THE PLACE OF WOMEN IN SELECTED AFRICAN PENTECOSTAL CHURCHES IN LIMURU SUB-COUNTY KIAMBU COUNTY, KENYA

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C50/CE/26688/2011

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DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.

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To Disciples of Christ Church, Bethel Church and Church of God
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OPERATIONAL DEFINITION OF TERMS

African Pentecostal Churches: Pentecostals churches that are locally initiated by Africans without any relationship with mission Pentecostal churches. They are self-financing, self-governing and self-supporting.

Church: The term church has been used for various meanings as follows:

- Christian believers (Universal Church).
- A group of Christian believers who identify under common Christian doctrines and practices (denomination).
- A name of a Christian denominational group.
- A building that is dedicated to Christian worship.

In order to differentiate the meanings, the Church with a capital “C” was used to refer to the universal body of Christian believers or the name of a denomination such the Bethel Church. The church with small “c” was used to refer to a denomination or to a building. When used in plural “churches” the reference was denominations or buildings.

Administrative church leaders: Refer to the people who are officially entrusted with duties in church management and other administrative roles such as pastoring, evangelizing, apostleship, teaching and leading congregation during church services.
**Empowerment:** Being given power or authority to participate in activities in an institution or to be given power to overcome barriers that once limited one from engaging in particular activities like being in church authority.

**Pentecost:** Refers to the pouring of the Holy Spirit to the Disciples of Christ gathered in a small room in Jerusalem as recorded in the second chapter of Acts.

**Pentecostal churches:** Christian believers who believe and experience the manifest workings of the Holy Spirit such as glossolalia and other gifts of the Holy Spirit.

**Pentecostalism:** It is a stream of Christian movement that emphasizes on the direct personal experience of God through the Holy Spirit correspondent with the experience the Disciples of Christ had on the day of Pentecost.

**Traditional:** Practices that are part of beliefs and customs of a people and which have been practiced for a long time.
# ABBREVIATIONS AND ACRONYMS

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>ACK</td>
<td>Anglican Church of Kenya</td>
</tr>
<tr>
<td>AIC</td>
<td>African Initiated Churches</td>
</tr>
<tr>
<td>BC</td>
<td>Bethel Church</td>
</tr>
<tr>
<td>CoG</td>
<td>Church of God</td>
</tr>
<tr>
<td>DCC</td>
<td>Disciples of Christ Church.</td>
</tr>
<tr>
<td>EFSA</td>
<td>Institute for Theological and Interdisciplinary Study</td>
</tr>
<tr>
<td>FGD</td>
<td>Focus Group Discussions</td>
</tr>
<tr>
<td>NPC</td>
<td>Neo Pentecostal Churches</td>
</tr>
<tr>
<td>PCEA</td>
<td>Presbyterian Church of East Africa</td>
</tr>
<tr>
<td>PEFA</td>
<td>Pentecostal Evangelical Fellowship of Africa</td>
</tr>
<tr>
<td>POAC</td>
<td>Pentecostal Assembly of Canada</td>
</tr>
<tr>
<td>TEE</td>
<td>Theological Education by Extension</td>
</tr>
<tr>
<td>TEF</td>
<td>Theological Education Fund</td>
</tr>
<tr>
<td>WAGF</td>
<td>Western Australian Globalization Forum</td>
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<tr>
<td>WCC</td>
<td>World Council of Churches</td>
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ABSTRACT

This study investigated the positioning of women in three African Pentecostal churches in Limuru Sub-County, Kiambu County, Kenya. It was noted that Pentecostals belief in democratization of charisma because all Pentecostal members have the possibility of possessing spiritual gifts such as those of leadership; however, the three selected indigenous Pentecostal churches were officially denying women administrative church leadership positions. The objective of the study was thus to assess this positioning of women, the informing factors and ways that could enhance women inclusion in administrative church leadership. A theoretical framework made of social construction theory and engendering cultural hermeneutics theory was utilized. The study was done through a mixed method, that is, qualitative and quantitative approaches were concurrently used to collect and analyze data and both findings corroborated to draw valid conclusion. Purposive sampling method was used to select 60 church leaders while random sampling method was used to select 184 lay congregations. The study was conducted through in-depth interviews, focus group discussions, participant observation and closed-ended questionnaires. Findings were presented in forms of narratives, figures and percentages that were cross tabulated. The findings showed that although women were spiritually gifted, they were concentrated in the low cadres of the churches under study. This positioning had been occasioned by limited understanding of Pentecostal gender ideology, literal interpretation of scripture, influence of traditional Gikuyu culture and lack of theological training. It was deemed necessary that members of the churches under study acquired theological education. This was in order for them to understand their identity and hence the Pentecostal beliefs, critical approaches to the Bible and the need for self-criticism. Some of the study recommendations include among others, that the churches under study utilize grammatical-historical method in interpreting the biblical texts used to position women and further do a critical analysis of the biblical and Gikuyu cultures. The study hoped that through these and others women marginalization would be deconstructed and the churches would empower women. Suggestions were made that further study could be done on other areas such as the history of these churches, their salvation doctrine and their spiritual healing methods.
CHAPTER ONE

1.0 INTRODUCTION

1.1 Background to the Study

The term Pentecostal is taken from the account of the coming of the Holy Spirit in the second chapter of Acts (Anderson, 2010). The Disciples of Jesus Christ were “filled” with the Holy Spirit and began speaking in other tongues in Jerusalem (Acts 2:1-13). After receiving the Holy Spirit, the disciples underwent an empowering transformation that resulted to founding of the early church (Acts 2). This transformation is believed to occur to Pentecostal Christians so that Pentecostal churches emphasize salvation as a transformative experience brought about by the Holy Spirit (Stronstand, 1984). Pneumatic phenomena such as speaking in tongues, visions, healing, and prophesy continue to be evidenced in Pentecostal church services (Asamo-Gyadu, 2005).

The pouring of the Holy Spirit to Christian believers is believed to be open to all regardless of gender, social status or age as indicated in (Joel 2:28). Stanley (2007) observes that this is the primary basis for the support of women in ministry among most Pentecostals. Priesthood and prophethood are thus perceived as universal for all Pentecostal Christian believers (Clifton, 2009). The only qualification needed to serve being the testimony of a call and an evidence of a spiritual gift (Benvenuti, 2004, Yong, 2007)).
Internationally, although Pentecostal upsurge are reported to occur in many parts of the world in the beginning of 20th Century, modern Pentecostal revival is traced to Topeka Kansas in 1 January 1901 under Charles Perham and the Azuza Street, Los Angeles, in April 1906 under William Seymour (Anderson, 2010). Men and women replicated the acts of the first century apostles: speaking in tongues, healing the sick and prophesying (Miller & Tetsunao, 2007). Important to note is that although the spiritual outpouring came at a time in history when, culturally and socially, women were not afforded great freedoms (Lee and Gorh, 1999), both men and women were fully involved in the core leadership of the revival (Anderson, 2010). Chant (1999) observes that six of the twelve elders at Azuza street revival were women. From here, women experiencing Spirit baptism, planting churches, travelling as evangelists and working as missionaries have been mirrored all over the world (Clifton 2009).

The number of women who have enormously contributed to global Pentecostal Christianity abound. They include: Lucy Farrow, a woman from Azuza street who took the gospel message to Liberia, Maria Woodworth-Etter who pastored and founded a church in Indianapolis, Indiana, today known as Lakeview Christian Center, Aimee Semple McPherson founder of International Church of Foursquare (Lee and Gorh, 1999) and Sarah Jane Lancaster and her “sisters” who pioneered Pentecostal Christianity in Australia (Clifton, 2009:172).
In Africa, with the establishment of Christianity, there has been an upsurge of female religious leadership particularly in the Neo-Pentecostal churches (Mwaura, 2005). Mwaura further notes that regardless of where Pentecostal churches are found in Africa, one of their distinguishing characteristics is the prominent roles for women. Spinks (2003) argues that Pentecostal movements are especially attractive to women because they contrast cultural marginalization of women in Africa’s traditionally patriarchal society. Consequently, there are many women founders and co-founders of Pentecostal churches in Africa. For instance, in Nigeria, there are many women Bishops such as Bishop Bola Odeleke, founder of Power Pentecostal Church and Archbishop Dorcas Olaniyi who advocates for women getting involved in Church leadership (Olofinjana, 2012). In Malawi and Zambia, Mwaura (2005) reports that Pentecostals churches are many and quite a number have been founded by women. In South Africa, Christinah Nku founded the St. John’s Apostolic Faith Mission in 1933 (Quinn 2002, Mwaura 2005).

In East Africa, Pentecostal Christianity is traced to Balokore movement in the 1930s which started among the Anglicans and swept from Ruanda through Uganda to Kenya and Tanzania (Hofmeyr and Kalu, 2006, Mwaura 2005). Maseno and Owajaiye (2015) report that unlike missionary Christianity, where women’s spiritual manifestation was reduced, the Balokole revival allowed women to freely exercise their spirituality. Women have from then contributed enormously to Pentecostal growth so that at present, not only are women visible in ecclesiastical leadership as founders of churches, bishops, pastors
and evangelists, but they also participate in other spheres of spiritualties like being prophetesses, healers and leaders of other church departments (Mwaura, 2005).

From the 1980s to the present, Kenyan Pentecostal fellowships particularly the Neo-Pentecostals have proliferated with a good number founded by women (Mwaura, 2005). Such women founders of Pentecostal churches include: Bishop Margaret Wanjiru of Jesus is Alive Ministry, Reverend Teresia Wairimu of Faith Evangelistic Ministries, Elizabeth Wahome of Single Ladies International Ministries, Bishop Margaret Wangare of Church of the Lord, Mary Senaida Dorcas Akatsa of Jerusalem Church of Christ, Gaudencia Aoko, co-founder of Legio Maria Church among others.

It is therefore evident that women just like men are capable and endowed with abilities to lead churches. Moreover, a key Pentecostal belief as noted earlier is that both men and women receive charismatic gifts that enable them to lead and perform church ministries (see Mwaura, 2005, Clifton, 2009, Stanley, 2007)). There is thus no reason against preventing Pentecostal women from holding church offices of any kind. This study acknowledges that women also serve God in variety of other ways such as evangelism through house to house, personal witnessing, charity services, prison ministries, accommodating missioners, wives of pastors supporting their husbands and so on (Mwaura, 2005). Indeed therefore, women should also serve at the administrative levels because this is where most decisions of the
church are made and women interests are best presented by women themselves. Besides, charismatic women endowed with administrative leadership abilities ought to be given platforms to exercise their God given responsibilities.

It is against this background that this study investigated the place of women in three Pentecostal churches that were restricting women participation in administrative positions. The three churches were the Disciples of Christ Church (DCC), Bethel church (BC) and Church of God (CoG) in Limuru Sub-County, Kiambu County, Kenya.

1.2 Statement of the Problem
Pentecostals believe in democratization of Charisma and many churches in Kenya particularly the Neo-Pentecostals have women as founders and administrators of the churches. This is based on the fact that in Pentecostal tradition all Christian believers, men or women, have the possibility of receiving the same experience of the Holy Spirit that empowers for ministry (Mwaura, 2005). This raises the question of why do the Disciples of Christ Church, Bethel Church and Church of God, exclude women from administrative leadership yet they are Pentecostal churches that believe in the empowerment by the Holy Spirit regardless of gender? It is due to this disconnect between belief and practice that this study was undertaken. The study therefore investigated the place of women in selected African Pentecostal churches in Limuru Sub-County, Kiambu County, Kenya.
1.3 Study Objectives

The study was guided by the following objectives:

a) Assess the place of women in DCC, BC and CoG churches in Limuru Sub-County, Kiambu County.

b) Establish the factors informing the exclusion of women from administrative church leadership in DCC, BC and CoG churches in Limuru Sub-County.

c) Explore ways for enhancing women participation in the administrative church leadership of DCC, BC and CoG churches in Limuru Sub-County.

1.4 Study Questions

The study was guided by the following study questions.

a) What roles do women play in DCC, BC and CoG churches?

b) What influences the roles of women in DCC, BC and CoG churches?

c) What can be done to improve the roles of women in DCC, BC and CoG churches?

1.5 Study Assumptions

The study was guided by the following assumptions:

a) Women performed low key roles in DCC, BC and CoG churches.

b) The low key roles performed by women in DCC, BC and CoG were influenced by religious and cultural perception of women in the churches under study.
Religious and cultural perceptions that relegated women to low key roles could be deconstructed and reconstructed to empower women for church leadership roles.

1.6 Justification and Significance of the Study

First, women of DCC, BC and CoG were kept from participating in administrative church leadership thus missing in important forums where decisions on church management are made. Whereas women are best situated to present the interests that directly affect them, this opportunity was denied to women. This study established that women should be included in all church offices and it was hoped that if the findings are adopted by the churches under study, women would be included in church administration and management resulting to an egalitarian society. Second, studies have shown that women are gifted with alternative leadership skills that are of help in churches. This study deconstructed discourses that were hindering women from accessing administrative leadership in the churches under study. It was hoped that if the findings are adopted, women leadership abilities would be utilized in the churches under study giving women not only an opportunity for spiritual development but also an arena for contributing in Pentecostal development. Third, although lots of studies have been done on marginalization of women in Pentecostal churches, much of these have concentrated on foreign Pentecostal churches. This study therefore contributed useful literature on women marginalization in African Pentecostal churches that can be useful study material in Universities and other learning institutions.
1.7 Scope and Limitations of the Study
This study only concentrated on the place of women in DCC, BC and CoG churches. Other areas such as history of the churches, their theology, their spiritual healing methods and their doctrine of salvation, were therefore not part of this study. The study was limited to Limuru Sub-County, Kiambu County, Kenya even though the churches are dotted all over the country and even spread across the Kenyan border. This delimitation was made because Limuru Sub-County had a good representation of all the three churches that could be used as a study sample.
CHAPTER TWO

2.0 LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction
This chapter presents the literature that was reviewed and the theoretical framework utilized during the study. The literature reviewed is captured under the following subheadings: Defining Pentecostalism in Kenya and its Typology, Pentecostal Gender Ideology, Contributions of Feminists Theologians towards Women Leadership in Church, Biblical View of Women and Gender Ideology in African Culture and Religion. The Theoretical Framework relevant for the study was constituted of the Social Construction Theory and Engendering Cultural Hermeneutics Theory.

2.2 Defining Pentecostalism in Kenya and its Typology
Asamoah-Gyadu (2005) defines Pentecostalism as that stream of Christianity which emphasizes personal salvation in Christ as a transformative experience brought by the Holy Spirit. In Kenya, this stream of Christianity started in form of revivals and was influenced by a variety of forces. For instance: the influence of Christian missionaries, African reaction to a Christianity that did not adequately address African spiritual needs and the inspiration of a charismatic leader (Mwaura 2005, Nthamburi, 1989). Ward (1991) observes that the revivals are a means by which the Christian Gospel becomes incarnated more deeply and radically into African patterns of thinking and action.
The first revival is reported in 1912 among the followers of Anglican church by Alfayo Odongo Mango and his nephew Lawi Obonyo (Mwaura, 2005). It started as a charismatic movement among young people. Mango is reported to undergo ecstatic experiences characterized by seeing visions and speaking in tongues. Several Roho churches among the Luo community are reported to trace their origin from this revival (ibid). Another revival occurred among the Abaluhyia in 1927 in the Friends African Mission (Quakers) in Kaimosi. Kuhn (2001) notes this was a famous outpouring of the Holy Spirit which is important in connection with the history of Christian revivals leading to the establishment of independent churches. It was the cradle of the Luhya branch of the Holy Spirit or Roho churches.

Around the same time another revival broke out in the Africa Inland Mission at Kijabe in central Kenya leading to the formation of other indigenous churches (Nthamburi, 1989). The “Arathi” (prophets) are said to experience the Holy Spirit around 1926 leading to the formation of Akurinu (people who roar) churches (Mwaura, 2005). The Balokole (Luganda for saved people) movement was an East African revival that occurred in 1927. It originated from the Anglican Church of Uganda. The revival is reported to sweep from Ruanda through Uganda, Kenya and Tanzania by 1940. In Kenya, the revivalists were known as Ahonoki (saved ones) in Gikuyu (Mwaura, 2005, Hofmeyr and Kalu, 2006). The revival stressed personal salvation and the importance of receiving the Holy Spirit as a sign of sanctification. The
movement was interdenominational, interracial, and interethnic (Mwaura, 2005).

Some of other churches that resulted from revival experience include: the Africa Israel Church Nineveh that emerged out of an inspiration of a charismatic leader, Paul David Zakayo Kivuli in 1942. He had been associated with the Pentecostal mission at Nyang'ori and became a member of the Pentecostal Church. In 1952, from within the Roman Catholic Church, there appeared a prophetess, Miriam Ragot, who started a movement that was suppressed but reappeared in 1963, through another Luo prophetess, Gaudencia Aoko, who co-founded the Legio Maria Church (Nthamburi 1989). These and other newly formed AICs have splintered to form other indigenous churches to the present (Mwaura, 2005). Similar churches have also been founded by charismatic personalities since 1950s (ibid).

The visit in Kenya by American Evangelists such as Billy Graham and T. L. Osborne in 1960s and 1970s, are said to help the revivalists discover that revival was a worldwide phenomenon and entailed more than revival preaching (Mwaura, 2005). The revivalist learnt that revival also entailed other charismatic gifts such as healing. Hofmeyr and Kalu (2006) further observe that Billy Graham also influenced the tradition of public preaching and outreach that invigorated the young secondary school students who came from many types of mainline churches. Holiday periods were consumed by charismatic camp meetings. Some of the students are reported to form the
neo-Pentecostal and charismatic ministries after their school days that emphasize on deliverance from sin and prosperity gospel (ibid).

From the 1980s, the Nigerian Pentecostal preachers started visiting Kenya on evangelistic missions at the invitation of Kenyan Pentecostal pastors (Mwaura, 2005). Some ended up establishing churches in Nairobi and other parts of the country such as the Redeemed Gospel Church, Winners Chapel International, Christ Embassy and Deeper Life Bible Church (Mwaura, 2005).

In order to classify the different Pentecostals churches arising from the revivals and also to be able to locate the samples for this study, it was important that this study conducted a typology of Pentecostal churches. However, since the various Pentecostal churches are also African initiated, this study first classified them under the typology of African initiated churches followed by a Pentecostal typology.

### 2.2.1 Typologies of African Initiated Churches

African Initiated Churches (AICs) are categorized into three types: the Ethiopian, the Zionist/Spirit /Apostolic, and the Messianic types.

**Ethiopian/ Nationalists**

These are churches that broke away from mainline churches and did not differ much from the churches they broke away from except in various traditional African practices such as polygamy, female initiation, and ancestor veneration.
(Mwaura, 2015, Monyai, 2007). They have thus largely retained the ritual and format of worship of the mother church. The causes of their formation ranged mostly from the quest for political and spiritual liberation. They were concerned with preservation of African traditions and customs in reaction to what they perceived as missionaries attacks on African culture (Mwaura, 2015). Examples are: the United African Methodist Church, African Christian Churches and Schools, African Brotherhood Church, Church of Christ in Africa (Nyanza) and African Independent Pentecostal Church.

**The Spiritual/Zionist**

These are churches that emerged in the second decade of the twentieth century and were much more Africanized. Their emergence was associated with charismatic, prophet figures and the outpouring of the gifts of the Holy Spirit (Mwaura, 2015). They developed on their own and have no doctrinal link with a specific mainline church. Their theology developed independently with strong African cultural roots although still based largely on the Scriptures. Their style of worship is very distinctly African and so are most of their rituals (Monyai, 2007). They lay stress on holistic healing through prayer and revelatory messages through prophesies. They also maintain a rigorous moral code, such as the prohibition of tobacco and alcohol (Mwaura, 2015). Examples include the Akurinu churches, Africa Israel Church Nineveh, Holy Spirit Church of East Africa, Africa Church of the Holy Spirit, Jerusalem Church of Christ, and Church of God among others.
Messianic
These are churches that were founded by powerful personages whose influence and thinking are synonymous with what their followers believe. They have their own unique way of worship and have also developed their own distinctive rituals. These churches have taken on board almost all the African customs in the community and blended them with church ritual, practice and worship (Monyai, 2007). An example is the Legio Maria Church.

Having looked at the African Initiated churches, this study analysed the typology of Pentecostal churches. It is important to note that most AICs particularly those of spiritual type, are Pentecostal in nature (Mwaura, 2005) even though they may not identify themselves as such.

2.2.2 Typology of Pentecostal Churches
There are three broad categories of Pentecostal and Charismatic Christianity in Kenya, namely: classical, independent and the Charismatic/Neo-Pentecostal church (NPC) types.

Classical Pentecostal churches
These are churches with links to early American and European Pentecostal churches, which stress faith healing, prophecy, exorcism, glossolalia or speaking in tongues, as evidence of baptism by the Holy Spirit, spontaneous prayer, exuberant liturgical expressions as well as emphasis on dreams and visions (Pasitau, 2014). Examples include: The Church of Christ Church,
African Israel Church Nineveh, the Apostolic Faith Mission (AFM), Full Gospel Churches, Assemblies of God, the Pentecostal Assemblies of God, among others.

African Pentecostal Churches/ Indigenous/Independent Pentecostal churches

These are the churches that were founded by Africans themselves as early as the 1950s and 1960s without any relationship with mission Pentecostal churches. They are largely locally founded, self-financing, self-governing and self-supporting, with no or limited links with Europeans or Western founded churches (Parsitau, 2014). Examples include the Redeemed Gospel Church, Winners Chapel International, Christ Embassy, Deeper Life Bible Church, the Bethel Church (BC), the Disciples of Christ Church (DCC), the Church of God (CoG) among others. Their doctrinal stress is on perfection, strict personal ethics, biblical inerrancy, and a disdain for the “world,” interpreted as materialism and carnal pleasure which are viewed as sinful (Mwaura, 2005). They also emphasize personal salvation, baptism in the Holy Spirit, and speaking in tongues. The churches under study fall under this category as they manifest the characteristics described under this category.

Charismatic/ Neo-Pentecostal Churches

Charismatic churches generally refer to historically younger Pentecostal, independent and Para church movements, some of which are found within non-Pentecostal denominations. They are characterized by their centrality
and emphasis on spiritual rebirth, healing, deliverance and exuberant worship (Parsitau, 2014). Mwaura (2005) writes that the charismatics have their roots in the revival within the African Pentecostal Churches in the 1970s, 1980s, and 1990s leading to trans-denominational charismatic groups. They are influenced by American Pentecostals through literature and other telecommunications mediums.

2.3 Pentecostal Gender Ideology

Pentecostal gender ideology is based on the understanding of Pentecostal theology of democratization of charisma. Kay (2009) describes Pentecostal theology as starting at the point where the biblical accounts of the work of the Holy Spirit is transformed into the here and now. Consequently, there is a presumption that what took place in the early church, where both men and women were filled with the Holy Spirit and spoke in other tongues, can now take place in the contemporary church. Pentecostal gender ideology is based on this non-discriminatory account of Pentecost (Stanley, 2007). Scott (2011) writes that the outpouring of the Holy Spirit on all flesh indicates liberation from barriers of age, gender and social class.

As noted earlier, it was this liberative element that led to notions like universal priesthood and prophethood of all believers (Clifton, 2009). The only qualification needed to serve being the testimony of a call and an evidence of a spiritual gift (Yong, 2007). It was believed that the Holy Spirit had the absolute authority to choose anyone (Benvenuti, 2004). Pentecostals
believed that if the Holy Spirit had anointed someone, there was no further endorsement that such a person needed (Chant, 1999). These views on Pentecostal gender ideology provided this study with the insight that to Pentecostals, gender is not a parameter for qualification to serve in church. The exclusion of women in the churches under study was therefore going against Pentecostal beliefs and the more reason why this study delved into understanding that incongruent state of affairs.

2.4 Contribution of Feminists Theologians towards Women Leadership in Church

Different feminist scholars have contributed towards women inclusion in church administrative leadership with sometimes different but overlapping opinions. This study focused on a few whose opinions were most relevant for this study.

Writing on the effects of theological language to women positions in church, Loads (1989) observes that the predominant use of masculine terms in Christian theology in reference to God negatively affects women self-understanding and self-esteem with regard to church positions. Consequently, if women marginalization in church leadership is to stop, there should be careful attention in the use of the Bible in influencing what are deemed to be appropriate possibilities for women in social ecclesiastical and educational context. She advocates for scrutiny in the habit of exegeses, ecclesiastical practice and tradition.
The concept of theological language is further expounded by Trible (1990). She writes that the Bible was born and bred in patriarchy and thus abounds in male imagery and language. She contends that a seemingly harmonious association of scripture with patriarchy has led majority of believers not to question this language. She calls for a critique of culture in light of misogyny advocating the need for highlighting texts that justify the place of women in church, while reinterpreting texts that are oppressive to women such as what she calls “texts of terror”. To her, patriarchy can only be challenged by interpreting such stories of terror on behalf of women.

Christians are further advised that while reading the Bible from a book such as Romans, it is good to recognize the contributions of women therein (Schüssler-Fiorenza, 1986). However, Fiorenza warns that this is only possible if such a book is read in its social and religious context. She points that a reading free of patriarchal-androcentric models, would lead to appreciating women’s leadership and contributions in early Christianity. Further, she advocates that the need to stop projecting subjective cultural historical assumptions on the New Testament texts, and instead replace them with a historical model that makes it possible to conceive of the early Christian movement of women and men. This is achievable, she notes, by use of “hermeneutic of suspicion” which ought to be applied not only to scrutinize subjective presuppositions and interpretations, but also to the New Testament texts themselves.
Moreover, the interpretation of the biblical texts should not only be for interpreters’ understanding sake, but should also enhance changing of the power of oppression documented through history and its effects on the lives of the oppressed such as women (Mwaura, 2003). Mwaura contends that this is why feminist scholars advocate for cultural hermeneutics. She further asserts that while there exists a close affinity between the biblical culture and African culture, the Bible holds the patriarchal bias and the androcentric worldview of its authors so that uncritical interpretation of scripture disadvantages women. If anything, the Bible offers women a liberating message from social, cultural stigmatization and oppression in Christ. In order to appropriate this message, Mwaura advises interpreters of the Bible to apply several methods such as separating biblical culture from the gospel.

Women in Africa are argued to be mainly oppressed because of their gender Kamaara (2012). Through the remarks of Robert Stoller (1972) Kamaara observes that gender has psychological and cultural connotations. Gender inequalities are attributed to patriarchy and leads to leadership and control by men. In Africa, she observes, human behavior is governed by a coordination of traditional African values, Christian values and modern values. However, individuals are not always consistent in this value system but choose the kind of value system to adhere to. In reference to gender, males dominate and subordination females in most spheres.
Consequently, in a sexist society, a woman’s role in life is to be man’s helpmate, that is, to cook, clean, bear and rear children among such supportive roles (Fiorenza, 1975). Women are not to venture in men’s spheres for if they do, they are relegated to subsidiary roles as in the home and hold the lowest status. This, according to Fiorenza, amounts to oppression. She concurs with Paulo Freire (1970) that oppression is any situation where one person exploits or hinders the success of another as it interferes with ontological and historical vocation of the oppressed of becoming fully human. Fiorenza contends that gender analysis can be used to expose sexist structures and myths in our culture.

Besides, Foirenza argues that in sexist societies women are socialized to view themselves as dependents, less intelligent and a derivative of men. From an earliest childhood, women learn their roles as subservient beings and to value themselves as perceived by the male culture. Women are therefore not allowed to be independent or free persons so that even women themselves interiorize this image and understanding of women as inferior being. Consequently, women no longer respect other women and may hate one another. To her, in a sexist society it is not nature and biology that determine women positions but the sexist culture and its socialization. Therefore, if women roles are to change, women and men’s perceptions towards women have to change at the same time.
Fiorenza further observes that theology is culturally and historically conditioned. Revelation of God in scripture is expressed in human language and thus shares culturally conditioned concepts and problems. Such problems she notes are sexist biases and prejudices. Anybody interpreting the Bible, she advises, must not only do so in consideration of historical and cultural setting of the texts but also remember that tradition not only carries the truth but also the untruth, repression and domination. Consequently, if women are to be liberated there is need for a critical theory because it would not just actualize a continuation and an understanding of history but criticize that history and tradition in areas that perpetuates oppression and alienation.

In order to understand the place of women in our society and church therefore there is need to conduct a gender analysis (Kanyoro, 2001). Gender analysis, she notes, helps to learn about and understand how our societies are organized and how power is used by different groups of people, such as by men and women. She observes that through gender analysis it is possible to learn ways in which roles, attitudes, values and relationships regarding women and men are constructed in our society. For instance, she notes, feminist theologians do not rush to condemn women who will not speak of their own experience as victims, as perpetrators or even as sympathizers, because they understand it may be caused by a patriarchal socialization.

Consequently, for women to find justice through the texts of the bible, Kanyoro (2001) urges churches to appreciate and relate with the women
participants in biblical texts. The church must also read the scripture side by side with the study of cultures and learn to recognize the boundaries between the two. The church should strive to understand the biases of various interpretations of culture and how such interpretations are kept in place.

With regard to the reason why women played marginal roles in Christian history, Fiorenza (1975) contends it was because the New Testament beginning and the subsequent history was immersed in cultural and ecclesial patriarchy. Therefore, for theology to be liberative and hence Christian, it has to be on the side of the outcast like that of Jesus Christ. To achieve this, the church must realize the vision of gender equality as versioned in Galatians 3:28 in its institutions or remain in as sexist theology.

The church can also liberate women from oppression through dialogue (Russell, 1993). Russell calls this “a round table principle”. Faithfulness to Christ, she notes, calls us to be constantly open to those who are marginal in our own church, community and in the wider community. This is achievable, she notes, through rereading scripture and tradition from the margin.

Further, our perception of the Holy Spirit if uncritical would lead to women oppression (Nadar, 2005). The critical view that Nadar writes on is that of acknowledging that some perspectives on the Holy Spirit can contribute towards oppression of women. This includes, she notes, using the Holy Spirit as an excuse for not studying or analysing the concrete social contexts in
biblical interpretation or even that of the text. This understanding, she contends, has been used to disregard any much concern for material or social issues. Consequently, abused women may tolerate their oppression while focusing on things of the Holy Spirit.

Arguing on the effects of church structures on women positions in church, James (2003:165) argues that church structures carry a lot of weight in a church. To her, even if the socialization of women changed and the women changed their attitudes towards leadership, as long as the structures and policies of the organizations remain gender sensitive, there would be no much progress for women.

From the above feminists’ views on women positions in church, this study derived that the manner a church interprets biblical texts regarding women positions in church, cultural influences on gender perception and perception on the role of the Holy Spirit in biblical interpretation could affect women positioning. This study used these insights to interpret women marginalization in light of biblical texts used by the churches under study, the cultural reflections that were made and the churches regard to the role of the Holy Spirit in biblical exegeses.
2.5 Biblical View of Women

Gifford (2008) observes that in Kenya, most recent Pentecostal churches understand the Bible not as a historical document to other people, but as a contemporary document that tells them of God’s promises to them and gives them instructions. Consequently, the Bible is viewed as the true inspired word of God that may defy analysis or interrogations (Ayanga 2012). The biblical view of women may therefore form a key foundation to the placing of women in Pentecostal churches. Such a review is thus necessary in establishing the factors that may have influenced the marginal positions of women in the selected churches.

2.7.1 Women in the Old Testament

The first account of creation (Gen 1:26-28) reveals that humanity consists of males and females made in the image of God. Many scholars observe that this account reveals an equality of gender in the eyes of God (Mwaura (2005), Robinson (2011) Scott (2011) and Cowles 1993). Scott (2011) in particular observes that man and woman are commissioned to rule in Gen (1:26), but without any indication of what would be an appropriate female or male role. Similarly, Cowles (1993) writes that encompassed within God is that which corresponds not only to maleness but to femaleness as well.

The second account of creation however appear to negate the equality of gender indicated in the first account of creation. God is said to have created Eve out of Adam’s body ("rib") and as a helper. Bacchiocchi (1987) observes this as the basis for suggestion of both equality and submission. The woman is
equal to man because she is made of the same substance of Adam’s body and is taken from his side to be his equal. Yet the woman is subordinate to man because she is created second and from and for man.

Scott (2011) and Cowles (1993) however, counter this understanding. Scott (2011) for instance observes that the term helper used in the second creation story (Hebrew ezer) does not normally carry with it the concept of inferiority. The same word is used in reference to God in the Old Testament. God is obviously not in a subordinate position to the one He helps. Consequently, "helper" does not convey any implication of a gender-determined hierarchy whatsoever. In light of this, therefore, Cowles (1993) advocates for interrogation of whether it is true that the second account of creation subordinates women to men. She observes this as a matter of interpretation imposed upon it by patriarchal presuppositions.

Genesis 3 has been used to justify women’s subjection to men. Genesis 3 is the story about the fall of humankind. Adam and Eve are implicated in disobedience that brings sin and death into the world (Gen. 3:1-24). Eve however is the most blamed for the sin. Cowles (1993) observes that this has been interpreted to mean that women are the weaker sex and by nature more susceptible to sin than men. Moreover, she adds that since the woman was the first to eat from the forbidden tree, she was the one who introduced sin into the world. The consequence of this, she notes, is that it is used by churches to deny women leadership in reference to 1 Timothy (2:14) that
says, “There is no question about the biblical fact that Eve was the first deceived”.

This notwithstanding, the Old Testament offers a model of women leadership. The Old Testament reveals women who were great leaders in biblical history. These women leaders are many for this study to exhaust. The study therefore considers a few to represent the rest. Deborah for instance, judged Israel (Judges 4). Bacchiocchi (1987) notes that, Deborah stands out because though a woman, she functioned as both a judge and prophet in Israel in a patriarchal society.

Similarly, Huldah (2 Chronicles 34:14-28) exercised a prophetic ministry. King Josiah sent five national male leaders to her for advice as to the instructions of the Lord concerning the book of the law he had found. Scott (2011) observes that given that she was a contemporary of Jeremiah and Zephaniah it is not possible to resort to the arguments that God uses a woman when he cannot find a man. To Bacchiocchi (1987) this indicates that in the Old Testament times there was little if any prejudice against the spiritual leadership and ministry of women. He opines that this very existence of female prophets should be the foundation for a legitimate women ministry, corroborated by Joel’s prophecy of widespread manifestation of the gift of prophecy among men and women in (Joel 2:28-29).

The culture of the Old Testament times however, subordinate women. Jegede (2012) observes that during Old Testament times, there was a strong
patriarchal emphasis. For this reason, the dominant view on the status of women was based on male inclined culture. This tendency was well-entrenched in the Jewish religious system. In fact, Jegede notes, Judaism considered women as inferior to men. These observations are corroborated by Kasomo (2010) who observes that women were excluded from essential religious tasks of men and were treated as unworthy of participating in most of the religious feasts. Furthermore, women were not to study the Torah or participate in the sanctuary service.

Robinson (2011) observes that such religious limitations and inferior portrayal of women can be cited in the Old Testament. For instance, the book of Leviticus deals mainly with the duties of the priesthood, the Levites. It can be noted that women were not allowed to become priests. Deuteronomy 25:5-10 indicates that women's identity would always be dependent upon and defined by men: their fathers, husbands, and sons. Leviticus 12:1-5 states that a woman who has given birth to a boy is ritually unclean for 7 days. If the baby is a girl, the mother is unclean for 14 days. Likewise, Leviticus 27:6 indicates that a child aged 1 month to five years of age was worth 5 shekels if a boy and 3 shekels if a girl. Robinson contends that this may suggest male supremacy over females.

The above views gave an indication that the scripture regards women positively. However, correct biblical interpretations have to be made. Nevertheless, the cultural matrix of the Bible negates this positive regard. These views helped this study in reconstructing the biblical texts that were
used by the churches under study to marginalize women in the churches under study. Such texts were interpreted in light of their social-cultural backgrounds.

2.7.2 Women in the New Testament

Bacchiocchi (1987) observes that in the centuries following the close of the Old Testament canon, the subordinate role of women was hardened than that of the Old Testament times. He notes that women were relegated to a position of marked inferiority. In religious life, women were largely excluded from participation in public worship, being considered unfit to learn and inappropriate to teach. Jesus Christ lived and taught in this patriarchal culture. Importantly, Jesus acted counter culturally in his attitude and teachings of women (Waweru 2011, Mwaura, 2005, Scott 2011, and Cowles 1993). Cowles for instance observe that the life of Jesus and the relational dynamic that he modeled was a challenge to the established order. He acted counter-culturally liberating women from the social and cultural barriers. The following few examples can attest to this. Jesus taught women. Mary is described as sitting at the feet of Jesus (Luke 10:39). Scott (2011) observes that “to sit at the feet of” is a technical term of one who made self a disciple of the teacher. That this is comparable with Paul who sat at the feet of Gamaliel in Acts 22:3 meaning he was a disciple of the rabbi, Gamaliel.

Martha’s complaint that Mary was not fulfilling her proper domestic role in the kitchen (Luke 10:40) was relevant for this study as women were
relegated to similar roles. Jesus said that: "Mary has chosen the good part, which shall not be taken away from her" (Luke 10:42,). In so doing, Jesus affirmed the right of women to hear God's Word (Cowles, 1993). Jesus stated a new principle that would break the autocracy of women's culturally and socially imposed role: namely, it is more important for women to attend to the Word of God than it is to fulfill household duties (ibid).

Likewise, Matthew (28:7) recognizes women as the primary witness of the final events of Jesus’ earthly career and resurrection. Mary Magdalene and another woman also named Mary are said to be sent by an Angel with a message that Christ has risen. Scott (2011) observes that this has great significance because in the contemporary culture of the time, women’s testimony was not to be trusted. However, Scott notes, Jesus entrusts women to be those who will witness and testify to those events. In making women the primary witness, therefore, Jesus redeemed the traditional view of the untrustworthiness of women. Witherington (1998) contends that the women witnesses of resurrection are treated by Jesus not as emissaries to the Disciples but as true Disciples who are worthy of receiving special revelation about Jesus.

On the day of Pentecost, it is recognized that Jesus shared his Spirit without gender discrimination. Acts (2:1-4) records that there were women in the upper room together with the disciples when the Holy Spirit was poured out and all of them began speaking in tongues. Scott (2011) sees this as an
indication of liberation from barriers of age, gender and social class. Women are thereafter seen using the gifts of the Holy Spirit as prophetic speakers (Philip’s daughters in Acts 21:8-9), instructors (Priscilla and Aquila instructed Apollos in Acts 18:26-28) and leader (Phoebe is a church deacon in Rom. 16:1).

The concept of gender equality in Christ is continued by Paul. In Galatians 3:28, he affirms the personal equality of men and women in Christ. This is further strengthened by Paul’s continued admission that women were being used by the Holy Spirit for prophetic speaking (1 Cor. 11:5); and in teaching (Titus 2:3-5). To Paul, women utilization of spiritual gifts for the service of God was in order. Consequently, Paul worked together with women and recognizes them as fellow workers. Paul refers to Andronicus and Junia (husband and wife team), as having been outstanding apostles. Prisca and Aquila are greeted as his fellow workers in Christ Jesus. Mary is praised as having worked very hard in Church at Rome.

However, Paul is also credited with biblical texts which seem to contradict the possibility of women leadership. Some biblical scholars argue that these biblical texts were not written by Paul. These include the imposition of silence and submission on women in the assembly (1Cor 14:34-35, 1Tim 2:11-15, Ephesians 5:20-25). However, Cowles (1993), Prior (1985) and Scott (2011) observe that a hermeneutical principle that considers the text, the context and the historical situation would indicate that Paul was dealing
with a local problem. Consequently, such biblical texts should not be deemed to imply women silence in the churches.

The foregoing views informed this study that Christ revolutionized the oppressed positions of women in His contemporary culture. He allowed them to learn and equipped them with His Spirit for service. Paul acknowledged women leadership in church but also gave instructions that can be deemed to deny women leadership in church. However, if interpreted in their cultural and historical settings, they do not prescribe a universal prohibition against women leadership. This study established that the said biblical texts were being used by the churches under study in positioning women hence the apparent exclusion of women from administrative church leadership. The study interpreted the texts in consideration of their cultural and historical backgrounds establishing that they did not exclude women from church leadership.

2.6 Gender Ideology in African Traditional Religion and Culture

Kibera & Kinokoti (2007) define gender as characteristics and roles that are attributed by the society to men and women. Ideology is defined as unverifiable sets of beliefs about women and men (Wachege, 1992). Gender ideologies are therefore sets of unverified beliefs about characteristics and roles that are attributed to men and women by society. Literature on women attributed roles in society is relevant for this study as it may help establish the influences of marginal positions for women in selected churches.
Mbiyu (2011) observes that ideologies of gender are imprinted in the lives of people right from birth through the processes of socialization and affects individual's inspirations because it defines the social space for individuals psychologically and in social interactions. Women who are socialized in patriarchal communities tend to have difficulty in developing an authoritative voice and may be modest about their own achievements and knowledge (Kamau, 2009). A review of gender roles in the African society is therefore relevant for this study in order to establish roles that were deemed right for women and how this may have influenced the current positioning of women in selected churches. However, there are many religions and many cultures in Africa. This study therefore focused on traditional Gikuyu culture and religion that form the immediate context for the churches under study.

Patriarchy starts right at the family level. Mwaniki & Mouton (2015) observe that Gikuyu families adopted a patrilineal and patriarchal system of governance. Though tradition reveals that the Gikuyu originally related under a matri-local system, the women are said to have been harsh and cruel leaders so that their leadership was overthrown and replaced by a strictly patrilineal and patriarchal system. This order of relationship, she notes, can still be observed in most Gikuyu homes even today.

Children were socialized into respective roles through apprenticeship (Kenyatta, 1938). He observes that girls learnt and helped their mothers to
look after the siblings, and other domestic duties such as fetching water and firewood, cooking and cleaning. Boys on the other hand were trained to take up men’s roles as hunters, cattle herders and warriors. Boys who exhibited leadership qualities were identified so that they may be involved later on in political activities such as governing the society. Through role plays children strengthened and conditioned themselves into the acceptable gender roles in the society.

The gender roles and attitudes were further strengthened through rites of passage. Kenyatta (1938) observes that after circumcision, boys joined the group of junior warriors and were subsequently promoted to other senior group levels. During circumcision the man was prepared psychologically that that after marriage he will have to take care of wife and children. Girls on the other hand, were prepared from an early stage for wifely duties and psychologically that they will be dependents of men as wives. The women advisory council taught girls how to behave when married, an obligatory duty for the female gender. A girl was therefore taught to behave like a gentlewoman, that is, not to raise her eyes or voice while talking to men in public and not to eat in the presence of men other than those of her own age or kinsfolk (ibid).

Social-politically, the men’s council had the authority to take decisions about the community as a whole without having to consult women (Kenyatta, 1938). Mars (1986) writes that though women had a woman’s council it is
not described in literature as a political organization. Moreover, the council’s duties did not affect the men and in terms of authority, their decisions did not extend beyond the women. The women council, Kinuthia (2002:43) notes, dealt only with women issues such as initiation of girls, which according to her amounts to socializing other women to serve patriarchy and subsequently put women in social control. As a result, Kariuki (2013:3) argues that men could not contemplate a decision made by a woman for they had been socialized that a woman is at the peripheral of decision making.

The subordinate positions for women were further strengthened in marriage. Marriage was initiated by men and they paid bride price (ruracio) in order to make the marriage legitimate (Kinuthia 2002). She observes that in Gikuyu society the bridegroom’s father had to give the bride’s parents an agreed amount of wealth such as: money, cattle and goats. It was only after the payment of the agreed amount that the marriage was regarded as complete. Unfortunately, men tended to perceive their wives as inferior because they had “paid” for them. Men could thus divorce their wives if barren and consequently demand back the bride price.

Economically, women gained some autonomy but still remained under their husband’s control. Mwaniki & Mouton (2015) observe that though the Gikuyu women shared the farm activities with their husbands, wives could only sell the farm produce with the consent of their husband. Moreover, Kenyatta (1938) notes that in a family set-up the father was the supreme ruler of the
homestead and the owner of practically everything. Consequently, the father was respected and obeyed by all the members.

Gikuyu cultural beliefs, attitudes and practices suppressed women (Mwaniki & Mouton, 2015). They observe that a case such as death of a husband revealed that male gender was superior to female gender regardless of age. The husband’s authority and property were passed to the elder son instead of the wife because the Gikuyu women did not inherit property. Similarly, Wanjiru (2015) observes that at birth five ululations were made for the boy while for the girl three were made. The ululations were prayers for qualities wished for the child. The boy was thus wished that he gained more qualities than the girl.

Gikuyu Language does not spare women either. Mbiyu (2011) and Ndungo (2006) observe that proverbs in Gikuyu community reinforce gender roles and gender stereotyping. There are proverbs that reinforce the domestic roles of women such as *Mwaki wa mucii uthegeagwo ni mutumia* (Home fire is maintained by a woman). Others reinforce women expectation to bear children as a duty such as *Mukuithia ari itigi kuri muthati* (One whose child has died is more worthy than a barren one). A narrative such as the Gikuyu myth of creation justified women incapacitation in leadership (Wanjiru, 2015). The myth narrates that when women had the opportunity to rule they were cruel and ruthless leaders (Kenyatta 1938).
Derogatory words against women are also prevalent in Gikuyu language. Maina (2013) observes that Gikuyu language has a wide usage of derogatory terms towards the female while there are no equivalent terms for the male, and if available acquires a neutral meaning. Such words include: *gicokio* (a female divorcée), *kiere kia njiraini* (a loose girl), *kiheti* (spinster). Importantly, a word like *maraya* (prostitute) or *githaria* (promiscuous) when used draw an easy conclusion that the said person is a woman. On the other hand, a word like *bashara* (bachelor) draws little or no contempt about the man.

The foregoing views reveal that women were suppressed in Gikuyu culture in almost every dimension of life. The Gikuyu language was used to perpetuate and sustain the subordinate position for women. The study established that this culture had adversely influenced the positioning of women in the selected churches. These views therefore, aided the study in accounting for submissive attitudes of women and the dislike for women leadership in the churches under study.

**Changing Gender Status and Roles in Gikuyu Community**

Ndungo (2006), Mwaniki & Mouton (2015) write that today, the traditional roles of men and women have changed tremendously. These changes have come about due to social-economic changes in the twentieth century. For instance, the role of men as defenders of society are no longer valid as the government takes care of security. Boys are no longer herders but attend formal education. Though women circumcision is no longer being practiced in most Gikuyu contexts, the traditional roles of women however remain intact if
not more. Women are still expected to do their traditional roles and additionally engage in paid labor. Girls attend school and still do the domestic chores.

Due to unemployment the role of the man as the head of the family which was traditionally pegged on his ability to provide for the family, may not be there (Mwaniki & Mouton, 2015). Consequently, many men are left with the traditional status as “heads of their households”, but without the traditional roles accompanying such tasks. The result is that the man still retains his headship position psychologically so that the current processes of socialization do not factor in these changes. The study established that despite the social economic changes women were still subordinated in church as in their homes as described above. The unchanged mode of socialization helped account for continued women subordination.

Traditional Religious Roles for women in Gikuyu Society

Mwaniki & Mouton (2015) write that each family in Gikuyu community was considered a religious unit with the father as “the key personality”. They argue that the Gikuyu understood that God was not to be approached by an individual whether one was worshiping or sacrificing. God was only approached in a family or community context in the presence of a “father”. They observe that the “father” could even be a great-grandfather. At the community level, men led prayers as elders and offered sacrifices. Its noteworthy, however, that both men and women participated in religious activities as spiritual leaders, healers, diviners, mediums, herbalists,
prophetesses and medicine persons. Kenyatta (1938) observes that women’s participation in these religious aspects was restricted by rituals of purity, thus only elderly women of past child-bearing age were allowed to participate. These elderly women were only accorded religious roles because of the “supernatural abilities” they had which the community adored (Mwaniki & Mouton, 2015). Further, they note, the elderly women were regarded as “ritual males” as opposed to “ritual females”.

From these views the study was able to account why the traditional religious role of women did not guarantee women positions in the churches under study. The study was also able to explain why men led in almost all sectors of these churches.

2.7 Theoretical Framework

This study utilized the insights of social construction theory by (Gergen, 2002:6) and those of engendering cultural hermeneutics by (Kanyoro, 2001) to understand the problem under study and explore ways of solving the problem. Social construction theory argues that the terms and forms by which we achieve understanding of the world and ourselves are socially derived products of historically and culturally situated interchanges among people.

The theory further argues that meanings are generated, in either sustained or disrupted ways and are enclosed in discourses. Landman, (2007:31) defines a discourse as a grand narrative, a story, believed by the majority of people,
which influences behaviour. The theory holds that these discourses are embedded within society through different stories which ultimately form culture, impart directionality to people and imbue them with moral significance. However, discourses fails to map an independent world, as is evident in many contemporary categories of understanding which lead to pain and suffering.

Importantly however, in an earlier publication, Gergen, (1999), he notes that all ascribed meaning can be otherwise so that if deconstructed, the same meanings can lead to liberation. This theory was relevant for this study as it helped the study to analyze the cultural and historical human constructs such as gender ideology in the context of the churches under study contributing in marginalization of women. This aided in the understanding of the marginal positioning of women in the selected churches. Since these positions were socially constructed, the study understood that they could be deconstructed.

The study further analyzed how meanings were formed and the discourses that carried gender ideologies and how this affected the place and autonomy of women in the churches under study. Significantly, the same discourses that marginalized women could be reinterpreted in a manner that could liberate them. In order to do this, the study needed to analyze and critique these discourses using a critical theory. This study consulted Engendering Cultural Hermeneutics by Kanyoro (2001).
Engendering Cultural Hermeneutics

Engendering cultural hermeneutics theory argues that the culture of the reader of the Bible in Africa has more influence on the way the biblical text is understood and used in communities, than the historical culture of the text against which it was written (Kanyoro, 2001). She further observes that the Bible was written under the influence of culture and thus needs critical analyses if it is to benefit women in Africa as opposed to oppressing them. Cultural hermeneutics argues that it is important to analyses and interpret how culture conditions people’s understanding of gender and thus expose the effects culture has on people’s lives and how it is maintained in society. Cultural hermeneutics was therefore used in this study to:

a) Analyze Gikuyu practices, such as language, power relations, and cultural gender ideologies that were feeding the discourses marginalizing women in churches under study. Their effects on the place of women were critically examined.

b) Deconstruct the oppressive interpretation of biblical texts that were used to marginalize women in the churches under study and replace them with new reconstructions that are empowering to women in church.

As a result, the study was able to establish that the culture of the churches under study was reinforcing the understanding that women did not deserve administrative church leadership in church. Further, due to biblical and traditional Gikuyu cultural resonance in place for women, the churches did not see any problem with their placement of women. By
combining the two theories, the study was able to explain how the churches had arrived at the positions for women in church, and further deconstruct this understanding replacing it with a reconstruction that could facilitate women empowerment.

2.8 Conclusion
This chapter was a review of literature on various topics. The chapter looked at the definition of Pentecostalism and its typology helping to locate the sample under study. Pentecostal gender ideology revealed that the exclusion of women from leadership positions in the churches under study contradicted the Pentecostal belief in democratization of Charisma. Contributions of feminist theologians supported women inclusion in church leadership while the biblical view of women was both positive and negative. The Gikuyu traditional culture subordinated women but Gikuyu traditional religion elevated women who had supernatural abilities. A theoretical framework of social construction theory and engendering cultural hermeneutics theory was utilized. This framework was used together with the reviewed literature to deconstruct and reconstruct marginalizing discourses in the churches under study.
CHAPTER THREE
STUDY METHODOLOGY

3.1 Introduction
This chapter describes the study design, location of the study, study population, and tools that were used to implement research. It has the methods adopted in the data collection, procedures for data analysis, study validity and reliability and ethical issues considered.

3.2 Study Design
The study was done through a mixed method. The study assumed, as noted by Creswell (2003), that collecting diverse types of data best provides an understanding of the study problem. The study begun with a broad survey in order to generalize results to a bigger population and then focused on detailed qualitative, open-ended interviews to collect detailed views from participants (see Creswell, 2003). Thus, the study was done through a descriptive survey design so that to be able to collect views, beliefs, opinions and attitudes of members of DCC, BC and CoG concerning the place of women in these churches by studying samples of their populations.

3.3 Site of the Study
The study was done in Limuru Sub-County which is found in Kiambu County in central part of Kenya. Limuru is pre-dominantly rural but with an urban population. It is sub-divided into four administrative units namely: Ngecha, Ndeiya, Tigoni and Limuru town. The dominant community is Gikuyu. Consequently, the native language of most residents in Limuru is Gikuyu, with
Swahili and English being widely spoken. Much of the area that is present day Limuru is what was previously known as the "white highlands". The term "white highlands" was derived from the British and other Europeans who realized the productive potential of this area and settled in large numbers with the support of the colonial government, establishing coffee and tea plantations, cereal farms and ranches. Notwithstanding, however, the sub-county has pockets of abject poverty especially in Ndeiya area. The population in the Sub-County was 131,132 according to the (National census 2009).

3.4 Target Population

The target population comprised the members of the three churches in Limuru Sub-County whose population was approximately three hundred and fifty for DCC (church records Nov, 2014), three hundred for BC (church records Nov, 2014), and two hundred and seventy for CG (church records Nov, 2014), totaling to nine hundred and twenty members. The pastors, men, women and youth leaders, some lay women and lay men were requested to participate in this study. The leaders and youth representatives were requested to participate because they had played leadership roles and were thus familiar with leadership issues. Information on matters of practice and church leadership structures could only be obtained from church leaders. Lay church members were included so as to increase the scope of the study and hence its validity and in order to be able to generalize to the larger population.
3.5 Sampling Techniques and Sample Size

Probability and non-probability methods of sampling were used. Church leaders and youth representatives were purposively sampled to ensure that only participants conversant with the problem under study were sampled. Kombo and Tromp (2006:82) observe that the power of purposive sampling lies in selecting information rich cases for in-depth analysis related to the central issues being studied. Twenty-four leaders who included four pastors/evangelists, four men leaders, eight women leaders and eight youth representatives were selected from DCC. Both BC and CG churches contributed eighteen leaders each. These included three pastors/evangelists, three men leaders, six women leaders and six youth representatives from each church.

Random samples that were made up of lay congregation were selected using stratified random sampling so that to eliminate bias, but also to ensure gender representation as women were more than men. The sample size was determined by considering a percentage of the total population in line with Mugenda and Mugenda (2008) recommendation that a sample size of between 10% and 30% of the target population should be made for research in social sciences. A percentage of 20% of the target population was considered sufficient for the study and sampled as follows:

DCC had a total population of about 350 members. 20% of 350 was $20 \div 100 \times 350 = 70$ informants.
BC had a total population of about 300 members. 20% of 300 was 
\[ 20\% \times 300 = 60 \]

CoG had a total population of about 270 members. 20% of 270 was 
\[ 20\% \times 270 = 54 \]
informants.

However, the population of men and women was not equal. In order to ensure 
representation of men and women in samples therefore, a determination of the 
whole population was made and two strata derived, that of men and women as 
illustrated in the table below:

Table 1: **Population distribution in the churches under study**

<table>
<thead>
<tr>
<th>Church</th>
<th>Total population</th>
<th>Population of men</th>
<th>Population of women</th>
</tr>
</thead>
<tbody>
<tr>
<td>DCC</td>
<td>350</td>
<td>110</td>
<td>240</td>
</tr>
<tr>
<td>BC</td>
<td>300</td>
<td>99</td>
<td>201</td>
</tr>
<tr>
<td>CoG</td>
<td>270</td>
<td>87</td>
<td>183</td>
</tr>
</tbody>
</table>

A proportionate sample formula was used to calculate the proportionate 
sample sizes for each stratum as follows:

Sample size of the stratum= (size of the entire sample ÷ population size) Layer 
size of the stratum (source: http://www.statisticshowto.com/stratified-random-
sample/).

Using this formula, the proportionate sample sizes were determined as 
follows:

Sample size for men in DCC is \( 70\% \times 350 \times 110 = 22 \)

Sample size for women in DCC is \( 70\% \times 350 \times 240 = 48 \)

Sample size for men in BC is \( 60\% \times 300 \times 99 = 20 \)
Sample size for women in BC is $60 \div 300 \times 201 = 40$

Sample size for men in CoG is $54 \div 270 \times 87 = 17$

Sample size for women in CoG is $54 \div 270 \times 183 = 37$

A simple random sampling was then conducted in each stratum to select the participants. This was in order to cater for gender representation. More women than men were needed as women form the majority in these churches and the study was about women. The table below shows the distribution of the study sample.

Table 2: Respondents distribution of the members of DCC, BC and CoG

<table>
<thead>
<tr>
<th>Category of Respondents</th>
<th>Number of Respondents in every Denomination</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>DCC</td>
<td>BC</td>
</tr>
<tr>
<td>Pastors/ Evangelists</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Men Leaders</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Women Leaders</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>Lay Men</td>
<td>22</td>
<td>20</td>
</tr>
<tr>
<td>Lay Women</td>
<td>48</td>
<td>40</td>
</tr>
<tr>
<td>Youth Representatives</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>94</strong></td>
<td><strong>78</strong></td>
</tr>
</tbody>
</table>

3.6 Validity and Reliability of the Study

Patton (2001) observes that to acquire valid and reliable values, multiple methods of searching or gathering data are in order. In light of this revelation the study employed mixed method because it allowed the use of multiple methods of data collection and analysis. This helped the study to control biases and establish valid propositions as suggested by (Mathison 1988).
Additionally, the study ensured that the theoretical presuppositions of the study were sound and the study questions were logically derived (Kvale & Brinkmann, 2009). The quality of the study instruments was ensured through piloting them before the actual study and informants chosen carefully. For qualitative approach, informants were selected purposively based on experience and knowledge so that any arguments made thereafter were credible (Rubin & Rubin, 2005). To ensure that respondents told the truth, a rapport was first made with the informants who were to be interviewed. For quantitative approach, a proportionate random sample was used so that to eliminate bias. The informants were reassured that the information given was private and confidential.

The transcribing was carefully done to ensure accuracy and later cross checked for facts with the informants. To ensure that interpreted data was sound and fair the study treated the collected data with considerable skepticism in line with Walford’s (2001) recommendations. In reporting, the study ensured that the report did not distort the findings.

3.7 Data Collection Methods
Prior to the start of the study the tools were tested using a pilot study.

3.7.1 Pilot study
Pilot study was done to investigate the feasibility of the tools of study when applied. The questionnaires and interview guides were pre-tested with a small representative sample to ensure their effectiveness. A group of five
men and five women from DCC were given sample questionnaires in order to test if the questions were understandable and whether the answers given were achieving the objectives of the study. Similarly, five leaders were interviewed from CG at their homes. The piloting helped the study improve on the quality and organization of the questions asked as Tellis (1997) observes that, piloting is very useful in determining the final protocols that will be used during data collection in study.

3.7.2 Study Instruments
Semi-structured open ended interviews based on the use of interview guides for individual and focus group discussions, participant observation guide, and closed-ended questionnaires were used to assess the situation, the informing factors, and also to assess the attitudes and opinions of members concerning the place of women in these churches.

3.7.3 Focus Group Discussions
The study needed to collect detailed views, opinions and perceptions about the place of women from the respondents. Kombo and Tromp (2006) observe that focus group discussions can produce much information quickly and are good for identifying and exploring beliefs, ideas and opinions in a community. Focus group discussions were constituted of church leaders of between 6-8 participants based on gender to enhance freeness of participants in expressing their opinions that may be gender sensitive. The youths’ discussions were however integrated of male and female as this created group motivation among the youths. This was done in all the three churches
under study. The study was able to see consistency in views and opinions between different respondents. The study was thus able to learn from respondents in a group about their perceptions and views regarding women in their churches. He would pose a question and any respondent was free to respond.

All respondents were encouraged to contribute their views. Respondents were able to build on one another’s responses. This provided very rich data on women positioning in these churches. Denzin & Lincoln (1994), observe that group interviews in a qualitative study can be data rich because they are elaborative, draw on group diversity and can be stimulating for participants. The aim of the study was to get respondent’s attitudes and perceptions towards women in these churches and women perceived roles. Such data could not be collected through observation and interviews were thus the most suitable. Respondents from different groups provided multiple perspectives in their views and opinions on the place of women in their churches. The study was thus able to get a descriptive data on the respondents’ own words. From this, the study was able to add an inner perspective to outward behaviour (Patton, 1987:109). The interviews were recorded and transcribed immediately after leaving the field.

3.7.4 In-depth Interviews
In-depth interviews were also carried out on individual basis so as to facilitate openness of respondents in matters which they would otherwise shy or reserve from revealing in a group. Thus, oral interviews were held with
the pastors and chairladies of the three churches. The interviews were semi-structured and were done informally and conversationally. This made the respondents feel free to participate in the study and offer clarifications where necessary. The study was able to get information about matters of doctrine, practices, opinions and perceptions through asking questions in line with Patton’s (1987:109) observation, that interview allows entering the other person’s perspective. Through interviews, it is possible to learn about things that cannot directly be observed. It is important therefore to ask questions about such things.

3.7.5 Closed-Ended Questionnaires
Closed-ended questionnaires were given to 184 lay respondents from across the three churches. They assessed the general opinions and perceptions of members towards the place of women in their churches. They assisted in collecting data on a wide range hence increasing data validity. The questions were simple to understand by limiting the questions to a single idea. They had short and precise sentences. Simple and direct language was used, avoiding leading questions, emotionally charging questions, and being vague or judgmental.

3.7.6 Participant Observation
By attending worship services in the churches under study with an observation guide, the study was able to collect data on a wide range of events. Observations were made on: activities that were led by women, prayer leaders, speakers of tongues, other Holy Spirit manifestations in women, leaders of committees, church school teachers, and sitting positions. Through
observations, the study was able to gather data that would have been otherwise unavailable through interviews and questionnaires. This was in agreement with Patton’s (1987) observation that observations allow for greater understanding of the context in which events occur, as well as access to details that may otherwise be unavailable or taken for granted by informants in an interview. Through observation for instance, the study was able to capture hymns and sermons and the general impression by church service leaders towards the various roles for men and women. This way, the study was able to grasp the actual experience of women in a church context. These church observations were made with full knowledge of church leaders and members through prior oral and written permission to churches management (see appendix vi and vii).

3.8 Data Analysis
Qualitative data analysis was ongoing as data were being collected. Curry, Nembhard and Bradley (2009) observe that qualitative data collection and analysis occur in an interactive fashion. The researcher moves back and forth between data collection and data analysis processes to allow new avenues of inquiry to develop as additional data is collected. The researcher thus kept perusing and identifying information that was relevant to the research questions and objectives. Concepts that became apparent were coded and assigned to categories and themes that were appearing. Major themes were placed together to make a write-up in line with Punch’s (2005) observation, that similar patterns of ideas should be classified under a particular theme. This gave sense out of the interviews and field observations.
Data that were quantitatively collected were analyzed using quantitative methods. The study first created an excel database. The data was then coded (numbers were assigned to responses) before being entered into a spreadsheet. Data was cleaned from any errors. The data was analyzed by being converted into percentages. Percentages were the most suited mode for summarization because they could be fit easily in tables which this study used in data presentation. The percentages were reviewed to establish patterns of responses of participants from different groups. The data was then summarized using cross-tabulation tables and combined with the qualitative results for complementarity and validation of conclusions.

This gave a sense out of the interviews (group and individual), questionnaires and field observations. The relationships existing among these categories were established, conclusions arrived at, and recommendations made. The analyzed data were cross-checked to see whether or not the objectives of the study had been achieved.

### 3.9 Ethical Considerations

Ethical considerations were adhered to throughout the study. They entailed participants’ informed consent, right to privacy, confidentiality and protection from any harm (Bogdan & Biklen, 1998; Glesne & Peshkin, 1992). The necessary procedures to gain entry to the field were observed. Such procedures included: getting clearance from the Ethical Review Committee (ERC) at Kenyatta University, study permit from National
Commission for Science, Technology and Innovation (NACOSTI) and the appropriate gatekeepers (community and church managers) (see appendix v).

To get permission from church members to conduct research, consent letters were sent to participants (see Appendix vi and vii) detailing the nature and purpose of the study on which they would commit their agreement for them to participate or not. Only those members who volunteered to participate were involved in the study. All of them were made well aware they could withdraw from the study at any time. The members were the main participants and their willingness to participate in the study had to be sought.

The study first built a rapport with the members in order to promote good interactions during the study. Informants were assured of confidentiality as well as showed the importance of their participation to themselves, to the study and the community at large. In addition, participants were fully made aware of the true nature, purpose and importance of the study. Benett, Glatter and Levacic (1994:175) observe that a study needs to reveal to the study participants the purposes, style, scope and utility of the proposed study. Appointments were made for interviews which were conducted at venues appropriate to the respondents. Ample time to fill questionnaires was given. Respondents were given up to a whole week to fill the questionnaires and return them. After the collection of data, the study embarked on data analysis and presentation presented in the next chapter.
CHAPTER FOUR

4.0 DATA PRESENTATIONS AND ANALYSIS

4.1 Introduction
This chapter analysis and presents the collected data in relation to the study objectives. Both qualitative and quantitative findings are analyzed and combined under the same heading. Qualitative data is presented in narratives while quantitative data is presented in percentages fitted in tables. Eighty eight percent of informants turned up for the interviews while the table below captures the response rate for closed-ended questionnaires. These response rates were deemed sufficient for this study.

Table 3 Questionnaires distribution and response rate.

| How questionnaires were distributed and responded to in the three churches. |
|-----------------|---|---|---|
|                  | DCC | BC | CG |
| Issued questionnaires | 70  | 60 | 54 |
| Returned questionnaires | 65  | 54 | 49 |
| Percentage response     | 94% | 90%| 91% |

The study started by capturing data that could enable put the three churches under study into the historical context of Pentecostal Christianity in Kenya. Historical information on Pentecostal Christianity in Kenya was sought from secondary sources and that of the origin of the three churches from the field. This information with that of the place of women is presented under the subheadings: History of Pentecostal Churches in Kenya and the Origin of the
DCC, BC and CoG churches and Positions for Women in DCC, BC and CoG churches.

4.2 History of Pentecostal Churches in Kenya and the Origin of the DCC, BC and CoG.

Classical Pentecostal churches started in Kenya around 1920’s from missionary churches through revivals that occurred in mission churches such as the Pentecostal Assemblies of Canada Mission, Africa Inland Mission, Elim Missionary Assembly, International Assemblies Mission, Holy Ghost Fathers, among others (Mwaura, 2005, Nthamburi, 1989). Some of the factors leading to their formation include: response to perceived lethargy of missionary Christianity; a perception that mission churches were compromising with worldliness, the presence of a charismatic prophet figures and the outpouring of the gifts of the Holy Spirit (Mwaura 2015, Ward 1991). These churches emphasized among other things the experience of personal salvation and personal holiness through a strict moral code (Mwaura, 2015). Examples of classical Pentecostal churches include: Apostolic Faith Church, African Independent Pentecostal Church, and Assemblies of God, among others.

Alfayo Odongo, a follower of Anglican church is reported to start a Roho movement in western Kenya before the 1920’s, which later became the Roho Musanda church. Several other Roho churches among the Luo community trace their origin from this movement. In 1927, another revival broke out among the Abaluyhia of western Kenya from Friends African Mission in

Pentecostal churches in central Kenya are reported to emerge between 1920s and 1930s (Nthamburi, 1989). The “Arathi” (prophets) are reported to experience the Holy Spirit as early as 1926 leading to the formation of Akurinu (people who roar) churches (Mwaura, 2005). These were spiritist churches that were sometimes called "Andu a Iremba" (turban people) because they all wear turbans to cover their heads (Nthamburi, 1989). In the 1930s, the colonial administration called them "Watu wa Mungu," (people of God) (Kenyatta, 1938). These churches have features and practices that are similar to those of the Roho churches found in western Kenya (Nthamburi, 1989). These indigenous Pentecostal churches have undergone further splintering since then. Other similar churches have been founded by Charismatic personalities since 1950s (Mwaura, 2005). Such churches include: Dini ya Kagia or Arata a Roho Mutheru (Church of the Holy Spirit) today known as Church of God and is one of the churches under study, Jerusalem Church of Christ of Mary Aktasa, among others.

In the 1960s and 1970s, American Evangelists such as Billy Graham and T. L. Osborne visited Kenya (Mwaura, 2005). Their preaching’s influenced a
new awakening in churches that involved young secondary school students and University scholars (Hofmeyr and Kalu, 2006). In schools and colleges, revival work was carried out by the Kenya Students Christian Fellowship. Camps were organized in key regional schools to train students on holistic spiritual growth. Some of the African Pentecostal churches have their roots in the student movement and fervent missionary activity of the 1960s and 1970s (Mwaura 2005). The Bethel Church and the Deliverance Church fall under this category. Some of the students formed neo-Pentecostal/charismatic ministries after their school days (Hofmeyr and Kalu 2006).

From the 1980’s, Kenyan Pentecostal pastors started inviting Nigerian Pentecostal preachers for evangelization. Some Nigerian pastors ended up establishing churches in Nairobi and other parts of the country. Examples of such churches include: Winners’ Chapel International, Christ Embassy, Victorious Faith Assembly, and Redeemed Christian Church of God (Mwaura, 2005). From the 1980s to the present, Pentecostal churches have continued to emerge with some African Pentecostal churches transforming into Neo-Pentecostal churches that emphasize on deliverance from sin and prosperity gospel.

In order to establish the historical formation of DCC, BC and CoG, the study requested the informants to describe the origin of their churches and the contextual course of formation. The informants revealed that The Disciples of Christ Church separated from the Apostolic Faith Church in 1970 due to
what the founder regarded as moral impropriety of the then leader, Willi Kago. Its founders were among others: John Kaboca, Amos Ngugi, and Francis Njuguna. At first, the church was registered under the Assembly Church of God, but during oath taking ceremonies that were taking place in central Kenya in 1969, the leaders could not agree on whether to take the oath. Some leaders took the oath against the wish of others leading to the split of the new formation. The leaders who did not take the oath opted to start an independent church, currently known as the DCC church. The leaders claimed that they had received a revelation that people should become Disciples. They were guided by the Holy Spirit in composing songs and commenced the work of preaching in different places around the country.

Francis Njuguna started preaching at Maji Mazuri, Amos Ngugi at Githunguri while John Kaboca started in Banana, Kiambu. Their doctrinal emphasis was Mathew 28:19 “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (NIV). To become a member, one must be baptized by being immersed into water. Women must cover their heads and wear long dresses. Women do not plait their hair, wear jewelry or dress in trousers. There are also prohibitions against taking of alcohol and tobacco products. To become a member, one must be baptized in order to receive the Holy Spirit, partake Eucharist, participate in feet washing based on (John 13), and start tithing.
Salvation and holiness are emphasized and it is believed that after baptism one becomes a new creature. Leadership is by men unless in women departments. At present, the church has a population of about 10,000 people (Church Records November, 2014).

Bethel church, informants revealed, was founded in 1976 by Bishop David Kimani Kinyanjui from Ngarariga Limuru. Kinyanjui was formerly of Presbyterian Church of East Africa (PCEA) which is the former Church of Scotland Mission. After receiving the Holy Spirit, Kimani left the Presbyterian to start a new church following a revelation calling him to preach. Together with other leaders, James Kihiu Mwangi and pastor Mwenja, Kimani, they started preaching in various parts of Kiambu, in central Kenya. The church stresses on holiness and salvation through the Holy Spirit. Consequently, the church prohibits taking of alcohol and tobacco products. Mode of dressing particularly by women is also checked with women covering their heads and always wearing long dresses. Anyone who compromises on strict puritan living is excommunicated. The church is administered through regions headed by senior pastors. Local churches are headed by chairmen. At present, the church has a population of about 11,000 members (Church Records November, 2014).

The informants from the Church of God revealed that their church was founded by Bildad Kagia around 1940s. It is reported that after Kagia went to Israel during World War II, he was baptized and received the Holy Spirit. Kagia was formally of African Independent Pentecostal Church. He
received a revelation that he should baptize people converting them to Christianity. When he came back into the country, he started baptizing people by immersing them in water.

Kagia started preaching at Mugoiri in Murang’a. He was accompanied by other preachers from Kiambu. He later on joined politics and relinquished church leadership to Maina wa Muchangi who is still the leader of the church to date. The church emphasizes baptism by immersion in water which is a must to be a member. After baptism, one becomes a student/disciple to be instructed and later receive the Holy Spirit. It is the Holy Spirit that then guides one to a particular area of service.

The church has various prohibitions which are based on Mark 7:21-23 that a member must avoid, “...evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly” (NIV). If a member is perceived to glossy contravene these prohibitions is excommunicated. Alternatively, one relinquishes duties until the church is contended that one has changed. There are also prohibitions against alcohol and tobacco products. Members do not go to hospital while sick and shun modern medicine. Women dress in long dresses and must cover their heads. The church is today dotted country-wide with branches in Tanzania and Uganda. Women are not to hold church office but can lead other women. The elders are in charge of the local churches. Presently, the church has a population of about 9,000 members (Church Records November, 2014).
4.3 The Positions of Women in DCC, BC and CoG

Informants were asked to reveal the positions that women occupied in the management and leadership of the selected Pentecostal churches. An informants from DCC on interview conducted on 20th Nov, 2014, revealed that, “a woman can lead other women in church as a chairlady but cannot be an evangelist, a pastor, a bishop or an archbishop”. To capture the actual picture of women status in this placement, the study has drawn a hierarchical structural figure that illustrates this. The same question was posed to informants of BC and CoG in interviews conducted on 21st Nov, 2014 and 22nd Nov, 2014 respectively. The findings are concurrently presented below. (The gender of the occupants of leadership positions has been indicated for the purpose of showing the placement of women in the church leadership hierarchy.)

Figure 1: Leadership structure of CG

```
Founder (A man)

Elders (Men Pastors)

   Chairlady

   Youth Chair (A man)
```
As a follow up question the study enquired the reason for women placement in the lowest rank of church leadership. The responses given from the three
churches were similar. A response from an informant from BC that was corroborated by the other two churches was that “a chairlady ranks below men because her jurisdiction does not involve men in any way. ...she is the chairlady of women only, and not the whole church as she cannot hold authority over men. Men are the church leaders. A woman can however lead a church gathering of women only forum” (Interview 22 Nov 2014).

The study sought further explanation on the qualifications that were needed for a person in the three churches to serve in administrative leadership ministries that were available in the various ranks of their church hierarchies. An informant from CoG revealed that “any man with spiritual gifting in a particular spiritual field is free to lead in the church. The Bible however, restricts women leadership in church and authority over men in 1Timothy 2:11-15 and in 1 Corinthians 14:34-35”. This view was again corroborated by informants from DCC and BC. A common view was that women could participate in all other spiritual roles but those associated with administrative leadership and authority in church such as pastoring. Lay informants also registered that most informants thought that the scripture did not support women leadership as highlighted below:
Table 4: Views on whether the scripture supports women leadership (pastoring, evangelists e.t.c) in church.

<table>
<thead>
<tr>
<th>Do you think the scripture supports women leadership so that women can be pastors or evangelists just like men in church?</th>
<th>DCC</th>
<th>BC</th>
<th>CG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Yes</td>
<td>4%</td>
<td>2%</td>
<td>5%</td>
</tr>
<tr>
<td>b) No</td>
<td>90%</td>
<td>90%</td>
<td>96%</td>
</tr>
</tbody>
</table>

Source: Field

The next question was whether the informants would like women to be appointed in administrative leadership of their churches. Almost all the informants including women informants answered in the negative. For instance, a male informant from CoG (interview 26th Nov, 2014) registered that “I am grateful that God does not allow women to be church leaders. If women are allowed to lead the church they will ruin our church”. Another informant from BC (interview 3rd Nov, 2014) reflected that: “if women are allowed to lead our church, they will lead it into disarray...St. Paul had a good reason in denying women church leadership”. A female informant from BC (interview 23rd Nov, 2014) reflected that “women will cause division in our church if given leadership positions owing to their poor leadership skills and lots of disagreements”. Similar perspectives were registered from lay informants.
The study further enquired on the methods used in the churches under study to interpret scripture. An informant from CoG registered that, “we rely on the Holy Spirit to interpret scripture. God cannot prepare you with His word and fail to give you the interpretation of His word. We are just vessels in the house of God. It is God who speaks in us”. A common response from the other churches was that they did not have any particular method of interpretation. They too relied on the Holy Spirit. They perceived the Holy Spirit as capable of any kind of interpretation.

Informants were further asked whether they knew any biblical text(s) from the Bible that portray women as leaders in the biblical history. Interestingly, most informants from all the three churches demonstrated knowledge of only Deborah who was a judge in Israel (Judges 4:4), while others were not aware of any woman leader in the Bible.

Most lay informants were also not aware of women leadership in the Bible as highlighted below.

**Table 5: Views on women leadership.**

<table>
<thead>
<tr>
<th>Would you be comfortable with women leadership in church?</th>
<th>DCC</th>
<th>BC</th>
<th>CG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Yes</td>
<td>8 %</td>
<td>6%</td>
<td>5%</td>
</tr>
<tr>
<td>b) No</td>
<td>86%</td>
<td>84%</td>
<td>84%</td>
</tr>
</tbody>
</table>

Source: Field
On being asked if they had received any form of theological training, some informants particularly from DCC and BC revealed that they had not acquired theological education but had attended workshops on church leadership. From CoG however, none had attended theological training or trained formally in leadership.

Enquiry was made on the use of spiritual gifts by women. Now that women could not be church leaders how were they expected to exercise their spiritual gifts of leadership? A common view was that women were spiritually gifted with various spiritual gifts. A DCC informant revealed that “women speak in tongues in our church while those gifted with leadership qualities utilize them in women only forums”. This reflection was also common among the women in the three churches. A woman informant from BC recorded that “women evangelize while outside the church through door to door and in general interactions with the rest of society”. A common thinking from men informants across the three churches was that women were not restricted from evangelizing when outside the church.

<table>
<thead>
<tr>
<th>Do you know of any woman who was a leader in the Bible?</th>
<th>DCC</th>
<th>BC</th>
<th>CG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Yes</td>
<td>8%</td>
<td>12%</td>
<td>5%</td>
</tr>
<tr>
<td>b) No</td>
<td>86%</td>
<td>78%</td>
<td>84%</td>
</tr>
</tbody>
</table>

Table 6: Knowledge on women leadership in the Bible.
When this question was posed to focus groups, the study witnessed a reiteration of the responses made during individual interviews. Most women informants across the three churches were convinced that they exercised their spiritual gifts through constant witnessing to the public while working, during social meetings (chamas) and sometimes through organized home visits.

Most lay informants too acknowledged women as being spiritually gifted as their male counterparts in church.

**Table 7: Views on spiritual gifts of women.**

<table>
<thead>
<tr>
<th>Do you think that women are spiritually gifted just like men?</th>
<th>DCC</th>
<th>BC</th>
<th>CG</th>
</tr>
</thead>
<tbody>
<tr>
<td>c) Yes</td>
<td>80%</td>
<td>84%</td>
<td>85%</td>
</tr>
<tr>
<td>d) No</td>
<td>14%</td>
<td>6%</td>
<td>14%</td>
</tr>
</tbody>
</table>

Source: Field

Again, the study sought to know if women were sitting in church committees that deliberated on leadership issues like church boards. An informant from DCC (interview 20th Nov, 2014) noted that “women are not church leaders and as such cannot be invited to deliberate on leadership matters”. This reflection was corroborated by other informants from the same church and those from BC (interview 21st Nov, 2014) and in CoG (interview 22nd Nov, 2014). Women informants from the three churches expounded that they were not consulted when major decisions of their churches were made because they were not church leaders. They were, however, consulted if such decisions touched on women matters only. They revealed that women were
mainly invited in committees that dealt with social activities like weddings and funeral programmes.

When this question was posed to men and women focus group discussions, a heated discussion arose in most of them. Most men and women focus group discussions were divided on this matter with most informants showing displeasure in having women as decision makers. However, a female informant from DCC defended that “even if women are not appointed as bishops and pastors because the Bible says so, let the women sit in the church board and other such committees” (interview 6th Nov 2014).

Most informants too did not wish that women participated in decision making forums as illustrated below:

**Table 8: Views on women participation in church boards.**

<table>
<thead>
<tr>
<th>Should women participate in church decision making committees such as in church boards?</th>
<th>DCC</th>
<th>BC</th>
<th>CG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Yes</td>
<td>26%</td>
<td>22%</td>
<td>24%</td>
</tr>
<tr>
<td>b) No</td>
<td>68%</td>
<td>68%</td>
<td>67%</td>
</tr>
</tbody>
</table>

Source: Field

The study further enquired on the roles that were dedicated to women in the three churches in interviews conducted on 30th Nov, 2014 for BC, 23rd Nov, 2014 for DCC and 23rd Nov, 2014 for CoG. A common revelation from the designated women leaders was that they played advisory roles to women on
matters of church discipline in areas such as modest dressing. They also encouraged other women in their duties of service to church and reported women issues that may be arising to the pastor of the church.

Other roles of women in the three churches were similar with minor differences or additions. They included: cleaning church premises, decorating the pulpit, ushering in guest(s), teaching church school children, leading songs during church service, collecting tithe and church offerings and preparing food for church leaders where necessary.

Women in DCC and BC took care of the pastors’ welfare through provision of their needs such as clothing, food and care of their residences. Informants from DCC equated this kind of assistance to the one given to Christ and his Disciples by women: Mary Magdalene, Joana, and Susanna among other women disciples of Christ in (Luke 8:1-3). These women served Christ and his disciples using their resources. Lay informants had similar attitudes towards women roles in church.

The next question enquired was whether women were denied roles that that they deserved as being in the administrative leadership of their churches. Most informants, male and female, registered that women were not denied any rightful role. One female informant from BC however, registered a concern that “women denial to administrative leadership roles in our church is unfair to them but even if we wanted to change the order of leadership and
allow women to be church leaders, this will be resisted and women will resist the most” (interview 8th Nov. 2014).

As if to confirm the observations made by the informant above, most women informants registered satisfaction in their roles in church and did not wish that the roles and positions of men and women should change in their respective churches. The Pauline’s injunctions to women leadership was greatly mentioned for women’s contentment in church administrative leadership. A female informant from CoG, however, reflected that, “I would want to become a pastor but the Bible does not allow women to lead in churches” (interview 23rd Nov 2014). A shared opinion in most focus groups discussions across the churches was that women were not being denied deserved positions as it was the Bible that dictated their roles and positions in church.

Similar attitudes were registered by lay informants.

**Table 9: Views on whether women were being denied roles they deserved like administrative leadership in church.**

<table>
<thead>
<tr>
<th>Do you think that women are denied deserved roles like being a pastor in your church?</th>
<th>DCC</th>
<th>BC</th>
<th>CG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Yes</td>
<td>8%</td>
<td>6%</td>
<td>4%</td>
</tr>
<tr>
<td>b) No</td>
<td>86%</td>
<td>84%</td>
<td>87%</td>
</tr>
</tbody>
</table>

Source: Field

Informants were asked whether they thought that the Gikuyu culture was responsible for the roles that women played in their respective churches. Most informants from across the three churches opined that Gikuyu culture
may have indirectly influenced women roles. A common view was that some roles done in the church were purely like what they did in their homes. The following are reflections from an informant from DCC:

We are born and socialized into cultural attitudes. What we know remains in us and certainly affects us. No wonder some things done in our church cannot be free from our culture. For instance, men do not undertake kitchen chores among the Agikuyu, they are also the heads of their institutions (Interview 20th Nov, 2014).

Another informant from BC uttered the following comment:

If women were allowed to be leaders in church, this could result in problems, for traditionally, men are the leaders. It would be like women challenging men’s authority (Interview 30th Nov, 2014).

An informant from CoG on Interview 23rd Nov, 2014 was even more categorical about the influence of Gikuyu culture on women roles; she cited that “women are relegated to particular roles in church such as cleaning and decorating the pulpit yet the Bible is not written that women do these roles... women roles in our church are mostly like that of women in Gikuyu culture”.

Importantly, all the nine focus group discussions cited that Gikuyu culture had influenced the roles of women in their churches. One male group member from CoG (group 8), amidst approval from the rest of the group members supported the “biblical sanctions” against women speaking in churches as one in line with Gikuyu culture. He commented as thus:

Women should not speak in church as the Bible says...even in Gikuyu traditional culture women do not speak in front of men (Interview 26th Nov, 2014).

Most lay informants registered the same opinion regarding the influence of Gikuyu culture to the roles of women in their respective churches as shown below:
Table 10: Views on traditional Gikuyu culture influences on the roles women play in their respective churches.

<table>
<thead>
<tr>
<th>Do you think that the traditional Gikuyu culture has influenced the roles women play in your church?</th>
<th>DCC</th>
<th>BC</th>
<th>CG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Yes</td>
<td>76%</td>
<td>68%</td>
<td>69%</td>
</tr>
<tr>
<td>b) No</td>
<td>18%</td>
<td>22%</td>
<td>22%</td>
</tr>
</tbody>
</table>

Source: Field

The study posed the questions on what informants thought about women empowerment in their respective churches. A common view in the three churches was that women positions were okay as they were biblically determined. Women in particular defended their positions reflecting that some roles are for women and others for men. An informant from CoG for instance argued that: “roles like decoration are women’s...men are also asked to lead in Timothy and women to keep silent...what more do we want?” (Interview 23 Nov 2014). Another informant from BC registered that, “women can be encouraged to preach while outside church premises”. This reflection was echoed in most focus group discussions.

Almost all the lay informants too gave similar reflections as highlighted below:
To confirm the above revelations, the study attended church services in the three churches. The study confirmed that church services were almost similar with only minor differences. In regard to women, they dressed the same in all the three churches with head coverings and long dresses so that it would be almost impossible to differentiate women from either of the churches.

Services in the three churches were conducted with women remaining silent during preaching, teachings or any other congregational addresses. Sometimes, particularly during weekly fellowships there were scores of women and often only one man in the gathering. It was this man who conducted all the lead roles. Women however, led with songs during praises/worship. On Sabbath day, they taught the church school children.

If a woman wanted to communicate something to the congregation (sometimes women leaders would want to pass a message that women meet after church service) she passed a written paper which was subsequently read loudly and its message emphasized where necessary by the man who was

<table>
<thead>
<tr>
<th>Do you think that women should be facilitated to become church leaders in your church?</th>
<th>DCC</th>
<th>BC</th>
<th>CG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Yes</td>
<td>8 %</td>
<td>4%</td>
<td>00%</td>
</tr>
<tr>
<td>b) No</td>
<td>86%</td>
<td>86%</td>
<td>91%</td>
</tr>
</tbody>
</table>

Source: Field
leading. In Bethel Church however, women as well as men came out to give a personal witness of God’s working in their lives which was short and without much illustrations. The study was informed that by women giving personal witnesses of God’s wonders in their lives, they were glorifying God. This was not understood as preaching or teaching but as a form of worship to God.

The sitting arrangements were also gendered. There was no mixing of men and women. Women did not also sit at the reserved place near the pulpit where men leaders sat. After the service, women would meet exclusively in groups led by designated women leaders. The youth’s meetings however integrated both genders, but the leader was always a man. The church schools were taught by youths regardless of gender.

Manifestations of the Holy Spirit during worship such as speaking in tongues were noted. Both men and women spoke in tongues. Women were however more engrossed in tongues than men. The church congregation had to wait for those still in tongues (mainly women) to exhaust their Spiritual experience.

Prayers were exclusively led by men. After everyone had made a personal prayer to God, the leading man appointed any man to lead a concluding prayer. However, in church schools, the female teacher led the children in prayers whenever she was not accompanied by a male colleague, and if
accompanied she asked the male to lead the prayer.

During worship it was found out that some songs commonly sung in the three churches had their lyrics affirming certain role expectations for the members of the church. The verse below, sung in Gikuyu, illustrates this observation:

_Athuri metagwo itugi matire maundu,
Anake metagwo njamba niundu wa uhoti,
Airitu metagwo ikeno makenagie Ngai,
Nariria muikarite thi ng’aragu ni nene._

(Men are called supportive pillars to give support,
Young men are called warriors because of their strength,
Young women are called happiness so that they may please God,
If you fail to play your role, there will be great famine)

There were days when only women met for a church service. On such a day men were also had their own church services elsewhere. The study enquired on such dates and attended with permission a women only service in the three churches. A common view was that his presence was not a bother to women as he was not a member (born again). He observed that women successfully led in such services. They introduced the program, preached, taught and concluded the program. The study observed that women were as
organized in these (women only) services as they were in the services that were conducted by men.

4.4 Conclusion

The foregoing chapter was the analysis and presentation of data collected from the field on the place of women in DCC, BC and CoG. The analysis showed that women were lowly ranked in the leadership hierarchies of the three churches because of their gender. The criterion for positioning women was the biblical texts 1 Timothy 2:11-15 and 1 Corinthians 14:34-35. The said texts were however not interpreted beyond their surface meaning with the Holy Spirit regarded as the helper in interpretation of scripture. The leaders of the churches under study were theologically untrained. Women were excluded in decision making committees like church boards but were included in committees that dealt with social and monetary matters such as wedding committees. Women were however acknowledged as spiritually gifted and witnessed as such in the three churches. Most informants, including women, did not wish that women join administrative leadership.
CHAPTER FIVE

5.0 DATA INTERPRETATION AND DISCUSSION

5.1 Introduction
The chapter consists of interpretation and discussion of data under the following subtopics: the Place of Women in DCC, BC and CoG, Factors Influencing the Positioning of Women in DCC, BC and CoG which include: Limited Understanding of Pentecostal Gender Ideology by the churches under study, Influence of Traditional Gikuyu Culture, Literal Interpretation of Scripture and Lack of Theological Education. An evaluation of the ways of enhancing women inclusion in the administrative leadership of the churches under study is also made.

5.2 The Place of Women in DCC, BC and CoG
The first objective of the study was to assess the place of women in DCC, BC and CoG. To start with, the study appreciates that women charismatic gifts are acknowledged. The study also appreciates that some women, though a small percentage, opined that women deserved administrative leadership, but for what they thought were biblical sanctions against women administrative church leadership. However, it is observed that women positions remain peripheral something that suggests a misunderstanding of the charismatic gifts of the Holy Spirit and the biblical texts that were thought to restrain women from administrative leadership.

Stronstand (1984) observes that charismatic gifts empower individuals for spiritual ministry. Moreover recipients of the charismatic gifts are set free from social and cultural barriers such as gender discrimination as the Holy
Spirit has the ultimate authority (Acts 8:26-29; 10:19-20, 16:6-8). Evidently, the churches’ perception of the Holy Spirit and the biblical texts used to position women appeared uncritical, since it did not acknowledge the social aspect of the Holy Spirit that liberates from gender discrimination and other liberating messages in the Bible such as Galatians 3:28.

Nadar (2005) observes that uncritical perception of the Holy Spirit can lead to women oppression. This is particularly when the Holy Spirit is used as an excuse for not acquiring theological education or analysing the concrete social contexts in biblical interpretation. The churches under study had ignored theological training because they had received the power of the Holy Spirit. This may partly account for the marginal role of women in the churches under study.

The church hierarchy reserved only a nominal position for the woman leader. In this regard, the woman leader was only supposed to lead women. This was a lowly position. This was a patriarchal leadership structure and corresponds with Avis’s (1989) observation that patriarchy remains tolerated in church. Sadly, church patriarchy in the churches under study was sustained at the expense of women’s spiritual growth in church. Arguably, this leadership structure relegated women to a state of dependency and low self-esteem. As Fiorenza (1986) notes, women in a patriarchal society interiorize images of inferiority and perceive leadership as the domain of men, women in the churches under study regarded men’s leadership with high esteem while
despising women’s. Ironically, men regarded women’s ministry as subordinate.

It was observed that women played a significant role in sustaining the church through financial contributions and other social support. However, it is the opinion of this study that these roles are not commensurate with their role in pastoral and other leadership positions, bearing in mind that indeed women were the majority in these churches. This placement of women is oppressive, as it hinders the pursuit for self-actualization by interfering with spiritual vocations. Freire (1970) defines oppression as any situation in which one person hinders another from pursuit of self-affirmation. The study contends that women cannot actualize their talents and gifts without platforms for practice and execution.

Women are relegated to supportive positions. They contributed materially for pastors’ welfare, but none of them would ever be accorded such pastoral positions. They were denied opportunities for planning and management of their financial contributions. As observed, women decorate the pulpit but were denied the opportunity to use it to spread the word of God. Women taught church school children but once they became of age they were taken over by men leaders. Arguably therefore, that although women were diligent workers they were denied the opportunity of celebrating the fruits of their labour.
The decision to sideline women from church boards is biased. This denied them access to decision making forums where women, just like men, would have expressed their interests. It is however, noteworthy that they were welcomed in committees that required monetary contributions and social support like funeral and wedding committees. They conducted songs without which the church liturgies would be boring. In spite of all these critical contributions, men were credited with critical church roles.

The DCC justifies women duties by drawing allusion to the support given to Christ and His disciples by women (Luke 8:1-3). However the DCC overly overlooks the fact that the women who assisted Christ and his Disciples, and whose parallel reference is made, had their lives set free from the captivity of evil spirits and disease. They could also accompany Christ as his disciples (Luke 8:2). Christ accords Mary Magdalene the role of Apostle (John 20:17-18). This model set by Christ for women liberation has not translated to women freedom in the churches under study due to patriarchal leadership structures.

Although most women did not feel marginalized it was evident that they did not realize the liberative powers of the Bible from the social and cultural barriers, this is because even some of the women who desired administrative leadership thought the Bible restrained this leadership roles to women. Mwaura (2003) notes that the Bible has a liberative message against social and cultural barriers. Women were denied critical roles in church that could
help them in responding to Jesus’ commission for evangelization (Mathew 28:19-20). The Bible teaches the good news for the oppressed and those on the margins who include women (Luke 4:18-19). This may have been influenced (as mentioned earlier) by uncritical perception of biblical texts and traditional socialization of women in a patriarchal background as revealed in literature leading to a perception that leadership is the domain of men even when it is open for women. Kanyoro (2002) asserts that women who have been socialized in a patriarchal background may not speak of their own experience as victims. In order to discuss broadly the marginal positions of women in the churches under study, the next section are the factors that were established as contributing to women marginalization.

5.3 Factors Influencing the Placement of Women
The second objective of this study was to establish the factors informing the prevailing positioning of women in the churches under study. These factors are discussed under various sub-topics mentioned earlier.

5.3.1 Limited Understanding of Pentecostal Gender Ideology
Pentecostal Christianity embraces diversity and change due to their understanding of the Holy Spirit perceived as creative and open (Jacobsen 2006, Warrington 2008). Consequently, Pentecostals cannot identify with a static theological culture and a singular structure of governance (WAGF Theological Commission, 2014). The theological culture of the churches under study thus fails to fully capture the Pentecostal understanding particularly on gender parameters. Pentecostals do not discriminate on the
basis of any physical dimension; be it status, age or gender (Acts 2:17). Since Pentecostals are the church (Scott 2011), and thus continue to be transformed by the power of the Holy Spirit that defines them so as to transform others (Wolfgang, 2011), discrimination of women cannot arise. Moreover, the church would have failed to show evidence of transformation and consequently would not transform others.

Pentecostals embrace a priesthood of all believers. For a formal process of ordination to exist therefore, it would have to carry less weight and only arise for practical purposes; that is, to endorse a leadership office that has already been established by the gifting of the Holy Spirit (Benventi 2004, Clifton 2009, WAGF Theological Commission, 2014). The formal exclusion of women from the hierarchical structures of the churches under study, on the basis of gender, is not in line with Pentecostal teachings.

The study concurs with WAGF Theological Commission reports (2014) that since the gifts of the Holy Spirit are not restricted by gender; neither should the leadership in church. Admittedly, women played a prominent part as church planters, missionaries, pastors and leaders in the early Pentecostal Christianity (Clifton 2009, Sanders, 1996) and so should be in the selected Pentecostal churches.

Veli-Matti (2002) rightly observes that a Pentecostal church is a charismatic fellowship, as in the body of Christ so that priority is given to the local
assembly, where God is manifest in the charismata. The Pentecostal focus is thus on the persons in relation to others rather than structural or institutional understandings of the church. Consequently, any hierarchical structure that prevents universal participation in church and ministry is resisted. This implies that the structures in the churches under study that marginalize women resist Pentecostal definition.

Every time the Holy Spirit is given, the outcome is transformative and mission oriented (Chant, 1999, Stronstad 1984). Notably, Jesus Christ declared the power of the Holy Spirit was upon him to proclaim the arrival of the Kingdom (Luke 4.17-21). The Kingdom proclaimed by Christ was where the ones’ on the margins would be targeted by God’s favor (Russell 1993, WAGF Theological Commission report, 2014). It is therefore ironical that the selected Pentecostal churches would maintain the status quo of the margins while subscribing to the belief in the liberating spirit.

It is instructive, for the purpose of this study, that Peter, quoting from Joel’s prophecy restated that the pouring out of the Holy Spirit would include women as well as men (Acts 2:17). There is therefore no ground in Pentecostal Christianity, whatsoever, for women restriction from full participation in church ministries as is the case in the churches under study. The Chronology of events in Acts attests to the evidence that the gifts of the Holy Spirit are for witness and service.
The study further concurs with the WAGF Theological Commission report (2014) that to be Pentecost is to accept the commission of Christ as obligatory and achievable through the Holy Spirit. The study is therefore convinced by this ground that an understanding of Pentecostal Christianity by the churches under study would have given them a reason to elevate women, who are anointed by the Holy Spirit in order for them to fulfill their spiritual mandate. The churches view would be that of gender equality in church. They would have been able to work as a team that interdepends as in the imagery of the Body of Christ (WAGF Theological Commission report, 2014). Notably, Paul uses the metaphor of the Body of Christ to stress that the gifts are given for the sake of others (Rom. 12, 1 Cor. 12, Eph. 4) an indication that those with the gifts of the Holy Spirit (women included) should be encouraged to do as enabled by the gifting.

Women participation in the administrative leadership of the churches under study is therefore important so that to not only express their interests but also utilize their God’s given abilities. The leaders of the churches under study must acknowledge that Pentecostal Christians, whether men or women, are gifted in diversity and the different gifting are important for the growth of the church. Consequently, acknowledging that women are spiritually gifted is not enough. There is need for understanding that the Holy Spirit operates in an egalitarian way as observed on the day of Pentecost in the second chapter of acts.
The leaders of the churches under study must also understand the term church in the light of the body of Christ that has many parts but which must work together (Eph. 4). This must be perceived as a guiding principle in positioning women in the churches under study in addition to Paul’s declaration in Galatians 3:28 that reject cultural perceptions in regard to who serves in the Kingdom of God. After all, under the new covenant it is not the outward body that is important but the life within the body, the Holy Spirit, so that to restrict women because of their gender would be to take a worldly point of view (Scott 2011).

5.3.2 Literal Reading of the Bible.
Shroter and Njiru (2001) argue that some Pentecostals understanding of the Bible is such that they have a direct access to the word of God and this word speaks to them in their circumstances of their present life. This is comparable to literal reading of the Bible as it ignores the historical context of texts (Gabaitse, 2015)). Scott (2011) observes that a greater emphasis is placed on quoting what the Bible says irrespective of the culture or other factors. The texts are then cumulated and used to prove a church doctrine or practice. The danger of this approach is similar to what is evident in the problem under study: two texts are used in isolation and justify women marginalization in the churches under study.

The marginalized women positions are then defended because they are biblically based. The importance of giving weight to the background setting
of the text cannot therefore be overemphasized (Scott 2011). Cowles (1993) observes that the weight of textual, contextual and historical evidence suggests that the verses 1 Corinthians 14:34-35 and 1 Timothy 2: 11-15 represent Paul’s attempt to deal with unique set of problems that were threatening to discredit the gospel and destroy the church at Corinth and Ephesus. The following are critical analysis of the passages:

1 Corinthians 14:34-35 says:

Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

Cowles, (1993) contends that in order to understand this text, we must make an attempt to understand what was going on both in the city of Corinth and in the church. She observes that the city of Corinth overflowed with all sorts of exotic religions. One such religion was the worship of Bacchus, also known as Dionysus. Women were especially attracted to the Dionysian cult because it offered them complete freedom to express themselves contrary to the repressed situation that the conventional society offered women. In this cult, women were able to worship exuberantly and subsequently go wild. They would shout and speak in unintelligible languages (some sought of glossolalia) due to a belief that it was only when they were “out of their minds” that the souls would be released from the body to enter into mystic communion with the gods.
Christian converts with this kind of background brought with them similar tendencies in worship. Their worship was thus filled with noise and confusion of ecstatic utterances. This is evident in Paul’s question that, “If, therefore, the whole church comes together and all speaks in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds?” (14:23).

Paul’s overall purpose in Chapter 14 in I Corinthians is therefore to bring order in the church (Scott 2011, Cowles, 1993, Bacchiocchi 1984). Evidently, 1 Corinthians (14:40) quotes Paul indicating that “everything should be done in a fitting and orderly way”. Moreover, Cowles (1993) observes that a textual analysis of the passage indicates that Paul was addressing a specific problem in church. Verse 34 “Let the women keep silent in the churches” (NASB, emphasis added) indicates that Paul was addressing a particular group of women. Cowles (1993) notes that the use of a definite article the in Greek focuses attention upon a specific group of women not all women. Therefore, considering the context of use it can only be the women who were creating confusion and disorder during church services (ibid). And true, verse 35 confirms that Paul’s instructions were directed to some particular married women.

Moreover the Greek verb sigao (voluntary silence) is not limited to verse 34 (Scott 2011). It is the same verb that Paul addresses to men in 1 Corinthians 14:28, “let him keep silent (sigao) in church” (NASB, emphasis added).
Cowles (1993) observes that if both commands are taken out of context and then generalized for the whole church at all times, there would be a church where everyone is silent. Likewise, in verse 27 tongues speakers that were publicly spoken without an interpreter were disorderly and the speakers were told to keep silent (sigao). Verse 29 instructs that prophesies that were given in such a way that others could not contribute to also stop (sigao) (Scott 2011). Noteworthy therefore, speaking itself in all these situations was not bad, but the manner in which the speech was being carried was bringing disorder (ibid).

The mention of the “law” further indicates a cultural reference rather than a divine sanction. Cowles (1993) observes that the law mentioned here refers to the Talmudic “Traditions of the Elders” which literature had revealed forbid women from participation in all public gatherings. The Old Testament has no such law. Importantly, Paul had just acknowledged women prophesying in church in 1 Corinthians 11:5 without a word of prohibition.

As mentioned earlier, these instructions were directed to married women which is accounted for by Prior (1985) and Cowles (1993) as arising out of the nature of Greek society. In Greek society, as in Jewish, Cowles observes that women were shut up in their homes most of the time and had no opportunity to socialize. So when they found such a warm welcome within the newly formed Christian communities, they were drawn out and encouraged to participate and socialize. The net result was noise and
confusion which made an intelligible and ordered worship service impossible. It was also likely, she notes, that given their Dionysian past, the women in the congregation were given to more extreme expression of glossolalia than men. Having looked at the instructions to Corinthians, the study now turns to the instructions given to Timothy.

1 Timothy: 2:11-15:

Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

A critical analysis of this passage raises many questions that suggest that this passage was directed to a specific religio-cultural problem. Stott (1996) observe that we have to discern in this passage the cultural expression which is changeable and the God’s essential revelation which is changeless. Evidently, the rationale given for silencing women in this passage is the order of creation (verse 13) by which the Jewish males defended female subordination; that is, since man was created first, he is superior over a woman (Cowles, 1993).

The second reason for silencing women in verse 14, again owes its genesis to rabbinical traditions (ibid). However, Romans 8:1 quotes Paul as saying that “there is now no condemnation for those who are in Christ Jesus”. Christian women are therefore not required to live under Eve’s curse (Genesis 3:16). Noteworthy Paul himself draws the opposite conclusion from the genesis
story of the fall in his other letters (Cowles 1993). Paul affirms that sin came into the world through one man, as opposed to a woman (Romans 5:12, 14).

The reference to salvation of women through childbearing implies that a woman’s salvation and her worth as a human being are depended upon her biological function; bearing of children. This raises the question of the place of single or barren women in the Kingdom of God (Cowles, 1993). She observes this as a demeaning view of women that was prevalent in Judaism.

A reconstruction of this passage is therefore needed if accurate understanding of the passage is to be achieved. Kroeger and Kroeger (1992) in Scott (2011) reconstruct that 1 Timothy was directed against a Gnostic-type situation where women were being given an inordinate place. Ephesus was the Centre for the worship of Artemis (the Greek name for the same goddess that was known as Diana in Latin). Artemis was seen to be the mother of all gods and humanity, and this influence led to distortions of biblical teachings. One significant example of this being the exaltation of the serpent that was superior to Yahweh and the belief that Eve was superior to Adam.

The Gnostic-type heresy exalted Eve, and thereby women, as the originators of humanity. To counter this heresy, Paul refers from Jewish traditions as represented in Genesis (verse 13-15 as a rationale for verse 12). Paul refutes any teachings that Eve was the source of Adam or that it was Adam that was
deceived. He additionally gives value to childbearing which along with marriage the Gnostics had denigrated (ibid).

Moreover, Scott (2011) writes that the verses that precede this passage give an indication that women were causing problems in their wearing of gold and expensive clothes. This indicates that they came from well to do backgrounds and were well equipped emotionally and socially to take on positions of authority. Owing to their previous lives where learning was not “quietly and in full submission” they may have been seizing authority. Paul disallows this insisting that they learn with corresponding godly attitudes “appropriate for women who profess to worship God” (verse 10).

Scott (2011) further notes that a contextual reading of the above passage reveals that some teachings made in church had a strong ascetic thrust. 2 Timothy 2:18 reveals that some teachings were based on a claim that the resurrection had already taken place. Other ascetic element included a forbidding of marriage. Heretical teachers appear to have had success with certain women (2 Timothy 3:6). Therefore, women being the most affected by this falsehood led to their temporally restrictions in teaching of the church. At least until they had been sufficiently educated with Christian principles so that to be able to teach accurately (Scott 2011, Cowles 1993).

This aside, literature reveals that the Bible has many texts that regard women in equivalent terms with men. For instance: the first chapter of genesis
reveals equality of gender (Gen 1:26), there is presence of women leaders (Judges 4), women preachers of the word (Acts 18:1-4; 19:24-28; Phil 4:1-3), prophets, deaconess (Rom 16:1-2), apostle (John 20:17), women disciples of Jesus Christ (Acts 21:10), women who were fellow workers of Paul (Rom 16:1-16), women with special vocations (Acts 9:36-43) and the egalitarian principle of the Holy Spirit in Acts 2.

In the light of the above, the marginal positions of women in the selected Pentecostal churches are not ordained in scripture but a human construct based on literal interpretation of scripture. The study concurs with Loads (1989) that there should be careful attention in the use of the Bible in influencing what are deemed appropriate possibilities for women in contexts like church. An analysis (as above) of the said texts (as above) would reveal that Paul did not restrict women leadership because of their gender, but because other factors associated with the female gender at the time, were causing problems for the church at the time.

Obviously, the selected churches exegetical method of the said texts corresponds with what Gifford (2008) calls an interpretation that is neither here nor there. This is because the churches appropriate the message in the texts in positioning women in church without regard for historicity and the culture of the writers. As a result, the churches fail to realize that these texts cannot be deemed to offer a universal prohibition against women leadership
in our contemporary situations, which are independent of the cultural issues in the church at Ephesus and Corinth (Scott 2011, Cowles 1993).

Therefore, for the positioning of women in the churches under study to be deconstructed, there is need to highlight texts that justify the leadership of women in church while reinterpreting texts that are oppressive to women (Trible, 1990). There is also need for acknowledging that for theology to be liberative and hence Christian, it has to be on the side of those in the margin (Fiorenza, 1975). Such a theology is the one that Christ demonstrated and which must form the model for women empowerment.

This study also acknowledges that the power of the Holy Spirit cannot be underrated even when it comes to interpretation of scripture. However, the Holy Spirit is also observed to work through other people to help in the interpretation of scripture. Acts (8:29-35) shows the Holy Spirit sending Philip to help a Ethiopian Eunuch to interpret scripture from Isaiah. St. Paul too used to write to the early church helping to solve social cultural issues that were affecting the church at the time. The claim by the churches under study that the Holy Spirit guides them in interpreting scripture, therefore, is in order but there is need to broaden their knowledge or seek help on interpretation of scripture particularly in areas that may be contentious or unclear.
5.3.3 Influence of Traditional Gikuyu Culture

As suggested by the theoretical framework consulted by this study, field study reveals that women are positioned from a cultural and historical understanding of women positions. Evidently, the tendency by the three churches to allocate administrative leadership to men only can be accounted in the light of traditional Gikuyu culture. In traditional Gikuyu society, men led in all social political activities (Kenyatta, 1938). Prayers and religious ceremonies were led by “fathers” and even though elderly women were elevated in religious circles, this was only because they had supernatural abilities (Mwaniki & Mouton, 2015). This is supported by the fact that elderly women were regarded as “ritual males” revealing an attitude of male headship. Although there have been cultural changes, this may not have affected the perception of women positions because the psychological understanding of men as the heads of institutions still persists even today (Ibid).

While roles were demarcated in Gikuyu society, women roles were mostly cooking, washing, and nurturing children (Kenyatta 1938). Correspondent roles were dedicated to women in the churches under study and also most informants related such roles with women. This may further account for women contentment in these roles as they are used to doing them. Moreover, the traditional economic activities of women in supporting their families, may account for their delegation to provide for the pastors with their own resources particularly in DCC and BC.
The limited opportunities for women leaders in the churches under study correspond with that of traditional women advisory council. The traditional women council dealt only with women matters (Kenyatta 1938). They had no voice in decision making forums just like women leaders of the churches under study. This socialization may also account for the submissive attitude of women and the feeling that there was no need to empower women (see Kanyoro 2001, Fiorenza, 1975). Importantly, women were traditionally prepared for wifely duties that were subordinated to men. Girls were taught to respect and obey men, regarded as breadwinners (Kenyatta 1938); something that could translate to psychological dependency of women on men. This in part may explain the phenomenon of male dominance in the church leadership evident in the churches under study.

In the light of the foregoing discussion, the passages of the Bible that “restrict” women leadership in church, only reinforces the above understanding. The study concurs with Kamaara (2012) that while in Africa human behavior is governed by a coordination of traditional African values, Christian values and the modern values, individuals are not always consistent in this value system. They choose the kind of value system to adhere to such as male domination over females. This may therefore account for the disregard for other texts that suggest women equality with men as they may not coincide with preset cultural understanding for women positions.
Yet, the biblical restrictions mentioned earlier, are also derived from a cultural setting that confined women to the home and restricted their religious participation (see section 5.3.3). As observed, Paul draws from rabbinical traditions that restricted women religious participation (Cowles, 1993). Importantly, these restrictive passages are not interpreted in the light of their cultural and historical backgrounds. Consequently, the Jewish cultural influence in the Bible as well leads to the marginalization of women in the churches under study.

Importantly, Christ taught in this Jewish cultural atmosphere where women were relegated to a position of marked inferiority, were religiously excluded from participation in public worship and considered unfit to learn and inappropriate to teach (Bacchiocchi, 1984). Christ’s attitudes and teachings towards women however demonstrate a contrast position. He elevated women to positions of apostles and witnesses of the resurrection message. His actions and attitudes speak loudly that oppression and marginalization of women is not a divine order but a human construct.

There is thus need for emulating Christ’s model as a guiding principle in positioning women in church if progress for women is to be realized in any one social-cultural context. This is also in recognizing that culture is dynamic and is a human construct. Culture thus requires critical analysis particularly in Christian communities where justice and love are the guiding principles. This study concurs with Rusell (1993) that faithfulness to Christ
is to be open to those in the margin achievable through rereading scripture and tradition from the margin. In order to the above however, the churches under study may require theological education discussed in the next chapter.

5.3.4 Lack of Theological education

Judging by the analysis done in section (5.2.3) of the biblical passages mentioned earlier in reference to the position of women in the churches under study, it is apparent that the exegeses done by the churches under study to the passages are faulty. Consequently, the churches end up marginalizing women in church. To exegete the said passages in their cultural and historical settings however, require skills and relevant tools.

Waweru (2011) contends that the reason why most African interpreters fail in their interpretations of the scripture is because they are not biblical scholars. Moreover, most are of low education and do not understand Greek or Hebrew. Evidently, a textual interpretation of the said passages would require knowledge of Greek or Hebrew. Notably, leaders in the churches under study, lack not only knowledge of the mentioned languages but also the basic theological training.

Additionally, the churches under study did not express an in-depth understanding of Pentecostal theology that they identify and practice. Their approach to the Bible was uncritical so that isolated passages were deemed to offer universal restriction to women leadership in church. They were not
aware of the influence of their own cultural conditioning and that of the biblical messages that they used to position women. Women of the selected churches were not aware of the freedom and power that the Holy Spirit offered in Christian communities. Besides, the Holy Spirit was perceived as the alternative to theological education. The need for theological education in these churches cannot therefore be overemphasized.

The World Council of Churches acknowledges that gospel should be expressed and ministry undertaken in response to the urgent issues of human development and social justice (Wingate, 1999). Consequently, the WCC has set a theological education fund (TEF) aimed at promoting this very important intellectual endeavor. As women marginalization hinders women development and their right to social justice, theological education is warranted in the churches under study as an obligation.

A report by the Global Working Group of Theological Educators-Edinburgh 2010, led by Werner and Kang (2009) stressed that theological education offers opportunities for church development that this study utilized. Firstly, the conference observed that nearly all theological education institutions are expected to meet some objectives one of which is relevant for the problem under study: it is expected that theological institutions,

“... should strengthen the denominational identity of future pastors and church workers, so that graduates will have a very clear understanding of the church to which they belong (theological education as denominational initiation)”.
The study contends that by this objective the churches under study would learn particularly from a theological school what is Pentecostal Christianity and its gender ideology resulting in women emancipation. Secondly, the conference noted that theological education covers other areas like strengthening commitment to Christian faith, Christian understanding and practice that liberate the narrow-minded or uninformed concepts and/or practices. The selected churches preference for men in spiritual matters at the expense of women spiritual growth would therefore be reflected upon and possibly reconstructed in line with Christianity.

Further, theological education is concerned with critical approach to both biblical and Christian tradition. The churches would thus learn to critically approach the biblical text and traditions that marginalize women. Notably, Veli-Matti (2014) contends that Pentecostals benefit greatly from soberly trained leaders who have been taught how to exercise healthy criticism, including self-criticism.

Additionally, Veli-Matti (2014) observes that Pentecostal academic institutions of theological knowledge are relevant as they teach on the need to be progressively critical, and consistent in searching for the truth. Leaders and pastors are taught to acknowledge that their revelational knowledge and ecclesial authority is not absolute.
Further, leaders are taught to break down beliefs dearly held, that may be naive and unfounded so as to be able to know something neutrally, without prejudice or bias. They learn that all knowledge is perspectival. Consequently, they must sort out or weigh between various opinions, options, and viewpoints. This leads to intellectual capacity growth and make their opinions justified in light of current knowledge, experience, and wisdom (ibid). Obviously, with this kind of training the marginal positions of women in any church would be deconstructed and reconstructed.

A case in point is what is reported by Sider (2005) about Pentecostal Assemblies of God in Kenya in the year 2005. The church was initially not ordaining women but after Reverend Owasi studied theology and wrote a thesis on women ordination the following happened:

The leaders studied it for two years. Somehow, the General Superintendent changed from a traditional to an egalitarian approach. Many continued to oppose the ordination of women when the General Superintendent put the issue up for discussion with the top church council. But the leader persisted and in April, 2005, for the first time in its history, the Pentecostal Assemblies of God in Kenya ordained twenty women! (Sider 2005).

The transformative power of theological education to the growth and development of church is further captured in the later work of Reverend Owasi. Sider (2005) reports that Reverend Owasi started a new church plant with twelve people that grew in less than a year, to about one hundred members. Notably, he notes, Rev. Owasi’s church is growing fast so that judging by its pace of growth they would soon need more space. It is noteworthy therefore, that theological education is paramount in enhancing
understanding of scripture in church particularly those that are used in positioning women.

5.4 Conclusion
This chapter has established that the place of women in DCC, BC and CoG does not conform to Pentecostal Christianity subscribed to by the churches under study. Women are denied rightful spiritual positions but are content because they perceive this marginalization as divine. Surprisingly, women demonstrated abilities in spiritual ministries, but were relegated to quantitative roles and perceived as incapable of church leadership. The churches did not show sufficient understanding of a Pentecostal gender ideology but used isolated biblical passages, which were literally interpreted to justify women exclusion from church leadership. Their approach to the bible was culturally influenced and did not show knowledge that the Bible too is culturally conditioned. The study contends that a theological education is necessary if the said churches are to deconstruct the notion that, the said biblical passages give a universal prohibition against women leadership in church.
CHAPTER SIX

6.0 SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction
This chapter presents the summary of findings, conclusion and recommendations in reference to the churches under study. In the course of the study, certain areas were established as in need of further studies. The summary was made in line with the objectives of the study.

6.2 Summary of Findings
The purpose of the study was to explore the apparent positioning of women in the churches under study that excludes them from church leadership. Further, explore ways of promoting increased participation of women in the otherwise male dominated leadership positions. The study problem was that women were denied administrative church leadership in DCC, BC and CoG despite these churches being Pentecostals that belief in democratization of charisma.

The objectives of the study were: to assess the place of women in these churches, establish the marginalizing factors and explore strategies that would promote women empowerment. The study was based on the following assumptions: that women performed low key roles in the selected Pentecostal churches, that they were influenced by religious and cultural perceptions, and that this could be deconstructed and reconstructed to empower women.
A theoretical framework that combined a social construction theory and engendering cultural hermeneutics theory was utilized by the study. It was deemed relevant because it accounted for the understanding of the churches under study in positioning women. It further critiqued that understanding so that to deconstruct marginalizing elements, and reconstruct them in a manner that empowers women. A mixed method was employed in this study. Both quantitative and qualitative approaches were combined in collecting and analyzing data in order to draw valid conclusions. The obtained findings were summarized in line with the study objectives.

6.2.2 The Place of Women DCC, BC and CoG

The first assumption of the study was that women held low key roles in the churches under study. It was established that women in the churches under study did not perceive roles dedicated to them as low. On the contrary, most women were content and did not want any change of roles in church due to what was argued as effects of socialization in patriarchal backgrounds. A small percentage of women however, wished to join administrative church leadership but thought that the Bible did not allow them, a notion that was established as resulting from uncritical interpretation of biblical texts.

This notwithstanding, women positions did not correspond with the Pentecostal gender ideology. Whereas Pentecostal theology opens room for all Christian believers regardless of gender, age or social status, women in the churches under study were kept out of administrative church leadership.
The roles for women were to support men in leading the church, a position that was argued as oppressive as it denied women opportunities for self-actualization.

Admittedly, women were leaders of other women but their positions were observed as only benefiting the men leaders. This was because they mobilized other women to support male leadership as opposed to having women too rise up and lead. The selected churches acknowledged that women were spiritually gifted as men but this did not translate to women equality in spiritual matters due to patriarchal leadership. This was accounted for in the manner the Holy Spirit was perceived that disregarded any intellectual inquiry. This had closed the doors for the understanding that women spiritual gifts, as it were for men, were for the whole church and not just for other women.

### 6.2.3 Factors Influencing the Marginal Positions for Women in DCC, BC and CoG

The second assumption was that cultural and religious perceptions of the churches under study were influencing the marginal positions of women. Not only was this assumption confirmed but the study established other factors as well. The study have further deconstructed and reconstructed the marginalizing factors thus further confirming the third assumption. The third assumption was that the marginalizing cultural and religious perceptions
could be deconstructed and reconstructed to empower women. This deconstruction was done after the discussion of every established factor.

6.2.3.1 Limited Understanding of Pentecostal Gender Ideology

Despite the Pentecostal concept of a priesthood of all Christian believers that rule out any possibility of a singular structure of governance, the churches under study kept women out of critical spiritual positions such as pastoral. The Holy Spirit was revealed to be for ministry but the churches under study had closed the doors for women administrative church ministry. This was argued as failing to understand the gender ideology of Pentecostal theology. To be Pentecost was regarded as to accept the commission of Christ so that it automatically mapped the direction of the anointed, according to the gifting regardless of gender. Women in the selected churches were thus limited in their spirituality due to lack of a Pentecostal gender ideological understanding.

6.2.3.2 Literal Interpretation of Scripture

Two texts were proof read and literally used to justify women exclusion from church leadership. These texts are 1 Corinthians 14:34-35 and 1 Timothy 2:11-15. The two texts are subjected to critical analysis in the light of their textual, cultural and historical contexts and other texts of the author, and the whole bible in regard to positions of women in church. The cultural context of the former text was revealed to be orderliness in church, without any indication of a universal prohibition of women leadership in church. The text
was only directed to married women while other texts from the same author revealed acknowledgement of women leadership. The Gospel was also positive about women leadership, while the pouring of the Holy Spirit of God indicated democratization of charisma in church ministry. Likewise, the cultural context of the later text revealed a cultural context of false teachers, without as well any indication of universal prohibition of women leadership.

6.2.3.3 Influence of Gikuyu Traditional Culture

While the positions for women in church were reported to have been determined through scripture, a close affinity was observed between these women positions and women traditional cultural roles in Gikuyu community. Moreover, informants revealed traditional cultural influences. This suggested that the positions for women in the churches under study could be understood in the light of traditional Gikuyu culture and the Bible. Importantly, particular passages used to position women were culturally conditioned to biblical Jewish culture that resonates well with traditional Gikuyu positions for women.

Without regard for these cultural and historical influences, the churches had gone ahead and appropriated the messages in these passages in positioning women. Consequently, women were marginalized even though the Bible consisted of other texts that were empowering of women. Arguably, the cultural resonance in the positions stipulated by the said biblical passages,
and the churches pre-set attitudes about positions for women, convinced the churches in positioning of women in the margins of leadership.

6.2.3.4 Lack of Theological Education

The churches were not aware of the Pentecostal belief in democratization of charisma in church, interpretation of scripture that considers the textual, cultural and historical settings of the texts, other writings of the same author and the Bible in general, and the need to exercise criticism of the self and Christian traditions in dealing with the Bible. Theological education was thus deemed relevant so that the churches to learn and apply theological skills and tools in positioning of women in church.

6.3 Recommendations

The following recommendations were made in accordance with the findings of the study. That DCC, BC and CoG should:

- Consider conducting textual, cultural and historical background analysis of 1 Corinthians 14:34-35 and 1 Timothy 2:11-15 used in excluding women from administrative church leadership. Additionally, analyze other letters of St. Paul and the gospels in regard to women leadership in church. The pouring of the Spirit to all irrespective of sexual orientation must be the guiding principle in positioning of women in the churches under study.
- Build their understanding of women positions on the declaration by Paul in Galatians 3:28 that there is no longer male or female in
Christ. They must see this is an outright rejection of cultural
determination of who serves where in the Kingdom of God. They
must also see this as the reason why Jesus Christ acted counter-
culturally and thus was able to build a theology that accommodated
those on the margins who included women.

- Enroll some of their leaders (including women) in a theological
  school such as St Paul University with an aim of learning their
  identity, better exegetical methods, and criticism of self and Christian
  traditions. The churches can opt for an in-service training or part-time
  learning programs, otherwise known as theological education by
  extension (TEE), so that their leaders would not have to leave their
  work as they attend classes.

- Appreciate that women form part of the church and have been
  empowered by the Spirit for a purpose. Consequently, set women free
to exercise their spiritual gifts and also sensitize and encourage them
to utilize their God given talents as church. The churches can also
expose themselves to the criteria that are used in other churches that
ordain women.

- Read the scripture side by side with the study of their own culture so
  that to be able to acknowledge that the positions of women in their
  churches are culturally influenced and needs reconstruction if they
  are to fit in a Christian community of Pentecostal nature.
  Consequently, sensitize their members about their own culture and
  that of the Bible in regard to women positions in church. A study of
both cultures is important and how to separate culture from the scripture.

- Organize their leadership structures in such a way that they create no barriers against individuals (men or women) who are heeding to their calls in the diversities of the spiritual gifts.

6.4 Suggestions for Further Studies

This study focused on the place of women in African Pentecostal churches. There are other areas of these churches that have not been studied such as their history, beliefs and practices of healing and their theology. Notably, the Church of God originated in 1940s, while Bethel Church and Disciples of Christ started in 1970s. All the three churches have rich histories, beliefs, practices and theologies that have not been studied and documented.

Although the three churches have a long history since their origin, their growth in terms of church population is comparatively low compared to other churches that began in similar periods. A study can be done to establish the cause for this slow growth rate. Is it because of the nature of their theologies?

A study can also be done to find out why CoG members do not go to hospital when sick and why they avoid modern medicine despite hospitals and modern medicine having been proved essential for the welfare of humanity worldwide. A study can be done to investigate this contradiction.
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**Articles from the Internet**


Unpublished Theses


**Conference Proceedings and Commission Papers**


# APPENDIX I

## LIST OF INFORMANTS

<table>
<thead>
<tr>
<th>Date of interview</th>
<th>Name of the informant</th>
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<td>DCC</td>
<td>Limuru Town</td>
<td>Bishop</td>
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<tr>
<td>23rd Nov, 2014</td>
<td>Perris Wambui</td>
<td>DCC</td>
<td>Thigio</td>
<td>Member</td>
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<td>Grace Muthoni</td>
<td>CG</td>
<td>Bibirioni</td>
<td>Member</td>
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<td>CG</td>
<td>Bibirioni</td>
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<td>Thigio</td>
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</tr>
<tr>
<td>23rd Nov, 2014</td>
<td>Violet Wangaruro</td>
<td>CG</td>
<td>Thigio</td>
<td>Member</td>
</tr>
<tr>
<td>23rd Nov, 2014</td>
<td>Margaret Igwiro</td>
<td>CG</td>
<td>Nderu</td>
<td>Member</td>
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<tr>
<td>30th Nov, 2014</td>
<td>Evelyn Wambui</td>
<td>BC</td>
<td>Kiawaroga</td>
<td>Member</td>
</tr>
<tr>
<td>23rd Nov, 2014</td>
<td>Margaret Mugure</td>
<td>DCC</td>
<td>Murengeti</td>
<td>Member</td>
</tr>
</tbody>
</table>
## APPENDIX II: STUDY TOOLS

### CHURCH PARTICIPANT’S OBSERVATION SCHEDULE

Date of observation______________________________________

Length of Observation____________________________________ (minutes)

<table>
<thead>
<tr>
<th>Feature</th>
<th>Observations</th>
<th>Interpretations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exclusive roles for women.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exclusive roles for men.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shared roles between men and women.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sitting arrangements and positions.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual manifestations in men and women.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leadership organization.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women activities in church programs.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women activities beyond church programs.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The general impression of gender.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
IN-DEPTH INTERVIEW QUESTIONS FOR PASTORS

I am Joseph Maina Migwi, a student of Kenyatta University in the Department of Philosophy and Religious Studies. This study aims at investigating the place of women in church leadership. Thank you for accepting to take part in it. Kindly answer the questions with ultimate honesty. All the information forwarded herein will be treated with confidentiality. Thank you in advance.

Bio data

Name (optional)____________________________________________________________________________________

Domicile___________________________________________________________________________________________

Occupation_______________________________________________________________________________________

Education_______________________________________________________________________________________

Church affiliation________________________________________________________________________________

Main Questions

1) How did your church begin?

2) Do you have women in your church leadership?

3) How do women exercise gifts of the Holy Spirit like apostleship mentioned in Ephesians 4:11?

4) What qualifications are needed for church leadership in your church?

5) Do you allow women to participate in church boards and other management roles?

6) Do you consult women while making important church decisions?

7) Do you think that women roles in your church are influenced by traditional Gikuyu culture?

8) Would you personally be comfortable with women leadership in church?
9) What method do you use to interpret the Bible?

10) How do you determine women positions in church?

11) Have you received theological training?

12) Which roles are dedicated to women?

13) Do you think women are denied leadership roles that they deserve?

14) Do you think that women should be empowered to become church leaders like pastors? If yes how can this be done?
A QUESTIONNAIRE FOR LAY CONGREGATION

I am Joseph Maina Migwi, a student of Kenyatta University in the Department of Philosophy and Religious Studies. This study aims at investigating the place of women in church leadership. Thank you for accepting to take part in it. Kindly fill this Questionnaire and return it to the study. All the information forwarded herein will be treated with confidentiality. Thank you in advance.

Preliminary information

(A) Please answer the following questions.

Bio data

Name (optional) ____________________________

Domicile ________________________________

Occupation ______________________________

Education ________________________________

Church affiliation _________________________

Gender __________________________________

Main Questions:

1. Do you think that the scripture supports women leadership in church so that women can be ordained to be pastors and/or evangelist?

   a) Yes
   
   b) No

2. Would you like women to be appointed for leadership positions in your in church?

   a) Yes
   
   b) No
3. Do you know of any woman leader in the Bible?
   a) Yes
   b) No

4. Do you know if women who are spiritually gifted in your church?
   a) yes
   b) No

5. Do you think that women should participate in decision making forums like church boards?
   a) Yes
   b) No
   Why___________________________________________

6. Which are the following roles do you think are fit for women in the church?

<table>
<thead>
<tr>
<th>Which of the following roles do you think are fit for women while in church?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cleaning the church</td>
</tr>
<tr>
<td>Decorating the pulpit and church</td>
</tr>
<tr>
<td>Cooking for elders</td>
</tr>
<tr>
<td>Ushering in guests</td>
</tr>
<tr>
<td>Conducting songs.</td>
</tr>
<tr>
<td>Pastoring</td>
</tr>
<tr>
<td>Teaching the congregation</td>
</tr>
<tr>
<td>Church administration</td>
</tr>
</tbody>
</table>
7. Do you think that the Gikuyu traditional culture has influenced the roles for women in your church?
   a) Yes
   b) No
   Why____________________________________________________

8. Do you find women are denied roles that they deserve such as leadership in your church?
   a) Yes
   b) No
   Why____________________________________________________

9. Do you think that women should be facilitated to become leaders in your church?
   a) Yes
   b) No
   Why____________________________________________________
INTERVIEW QUESTIONS FOR CHURCH WOMEN CHAIRLADIES

I am Joseph Maina Migwi, a student of Kenyatta University in the Department of Philosophy and Religious Studies. This study aims at investigating the place of women in church leadership. Thank you for accepting to take part in it. Kindly fill this Questionnaire and return it to the study. All the information forwarded herein will be treated with confidentiality. Thank you in advance.

Please answer the following questions

**Bio data**

Name (optional)

Domicile

Occupation

Education

Church affiliation

**Main Questions**

1. Do you have any administrative role in your church management?
2. Do you sit in the church board?
3. Are you consulted when the administration of your church is making church decisions?
4. Do you feel that your church has denied you rightful church positions such as administrative leadership roles?
5. Which roles are done by women while in church?
6. Are you personally like women to be church leaders in your church?
7. How do women utilize their spiritual gifts in your church?
8. Do you think that women roles are influenced by traditional Gikuyu culture?
9. Do you think that women should be facilitated to become a church leader like a pastor, evangelist or any other overall church leader?
Focus Group Discussion Guide Questions

I am Joseph Maina Migwi, a student of Kenyatta University in the Department of Philosophy and Religious Studies. This study aims at investigating the place of women in church leadership. Thank you for accepting to take part in it. Kindly answer the questions with ultimate honesty. All the information forwarded herein will be treated with confidentiality. Thank you in advance.

1. Which roles do you think should be done by women in church?
2. Do you think that women are marginalized in your church?
3. Should women be appointed as church leaders?
4. Do you think that traditional Gikuyu culture has influenced women roles in your church?
5. Do you know of women who were leaders in the Bible?
6. Are you personally comfortable with women leadership?
7. How should women utilize Spiritual gifts in your church?
8. Should women sit in the church boards?
9. Do you think that women should be empowered to become church leaders like pastors, and evangelists?
APPENDIX III

STUDY PERMIT
APPENDIX IV

GLOSSARY OF GIKUYU TERMS

Gikuyu: The first man in the Gikuyu community. He is believed to be the father and founder of the tribe. The Gikuyu language is named after this first man in Gikuyu community.

Gikuyu language: is the first language spoken by Gikuyu people.

Gikuyu culture: is the culture of the Gikuyu people.

Ruracio: is the amount of money or goods that are agreed upon as payment for the bride.
APPENDIX V

INTRODUCTORY LETTER

I am a student of Kenyatta University. I intend to engage in a study thesis set to investigate the place of women in selected Pentecostal churches. Your church has been selected for this study. The following are the details about the study thesis.

The thesis title is THE PLACE OF WOMEN IN SELECTED INDIGENOUS PENTECOSTAL CHURCHES IN LIMURU SUB-COUNTY, KIAMBU KENYA. The study will involve interviewing and asking members to fill questionnaires. There will also be church observations programs. The interviews will be done individually for pastors and women chairladies, and through focus groups for other church leaders. Other church members will be asked to fill questionnaires. Findings from the study are expected to promote a knowledge base on the feelings of members towards the place of women in church. The thesis is also being carried out as part of the requirements of a Master in Arts of Kenyatta University.

All necessary procedures to gain entry into the field will be fulfilled. Clearance has been given by Kenyatta University, National Commission for Science, Technology and Innovation (NACOSTI) and the appropriate gatekeepers (community and church managers) to conduct the study.
Permission must be granted from the members to participate. The study will send them a consent letter detailing the nature and purpose of the study. The members are the main participants and their willingness to participate in the study must be sought. Assurance of anonymity and confidentiality will be given to all participants as well as show them how important their participation will be. Participants’ names will not in any way be used in writing report. A student will have the right to withdraw from the study study without penalty or coercion of any kind. The collected information will exclusively be used for the purposes it was collected. It will be kept under lock and key.

This study has been reviewed and approved by the ethical review committee of Kenyatta University and declared as of possible significance in the field of study. Nevertheless, the final decision about students' participation will be the church managers and most importantly, the member himself/ herself. Should you have any questions or desire for further information, please contact me at 0789 855 240 or e-mail me at jmigwi54@yahoo.com. You can also contact the study Ethical Review Committee of Kenyatta University at P.O. Box, 43884 or email director-crd@ku.ac.ke.

Thank you in advance for your cooperation in this study.

Yours Sincerely,

Joseph Maina Migwi
APPENDIX VI

CHURCH LEADER CONSENT LETTER

P.O Box, 294.
Githunguri.

10TH September, 2014.

Dear Sir/Madam,

I am a student studying at Kenyatta University, Kenya. I will be conducting a study thesis designed to investigate the place of women in selected Pentecostal churches. The goal of the study is assess the places given to women in church, to investigate the factors and modalities influencing this positioning and to explore ways that can promote women participation in church. I request permission to let me observe church programs and services, and to ask your members related questions through interview questionnaires. My intention will not be to interfere or judge church organizational order. I will not in any way be involved in church’s activities that will be in progress. My only aim is to capture how the prevalent women positions in church are like and the members’ feelings about them. You will be free to share my observations with me after an observation.

The decision whether or not to allow me do the observation is solely yours and I kindly request your assistance. Thank you in advance for your cooperation and support.

Sincerely,

Joseph Maina Migwi,
Student, Kenyatta University.

Please indicate whether or not you wish to let me carry out an observation, interviews and questioning in your church. Thanks in advance.

I grant permission that you can carry study in our church.

_________________________

I do not grant permission for the above to be done in our church___________________________

Manager’s signature___________________ Date________________
APPENDIX VII

CHURCH MEMBERS’ INFORMED CONSENT LETTER
I am a student of Kenyatta University from the school of humanities and social sciences, Philosophy and Religious department. I intend to engage in a study thesis set to investigate the place of women in selected indigenous Pentecostal churches. You have been selected to participate in this study. The following are the details about the study thesis.

The thesis title is THE PLACE OF WOMEN IN SELECTED PENTECOSTAL CHURCHES IN LIMURU SUB-COUNTY, KIAMBU COUNTY. The study is about both the roles dedicated and those restricted to women in church. The study wishes to investigate from the members themselves concerning their feelings towards this place of women. The study intends also to establish the factors that may have influenced the church in positioning women in particular positions in church and also explore ways that would promote enhanced women participation in churches.

Procedure to be Followed
The study will involve interviewing and asking members to fill questionnaires. There will also be church observations programs. The interviews will be done individually for pastors and women chairladies, and through focus groups for other church leaders. Other members will fill questionnaires.
**Discomfort and Risks**

No risks are anticipated as a result of taking part in this exercise. You will be asked questions about the roles of women in your church. Your feelings towards these roles and ways that you think can be used to promote women participation in church. Permission will be granted to do this study from church management and thus there will be no contravention of any rule or regulation of your church. Should you have questions at any time about the procedures being used, you are encouraged to ask the interviewer for clarification. There will also be no penalty should you decide to withdraw from participation from this exercise any point of doing this study.

**Benefits**

Findings from the study are expected to promote a knowledge base on the ways of enhancing increased opportunities for women participation in churches by establishing their feelings towards the positions given to them in church and factors that influence this positioning. This study can thus be useful not only to your church but also to the larger community. The findings might help in improving positions for women. The thesis is also being carried out as part of the requirements of a Master in Arts of Kenyatta University.

**Confidentiality**

The information you will give in the interview will be held strictly confidential and will not be diverged to anybody. The study will not make reference in oral or written reports that could link you to any information
collected and neither will your name appear anywhere. Only the study will have access to the information and all records of views shared will be stored in a locked place under the study’s control.

Contact Information

Should you have any questions or desire for further information, please contact me at 0789,855,240 or email me at jmigwi@yahoo.com. You can also contact the Kenyatta University Study Ethical Committee Secretariat at kuerc@Ku.ac.ke. You can also contact the study Ethical Review Committee of Kenyatta University at P.O. Box, 43884 or email director-crd@ku.ac.ke.

Participation

Your participation in this study is voluntary and you may refuse to answer or participate in any activity. If you feel uncomfortable in this exercise you may withdraw at any time without penalty. If you agree to participate in this study please sign in the section below.

I hereby read and understand the above information and all questions pertaining to this study thesis have been answered to my satisfaction. I also understand that by signing this consent I have voluntarily agreed to participate in this study.

Name of the participant_________________________
Signature___________________________________

Investigators Signature
I the undersigned investigator have explained to the volunteer in a language he/she can understand all the necessary information regarding the intended study.

Name of the interviewer__________________________________

Signature_____________________ Date________
APPENDIX V:

Administrative Boundaries of Limuru Sub-County

Source: www.softkenya.com
APPENDIX VI: Location of Limuru Sub-County in Kiambu County

Source: http://www.maphill.com/kenya/central/kiambu