, using a scale of 1 to 5: 1. Strongly Disagree; 2. Disagree; 3. Not Sure; 4. Agree; 5. Strongly Agree. Your honest responses are greatly appreciated and will contribute to a deeper understanding of historical institutional barriers to women's theological education and ordination.

The historical institutional barriers to women's theological education and ordination					
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	Women have historically been discouraged from pursuing theological education in the Anglican Church of Tanzania.					
	Traditional gender roles within the Church have limited women's access to theological training and ordination.					
	Historical patriarchal structures within the Church have hindered women's advancement in ministerial roles.					
	Cultural norms and practices have often marginalised women's voices and leadership in theological education and ordination.					
	Lack of historical recognition and support for women's theological education has perpetuated gender inequality in the Church.					

6. Please provide any other additional information on the historical institutional barriers to women's theological education and ordination other than the ones mentioned above

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SECTION C: THE STAKEHOLDERS' PERSPECTIVES ON WOMEN'S INCLUSION IN THEOLOGICAL ROLES

In this section, please indicate your level of agreement with the following statements regarding the stakeholders' perspectives on women's inclusion in theological roles, using a scale of 1 to 5: 1. Strongly Disagree; 2. Disagree; 3. Not Sure; 4. Agree; 5. Strongly Agree. Your honest responses are greatly appreciated and will contribute to a deeper understanding of the stakeholders' perspectives on women's inclusion in theological roles.

The stakeholders' perspectives on women's inclusion in theological roles					
	Stakeholders in the Anglican Church of Tanzania are supportive of women pursuing theological education and ordination.				
	The traditional leadership structure of the Anglican Church of Tanzania actively encourages women to take on leadership roles in theology.				
	There is a widespread belief among stakeholders that women are equally capable as men in theological roles.				
	Stakeholders believe that increasing women's involvement in theological roles will enrich the Church's ministry and leadership.				
	The Anglican Church of Tanzania has implemented effective strategies to promote women's inclusion in theological education and ordination.				

	Stakeholders perceive societal expectations and cultural norms as significant barriers to women's inclusion in theological roles.					
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7. Please provide any other additional information on the stakeholders' perspectives on women's inclusion in theological roles other than the ones mentioned above.

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SECTION D: THE THEOLOGICAL EDUCATION ACCESSIBILITY FOR WOMEN

In this section, please indicate your level of agreement with the following statements regarding the theological education accessibility for women, using a scale of 1 to 5: 1. Strongly Disagree; 2. Disagree; 3. Not Sure; 4. Agree; 5. Strongly Agree. Your honest responses are greatly appreciated and will contribute to a deeper understanding of the theological education accessibility for women.

	The theological education accessibility for women					
	Women in the Anglican Church of Tanzania have equal access to theological education opportunities as men.					

	Financial constraints pose a significant barrier to women pursuing theological education in the Anglican Church of Tanzania.					
	The Anglican Church of Tanzania provides adequate scholarships and financial support specifically targeted at women pursuing theological education.					
	Women in rural areas of Tanzania face greater challenges in accessing theological education compared to those in urban areas.					
	The lack of female theological role models within the Anglican Church of Tanzania discourages women from pursuing theological education.					
	The curriculum of theological education institutions in Tanzania adequately addresses the unique needs and perspectives of women.					
	The Anglican Church of Tanzania has programs in place to mentor and support women pursuing theological education.					

8. Please provide any other additional information regarding the theological education accessibility for women other than the one mentioned above

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Thank you for your time and God bless you

APPENDIX II: INTERVIEW GUIDE

Dear respondent,

My name is **Christian Elia Ntiamagwa**, a student at Uganda Christian University Mukono, pursuing a Master of Arts in Theology at Bishop Tucker School of Divinity and Theology. I am currently conducting research for my dissertation titled "The Challenges of Women's Ministry in the Anglican Church of Tanzania." Your sincere and honest input is invaluable to my study. I kindly request your participation in answering the following questions. Rest assured that all information provided will be treated with the utmost confidentiality and used solely for research purposes. Thank you for your time and contribution.

1. How long have you been affiliated with this Diocese?
2. In your time here, have you observed women pursuing theological studies?
3. Why do you think there is a lack of women pursuing theological studies?
4. What historical institutional barriers do you believe have hindered women's theological education and ordination in this Diocese?
5. What are the stakeholders' perspectives on women's inclusion in theological roles in this Diocese?
6. How would you assess the accessibility of theological education for women in this Diocese?
7. What steps do you think can be taken to promote women's ministry in this Diocese?

Thank you for your time, and God bless you.



UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

DIRECTORATE OF POSTGRADUATE STUDIES

Date: August 2025

RE: COMPLIANCE REPORT FOR ELIA CHRISTIAN NTIAMAGWA (Reg. No. M22M04/005)

TOPIC: THE CHALLENGES OF WOMEN'S MINISTRY IN THE ANGLICAN CHURCH OF TANZANIA, DIOCESE OF THE RIFT VALLEY.

Supervisor: Dr. Rev. Canon Isabirye

Section	Comments	Reaction	Page
Overall structure and presentation	The submitted report was mixed up with the turn-it-in report. It required a clean report.	The candidate re-visited the entire dissertation and removed the Turn-it-in report.	Pg. i-59
	As part of the acknowledgement,	The Candidate further submitted an approved version if the dissertation.	Pg. ii

	<p>the student's signature should have been appended along with the date. The supervisor's signature is also missing, as is the date. This might raise questions about whether the student had a supervisor and if the work was accepted for submission by the supervisor's knowledge.</p> <p>The student has a good understanding of the subject of his Dissertation, which can easily be followed and understood. However, he needs to polish the English tenses and punctuate sentences properly because some words run into others, rendering the reading hard. The chapters</p>	<p>The Candidate re-visited the entire dissertation and corrected the grammatical errors with the help of a professional editor.</p>	<p>Pg. i-59</p>
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	are well identified with their specific concerns. Several areas have not been grammatically edited. Some words are combined and fail to make meaning, e.g. p.9 in the research gap		
Chapter 1: Introduction	<p>Subtitles/headings numbering of 1.1.3 did not need to be repeated. 1.1.3.2 is not a sub-topic of 1.1.3.1.</p> <p>It works better if the objectives and questions are numbered.</p>	The Candidate revisited sections 1.1.3, and removed section 1.1.3.2 since it isn't a sub-topic of 1.1.3.1	Pg. 1
Chapter 2: Literature Review.	The literature used is not enough for a Master's degree Dissertation. Out of sixteen references, eight of them are more than ten years old and might not justify the knowledge	The Candidate revisited chapter two, specifically the literature review and furnished it with recent literature.	Pg.. 5-12

	<p>gap. Unless some literature has no new knowledge required. Therefore, it would be good to add a few more supporting literature for both academic and Pastoral purposes.</p> <p>In 2.2, paragraph 2, reference to Ordination of women in the Catholic church. I think it is not a good reference since the dissertation deals with the Anglican church, the student should know the different theologies attached to the two faiths regarding women's ordination.</p>	<p>The Candidate re-visited 2.2, specifically paragraph 2, and deleted a reference to the ordination of women in the Catholic Church.</p>	<p>Pg. 7</p>
<p>Chapter 3: Methodology</p>	<p>Some sub-headings are not spaced from the numbering before them; others are just</p>	<p>The Candidate spaced the numbering.</p>	<p>Pg. 39</p>

	<p>hanging without any explanatory notes, e.g. 3.9. Otherwise, I find the methodology well defined and will most likely bring out the desired results if well utilised. There are either typological or accidental errors that need to be worked on. Otherwise, they render the intended meaning lost.</p> <p>In the Methodology, subsection 3:12, the Limitation to the study required a corresponding subsection dealing with Delimitations.</p> <p>In my opinion, the anticipated outcome should be closely related to the last objective of the researchers' study.</p>	<p>The Candidate further re-visited chapter three and removed typological and accidental errors.</p>	<p>Pg. 13-18</p>
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<p>Chapter 4: Presentation and Analysis of Data</p>	<p>He has explained the tables in his presentation. In paragraph 3 on page 17, the first sentence, obstacles cannot be described as important. They can be defined as major.</p> <p>In line 4 in the same paragraph, the word maintenance is wrongly applied, for it carries a different meaning. Line 6, it is not Smith who reviewed but the student's review of Smith's works. In his conclusion on page 18, the literature cited is many years old and might fall short of current information or women in ministry experience. In my opinion, the</p>	<p>The Candidate re-visited paragraph 3 on page 17 and replaced the word obstacles.</p> <p>The Candidate re-visited pg. 18 and furnished it with current literature.</p>	<p>Pg. 17</p> <p>Pg. 18</p>
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		presented data at a Master's degree level is adequate to address the problem		
Chapter 5: Discussion of Results		The discussion was handled together with Chapter Four. However, there was less of theological reflection, which, if it were widely applied, would have brought the need for women's inclusion without doubt. The Biblical reference was fairly applied with clarity	The Candidate in this section applied more theological reflections with utmost clarity.	Pg. 42-49
Chapter 6: Conclusions (and Recommendations)		Chapter 6 is full of tense issues which should be corrected to the past tense rather than the present or future tenses. The conclusion on each objective could have been extended and more deeply thought about to suggest the best lasting solution.	The Candidate re-visited chapter six and worked on the grammatical errors with the help of an editor.	Pg. 50-56

	Conclusions do not prevent the researcher from coming up with a personal position, which is not the case here.		
References and Appendices	The Bibliography is not enough for this level of study. Also, there are several books referred to beyond 10 years, which might render the academic credibility of current information acceptable.		3/5

Name of the Candidate: Christian Elia Ntiamagwa

Signature:

..... Date:.....

Name of the Supervisor: Dr. Rev. Canon Isabirye Moses

Signature:

Date:.....

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THE CHALLENGES OF WOMEN MINISTRY IN THE ANGLICAN CHURCH OF
TANZANIA, DIOCESE OF THE RIFT VALLEY

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