

**SOCIETY, PATRIARCHY AND THE CHURCH IN THE SUBJUGATION OF
THE
WOMAN IN WORSHIP: THE CASE OF TROUSERS IN FULL GOSPEL
CHURCHES, MUMIAS.**

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Technology.

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DECLARATION

This thesis is my original work prepared with no other than the indicated sources and support and has not been presented elsewhere for a degree or any other award.

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APPROVAL

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DEDICATION

To my two children; Wallace and Niguel from whom I get a lot of encouragement. They kept me company during the long hours I sat writing late into the night, and to God who gave me strength. Indeed His grace is sufficient.

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My gratitude goes to the Almighty God who gave me life and energy to do this work. All glory and Honour goes back to Him forever and ever more. Thanks to my supervisors Dr. Ochieng Ahaya and Dr. Angeline Savala for their professional guidance in writing this thesis.

I am also grateful to my respondents who willingly gave me information necessary for this study by filling the questionnaires and or taking interviews.

ABSTRACT

The world of the twenty first century today has many achievements yet as the saying goes; the more things change the more they remain the same. This seems to be the case in matters of dress especially in reference to women's attire. The society seems to dictate on who dons in what. The Christian scriptures do not seem to give a normative direction in matters of donning in general and women's dress in particular. The main objective of this study was to examine the extent to which the attitude towards donning trousers among women in Mumias sub-county Full Gospel Churches of Kenya was a gender negation rather than a Biblical position. To achieve this, the study examined the Biblical teaching on donning generally, and for women in particular. The study further evaluated the relationship between the church and the larger society, on the one hand, and the Biblical position on the other hand, towards trousers as worn by women in Church during worship. The literature review was carried out using themes drawn from the objectives. The study was guided by the liberal feminism theory. This theory was used to establish if there were individual rights and equal opportunities as a basis for social justice and reform in Mumias Full Gospel Churches. This study adopted descriptive survey design to present data thus it was involved in studying the situation as it is in an attempt to explain why the situation is the way it is. The sampling techniques were stratified random sampling, purposive and simple random sampling. Purposive sampling was used to select the clergy and their spouses, stratified random sampling was used to select the representative sample from the target population of the general faithful and the simple random technique was used to sample respondents for the Focus Group Discussion. The study instruments were interview schedule, questionnaires, Focus Group Discussions and document review. The validity of the instruments was established through content validity by experts from the school arts and religious studies, Masinde Muliro University. The study found out that there is gender bias against women in church. Patriarchy of the African society had been carried to, and perpetuated by the church through formulation of rules and erroneous interpretation of the Bible to favor paternalistic positions on issues of donment translating to a church that is oppressive to the womenfolk. The study recommended that Mumias FGCK should initiate training programs for the clergy and other leaders in hermeneutics and exegesis for better leadership and training skills on matters of donment, women should be allowed freedom of choice according to the constitution and that Mumias FGCK should expose its adherents to the church constitution by making it easily accessible and practice its contents especially on matters of donment. This study shall add to the existing pool of knowledge in Religious and Gender studies, assist in FGCK policy formation and bring about liberation to oppressed women

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ACRONYMS

AGM	Annual General Meeting
CC	Church Clergy
CM	Church Members
CPF	Communication for Pastoral Formation
FFFM	Finnish Free Foreign Mission
FGD	Focus Group Discussion
FGCK	Full Gospel Churches of Kenya
FIDA	International Federation of Women Lawyers (Federacion Internaciona Abogadas)
G.O	General Overseer
IBS	International Bible Society
ICCPR	International Covenant on Civil and Political Rights
KBC	Koru Bible College
KIST	Kima International School of Theology
KNLS	Kenya National Library Services
LCA	Local Church Assembly
MMS	Mumias
MMUST	Masinde Muliro University of Science and Technology

MoD& P	Ministry of Devolution and Planning
NEC	National Executive Council
NPC	National Pastors Council
PAG	Pentecostal Assemblies of God
USA	United States of America
WCC	World Council of Churches

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The World of the twenty first century today has many achievements yet as the saying goes, the more things change, the more they remain the same (*Gagne, 2015*). This seems to be the case in matters of donment and especially in reference to women's dressing. Clothing is a necessity of life, essential for covering of the body, and also the protection of the body from the elements of weather such as heat, cold and rain yet Clothing has generated debates and counter debates particularly in religious circles. This is mainly related to women and their dressing modes (*Cunningham et al, 2000*).Biblical writers such as Paul are often quoted in the dress debate but then neither Paul nor the other early Christians wore trousers. This means that Paul was not referring to trousers as such when he observed that women should not dress in men's clothes. This study thus adopted a trouser for a woman as a symbol of freedom (*Norma, 2006*).

Generally however, the debate about women's dress and what is or is not appropriate has been carried on within the gender relations discourse or framework. In Kenya today the issue of how women adorn themselves often results in serious gender tensions. For example, such tensions captured the headlines when men stripped a woman naked because they claimed she was inappropriately dressed (*Mutua, 2014*).

On the religious front the debate seems to center on whether women should wear trousers or not and even more importantly whether this is an appropriate form of dress for those in church ministry. Thus in and out of the church the dress has acquired

serious moral implications (Ahaya, 2011). Kornblum and Smith (2005) observed that throughout the world, women are confronting the cultural norms that keep them in subservient position and prevent them from making their own choices in all spheres of their lives, places of worship inclusive. Due to the patriarchal culture of the area of study, women seemed not to have a choice on whether they should adorn in trousers during worship or not.

Steinmetz (2016) gave an example of a woman in London who was sent home from her job the previous year for refusing to wear high heels. The question is who formulates the rules on what is appropriate for women donment? There was need to carry out a study to assess society's position on donment from a gender perspective. Women in the society are not given a chance to speak for themselves nor are they allowed freedom of choice. In this particular case, this woman was not allowed the comfort of flat shoes whereas her male counterparts were enjoying this comfort.

From the perspective of Christianity, the Bible is the main point of reference and guide or rather the standard. Surprisingly, different movements within the Christian denomination interpret the same Bible variably, and or even form their own independent rules on dressing. This has caused an outcry in this Christian denomination especially from women for being discriminated against. The woman as Arinda (2005) observed, does not have freedom even in church. More so, the Bible was written by "inspired" men. In addition to that, most top church leaders are men.

This study sought to establish to which extent the attitude towards donning trousers by women in Mumias sub-county Full Gospel Churches of Kenya (FGCK) was a gender negation rather than a Biblical position. Was there a possibility that men were hiding behind the Bible to suppress women so that they do not rise to their full

potential and even perform better than men? The woman in a trouser in church seemed to be symbolic of a woman who had broken free from a cage of prohibitions. This is a woman who had seized her freedom against all odds yet the society, the church inclusive, which is highly patriarchal, rises up against her so strongly that many others retreat back to their cocoons for fear (Norma, 2006).

In the present study, the setting is in Africa, Kenya and specifically Mumias sub-county Full Gospel Churches of Kenya which comprise of six churches. These churches are collectively known as branches of Mumias Local Church Assembly (LCA) with a total population of 540 adherents. This study was necessary since women in these branches seemed not to adorn themselves in trousers during worship. Furthermore, this study had never been carried out in this church and in this sub-county.

1.2 Statement of the Problem

The Christian scriptures do not seem to give a normative direction in matters of donning in general and women's dress in particular. Where then do Christians get ideas on what women should or should not wear? Is it from societal culture or from the Bible? Is dressing in trousers for a woman considered to be dressing like men? Biblical writers like Paul are often quoted in the dress debate. But was Paul talking about the trouser? Did the early Christians wear trousers? Is the woman dressed in trousers symbolic of a liberated woman or a woman seeking liberation from the overly patriarchal society and church in which she finds herself? In this case it would appear that dress is symbolic of something deeper than just attire.

These questions raised informed the main problem of this study which was to examine the extent to which the attitude towards donning trousers during worship

among women in the Full Gospel Churches of Kenya of Mumias sub-county constituted a gender issue rather than a Biblical requirement. The study generally posits in this respect thus; is the attitude towards donning trousers by women in Full Gospel Churches of Kenya of Mumias sub-county a gender negation or Biblical position?

1.3 Objectives of the Study

The main aim of the study was to establish the extent to which the attitude towards adorning in trousers during worship by women in church was a gender issue rather than a mere religious prohibition. To do so, the study developed the following specific objectives;

- i) To examine the Bible teaching on dressing in general, and for women in particular.
- ii) To asses society's position on donment from a gender perspective.
- iii) To analyze the Full Gospel Churches of Kenya's policy on women dressing.
- iv) To find out whether the attitude of the church towards trousers as worn by women in FGCK Church of Mumias during worship is a gender negation or a Biblical position.

1.4 Research Questions

This study will seek to answer the following questions;

- i) What does the Bible teach on dressing in general, and for women in particular?

- ii) What does the society say about dressing with regard to men and women?

- iii) What is the Full Gospel Churches of Kenya policy on dressing in trousers for women?

- iv) Is the attitude towards trousers as worn by women in FGCK church of Mumias a gender negation or a Biblical position?

1.5 Significance of the Study

The study sought to contribute to the existing universal pool of knowledge in religious and gender studies with an intension of correction and equalizing the status of woman in society. The information generated by this study is important for women in FGCK and the whole world as it is advocating for their freedom. The information will be used by the Mumias sub-county FGCK, in Western region of Kenya to assess the impact of women dressing in church. The information will further help in policy formulation and decision making among the church leaders of Full Gospel Churches of Kenya in Mumias sub-county and in the country with regard to issues of women cladding in trousers in church.

1.6 Assumption of the Study

This study assumed that there were reasons why women seemed not to dress in trousers in FGCK in Mumias sub-county in Western region of Kenya. It also assumed that the respondents' knowledgeably responded to the issues raised by the study and willingly gave the information.

1.7 Scope and Limitation of the Study

The respondents of the study were drawn from the membership of the Full Gospel Churches of Kenya in Mumias sub-county, in Western region of Kenya. These

churches include; Mumias, Ejinja, Shakula, Mwitoti, Buloma and Isango branches which make up Mumias Local Church Assembly (LCA). It is possible that a study like this can be done from various dimensions and can also take various forms. However, this study took a gender dimension. The objectives of the study were ; To examine the Bible teaching on dressing in general, and for women in particular ,to asses society's position on donment from a gender perspective ,to analyze the Full Gospel Churches of Kenya's policy on women dressing and to find out whether the attitude of the church towards trousers as worn by women in FGCK Church of Mumias during worship is a gender negation or a Biblical position.

1.8 Theoretical Framework

This study was guided by the liberal feminism theory by Wollstonecraft (1790) which posits that women are rational creatures who are equally endowed as men with souls from God. She argues that women are equal to men both morally and intellectually and that religion has to be demystified to improve the conditions of life through reason. Johnson (2016) discussing liberal feminism asserts that gender inequality has its origins in historical traditions that have set up barriers to the advancement of women. Campell (1996) writing on Wollstonecraft's work emphasized the fact that many of the supposed differences between the sexes were either fabricated or exaggerated and therefore could not be used as a basis for differential rights and roles. Liberal feminism therefore emphasizes issues such as individual rights and equal opportunities as a basis for social justice and reforms. In addition to that, this framework assumes that socialization of women into gender roles contributes to the inequality experienced by women in the society.

Johnson (2016) commenting on Wollstonecraft's liberal feminism theory asserts that, to bring about social change and neutralize gender inequalities, feminists must advocate for removal of barriers to the advancement of women within society. Wollstonecraft's liberal feminism theory therefore was relevant to this study.

This theory was useful in this study for establishing if there was gender equality between men and women in Mumias sub-county FGCK according to the scriptures. This theory was also useful in establishing whether the gender system in this church has got roots in historical traditions and how this position has affected the treatment of the woman in this place of worship. This theory was also important in establishing if the treatment of the woman in Mumias sub-county FGCK is according to the church constitution and in line with the Bible.

1.9 Operational Definition of Term

Branch One of the churches making up a local church assembly

Dressing Kind of clothing

Minister A church member who has been allowed to serve in the church

Ministry Department in the Church

Pants Trouser

Societal attitude The views of church

Trouser donment Symbol of freedom for women

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This literature review is divided into the following sections drawn from the major themes of the objectives: Women and trousers in history; Women, religion and gender, A regional survey and then the conclusion. Under the regional survey, the following areas were explored; the General Perspective, Early modern Europe, Middle East, Africa and then Kenya. Most of the reviewed works also lean towards Liberal feminism which forms the main theoretical lens through which this study was carried out.

2.2 Women and Trousers in History

Steinmetz (2016) states that the two legged garment was first invented in the European steppe about 3000 AD by the roaming nomadic tribes who were the first to domesticate horses. These garments eventually became the pants that we know today. Bower(2015) further points out that this has been proved through grave excavations in which hundreds of men and women from these tribes have been found buried with weapons and both wearing the same type of clothes, some of which were preserved in permafrost. This also means that the trouser or pants as it was initially known belonged to both men and women. It was a dress of convenience and especially when riding horses. It brought about ease.

According to Steinmetz (2016) in her work, *From Horse People to Hillary Clinton: A History of Women Wearing Pants*, the trouser for the woman had great historical importance. There was a revolution which was more than a century old revolving around this issue. The appearances and clothing of women continue to be policed like

a recently robbed store by the society. Mayor (2014), a Stanford classics research scholar asserted that the horse people were small tribes who were constantly on the move. Mayor further observed that, "it just makes sense to make sure that everyone in your group can defend themselves and handle weapons and ride". She added that riding the horses bare back, as they did back then, without pants or rather trousers would have been, "atrociously torturous" (Steinmetz 2016). This meant that the trousers or rather pants were and are still an attire of freedom and convenience. They gave the wearer ease to perform their obligations and function freely and conveniently. The current study sought to assess the relevance of this history on the rules regarding donning in Africa in general and the Mumias sub-county FGCK specifically.

Mayor (2014) observed that these women from small tribes, and who were said to have inspired the ancient Greeks depictions of mythical amazon warrior women, lost their equal positions once circumstances no longer demanded it. Mayor asserts that more modern women who did men's jobs during war time were asked to go back home once the peace treaty was signed, when the nomads settled around the black sea and became traders, the men forbade the women from riding horses. The men no longer allowed their women to do the same things as men.

Steinmetz (2016) observed that the relationship between active independence and pants would continue for Centuries. Steinmetz further points out that during periods in which skirts were more elaborate than they are today, pants literally freed women to move. Outfits containing pants were often associated with better opportunity thus the ones only afforded to men at the time and that was why this study used the trouser as a symbol of freedom. Steinmetz added that history is full of examples of women who

knew it, the likes of Hannah Snell and Sarah Edmonds Seelve, who wore trousers while feigning male identities and fighting for their countries in times of war. In times of peace, Steinmetz (2016) asserts that there were women who realized that they could get paid more for work if they appeared to be men, so they donned pants, passing as gents as they did the work of plasterers or shop lads or even doctors.

Coon (2013) points out that, by the 1800s, women were also openly advocating for their sex to wear two legged garments. One such woman is Amelia Jenks Bloomer, a trail blazer “rational dress” reformer, who advocated a practical and comfortable (if unflattering) pants-and-tunic ensemble that came to be known as the “bloomers”. She adds that in what may have been the first newspapers edited by a woman, the *Lily*, Bloomer wrote that once word of her outfit got around, “letters came pouring in upon me by the hundreds from women all over the country making inquiries about the dress and asking for patterns-showing how ready and anxious women were to throw off the burden of long, heavy skirts.” She goes on to explain that as cycling and tennis became more popular in the early 1900’s and other activities that all but demanded abandoning long, narrow skirts but yet women were forbidden from wearing trousers

Steinmetz (2016) notes that it was until 1939 that *vogue* pictured its first woman wearing slacks in a spread, at times when those garments still were not widely worn by women and had the power to shock. She quotes the editors as writing that, “and if people accuse you of aping men, take no notice. Wolter (2015) emphasizes the fact that trousers for women caused scandals. It was observed that the relationship between pants and active women would continue throughout the 20th Century; when women went to work during world war two, it was often in trousers. After some time,

pants related pressures waned for the average woman. About half of women when polled, said they regularly wore trousers and they even had a choice.

Steinmetz (2016) observed that still the revolution continues. She said that just that year, British airways female crew members won the rights to wear pants meaning they were initially forbidden. She adds that members of some strict religious communities continue to tell stories of how liberating it was to purchase their first long–forbidden pair. She gave another example of a high school junior who was turned away from her catholic school’s prom in Pennsylvania for showing up in a suit instead of a dress. According to this history, the female was segregated on the basis of cladding in a trouser hence we can argue that women seeking freedom to wear trousers are also seeking liberation from the shackles of the male dominance in society. For this reason, this study used the trouser for a woman during worship as a symbol of freedom. It also sought to analyze the Full Gospel Churches of Kenya policy on women donment since it is not known whether the church allowed women to don in similar attire as men.

2.3 Women, Religion and Gender: a Regional Survey

This section of the study brought to light the relationship between Women, Religion and Gender in the world generally and other parts of the continent.

2.3.1 A General Perspective

One of the works that brought to light the relationship between women, religion and gender is, *Why Not Women? A Fresh Look at Scripture on Women in Missions, Ministry and Leadership* which was written by Cunningham (2000) and was published in Seattle, WA by YWAM Publishing house. The partnership between Cunningham Loren (2000) who is the founder of one of the world’s largest mission

society and Hamilton David, a dedicated student of the word at last give us the integrity and experience we need in exploring this volatile subject.

Cunningham (2000) observes that multiplied millions of women all over the world are looking over the Church's shoulder, longing to see the freedom Jesus purchased for them at Calvary. Millions more have found freedom in Jesus but are still bound by human ideas. Ideas that pressure a woman to let culture, not God, determine her place in the Kingdom. Luptoton (1996) points out that such cultural custom that are oppressive to the woman are presently obsolete in many parts of the world. While hurting women outside the Church cry out, "Is there any hope? Does anyone care?" their sisters in the Church are asking, "How can I share the hope I have? How can I, a woman, serve the lord? The issue of women in missions, ministry and leadership is dividing homes, Churches, Communities, even societies. We must respond carefully, since God's truth often stands in direct opposition to what the majority of people believe.

Cunningham et al (2000) indicates that the teachings of the men of God should not always be taken as absolute truth but relative statements. Some were only meant to correct a specific situation in a given Church, for example, the Church at Corinth. Cunningham (2000) adds that it gets complicated when man adds his rules to God's word.

Cunningham (2000) also points out that God's absolute principle that should guide all our thinking concerning men and women is, equality; absolute equality. What is modeled for us in the Godhead between God the father, God the son and God the Holy Spirit is equality. There is no hierarchy in the trinity, only absolute equality. Cunningham emphasizes that what was laid down in the Garden of Eden when God,

Elohim- plural unity- created man and woman in his image was equality. The absolute that is never contradicted in all of scripture is equality. We have equal value, even though we have unique personalities and different giftings, callings and functions.

God set up human judicial system in exodus chapter eighteen (New International Version) out of necessity. He gave certain people control over others based on the need for order in a sinful, imperfect world. He set up authorities on earth, whether parents to lead families or leaders for the Church or leaders for government, because we have practical need for them to function. But we should not confuse function with value (Cunningham, 2000). She added that, each of us is equally valuable before God. We should walk in this way, consciously copying the loving, humble pattern given us by the trinity and backed up by the word of God. Jesus taught us to wash one another's feet and to serve one another. This is the principle that should rule the body of Christ and ultimately in every society: the absolute equality of male and female.

Luptoton (1996) asserts that Christ went out of his way to make sure that people felt at home, especially those who had known the sting of oppression. He emphasizes that the place where oppression should never be felt is in church. Cunningham (2000) emphasizes that men and women were created in the image of God. Jesus paid the supreme price for both with his death on the cross. For God so loved the world and not just male, that he gave his only begotten son. Souls are souls. A male soul isn't more valuable than a female soul. A woman has absolute equality with men in God's eyes; therefore, she should be equal in our eyes as well. From this observation, it is therefore important to note that the principle of equality in church is important in building the body of Christ. We should never use our culture as a standard by which

we measure scripture. Instead, we should let the Bible be the standard by which we measure our culture.

Unfortunately, as Sullerot (1968) observes, many women submit to the oppressive cultures in silence. Are women then supposed to dress in trousers for Church worship? Cunningham (2000) observes that, Jesus mission was not gender biased. It was gender inclusive. Jesus said, “All that the father gives me will come to me, and whoever comes to me I will never drive away.” So if Jesus never drives away then the Church should not drive away. This study therefore sought to examine the Biblical teaching on dressing in general and for women in particular

Cunningham observes that marginalization of women in places of worship was common even in the days of Jesus. Women were relegated to the back of the synagogue, separated from the men. Jesus broke this habit or rule when he spotted a crippled woman struck out against the male monopoly of public worship. He shattered the male world view (Luke 13:10-21, New International Version). She adds that marginalization is also evident whereby men were referred to as sons of Abraham but never were women referred to as daughters of Abraham. Everyone knew that women were not heirs of Abraham in the way that men were (Galatians 3:29, New International Version).

This position was supported by Tucker (1992) who noted that Vashti was a feminist of her day and refused to be used or controlled by the opposite sex. Her protest was regarded dangerous that it could potentially infect the whole female population and result in the loss of male authority. That action was deemed dangerous as it would cause a devastating turn of events in such a patriarchal society so Vashti was dethroned as the queen. On the other hand, Jesus never excluded women either by

word or action. He deliberately chose words that emphasized his common standing with women and men, especially the words he used to describe himself. The most common term he used for himself was, “son of man.” The word “man” is inclusive of both male and female (Mathew 18:11, Mark 10:35-45, New International Version).

Cunningham pointed out to us another incident where Jesus again freed another woman from exclusion by the society. The woman had been suffering from incessant vaginal hemorrhaging for twelve years. According to the laws of the day, she was unclean plus everything else she touched. Instead of Jesus rebuking her when secretly touched him yet she was “unclean” Jesus commended her. No longer would the flow of menstrual blood exclude women from full participation among the people of God (Mathew 9:20-22, Mark 5:25-34, New International Version).

Jesus ministered side by side with women. The evidence is from the book of Luke which says; “after this Jesus travelled about from one town and village to another, proclaiming the good news of the Kingdom of God. The twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joana the wife of Cuza, the manager of Herod’s household; Sussana; and many others “. These women were helping to support them out of their own means (Luke 8:2, New International Version).

Cunningham (2000) shows us that Paul defended women in ministry. Paul refuted the claim of some men holding exclusive rights to minister. God’s word wasn’t going to be limited by narrow, gender- exclusive schemes. Paul had already clearly established the validity of women in public ministry and wasn’t going to allow anyone to contradict him at this point. The critics of women participating in the Corinthians

Church had totally missed Paul's point (Luke 14: 27-39). Paul only wanted Christian women to focus on the virtues and not the outer donment parse.

Driver (1973) further supported this position by noting that, he was appalled by the unbiblical polarization between the spiritual and the social aspects of the church's mission. Cunningham (2000) in her final word said that, we need to see women in the Church set free to obey God in their gifts and calling. She also quotes Fredrick Franson who wrote almost a hundred years ago: "It is amazing how one can get such false idea that not all God's children should use all their powers in all ways to save the lost world. There are, so to speak, many people in the water about to drown. A few men are trying to save them, and that is considered well and good. But look, over there a few women have untied a boat also to be of help in the rescue, and immediately a few men cry out: standing there idly looking on and therefore having plenty of time to cry out: No, no women must not help, rather let the people drown".

Cunningham further points out that; as we release women, we'll mobilize the hundreds of thousands of people needed to complete the great commission. She adds that the Church should promote women and help them fulfill their destiny. Paul is quoted as saying; there is neither Greek nor Jew, slave nor free, male nor female, for you are all one in Christ Jesus. (Galatians 3: 28).

Cunningham's (2000) work is related to this study in the sense that it examines the treatment of women in religious circles and especially in Christianity. She also generally examines what the Bible postulates about the treatment of women. It however does not narrow down to the treatment of women in trousers during worship and therefore this study shall specifically deal with this.

2.3.2 Early Modern Europe

Women and Gender in Early Modern Europe by Wiesner (1993) is a new text book on all aspects of women's lives in Europe from 1500 to 1750 and on how notions of masculinity and femininity were developed. The structure of this book reflects the tripartite division of the self the mind, body and spirit traditional in Western philosophy and its coverage is geographically broad, ranging from Spain to Scandinavia and from Russia to Ireland. The topics include the relationship between gender and power. Wiesner (1993) is an associate professor of history and director of the Centre for women's studies at the University of Wisconsin Milwaukee. She is the author of *Working Women in Renaissance Germany* (Rutgers 1986), in addition to numerous journal articles on women's economic role, their role in reformation, early modern notions of masculinity and femininity and general theoretical considerations of gender analysis.

Wiesner (1993,) observes that there was always conflict between the opinion of men and the commandment of God. She adds that, "Women had to choose between male political and religious authorities and sometimes even their fathers and husbands, told them to do and what they perceived as God's plan for their lives". She also adds that early modern women frequently argued that their religious actions were private and that only God could be the true judge. She says that Christianity contains streaks of misogyny and was in the early modern period totally controlled by male hierarchies with all levels of the clergy and especially the highest reserved for men. God was thought of as being male.

Tucker (1992) supports this position by affirming that indeed much of what is taught about women in both the old and New Testament is simply a result of cultural

conditioning and not God's specific instruction to His people. Wiesner adds that women were not allowed to have a say in financial affairs of the institutional churches. It was purely a male affair. She further emphasizes that Christianity diminished the women opportunities in church. Women's actions upset the religious authorities in the first years of reformation. She therefore quotes Katherine Zell, a tireless worker in the reformation as requesting that her writings be judged not according to the standards of a woman, but according to the standards of one whom God had filled with his Holy Spirit. Unfortunately the wish was never granted. Wiesner (1993) also quotes Teresa who in her quest for active ministry, she explicitly chafed at the restrictions on her because of her sex. She never let herself be looked down upon because she is a woman. Wiesner's work draws a parallel with this study in the sense that gender is constant but then she does not mention anything in Africa.

This study therefore sought to find out if women in Africa and especially in FGCK are also being oppressed by the clergy who are mainly men. It shall establish whether the attitude towards trouser is an opinion of men or Biblical position.

Wiesner (1993) explains that women were not required to take part in public formal prayers and were in some cases excluded from them. Women were seen as a threat to male authority in religious circles. Wiesner (1993) quotes John Knox as saying, "A woman promoted to sit in the seat of God, that is, to teach, to judge or to reign above man is a monster in nature, contumely to God, and a thing most repugnant to his will and ordinance.

2.3.3 Middle East

Okkenhaug & Flaskerud (2005) in *Gender, Religion and Change in The Middle East, Two Hundred Years of History* observe that the complicated link between women and

religion in the Middle East has been a source of debate for centuries and has special resonance today. Whether religion reinforces female oppression or provides opportunities for women or a combination of both depends on time place and circumstance. This book seeks to contextualize women's role within their religious traditions rather than through the lens of a dominant culture. Gender, religion and change in the Middle East crosses boundaries and borders and will appeal to global audience.

This book provides a comprehensive survey of women in Muslim, Jewish and Christian communities in the Middle East during the last two centuries. The authors consider women's defined roles within these religious communities as well as exploring how women themselves develop and apply their own strategies within religious societies. The wide ranging accounts draw on case studies from Iran, Turkey, Afghanistan, Israel, Jordan, Egypt, Palestine and Lebanon since 1800. Throughout, the authors challenge our understanding of patriarchy to offer a more nuanced account.

Taking a balance look at the issue of religion, gender and change in the Middle East this unique interdisciplinary study gives new insight to the theme of women and religion in the Middle East.

According to Okkenhaug & Flaskerud (2005), Christianity has been characterized by gender hierarchy where women have been subjugated to social control and isolation from men. It has been an agent of women suppression. She adds that Western imperialism which came in form of stole colonialism and Christian mission is another aspect that has had great influence on the relations between religion and gender. She quotes Thompson (2006) as saying, "Frequently colonial rule reinforced a gendered

hierarchy of power”. She observed that national liberation in the post-colonial society did not necessarily change the patriarchal structures. She observes that women have been struggling for recognition and equality with men in the religious circles. This work relates to this study in the sense that, the latter is concerned with establishing the attitude towards women in trousers during worship.

When talking about symbols of church and society, Communication for Pastoral Formation (2000) noted that clothing is a language of culture. Clothing is also a symbol of cultural norms and expectations and a language of individuality. It can also be used to define one’s social role or worth. CPF (2000) also emphasized that the functional necessity was not the only factor, other factors including protection from supernatural forces as a shield; sexual attraction; as a result of shame and so on. He also added that the relationship of clothing to the body focuses on clothing ability to conceal or express: to hide our flaws whether real or imagined and emphasize our strengths, which are also culturally conceived...

2.3.4 Africa

On being Church: African women’s voices and visions (2005), produced by World Council of Churches of Kenya comprised of articles by various authors. Some of the articles are directly relevant to this study.

One of the works by Gnanadason (2005) asserts that a model of partnership of shared power between men and women in church in Africa should be utilized. This would bring about a church that would live out more fully the Gospel values of justice and peace. Gnanadason further pointed out that women in Africa are the church and yet the institutionalized churches had marginalized their experiences, their theological voices and their gift .Bam (2005) supports this position by echoing that

indeed there is oppression both within and without religion She asserts that she had a dream that someday oppressive hierarchies and social arrangements both inside and outside religion would give way to roundtable communities that were free of discrimination and exclusion. This was a dream that African women of faith would hold hands together, meeting squarely the challenges women face as a people and as a continent. We can deduce from Bam's observation that if at all African women ever worked hand to fight ills against them then it was not enough.

Bam further notes that there is no exaggeration to say that the South African Church is a Church of women. As in most places on the continent and in the world, women form the overwhelming majority of its membership. "If we were to remove women from South African Churches, many would suddenly collapse from within while others would die a slow and painful death," she noted. Women were the backbone of Churches in South Africa, but yet she quotes Mercy Oduyoye in her book, *Daughters of Anowa*, as suggesting that African women are the slaves of slaves. Unfortunately this description is also applicable to Church women. This is borne out by the type of roles that they are given and allowed within Church life. She adds that, often the roles into which women are allowed are carefully rationed and monitored.

Bam (2005) further observed that, only recently have some Churches "allowed" women into the ministry and many persist till today in excluding women. Even when women are "allowed" into the ministry, conditions of service are still written as if only men could be ministers. Worse still, are the many irrational, cultural and theological taboos and stigmas attached to women in the Church and to women ministers in particular. She observed thus, the Bible continues to be used as abused in

order to exclude and oppress women. Where the Bible is incorrectly or improperly used, culture is brought in to ensure that women remain slaves of slaves.

Bam's work is related to this study in the sense that this study is also in Africa though this particular one shall be in East Africa. This study in the same vein shall find out that if women in Full Gospel Church of Kenya in Mumias sub-county are the backbone of the Church yet they are slaves of slaves. This study shall further seek to find out if the attitude towards women in trousers in Full Gospel Church of Kenya in Mumias sub-county is meant to ration or monitor the role of women. The study shall further establish if women are allowed in the ministry unconditionally or they are still excluded in this century. Does this Church still hold onto many irrational cultural and theological taboos and stigmas against women in the Church and women ministers in particular. This study shall further establish if the Bible is used and abused in order to exclude and oppress women.

Nadar (2005) in the second chapter of the same book brings to light the fact that the treatment of women in Africa can be likened to what Jesus said to His disciples: see, I am sending you outside like sheep in the midst of wolves; therefore be as shrewd as snakes and as innocent as doves (Mathew 10: 16). She says that every effort of women is doomed to fail due to the menacingly prosperous and insidious presence of patriarchy in its many forms and guises within the Church. The African women decided to use a "hammer and axe" theology, a deliberately invasive methodology which often results in women being expelled from the system altogether.

Nadar (2005) quotes Isabel Phiri as expressing well the tragedy that, "women are visitors in the Church yet women are in the Church in Africa." She adds that men have illegitimately held a monopoly over its mission for too long. She asserts that,

“such states of affairs contradict the liberating nature of the mission of the Church as Christ body upon the earth. Its mission is meant to bring life and not death, healing rather than suffering, freedom rather than bondage.”

Phiri (2005) tells us that issues of holiness and impunity should not be used in the Church to undermine the humanity of women. Neither should the trouser for women in Full Gospel Church of Kenya in Mumias sub-county. Nadar (2005) emphasizes by saying that the perspective of women upon themselves and the perspective of men towards women both at home and in the Church dictate the extent and the level to which women are willing or allowed to advance in the Church. Nadar (2005) goes on to say, “although women’s domestic roles are transposed into the Church, their emancipated ones are not. By this, I mean that although many women work outside the home in professional jobs, their roles within the Church and the home were still confined to the domestic sphere.”

Nadar (2005) observed that there is a discrepancy between legality and reality. That while the Full Gospel Church in South Africa claims that it has never forbidden women from ministry, the actions speak the contrary. Discrimination can be seen through actions; for example, women were not allowed to train the full period. Some of the areas where in this inequality is played out are issues of ordination, divorce and dress codes.

Akintunde (2005) observed that the basic unit of humanity was not male and female but man and woman. This meant that a man was not complete in ministry without a woman. She quoted what Paul said in Galatians 3: 28 that, “there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” Akintunde (2005) quotes one Robbin Scroggs who

added that Paul wanted to eliminate inequality between sexes. She also quotes one Manus who re-echoes this view when he observed that, “Paul’s declaration in Galatians 3: 28, is indeed the Hallmark of his theology of freedom, in fact, the *magna carta* of the obliteration of all discrimination among ethnic groups, economic exploitations of the poor by the rich.

Akintunde (2005) notes in her examination of the Christ Apostolic Church, Nigeria, full partnership and exercise of power has been and still is, exclusively male. She says the subordination of women within society filtered directly into Church, and thus women became victims of oppression and male discrimination. She adds that women are usually treated as non-persons. Akintunde (2005) confirmed that factors responsible for subordination and silencing of women within Christ Apostolic Church, the largest independent African Church in Nigeria are both cultural in nature while others were drawn from the Bible.

The Bible is a presentation of the message of Jesus of love. One that gives hope to the outcast, the socially ostracized and the featureless members of society. Women, both in the Biblical milieu and within contemporary African society are among those who have been regarded as outcasts. Jesus, is a model for the Church to follow in his treatment of women. This will in great measure make both women and men useful tools in the household of God. Both would be in service to God without reference to gender bias (Roberts, 2018).

Akintunde (2005) points out an old woman Bible who refused to be silenced by the patriarchal culture of her days. “Neither her age nor her condition of widowhood was a barrier. They were not deterrents to her prophetic ability. Our Lord’s relation with the woman who attended to him was distinct from that of our religious leaders. He

consented to receiving gifts and service. Simon Peter's mother in law ministered to him (Luke 4: 38- 39) as well as the marginalized woman who anointed his feet (Luke 7: 36- 50). There was the highest honour among his followers." She goes to say that Jesus knew the abominable hypocritical nature of men. Most of the men who had condemned this woman were guilty themselves of various sexual vices.

It also observed in Luke gospel that, apart from the twelve disciples, women also used to accompany Jesus on his travels and ministered to him (Luke 8: 1- 3). In this case Jesus never disregarded the ministry of women. Akintunde (2005) possess this question that, "should not the Church also accept and allow women to be partners in ministry?" The women in trousers in Full Gospel Church of Kenya in Mumias sub-county seem to be symbolic of women have refused to be silenced by the seemingly patriarchal culture of their days. The study will establish if the trousers are deterrent to their ministry

Tororeiy (2005) observes that even though Pope Paul VI swung the door open to the participation of women at the council, the door was not fully open for: restriction had been placed upon the women. The limitation reflected their marginal status at the council and the church. She refers to Helen Marie Giernick notation that women are like stone images that are looked down from the walls of St. Peters, silent and unwanted witness. She goes on to say that this picture from the Roman Catholic perspective holds true for many other denominations. "It is only in the style and magnitude of the same attitudes that aspects may differ," she adds. Tororeiy (2005) adds that where women seem to have been recognized, it is only through the "lens" of tradition, stigma, culture and formed attitudes. "There remains a vast indifference

towards women by the church, and failure to recognize their considerable potential for the whole body of Christ.

Tororeiy (2005) asserts that while the preaching of the church proclaims that the “old things” have been eliminated; its practice clings to these “old things” instead of searching out the new things. “Indeed, it is new things where men are concerned, but the same ‘old things’ when referring to women,” she says. She adds that it is a tragedy that the church is a liberative tool that never liberates. She holds that liberation will not be possible as long as women continue to be excluded and marginalized. Tororeiy (2005) adds that Kenyan women go through a lot of humiliation and scorn.

2.3.5 Kenya

Kenya as an African country is characterized by patriarchy. Kenyan women are violated in the name of preserving culture. One such violation against women is banning them from wearing trousers. It has also been observed that some women are stripped naked in public for dressing indecently. For example, in October 2008, a pastor for a Nairobi church banned women from adorning in trousers during worship in his church. The spiral effects of abuse of women rights in one region to the other regions cannot be over emphasized thus it is true to say that no woman is free until all women are free (Sophie, 2009).

Samba (2017) claims to have visited heaven. He narrates a story of how he saw a woman who was languishing in hell partly because she used to adorn in trousers while here on earth. The woman was lamenting that her pastor never told her that trousers for women were sin. This story is meant to scare women out of their trousers.

These two articles are similar in the sense that women are the ones being violated and especially in matters of dress by men who are in dominant positions over them. The articles are related to this study in the sense that both of them addressed the issue of violation of the woman in based on dressing and especially the trouser. The works were deficient in that they didn't examine the same attitude in Mumias Sub-County Full Gospel Churches of Kenya.

2.4 Conclusion

According to the literature reviewed, trousers for women have elicited heated debates across the world and sometimes cause revolution. They always seem symbolic of freedom for women and any prohibitions against them are a creation of men mainly from the largely patriarchal society. Trousers were initially clothing for both men and women yet for its freedom; the men have decided to possess it. These same men carry the prohibition rules against the woman donning trousers right into the church where women are supposed to experience the freedom that Jesus purchased at Calvary. There has always been a conflict between the opinion of men and the commandment of God and thus it's true to say that Christianity has been characterized by gender hierarchy where men have been subjugated to social control and isolation from men and therefore an agent of women suppression.

In Africa, like most parts of the world, women are the church yet top most authority mainly remains exclusively a reserve for men. There is a great discrepancy between what was professed and the practice on the ground that is equality preached and gender bias against women practiced.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the research methodology employed in this study. It includes such areas as research design, study area and study population. Sampling (techniques and sample size), research instruments, their validity and reliability were also presented. Data collection procedure, data analysis and ethical considerations were also examined.

3.2 Research Design

This study adopted descriptive survey design. According to Orodho (2008), descriptive survey involves studying the situation as it is an attempt to explain why the situation is the way it is. In descriptive survey design, the two crucial categories of respondents are important. These are informed specialists and victims. The informed specialists for this study were the Mumias Full Gospel Churches of Kenya clergy and members who will consist of both men and women. The victims consisted of female members of the church. The data was collected from each of these sampled populations at a time, in order to allow for in-depth investigation into issues of dressing in trousers by female church members.

3.3 Area of Study

This study was carried out in Mumias sub-county which is in western Kenya. Mumias sub-county is bordered by Butere Sub-County to South, Busia County to the West, Bungoma County to the North and Kakamega town to the East. It is on Latitude thirty four point four degrees East (34.4°E) and Longitude zero point three degrees north (0.33°N) (Ministry of Devolution & Planning, 2015). In these area people engage in

sugar cane farming, business of buying and selling of goods and services. It receives rainfall throughout the year.

3.4 Study Population

The study population consisted of 540 [five hundred and forty] members of Mumias sub-county Full Gospel churches of Kenya, 14 clergy (Baseline survey across 6 branches of FGCK-Mumias LCA, 2015). The respondents for this study were drawn from members of the church. The respondents included the Mumias sub-county Full Gospel Churches of Kenya clergy as well as the laity.

3.5 Sample and Sampling Techniques

The sample was selected using stratified random sampling, simple random sampling and purposive sampling techniques. The clergy provided data on the Full Gospel Churches of Kenya teachings on matters of dressing in trousers by women. The clergy are important to this study because they are the propagators of the Full Gospel Christian faith and practices in the church. Female members will be of importance because they are the ones affected by the dressing mode.

Payne & Gainey (2009) points out that it is impossible, exceptionally expensive and simply not necessary to study every individual or family in a population. Maltz & Zawitz (1998) state that sampling has the following three main advantages: One, information can be collected at a fraction of the cost of interviewing everyone in the entire population. Two, the time to collect the data for the study will be reduced drastically. Three, the burden for interviewing the respondents is placed on few people. The Purposive sampling method was used to select the Full Gospel Churches of Kenya, Mumias LCA clergy and their wives. Simple random sampling was used to select respondents for Focus Group Discussions and stratified random sampling will

be used to select some church adherents as respondents for in-depth information. Ogula (2005) asserts that purposive sampling is a non-probability sampling technique in which the choice of sampling units depends on the subjective judgment of the researcher.

3.6 Sample Size

This study adopted Mugenda & Mugenda (2003) advice and picked a third (1/3) of the study population as its sample size. This was one hundred and eighty respondents thus $1/3 \times 540 = 180$. According to Maltz & Zawitz (1998) a sample provides estimates of the true occurrence of the behavior being studied. Mugenda & Mugenda (2003) state that a sample size should be kept manageable enough to enable the researcher to obtain from it data that is relevant and detailed at affordable costs in terms of time and other resources. Patton (1980) alleges that the sample size should be determined by the purpose of the study being carried out. Krejcie & Daryle (1970) state that the selection of a required sample size depends on the type the research being undertaken. This study being descriptive will find this sample size adequate for its purpose.

3.7 Research Instruments

The study used interview schedule, questionnaires, focus group discussions (FGD) and document review as instruments of data collection. The interview schedule was used to collect data from the non-literate respondents and ministry leaders. Interview schedules allowed the non-literate to participate besides enabling the researcher to seek for clarification and minimize the discrimination against the non-literate (Leung, 2001). The interviews were organized and conducted in the church. The open and closed questionnaires were used to collect information from the literate respondents. Most of the questions were closed to keep the respondents on the subject of the study

and to enable them to use minimum time to fill in the questionnaires. On the other hand, open ended questions were used to enable the respondents to give reasons or explanations for their responses.

Questionnaires were designed for each group of the respondents. Various library books were reviewed to gather relevant material for the study. The researcher endeavored to utilize the resources available in the Masinde Muliro University of Science and Technology, Mount Kenya University and Maseno University libraries, Kenya National Library Services (KNLS) - Kakamega and Kima international school of theology (KIST).

Non-response is a problem in survey (Wallen, 2000). To tackle this challenge, the researcher called back once or even twice on respondents who were not showing up. In case a respondent failed to show up completely, a replacement was carried out where necessary.

3.8 Validity of the Instruments

Validity of the research instruments was established through content validity by experts from the MMUST social sciences and education department. A review and corrections were made on them in accordance to the recommendations made by the supervisors. Validity refers to whether an indicator or set of indicators that are derived to gauge a concept really measure that concept. Validity is the accuracy and meaningfulness of inferences, which are based on research results. In other words, validity is the degree to which results obtained from the analysis of the data actually represents the phenomenon under study (Mugenda & Mugenda, 2003).

3.9 Reliability of the Instruments

Reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trials (Mugenda & Mugenda, 2003). The research instruments are therefore reliable to the extent that they measure whatever they are expected to measure. To ensure the reliability of the data to be collected, a pilot study was carried out at Full Gospel Churches of Kenya, Kakamega LCA and the instruments revised accordingly.

3.10 Data Collection Procedure

The researcher carried out interviews with the clergy and Mumias FGCK church members. However, questionnaires were delivered to those who are literate and then collected after they had been responded to. Focus Group Discussions were also of importance in data collection.

3.11 Data Analysis

The data for this study was analyzed using descriptive methods. According to Vyhmeister (2001) to analyze is to examine the evidence piece by piece. It made complicated things understandable by the means of reducing them into their component parts and by showing how they fit together according to the rules. The purpose for data analysis was to summarize the research data in order for it to provide the answers to the questions that this work had initially asked when articulating the research problem.

3.12 Ethical Considerations

Adherence to ethical values is a key requirement in research. To ensure that this was adhered to in this study, the researcher did the following: One, sought permission

from relevant authorities in order to contact this research. Two, provided reference for the sources quoted in the study in order to avoid plagiarism. Three, the questionnaires were anonymous and lastly, the information collected from the respondents was confidentially used for the intended purpose.

CHAPTER FOUR

THE BIBLE ON DRESSING

4.1 Introduction

This chapter discusses the Biblical position on dressing generally and for women in particular. This is because all Christian teachings are based on the Bible, women dressing inclusive yet it seems every Christian denomination has its own interpretation and understanding on the same and Mumias FGCK is no exception. Does it then mean that the Bible keeps on shifting position? Or does it offer different instructions concerning donment to different denominations? That is why this chapter sought to establish the true position of the Bible on the same matter.

4.2 The Bible

The Bible is the Christian standard since it is believed to be the word of God which is God Himself. This position is validated in John 1:1 says that “In the beginning there was the word and the word was with God and the word was God. The Bible can also be referred to as a library of books. This is because it is a collection of 66 books basically divided into two main categories; the Old and the New Testament .The old testament contains 39[thirty nine] books whereas the New Testament is comprised of 27(twenty seven) books (IBS, 1984)

Njoroge (2014) says that the Bible can also be referred to as the scriptures written by men under the inspiration of the Holy Spirit .He adds that it is the final authority for Christians and in this case Mumias FGCK. He says that the scriptures are infallible, inerrant and the sole final authority for all matter of faith and conduct and thus quotes. (2nd Timothy 3:16 and 1st Corinthians 2:14).

4.3 Nakedness and the Bible

In the first creation account, God created the first man and woman, which is Adam and Eve and placed them in the Garden of Eden. It is until they ate of the forbidden fruit in the middle of the garden that they discovered that they were naked. The resultant shame from their act of sin compelled them to hide from God. It is therefore evident in this case that nakedness from the very beginning was an issue to man and not God. From this very first Biblical story of creation nakedness is relative thus it depends on one's perception. One minute Adam and Eve were at ease with nakedness and another minute they were ashamed of the same. Therefore it goes unsaid that decency or lack of it depends on an individual's perception and judgment (Genesis 3:10, New International Version).

This work also revealed that according to the Bible, which is the standard for the Christians, nakedness is not an issue to God. When God created Adam and Eve, he created them naked and went on to marvel at how good they were. They were complete and wonderful in their naked state. God only allowed them some sort of covering to ease them from shame. The covering was not for God but for men. Moreso it was still scanty by any means since it only covered their loins. This is means that nakedness is also acceptable to God. It furthermore implies that decency is a perception of men not God (Genesis 3 2, New International Version) .

Bacchiocchi (1995) goes on to point out that in the Bible, clothes or their absence thus nudity serves to represent the spiritual conditions of human beings before God. This implies that donning in the Bible is only but symbolic. Their nakedness was not as a result of removing physical garments. This is because they had never worn any garment until that time. Rather they became aware of their nakedness the moment

they sinned and sensed their separation from the presence of God which had been their covering. This study can confidently deduce that dressing from the beginning in genesis was symbolic. It carries a deeper meaning than what can be seen on the surface. Physical nudity was equally good and perfect in the beginning and that dressing came in after the fall of man due to shame and guilt of man. Bacchiocchi (1995) emphasizes that imagery of clothing extends beyond creation and restoration to include the time in-between therefore began with the fall of man in the Garden of Eden. After the temporary covering of fig leaves God himself provided a replacement of skin garments (Genesis 3:20, New International Version)

4.4 Clothing in the Bible

Since Adam and Eve were not comfortable with their new found nakedness ,they made themselves clothing of fig leaves. Later on God made for them coats of skin, so says the Bible. This clothing gave the first man and woman some relief from the shame they felt after sinning (Genesis 3 :7-21, New International Version).

According to them, they were now covered or rather they were now ready to face God. This observation can also further support the position that decency is in the mind of man. Bacchiocchi (1995) emphasizes this by saying that God expressed His total satisfaction over his creation of Adam and Eve, declaring it “very good” (Gen 1:31). He goes on to say that in their Edenic state, man and woman wore only the garments of their innocence. Its only light which enshrouded this pair when sin set in, they realized for the first time that they were naked and ashamed (Genesis 3:7). They compensated for the loss of the heavenly garment by sewing together fig leaves for a covering.

The commonly referred to scripture in terms of the clothing is **Deuteronomy 22:5** which says that “A woman must not wear man’s clothes, nor a man wear woman’s clothing for lord your God detest anyone who does this. This was part of laws which were given specifically to the nation of Israel as they were Promised Land. This admonition may not have had a literal meaning but call for them to transvestite life. This was to do more than just clothing meaning. The clothing were just but a symbolic to illustrate to the Israelites that they should shun from life that emulates the opposite sex in every Way. The Israelites were being warned against transvestitism which was a Canaanite practice. The symbolic clothing administration was meant to help this Israelites nation to consider transvestitism as abomination (Kellog, 2018).

Apostle Paul of the Bible shows us that this principle must be applied in the context in which it is given and application must be with grace. He wrote on the difference between the law and grace in Romans. We are not justified by our adherence to the law, but we are justified by faith in Christ (Romans 3:21-28, New International Version). The believer in Christ Jesus is "dead" to the constraints of the law. "But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code" (Romans 7:6). Therefore, a believer does not live by legalism, nor by license, but rather by grace.

Another form of dressing in the Old Testament is the ephod. Bacchiochi (1995) says, the ephod was a waistcoat consisting of two parts, one to cover the chest and the other the back. The two were joined together by two “shoulder pieces” (Exodus 28:7). The primary function of the ephod was to hold the breastplate, which was attached to it by means of four rings (Exodus 28:23). The breastplate was an elaborately decorated

piece made of gold, blue, purple, scarlet, and fine linen folded double into a square of about ten by ten inches. On the front were four rows of three precious stones. On each stone was inscribed the name of one of the twelve tribes (Exodus 28:29). It was indeed the centerpiece of the high priest's vestments.

He observes that the ephod and the breastplate are highly symbolic. These articles were not ordinary garments worn by the priest or the high priest in everyday life. Only the high priest could wear them, and only when he went inside the sanctuary. The common priest serving at the sanctuary wore a simple white linen uniform (Exodus 28:40-42). According to *The Seventh Day Adventist Bible Commentary*, "It is significant that the simple attire of the common priest, a robe of white linen, was to be 'for glory and beauty,' as well as that of the high priest (Exodus 28:2, New International Version). White is used in the scriptures as the symbol of purity (Revelation 4:4; 7:9, 14; 19:8, New International Version)". In other words, the beauty of the priests' attire was in the simplicity of their white linen garments.

The second part of the common Jewish costume was the "outer garment." Throughout the Old and New Testaments, the outer garment varied in size, shape and purpose. It is given various names (both in the original Hebrew and in translation) and is used in a variety of ways. This outer garment was commonly used to cover the head of both men and women (cf. Ruth 3:15, 2 Sam 15:30) and was also commonly wrapped around the shoulders (cf. Isa 3:22). While the outer garment served many purposes and was at times used in different ways by men and women, the way it was used was not consistent with either sex. The garment itself does not appear to have been made functionally different to any significant degree, and the distinctions between the male

and female outer garments were merely stylistic (That is to say, color, trim, size, and etcetera.)(Young 2015)

1st Timothy 2:9 (New International Version) says, “I also want women to dress modestly with decency and propriety, not with braided hair or gold or pearls or expensive clothes” Stewart (2016) tells us that, The Greek word for “modest” in 1st Timothy 2:9 is “Kosmas” which means “of good behavior.” Hence, the attire which a woman wears sends a message as to the type of moral character which she possesses.

The Bible plainly gives evidences in the account of King David committing adultery with Bath-Sheba the dangers of women displaying their naked bodies in public. David went out on his roof and saw Bathsheba bathing naked and the rest is history. 2nd Samuel 11:2-4 (New International Version) says, “One evening David got up from his bed and walked around on the of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent someone to find out about her. The man said ‘Is not this Bathsheba, the daughter of Eliam and wife of Uriah the Hittite?’ Then David sent messengers to get her. She came to him, and he slept with her.”

Bath-Sheba was either careless or deliberately seduced king David. The man after God's own heart chose to commit adultery because of a naked woman. This plainly evidences WHY women ought to wear proper attire in public. It is evil for any woman to deliberately cause lasciviousness by her immodest attire.

1st Peter 3:3-5(New International Version) says that “your beauty should not come from outward donment, such as braided hair and the wearing of gold jewellery and fine clothes. Instead it should be that of your inner self, the unfading beauty of a

gentle quiet spirit, which is of great worth in God's sight. For this is the way holy women of the past who put their hope in God used to make themselves beautiful”.

Bible evidence abounds concerning man's attraction. David saw Bathsheba bathing, lusted after her, and then committed a great sin. Job cried, "I made a covenant with mine eyes; why then should I think upon a maid (31:1)?" Jeremiah lamented, 'Mine eye affecteth my heart because of all the daughters of my city (Lam. 3:51). “God did not just state that adultery was sin, he forbade nudity among those who were not husband and wife in Leviticus 18. Jesus said that adultery was committed in the heart of man when a man looks after a woman and lusts after her (Matt. 5:27-28). I submit to you, that if a woman dresses in such a way as to entice the lusts of men, she is just as guilty for the man's act of adultery in his heart as the man is. Of course, this very verse rules out mixed swimming, unless the only participants are the husband and wife alone. No woman's bathing suit, one or two-piece, is modest. They all accent the figure of the woman, and show portions of a woman's body that only her husband should be allowed to see. Pants call attention to the woman's figure, especially the hips. Most of the time, the outline of a woman's undergarments are seen by all who notice her. Surely, that cannot be considered modest. Women fail to understand the nature of man's mind. She sees a pair of jeans advertised on television and thinks, "What great jeans." She fails to realize that the men who see the same advertisement are not thinking about the jeans, but what is in the jeans. Men who deny such attraction are either not being honest with themselves, not being honest with their mates, or have a real problem. Many Christian women today wear clothes which attract the lust. It should be pointed out that both saved and lost men lust after such immodest women. Both sober and drunk men lust after immodest women. Good men and despicable men lust when seeing immodest women. These are not popular words,

but they are true. The sooner we get honest with ourselves and begin dressing and acting like Christians, the better will be our lives, our homes, and our churches (Bacchiochi, 1995).

1 Peter 3:3-5 (New International Version) adds that "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. "For after this manner in the old time the holy women also, who trusted in God adorned themselves, being in subjection to their own husbands:" These verses are not forbidding the wearing of jewelry or fixing the hair. If that were so, then the verse is also teaching that a woman cannot wear clothes, "or the putting on of apparel." No, the point is that a woman's dress is not to call attention to her outwardly, but it should call attention to her meek and quiet spirit. Clothes speak. Many studies have revealed that how a person dresses, sends a message about that person to all who see her. Columnist John T. Malloy revealed in an article printed by Summit Press Syndicate: "Research into the effect of clothing on a woman's career has singled out pants as one of those items that give off all the wrong signals. The research says the wearer does not expect to be taken seriously, unless (surprisingly) it is in a sexual manner. (Emphasis added) "And the truly professional woman doesn't want her clothes to send a sexual message."

We recognize that wearing a Marine uniform does not make one a Marine, so neither does wearing the attire of a harlot make one and harlot. However, if you don't want people to think you are in the Marines, don't wear the uniform. The point is, your clothing does say something about you to other people, whether it speaks the truth or

not. Should we be concerned about the impressions others get of us? We just read where a lady's clothing should reveal the hidden man of the heart, a meek and quiet spirit, which is in the sight of God, of great price. But the Scriptures also say that we should abstain from all appearance of evil (I Thessalonians. 5:22, New International Version). Our testimony should be guarded at all times- even in our clothing (Allison,2018).

"But," someone objects, "God looks on the inward appearance and man looks on the outward appearance." That is exactly what we have been saying. God does look on the inward appearance, and He tells us that the outward appearance ought to show what is on the inside. And since man does look on the outward appearance, we had better be sure the outward appearance is an accurate presentation of that which man cannot see on the inside (Young, 2015).

The slacks that women wear are not a man's attire – they are made for women. Second, Scottish men under the same reasoning would have to surrender their kilts. This does not mean that there are not principles that govern a Christian's dress. The basic rule is modesty. 1 Timothy 2:9. Some conclude from this passage and 1 Peter 3:3 that women should not wear make-up and jewelry. Such is not their teaching. If taken literally 1 Peter 3:3 forbids the "putting on of apparel." The passages teach that the Christian woman does not rely on such things, but on the sweet and modest heart that is not corruptible.

It's not easy to find Godly men wearing skirts in our churches today but then God's men did wear them. When the Bible first mentions a skirt, it is a man's skirt. Deuteronomy 22:30 says, a man shall not take his father's wife nor discover his father's skirt. Another instance is found in Ruth 3:9 whence it says, "And he said who

are you? And she answered, I am Ruth your hand maid; spread therefore your skirt over your hand maid; because you are a close relative". Samuel also wore a skirt. 1 Samuel 15:27 says, "And as Samuel turned about to go away he laid upon the skirt of his mantle, and it rent". Saul also wore skirts. In 1 Samuel 24:5 says, "And it came to pass afterwards, that David heart smote him, because he had cut off Saul's skirt. Ezekiel 16:8 says, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine". And Zechariah 8:23 says, "Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Burke, 2000).

There is not one verse in the entire Bible about a woman wearing a "dress" or a "skirt" and yet you claim they pertain to women. Show me that in the Book. You can't. (Lamentation 1:9 is talking about Israel and not a woman.) In fact, by a Bible definition similar to the one used for "pants," "skirts" are exclusively men's clothing and yet ladies wear them all the time! Is this abomination too? The Bible never, not in any verse, not in any book, not in any testament, claims that pants on a woman is doctrinally wrong. Therefore the "interpretation" that they are, is based on man's motives, man's mind set, and man's interpretation. God is truth. Man is a liar.

Lackey (2016) exhorts as not to use the arguments of this world to justify Biblical principles. He is backed by this three portion of scriptures: "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" I Cor. 1:20; "That your faith should not stand in the wisdom

of men, but in the power of God." I Cor. 2:5 and "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Col. 1:9. He continues to say that, if you read these verses you find out there is a difference between the wisdom of the world and spiritual wisdom. A Christian is in trouble when he has to resort to the wisdom of the world to justify what he is doing. We ought to be able to use the wisdom of God. If I am going to defend my position I ought to be able to go to the Bible and use spiritual wisdom to do it. God help us if we have to use worldly wisdom to justify our clothing or actions.

Paul addresses the modesty of women in his first letter to Timothy. "I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God" (1Timothy 2:9-10). The Greek word translated "modest" is the Greek word *kosmios*, which is translated twice in the New Testament, once as "modest" in this passage and once as "of good behavior" in 1 Timothy 3:1. It came to mean "well-arranged, seemly, and modest."

It is amazing that men never wore trousers both in the Old Testament and the New Testament. Neither did Biblical writers like Paul who is often quoted in the trouser debate, wear trousers. It therefore follows that the rules against women in trousers are unBiblical and therefore a fabrication of the church which is part of the society. More so, the FGCK, Mumias LCA is found in an African setting which is highly patriarchal. In such a society, women are not allowed to rise to their full potential and even perform better than men.

The slacks that women wear are not a man's attire – they are made for women. Second, Scottish men under the same reasoning would have to surrender their kilts. This does not mean that there are not principles that govern a Christian's dress. The basic rule is modesty. 1 Timothy 2:9. Some conclude from this passage and 1 Peter 3:3 that women should not wear make-up and jewelry. Such is not their teaching. If taken literally 1 Peter 3:3 forbids the "putting on of apparel." The passages teach that the Christian woman does not rely on such things, but on the sweet and modest heart that is not corruptible. Always and in every case the Christian must care for the inner man and do nothing with the outward appearance that would detract from holiness.

Romans 7:6 says "We have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code" [NIV]. Romans 10:4 says "For Christ is an end of law for righteousness to everyone who is believing" Galatians 3:13: "Christ did redeem us from the curse of the law". Galatians 5:18: St Paul writes to the church at Galatians, telling them that "if by the Spirit ye are led, ye are not under law. Romans 3:28: "A person is justified by faith apart from the works of the law". "The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached"

The bottom line is decency regardless of the kind of dress a woman is putting on as long as it is feminine. It's also important to note that even the Bible itself was written by inspired men. And for sure all books, including the ones with female names were written by men. This informs us that, even the setting in which the Bible was written was patriarchal. Women were not part of what is written in the text; they had no say. This also explains why some rules about dressing were so harsh against women (Baker, 2016). It is also worth noting that the people issuing the rules are all men. It's

also evident from the Bible that more than half of its books have got male names; two (2) books to be precise (IBS, 1984).

In light of the ample information we have on male and female garments in the Bible, it is hard to justify the radical distinction between men's and women's clothing required by Christians that forbid women from wearing pants. There is no evidence that such a radical distinction existed in Biblical times. While there was a difference in men's and women's clothing in the scriptures, these differences were merely stylistic and not functional differences. The differences were only found in color, trim, size, and etcetera and not in the actual form or function of the clothing as is seen in pants and skirts or dresses. The differences between men's and women's pants today are as great as the differences between men's and women's garments in the Bible. Essentially, Christians today that forbid women from wearing pants demand a difference in form and function in men's and women's clothing, whereas the Bible only records a stylistic difference. This amounts to adding to God's Word and placing requirements on our sisters in the Lord that the Bible does not support (Young, 2015).

There is very little in the scripture that spells out the proper way to dress for sacred worship. There is the general perspective to adore the lord in holy attire (Psalms 96:9; 29:2) but this seems more an allusion to holiness that is God's and ours more than to clothing per se. The question about whether Christian women should wear pants or slacks is an issue that is raised about externals when the life of the child of God should rather be about a spiritual relationship based upon our position in Christ as believers. The obedience of a child of God is not measured by what clothing we wear but by our walk in the Spirit (Galatians 5:16). There is therefore no Biblical law that spells out what a woman should or should not wear rather than modesty.

Therefore the men in this society come up with oppressive rules to thwart the women's effort in church engagements. The trouser for a man speaks of freedom even as seen in the way he sits. It therefore follows that a trouser for a woman will mean this same freedom and that is what the men in the society are against; these same men congregate as the church.

4.5 Women, Trousers and the Bible

The only place that the Bible talks about specific clothing for both sexes is when Paul admonish clothing men not to adorn in women clothing and vice versa (Deuteronomy 22:5)

The Bible dose not talks specifically about the trousers since when the scriptures were being written the trousers were nonexistent. It is therefore evident that when the Bible forbids women from adorning themselves in men's clothing, it does not necessarily means to trousers.

Burke (2000) says that a single verse is almost the entirety of the scriptural argument against a woman wearing pants; if not the entirety of the scriptural case, then certainly the bulk and the cornerstone. This is inevitably true because this command is nowhere repeated in Scripture and certainly not in the New Testament; it stands by itself. Although every Bible verse is true (as is this one), certainly one verse is a very shaky foundation for such a "critical" doctrine. Deuteronomy 22:5 literally stands alone as the beginning and ending of the "women should not wear pants" argument.

Young (2015) observes that considering the sheer specificity of Deuteronomy 22:5 and the precise nature of those things that are forbidden, Deuteronomy 22:5 is most likely ceremonial law rather than moral law, which would mean that it would have

little, if any, implications for Christian today. Many believe, however, that this verse still applies to us today because this verse states that violators of this law are an abomination to God and that which was an abomination to God in the Old Testament would also be an abomination to God in the New Testament. However, the usage of the word *abomination* in Deuteronomy 22:5 does not necessarily make it timeless moral law because any violation of God's mandates is an abomination to him, whether it is a violation of ceremonial law or moral law. Furthermore, Deuteronomy 22:5 is placed squarely in the middle of, and is completely surrounded by, ceremonial laws. If it is indeed a principle to be literally followed today, why would God choose to bury this verse in the middle of what are clearly ceremonial laws?

Knowing this, the inference is made by some today that pants are clothes for men only and hence for a woman to wear them makes her an abomination unto the Lord. Is a woman that wears a pair of pants, regardless of the level of her spiritual maturity or the closeness of her walk with the Lord, automatically and unequivocally an "abomination unto the Lord"?

Genesis 3:21 records that God made "coats of skin" for Adam and Eve. The word *coats* in this verse is the Hebrew word *kethoneth* and means "a long shirt-like garment". Interestingly, Moses, under the inspiration of the Holy Spirit, chose the exact same word to describe the specific type of clothing that God made for both Adam and Eve. Where is the distinction here? If God chose to make so little distinction between a man's and woman's clothes that a single word can describe the specific clothing worn both by Adam and Eve, then who are we to require a greater distinction? (Young, 2015).

He goes on to say that, throughout the Old Testament, common dress consisted of two separate pieces. In the Old Testament, the first part of the Jewish costume was still the *kethoneth* such as was worn by Adam and Eve. In the New Testament, this garment is called *chiton* in the Greek and is often translated as *coat* in the King James Version Bible. According to the *International Standard Bible Encyclopedia*, the *kethoneth/chiton* was, “a long-sleeved tunic worn over the *sadhin*, likewise a shirt with sleeves... here the ‘coat’ (Hebrew ‘*Kethohneth*) was the ordinary “inner garment ‘worn by the Jew of the day, in which he did the work of the day (Mathew 24:18; Mark 13:16). It resembled the Roman tunic, corresponding most nearly to our ‘long shirt,’ reaching below the knees always, and in case it was designed for dress occasions, reaching almost to the ground”. *Easton’s Bible Dictionary* states that this basic garment was worn by both men and women: “The ‘coat’ (*kethoneth*), of wool, cotton, or linen, was worn by both sexes”. *Easton’s* further states that, “The robes of men and women were not very much different in form from each other”.

Burke (2000) says that A search for the word "pants" or "pantaloon" (of which pants is a shortened form) turns up no references. A trouser (or Trousers) also turns up no references.

Hence, the appeal is made to the word "breeches." Breeches are found in the Bible as an article of clothing five times and this include Exodus 28:42-43 which say

“And thou shall make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute forever unto him and his seed after him.”

Secondly Exodus 39:27-28 which say “And they made coats of fine linen of woven work for Aaron, and for his sons, 28 and a miter of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.”

Breeches are also mentioned in Leviticus 6:10 which says, “And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. [Leviticus 6:10]

They are also mentioned in Leviticus 16:4 thus, “He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.”

And lastly, “They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat.” [Ezekiel 44:18]

The argument is whether they are only for men, but “no”, they are only for priests. Though priests were always men, but normal men are never, ever, not even once mentioned in the Bible as wearing breeches. These were not men's clothes at all, they were priestly garments. Therefore, these garments do not "pertain to" (are not the exclusive property of) men, but rather "pertain to" (or are the exclusive property of) priests. This is called letting God give His interpretation, instead of using any pet "private interpretation." This is what the Bible says. This is otherwise known as truth. That still small voice is God speaking. Burke (2000)

The garments also had several specific characteristics which include: They were holy garments. (Normal men did not wear holy garments.); they were to prevent, or collect, sweat; they were worn "upon his flesh." In other words, they were worn over nothing. They were the first garment put on and closest to the skin; they were to cover the nakedness and lastly, let's see the length of these "breeches." They were from the loins even unto the thighs. They ran from the waist down through the thighs. They had to cover the thigh to cover the nakedness .

These breeches were actually the underwear! They were never an external garment to be seen by anyone. Breeches, by a strict Biblical definition, are underwear. Anyone looking at this honestly, for the truth, will have to admit this.

Then the question is, do women wear underwear? Of course they do. Well, what are they doing wearing underwear? These are "men's clothes"! Burke (2000). This study also established that the admonishment on the mode of dress was again coming from a man, from a patriarchal culture, the Jewish culture. Perhaps a woman would have had a different opinion.

To add on that this very Bible was written by men inspired men. The men wrote all the books of the Bible including books bearing feminine names like Ruth and Esther. The Jewish culture in which Christianity was born could not allow women to participate in such a noble exercise.

4.6 Conclusion

Patriarchy is deeply rooted in the Bible. This is because Christianity was founded in the Jewish culture which is highly patriarchal. They are men who were forming the rules and women had to abide just like in any other patriarchal society. And as already

discussed earlier, in all books of the Bible were authored by men meaning one does not expect absolute fairness towards the women. The woman's voice is missing save for what was narrated on her behalf.

For this very reason Jesus came with a voice of liberation for the oppressed, thus women inclusive. Jesus the Christ who is the author of Christianity is so particular about the freedom of the women and breaking the shackles of slavery off her existence. This slavery may include social slavery where one does not have freedom of association, speech and participation in within her society which are not contrary to the Bible.

This work also established that even before the advent of Christianity, God himself did not have a problem with dressing. In fact he created a naked man and made him a helper and marveled at how good they were in their naked state. Clothing was born out of disobedience and desire of man and kept on changing.

Conclusively, the Bible is not against the donment of the trousers during worship. Jesus is the author of Christianity accepted all women the way they were. They even served with him in ministry and stuck with him till the very end, when men had taken off. Therefore according to Bible, women should not be emancipated from church engagement based on their clothing. They should be given a level playground with men

CHAPTER FIVE

GENDER AND DRESSING IN THE SOCIETY

5.1 Introduction

This chapter assessed the society on matters of donment and especially dressing for women. It thus examined the attitude of the society towards women cladding in trousers.

5.2 Society

Emile Durkheim writing about society has noted that after it is understood that above the individual, there's the society. Viewed from this perspective, it is often tempting to conclude that the society is a nominal being created by reason. Emile Durkheim however adopts a distinct position where he considered society to be real and a system of active forces which are capable of creating. Some of the creations include rules and regulations which regulate, control and sustain a given society. (Ahaya, 2011).

Durkheim functional theory confirms this fact of society being a system of active forces when he draws parallels between what society can do and that which the gods of religion can equally do. It is from this perspective that he concludes that in deed gods are nothing but our societies given personal forms, for example both society and law can provide, punish, reward. That is to say, what God can do the society can do. This is also evident in this work in table 7 in which 73.89% of the study population which is far much above average say that women should not put on trousers. This means that it is a rule which has been set by the society perhaps unconsciously but in full force (Ohong and Bloom 1987).

In authoritarian and patriarchal societies, authority is largely controlled by males. Often, such societies perceive women as inferiors who must be subdued and be kept in subordinate position. This situation finds application in Africa where many a times the legal and social control of females by males is still strong. All the same, this study still observes that the status of women in many parts of Africa is improving; a situation that is often attributed to their growing economic independence. All the same, there is no place in Africa where there exist equalities between the sexes. This is to say, that many parts in Africa, females are socialized into insubordination whereas men are socialized in to dominant roles such as being the final authority in matters of the society. Often this translates to a situation where females have to overcome both psychological and social barriers in order to acquire feelings of self-confidence that they need in order to meet men on equal footing. This is the epistemic task for women not only in Africa but even the world (Ohong and Bloom 1987).

Asiyanbola (2018) asserts that It is therefore not surprising that most societies in Africa are patriarchal and the father and the other males have considerable authority which cannot be safely challenged. Loyalty to this kind of social system cannot be safely challenged. Socialization is used as a tool of control, for example, socialization to respect the family in childhood becomes in adulthood a respect for other social institutions like political organizations and churches. A reading of many African societies will confirm strong loyalty to the father and other older males. Disloyalty and disrespect are regarded as wicked. Children are socialized to repress their criticism and hostility or even envy to the all-powerful father. This tends to socialize people to accept political or religious leaders as though they are fathers. However critical and hostile feelings do not vanish even when people are afraid to express them

openly. Today's father figure may be deposed the day after tomorrow. May be morrows father figure will be more fatherly than today'.

According to Anderson and Hill (1995, 450), patriarchy is defined as the systematic domination of women by men through unequal opportunities, rewards, punishments and the internalization of unequal expectations through sex role differentiation, it is the institution which organizes these behaviors. He emphasizes that patriarchy is men having more power than women of the same rank. Unfortunately, all of Kenyan people are primarily patriarchal. This applies to both the indigenous people of the country. This implies that power is vested in the male hands whether one examines the family, community or national decisions making organ. The male overwhelmingly control power in every sphere. The male dominated post- colonial regimes have been particularly reluctant to engage in gender-responsive legal reforms.

Chesoni (2006) observed that the impact of having such disproportionately male decision making institutions can be observed in their unwillingness and or inability to respond to women's development needs. These institutions have therefore historically not responded to women's development concerns as priorities. For example, until 2004, Kenya did not have a national policy on gender. Several bulks that would be important for ensuring gender equality and or addressing gender- based violence such as equality Bill have been shot down. It is also not usual for parliamentarian to introduce gender-responsive motions which are successful, such as the affirmative action motion, but for them never to translate the law. Lorber (2000) emphasizes that countries may discourage gender discrimination but many major roles are still gendered. Men are in dominant positions of authority and leadership in various institutions, religion inclusive.

Thus the Kenyan national decision making process have historically been gender-biased in that they do not facilitate and or ensure that gender perspectives are taken on board in policy and law making process. This is as a result of: gender imbalance in decision making for and the absence of or underrepresentation of women in these forums; absence of enabling policies and legislation to ensure gender equality in respect of policy and law making process; sexist and discriminating cultural practices and customs that are against women's advancement; discriminatory electoral and nomination process and the dominant culture of political patronage. Women are thus under-represented in policy making decisions. In two thousand and six (2006), 91.9% of Kenya's Parliamentarians were male presenting an under-representation of women in policy making decisions the ration then was at 1:12 which is the lowest in East and South Africa. (Chesoni, 2006).

5.3 Gender

Gender is the physical and or social condition of being male or female whereas sexism is the belief that the members of one sex are less intelligent, able, and skillful than the members of the other sex, especially that women are less able than men (McIntosh 2015). The domination of men over women due to patriarchy results in gender bias or sexism. Sexism and gender based discrimination are primary forms of exclusion which lead to inequality in Kenya. Sexism is a cross cutting form of discrimination and is manifested within all other forms of discrimination. This means that regardless of the type of discrimination there may be, the woman is still the most disadvantaged. Women are subordinate to their male counter parts. Sexism in Kenya has been used to exclude women from decision making and policy making processes. Hooks (1989) asserts that that unlike other forms of domination, sexism directly shapes and determines relationships of power in our private lives, in familiar social

places, in that most intimate context – home- and in that most intimate sphere of relations – family. The patriarchal cultural tradition in the country is the one which form a base for the underlying discrimination tendencies. This may include male chauvinism and gender inequality in the social spheres. Chesoni noted that the process of gendering and its outcome are unfortunately legitimated by religion and the society's entire set of values. As a social institution, gender is a process of creating distinguishable social statuses unequally; gender is a major building block in the social structures built on these unequal statuses. And as a process, gender creates the social differences that define woman and man. In social interaction throughout their lives, individuals learn what is expected, see what is expected, act and react in expected ways and thus simultaneously construct and maintain the gender order (Lorber 2000).

Stan (1995) observes that the male sexist culture strives to degrade women to nothing but pieces of flesh, physical bodies, mindless animals thus something else than fully human. He adds that name-calling becomes a means of putting women in a different category to justify different and inferior treatment. Such has been the fate of women since the existence of patriarchal culture. In Kenya, gender and sex based discrimination overwhelmingly manifests against women and girls whose position is subordinate to that of their male counterparts. Therefore, the global gender norm is patriarchal. This patriarchy is so deeply rooted in Kenya to an extent that gender inequality or sexism and especially against the women is so strong despite the fact that it's a recognized and prohibited form of discrimination in most international human rights instruments (Chesoni 2006).

Chesoni emphasizes that the Kenyan constitution is also particular hence it points out that in section (4), (5) and (8), no law shall make any provisions that are discriminating either of itself or in its effect. Even though all the anti- discrimination is in written, particularly the women are still discriminated against in the society, in all the social institutions, religious inclusive. She adds that the patriarchal culture of Kenya is that women are locked off from even just getting information that is critical to power. She adds that most religious laws are biased against women. This is an irony because religion is supposed to liberate human kind and especially Christianity in this particular case, a position that is supported by Farmer (2016). However, Chesoni does not tell us which kind of Christian denominations in Kenya are still violating the woman's rights in the country today.

Chesoni (2016) asserts that the patriarchal notion of the public domain being male and consequential limitation of women to the domestic sphere has repercussions for women's access to decision making. Even within the home, the patriarchal norm demands that women again concede decision- making power to the male authority can be witnessed even in respect of issues such as freedom of movement, whereby some cultures don't allow women to move around without either the permission of male or male's supervision.

Gender cannot be separated from society and other constructed statuses of differential evaluation like religion. Yet within this religion, the men are still advantaged over women. This work is related to the present study in the sense that the study is also based on gender studies within one of the religions of the world and that is Christianity. As part of a stratification system, gender ranks men above. This means that in such a gender stratified society, what men do is more clearly; where there is

inequality, the status ‘ women’ and its attendance behavior and role allocations is usually held in lesser esteem than the status “man” (Lorber, 2000). Hooks (1989) argues that such systems of oppression based on gender are part of an interlocking politics of domination, thus a belief in domination and belief in the notions of superior and inferior, which are components of all those systems. Hill (1991) refers to this interlocking system as a matrix of domination. Hook (1994) asserts that, in the real world of her growing, her daily life was full of patriarchal drama – the use of coercion, violent punishment and verbal harassment to maintain male dominance. She grew up to understand that the male were superior and more important. That the female were not included in decision making and their opinion was not needed if not overruled.

Gendered norms and expectations are enforced through informal sanctions of gender – inappropriate behavior by peers and by formal punishments or threat of punishment by those in authority should behavior deviate too far from socially imposed standards for men and women. These Standards are biased against women (Lorber, 108). Everyday gendered interactions thus build gender into the institutions which in turn reinforce gender expectations for individuals. The only hope the society has in this case is the little room it has not only for modification and variation by individuals but also for institutionalized change. The society is not static but dynamic (Scott 1988)

Religion has the power to either liberate or enslave. In this case religion plays a major role in maintaining inequality in the society yet this sexism goes unnoticed. Rather, we tend to view institutionalized oppression as “the way things are”. This means that the social institution plays a significant role in creating inequality (Ore 2000). These social institutions begin from families. The family tends to uphold tradition and

conventional morality, and the socialization into obedience reinforces the traditional conservation of other social institutions like the church. Adherents in church are always admonished to obey the authority, which is male dominated. Mount (1982) in *A Social History of the Family*, argues that even in industrialized urbanized societies, families may have such strong traditions and loyalties that they have often been the center of assistance to other social institutions that seek to control people. Families make up the society and thus transfer domination to other institutions (Ohong and Bloom, 1987).

It has been observed that gender bias in schools contributes to feelings of inadequacy and negative self-images in girls and women. It also sends a message to students that women's and men's work is different thus this prediction produces behaviors that makes the originally false belief come true; that men are superior. This is the reason why you find some women oppressing fellow women in the umbrella of patriarchy instead of fighting the ill in the society (Kendall 1997)

The world says that women have been liberated but the women themselves feel otherwise. Repeatedly in national surveys, majority of women say they are still far from equality. Nearly seventy percent (70%) of women polled by the New York Times in 1989 said the movement for women's rights had only just begun (Faludi, 1995). The society's ideals of freedom, democracy and equality must be invoked to invigorate all. Only a visionary leadership that can motivate "the better angels of our nature" as Lincoln said, and activates possibilities for a freer, more efficient and stable church. This church which is part of the society should provide freedom for its members (West 1995)

Kenyan women have thus called for and pressurized for constitutional equality which is actually found in the Kenyan constitution. Unfortunately, despite the existence of women rights organizations and institutions which champion for the freedom of a woman, women still find themselves confronted by barriers that arise out of lack of access to decision making and sexist policies and laws. Women are ignorant. Chesoni (2006) asserts that gender based exclusion prevents women and girls from enjoying and enforcing their human rights on equal basis with their male counterparts. The quest for gender equality is inextricably tied to the quest for increased democratic space.

5.4 Dressing

Kendall (1997) observed that the quest for democratic space is the one which has seen women put on unisex clothes which are worn by both men and women. This means that clothing has been used symbolically to communicate or to pass a message to the society that men and women are equal and therefore deserve equal opportunities everywhere including the church which is part of the society. Kendall upholds that symbolically, gender can be seen in the type and color of clothing. The society decides to assign particular clothes to a given sex without any proper reason as it is the case of colors; for example, pink is assigned for girls and blue for boys. Kendall points out that, for the sake of clothes, trousers are assigned for men thus clothes may dictate what roles one should play. Kendall further notes that the society considers women in trousers as not being normal or rather breaking the rules or going against the norms. Such women in trousers are seen as venturing into men's territory and they are usually frowned upon by the society. There are three basic principles which should govern any given social justice framework. These principals are that: people should have options in any given society; secondly, people in the society should be

aware of their option and lastly, that people should have power to act on their options. In this particular case, people should have the options of the type of dressing that there is in any given society, they should also be aware of them and they should have the freedom to choose whatever suits them without prohibitions. This also implies that nobody should be segregated on the basis of dressing (Ore 2005). This fact has been emphasized by the United Nations' Universal Declaration Human Rights, the international Covenant on Civil and Political Rights (ICCPR), and the constitution of Kenya which recognizes and prohibits exclusion based on sex (Chesoni 2006)

Equality is therefore an aspect of social injustice. Social institutions have a role in providing justice and therefore to provide opportunities through which opposite gender groups can access justice, but where such institutions are themselves the basis for presenting social justice through male dominance, this results to deepening societal conflicts and cleavages. The male dominance becomes a threat to social harmony and justice. It also becomes the basis of contest and protracted conflicts in which protagonists are defined by how well they create opportunities to marginalize and exclude the "other" often the woman. In this way the males dominate the society's leadership and never give women an opportunity to dress in trousers thus causing conflict in the society (Karuti, 2006).

Such social institutions include the church which is also found in the society. Compared to with the western industrialized world, African communities tend to be strongly religious, Christianity inclusive. There is a marked tendency to hold belief in a supreme being, prophets or other religious leaders and prophets are respected, revered and even feared. Due to this privilege, they may misuse their authority by bringing in oppressive rules like forbidding women from adorning in trousers.

Unfortunately, the faithfuls adhere to the rules without asking a question. They also end up propagating the same (Ohong and Bloom 1987). The process of gendering itself and its outcome are legitimated by religion and the society's entire set of values. As things are presently, it is not easy to distinguish between religion and culture (Lorber 2000). In fact it is emphasized by Ore (2000) that gender constructs themselves are created and justified by a variety of institutions including the family and religion. Religion is practiced by members who come from families to be precise.

Thus gender constructs are transformed into a gender system in which men and masculinity are at the top of the hierarchy and women and femininity are at the bottom. Gender therefore influences the way people are sorted into social positions. Such a gendered division of labour is established in a society that is based on particularly a form of social organization in which males dominate females. This domination can be achieved through dressing. This is so because the males at the top enforce gender rules forbidding women from dressing like men. Women who break this rule can never be entrusted with leadership or certain particular assignments.

Britan and Maynard (1984) observe that oppression is indivisible. Where there is oppression of women, we find oppression of outgroups like religious oppression. This is achieved when women are segregated based on their mode of dressing especially dressing which can give them freedom of movement like the trouser. This oppression spills over in religion in the sense that these women shall still be segregated and discriminated, on the basis of their mode of dress and especially the liberative trouser. Hence women who put on trousers are considered deviant and not fit to minister leave alone hold leadership positions.

Britan and Maynard further note that, socialization therefore is an agent of gender inequality that one of the ways in which sexism is justified is that it is natural and part of our “our culture “,yet nobody says who wrote the culture or who is the standard for culture. In essence, cultural relativism and the myth of the “naturalness” of subordination are keys in sustaining oppression. In this case, some of the things the society socializes us into are the dress code and whatever the society dictates becomes the norm and the natural and members are expected not to deviate from it thus denying women the freedom that comes with the trouser. This study therefore affirmed that indeed culture is a creation of man because the trousers in essence were not African attire in the first place. It is the society which assigned it to men and made it immoral for women. The men assigned themselves because it’s a symbol of freedom. Chesoni(2006) confirms this position by observing that men in their trousers sit and operate in a carefree manner whereas ladies are supposed to keep on watching out how they sit, with their legs crossed, lest they “sit like men”. This is true in Kenya and Mumias sub county particularly.

Even though the society is patriarchal, all societies have room for deviation from the norm even in the highly patriarchal ones. In Africa, it is still widely considered by older people that the young must learn to behave well and that this means behaving in conformity with age – old norms. Ohong and Bloom, (1987) confirms this position by noting that, the age-old norms include obeying the elders without a question and without a mummer. They also expect the females to obey the elders as far as matters of dress are concerned. Ohong and Bloom further note that the society then is not static: but dynamic and changing fast. In the more established industrial- urban parts of the world, people are encouraged to work out their own beliefs, values and ways of life. This is why the dress code of women has drastically changed due to this

dynamism. Unfortunately, part of the society is conservative and does not readily embrace these changes, for example, wholly accepting the trouser as a female dress. Kenya is yet to wholly embrace this dynamism.

According to Bahemuka and Brockington (2004) education is a “practice of freedom” as opposed to the “practice of domination. This formal education made possible the widening of intellectual and cultural worlds because more advanced systems of organization became more widely known and understood. With education also came the gradual crumbling of barriers of small and narrowly localized worlds and beliefs. The society began reasoning outside the box. This made it possible for innovative and creative man and woman to contribute to economic and social life regardless of whether they occupied a leadership role or not. In contribution to the economic life, the women find themselves in the trouser for comfortability, freedom of movement and operation and for effectivity among others. Bahemuka and Brockington further note that the woman can no longer be confined to societal dress code and taboos against dress. So the woman is emulated by fellow women who are not yet exposed amidst protest and frowning against her. This means that the woman in the society is no longer cowed the negative attitude against her. Ohong and Bloom (1987) confirms this position by noting that the woman in the present society can no longer hold out the cultural world one hundred percent. This study can therefore deduce that some societies have embraced liberalism meaning that they no longer harbor negative attitude against women cladding in trousers. The question is whether this position is also true in the church and especially in Kenya where this study was carried out.

Education brings into being new social organization, ideas and values. It also covers changes by modifying existing institutions. Conflicts arise in societies which

adamantly refuse to embrace change like the mode of dress. In fact the society is blind to the fact that what is the norm today is still a result of change. For example, there is the kind of dressing that has been assigned to females and is deemed decent, good, appropriate and even acceptable by men. Yet the traditional African societies did not have clothing at all at all. They wore skins which hardly covered them. They only covered the essential part according to the times. Women walked bare chested and nobody complained against such donment as being obscene since all of them were dressed like that due to culture.

For the society to have current dressing means there was change. The societies that are still very rigid against change therefore are oppressive and just hiding behind dressing. The men in authority are still domination and oppression thirsty (Ohong and Bloom, (1987). It is also unfortunate that access to education by Kenyan women is still a challenge since they are restricted. African patriarchs still seek to control their lives. For a woman to leave her home to access education, she must be given permission by her husband or father. The husbands particularly fear that educated women might change and become liberal in their thought, word and actions. Their fear may be justified because the women come back liberated. They come back when they have been taught their rights. (Chesoni, 2006). In essence, that is the work of education. In school, knowledge, information and skills are acquired. People learn socially – acceptable patterns of co- operation and operation and competition. Women learn when to be independent and to think for themselves, and when to follow the teachers instructions and learn from their book. They that it's admirable to conform to society's moral and religious norms, but also learn that there are circumstances when it is praise worthy to work out one's own standards (Ohong and Bloom 1987).

Teachers particularly in the education fraternity play an important role in shaping our society. Kendall (1997) observes that teachers exert a powerful influence over the students spent a lot of time with their tutors. These tutors act as role models and in this case models of enlightenment. Human rights are part of what students receive in formal education and carry it along back to the society. These influences may have long term effects on people. Kendall notes that education therefore should be viewed as an enlightening experience, that is through the knowledge and values it conveys. This is when women discover that it is not a taboo for a woman to put on trousers. They also discover that it is more moral for a woman to put on a trouser since it is more decent. Education in this case teaches democratic ideals. It thus serves as a great equalizer in the society that helps people recognize social inequality, endorse quality and support effort to achieve it (Jackman & Muha, 1984). Similarly, the concept of structure of schools is used by Friere (1972) to show that the result is to prepare future dominators in the model of the dominating institution that made them. It is this hidden transfer of myths and norms that leads to unexplainable social behaviours that is reactions against authoritarianism. I can also say that the donment of women in trousers against the society's expectation is a reaction against patriarchy and authoritarianism. It is a search for self-affirmation and freedom Bahemuks & Brockington (2004).

Education is a tool for social change. (Guy 1997) says that in developing countries like Kenya in which the majority of the population is illiterate, education is certainly a powerful agent for cultural and mental change. It encourages new modes of thinking, widens the understanding of the world, introduces a rational view of physical environment, develops rationality in knowledge and action, and socializes people into universal norms in their judgment and in social relationships. Since education is

compulsory in Kenya, most of the educated class has been socialized into universal norms in their judgment and these include the mode of dress. In the modern world of gender equality, women put on trousers. He goes on to assert that the world of the educated man or woman is likely to be less limited by religious or magical thinking, and less closely bounded by the narrow worlds of the family, clan or village, and will accept (rather than resist) the introduction of changing ideas in a changing society like liberation of women which is also evident in the way they dress. Kendall (1997) emphasizes that what is viewed by middle – class reformers as norm – violating behavior may instead be form of resistance by the working class subjects who are not always passive. Women putting on trousers in the patriarchal society then become a form of resistance. Fernandes (1988) observes that oppositional attitudes and behaviours are indeed a rejection of the rules of a given institution be it at home or in church as long as it is in the society. It is then viewed as a violation of norms and lack of discipline. The trouser for women in the society thus becomes a form of rebellion.

Many young Africans now live in towns, and feel less closely tied to the society than an elder generation child. Young Africans and especially Kenyans also tend to be more influenced by western ways of thinking, and are more likely than older people to base their decision on political than on religious beliefs. This means that taboos in and prohibitions in the society don't matter as much as now. For example, if women in towns dress in towns there the villager who goes to town acquires this liberative behavior (Ohong and Bloom, 1987). He emphasizes that in urban life, women are no longer bound by causative traditions .The modern world says that women have the freedom of choice, which is dressing inclusive. This is to say, social change in the society affects the way of life, attitude and believes of the whole community or a major part of it is not a question of change .In a few even many individual in Africa

,e.g. ,many educated men and women have adopted western ideas like the dressing mode which is liberative. In Africa, educational changes lead to social change and this is in all spheres; dressing inclusive.

Burke (2018) observes that the society as it is now changing drastically the cultural norms notwithstanding. Ohong and Bloom (1987) says that traditional religion has been weakened because of its integration with social and political life. When kinship and village –based community is influenced by urban ways of life, including how they treat different types of dress. The emotional power of the village and of traditional beliefs both weaken when the influence of “modernization” takes hold of the community. Surprisingly, traditional religions have been remarkably flexible in adopting new ideas and practices to old established ways. Also, old ways have been recreated to fit noble ideas. He continues to say the traditional ways of life and attitudes will unavoidably be disrupted whether the society accepts or not, and the people must co- operate in the process of adaption of new ways. This means that role patterns will be inaccurate; they should be less rigid in this century.

Transformation in this century is inevitable. Ore (2000) says that beginning the work of transformation of systems of oppression and privilege is often difficult. When we first become of systems of inequality, many are overwhelmed and do not have a clear idea of where to begin to bring about positive social change. Starting to transform systems of oppression and privilege is also hindered by the role of social institutions like religion in maintaining these systems. Such institutions maintain system of inequality based on ideologies that endorse and justify the interests of dormant group. As a result, they are not likely to be open to challenges. Actions to bring about positive social change like change in the humans dress code are therefore met with

resistance on the parts of these institutions and discredited if not omitted all together. He goes on to explain that positive social change entails changing patterns of the social structure and social behavior. In an effort to reduce oppression and increase inclusion for all members of society. Such efforts often involve conflict in ideology. This means that people who purpose to bring about change in the society are not always accepted change means growth, and growth can be painful (Anderson and Hill 1995, 539).

5.5 Conclusion

This study established that there is gender bias in the society against women. The society is patriarchal and men make the rules. Such rules include prohibition of women donning trousers. The law of the land which seeks to bring equality between men and women is assumed and although professed, it only remains at that level and in written but not in practice. Most of the oppressive rules against women are unwritten yet anyone who goes against them faces the full wrath of the society therefore the majority of women have resigned to this fate and cannot dare challenge this ill that has become the norm in the society. Unfortunately, some women have been socialized in this evil until they are also used to oppress fellow women who try to break free. Such women condemn fellow women seeking liberation.

CHAPTER SIX

FULL GOSPEL CHURCHES OF KENYA POLICY ON WOMEN DRESSING

6.1 Introduction

This chapter examined what FGCK is by assessing its policy and its teaching on dressing and especially the trousers for women during worship. It also examined the place of the woman in church if it is in line with their belief system as stipulated in the FGCK constitution.

6.2 Brief History

Full Gospel Churches of Kenya is one of the Pentecostal churches in Kenya and it originated from Finland. In Kenya, it was founded by two Finnish women who were sisters by the names, Alma and Eeva Raatikainen. Later on, they came to be assisted the missionary work by Paavo and Vieno Kusmin. Alma and Eeva Raatikainen began their missionary work in Kenya in 1949 at Awasi in Kisumu District. They had to find a cover under which to work so they worked under the cover of Pentecostal Assemblies of God (PAG). They later on became independent under the name, Finnish Free Foreign Mission (FFFM). These missionaries planted their first independent church at Oluso in South Nyanza. (FGCK Constitution 2013).

On second march in 1962, there were tremendous changes in the Finnish Free Foreign Mission (FFFM). First, the name was changed from FFFM to Full Gospel Churches of Kenya (FGCK). Leadership also changed from the missionaries to the Africans. Surprisingly the change from FFFM to FGCK was from women to men and yet there were committed and competent women who were deeply involved in ministry. The first trustees to be appointed were Hezekiel Kiptoo Koech and Murithi Njogu then later on six men. (Jerkku2012). The missionaries were conforming to the prevalent

highly patriarchal culture of the Africans. The issue of FGCK embracing the local African culture of men domination should not be confused as being part of the church doctrine but an inevitable requirement if the gospel was to be spread . Apart from the culture of male domination in Africa, the missionaries embraced culture as a means of reaching out to the Africans so that they could preach to them. They adopted African culture which they deemed not harmful to the Gospel for example, the language of a given people and their manner of dress. They were not adding other commandments to the Bible neither were they adding to the scriptures.

During independence when the missionaries were leaving FGCK in the hands of the Africans, there was a cooperation that brought two completely different cultures into a relationship thus the western and the African culture. This is a point where each could learn from the other; appreciate each other; recognizing that neither culture was superior or inferior to the other. This developed a team approach to evangelization (Jerkku 2012). From 1962 Full Gospel Churches of Kenya has continued to expand throughout this country and thus it is found in each and every county of Kenya.

6.3 Nature of the Church

Full Gospel Churches of Kenya is autonomous in nature thus they are many churches under one umbrella. This means that, each of the Full Gospel Churches of Kenya runs its businesses independently; there is no conventional way of doing things. This is reflected in the church's name. Each and every one of the Full Gospel Churches goes with the name Full Gospel Churches of Kenya (FGCK). This church has got a unique structure whereby it is a collection of Local Church Assemblies (LCA's) which are also autonomous in nature. The founders of this church found autonomy to be convenient because Kenya in which the church under study is found, is a country with

diverse vibrant cultures. The cultures might not agree one hundred percent (100%) in their belief systems and values. The missionaries allowed autonomy to avoid conflicts amongst the local church assemblies on what is acceptable and what is not acceptable. They were also avoiding conflicts with the societies in which the church was planted. Acceptability would make it possible for them to spread the gospel. The FGCK western region bishop (2016) confirms that it is true that culture has been let to infiltrate into the church and yes there is culture being practiced in church camouflaged in Christianity.

To set the record straight, FGCK is guided by latest constitution of 2013 which is the fifth (5th) constitution. This therefore informs this study that as much as the FGCK policy states that it shall only be guided by the Bible as the final authority; practically it is not working since the faithfuls carry their culture into the church. This is to say that the church is just part of the society who have embraced Christianity as their religion. Njoroge (2014) emphasizes, “We believe in the plenary-verbal inspiration of the scriptures as originally given. The scriptures are infallible, inerrant and the sole and final authority for all matter of faith and conduct”.

This position has also been emphasized in the FGCK constitution (2013) in the first statement of faith whereby 2nd Timothy 3:16 has been quoted and it says that all scripture is given by inspiration of God, and is profitable for doctrine, reproof, for correction, for instruction in righteousness. 1st corinthians chapter 2:13-14 has also been quoted in support of the above statement and it says that, “which things we also speak not in the words which man’s wisdom teaches but which the Holy Ghost teaches comparing spiritual things with spiritual but the natural man receives not the things of spirit of God for they are foolishness unto Him neither can he know them

because they are spiritually discerned". Because of this, Evangelicals believe that God so supernaturally directed the minds of the writers of scriptures without waiving their intelligence, literally style or personal feelings or any other human factor, that his complete and coherent message to man was recorded with perfect accuracy, the very words of the original manuscripts bearing the authority to divine authorship. The Bible is a product of both God and man. But holy men of God spoke as they were moved by the Holy Ghost. The things God wanted written were written. The Holy sovereignty controlled them and they were able to give revelation in written form that was inspired, authoritative and without error. The Holy Spirit is the agent of scripture; therefore we have an infallible Bible.

This study therefore is bringing out the two contradictory positions of FGCK thus what they profess to believe in and the real practices on the ground are not consistent. FIDA International (2010) however defends this position by arguing that challenging existing cultural patterns is a difficult endeavour. It is also goes on to say that local communities may see this as an attack on their culture and an importation of foreign culture. That the natives would feel that a new culture was being imposed on them thus they would automatically resist the penetration of the gospel. So in this situation the question remains; should FGCK use culture or the Bible as their standard? FGCK is compromising its belief system for its beneficial ends. Worth noting is that women were not involved in the authorship of the Bible rather they were sidelined (Njoroge 2014).

Nevertheless, the autonomy of FGCK has made it possible for the church to flourish even in the most remote villages since the culture of the people is not interfered with.

The missionaries were avoiding confrontation and resistance from the various nations which make up the country Kenya (Jerkku 2013).

Even though Full Gospel Churches of Kenya (FGCK) has embraced African culture to a certain magnitude, they still believe in the Bible as the standard for their Christianity. This means that they value the Bible as the final authority in matters of faith. The FGCK Church policy is based on their interpretation of the Bible. This church policy doesn't have any prohibitions against women dressing.

6.4 Church Leadership and Gender

Full Gospel Churches of Kenya leadership is hierarchical. This means that it flows from the top and widens towards the bottom. The top most authority is the general overseer who runs the church with the help of a national executive committee (NEC) drawn from the regional overseers. This means that, from the general overseer we move down to regional overseers. Every region has got district overseers who are in charge of the church districts. They serve under the regional overseer. Every district has got senior pastors who serve under the district overseers. The senior pastors are in charge of Local Church Assemblies (LCAs). Local Church Assemblies also have branches which are run by pastors. Each church is run by a panel of elders under the chairmanship of the pastor. Due to the church autonomy every church eldership panel either appoints or elects executive committee from amongst them. Every church is organized into departments and these may include; men's department, women's department, youth department and the music department. Each department is headed by a departmental head that acts as the chairperson and is assisted by the executive committee from amongst his or her members.

It is quite ironical that the founders of the Full Gospel Churches of Kenya were women and yet over the years and up to now top leadership of this church is comprised of men only. The general overseer is and has always been a male. All the regional overseers are and have always been male. In the western region in which this study was carried out has got all senior pastors being male. The same applies to the branch pastors. And worse still, all the church elders are male. Akintunde (2005) confirms this position to be true in her examination of the Christ Apostolic Church. She says that in Nigeria, full partnership and exercise of power has been and still is, exclusively male. She adds that subordination of women within society filtered directly into Church, and thus women became victims of oppression and male discrimination. Women are usually treated as non-persons. Akintunde (2005) goes ahead to ascertain that factors responsible for subordination and silencing of women within Christ Apostolic Church, the largest independent African Church in Nigeria are both cultural in nature while others were drawn from the Bible. And so is the case in Mumias FGCK.

Women in Mumias FGCK only feature in leadership at the departmental level and especially where there is no otherwise, for example, the leaders of the women's department must be female and sometimes the music department.

This church has never ordained any female clergy at any level in the church leadership hierarchy. Surprisingly, the church policy is not against women being given leadership positions. Furthermore, many women merit serving in leadership positions as per the requirements of the church based on their constitution. Therefore, the idea of women conspicuously missing in top leadership is due to the minds of the

people and not the Bible. If it were a requirement of the Bible then it would reflect in the constitution.

Worth noting is the fact that women are the church in African sociological phenomenon in Pentecostalism in that women make up the majority of members in the nascent Pentecostal movement. FGCK is no exception because its membership is primarily made up of women. This is also shown in the gender table 1.1 which gives us the percentage of women at 58%. Jerky observes (2012) observed that these women are oppressed by men in the same church as is the case of men dominating in all top positions and making all decisions for women and the women are expected to yield and obey without a question since they are the spiritual leaders. The male represent God. That is to say that they are God's voice. This oppression is still going on in FGCK, Mumias LCA, dressed in different disguise. When a woman is thwarted worship and church engagements based on her dressing then it goes contrary to the constitution which clearly states that the Bible is the infallible final authority guiding the church.

Gender bias can still be seen in the fact that the women in FGCK are the ones doing a great job in evangelization yet they are denied leadership positions not to mention the top most posts and yet the constitution is not against it. This is true because the first ever revival in this church broke out in a women's meeting. The women in FGCK don't have a voice that can speak for them hence the negative attitude towards them which manifests in different ways including the negative attitude towards some of their dressing especially the trouser during worship. Njoroge (2014) who is an ordained senior pastor and served in the church under study for forty years (40 yrs) affirms that women have been very instrumental in the ministries of this church. He

says that women are strong defenders of and promoters of Christian faith and belief. He adds that they are involved in the evangelistic and missionary activities beyond their local churches. They organize group Bible study, memorize scriptures and out to the needy and the unsaved. Women are enlisted to visit the sick, evangelize unbelievers, work with those who have backslidden, help maintain the church facilities and visit the elderly. After all this effort, men come to lord over them. Kiguru (1997) emphasizes that the church recognizes women ministry and honours them in the capacity they served in the Bible days. They are elected or appointed and called to serve as evangelists, deaconesses and teachers in the women ministry but then FGCK is yet to reach here; it's yet to ordain women as pastors.

The recently general overseer of the FCGK bishops Samuel Murithi (2015) who has served the church for over forty years in top leadership and among the six men handed to the church, indirectly admission that women in are oppressed. He spoke this in the ordination service of the Western region bishop in Mumias sub-county FCGK where most of the top leadership were in attendance otherwise known as the National Executive Council (NEC). He said that was now encouraging that women should be ordained on pastors and let to serve in their gifting and abilities. This means that previously they were not given that opportunity. True to his word up to today, the NEC doesn't have any woman neither does the church have even a single bishop to its credit. Sadly, though he said that, nothing seems to be happening as women wallow in oppression.

It should also be noted that the Full Gospel Churches of Kenya did not have a retirement date for its clergy until last year. This means that the male dominated church clergy would serve for really long until they die. This means that the current

generation is still being led by very old clergy whose ideologies are obsolete and outdated. Such clergy have refused to adapt to the fast changing society. This brings about conflict in the church due to the generational gap between the clergy and the congregation. Such conflicts may include matters of the dressing mode and admission of women in the leadership positions in a highly patriarchal society. It therefore follows that the old clergy are against women serving in church and more so in leadership positions. The old clergy have transferred the societal patriarchal mentality into the church. They use all kinds of excuses to forbid women from serving in church in areas they are talented in or even skilled in and can perform better than men. Conclusively, there is gender bias against women even in church which ironically is supposed to be liberative to all women inclusive. Sadly, women have been used to perpetrate gender bias against fellow women by the minority who are the male authority.

The first objective of FGCK according to the constitution (2013) is to carry out missionary work on a Biblical basis, that is to say, to spread the Gospel of Christ to all creation that they may come to know the lord and be saved. This objective does not segregate any kind of creation at all. Meaning all shall be accepted the way they are. The majority of the adherents of Full Gospel Churches of Kenya (FGCK) are female. They make up and carry the church in matters of faith and activities. They are the ones who work on the ground while the minority male wait to provide leadership. These male have come up with unconstitutional rules and regulations to thwart women from serving in the church and providing leadership. They misinterpret the Bible to suit what they want. They are motivated by greed and fear of women performing better and outshining them. One of such prohibitions is forbidding women from adorning in trousers during worship services.

The FGCK constitution (2013,10) says that some of the presiding bishop's responsibilities include providing leaderships for the church in accordance with the Bible, church constitution and policies and decisions of the AGM in cooperation with other officers (3e). His authority of administration shall be derived from directions of the AGM in brackets (3f). The same church constitution (2013) under the general instructions (part 8,31) says that discipline shall be exercised at all levels from the national level to the church branch as per the church constitution and National Discipline policy. There are obvious gender loopholes here. The Bible is no longer the sole authority but includes the constitution, policies, AGM and the church eldership. All these important FGCK governance organs are comprised of men.

Modesty is a guiding principle in the mode of dress according to Kiguru (1997) in his book, *A Short Introduction To The Full Gospel Churches of Kenya*. He says that the church under study has no restrictions as pertains to the mode of dress of members. This is entirely left to the individual or couple to decide. One's dress is one's choice. However, members are advised to keep off shameful clothes which may lead the wearer or others to temptations. This implies that if a woman feels comfortable and decent in a trouser, so let it be.

Throughout the Bible, certain women are highly revered. Deborah (Prophet and Judge), Miriam (Prophet and musician), Esther (Queen who saved the Jews), Anna (Prophetess), Mary (Mother of Jesus). There are others such as Naomi, Delilah, Abigail, Elizabeth and Mary Magdalene. A woman can hold any religious or political office as long as it does not interfere with her being a wife and mother, which is her primary calling (Njoroge 2014). He adds that the issue is whether the Bible allows/permits a woman to be ordained and hold the office of an elder. There are

really only three verses that contribute to the argument. Those who believe in the ordination of women say that this verse clearly states that in Christ men and women are equal in every way, women can be ordained. Female subordination has been abolished by the gospel and allows for women along with men to be ordained to the gospel ministry. (Galatians 3: 28) However, such ordination will depend from one church to the other.

Feminist say the subordination of women was a 1st century cultural issue but is not relevant today. They point out that Paul allowed for slavery but it is not relevant today. This social issue stopped, so why not subordination of women? Male and female are spiritually equal in Christ, yet there is an order of authority in the home and in the church. In Christ, husband and wife are on the same spiritual level, but God in his order of creation has placed the husband over his wife in authority (headship/leadership). A woman is both equal and subordinate to the husband (not inferior). Subordination of women is part of the order of creation (Genesis 1:27). Women are not to speak in church and must remain silent. This is part of the act of submission (1 Corinthians 14:33-35). The best interpretation is that these verses are prohibiting women from participating in the final decision about the legitimacy of any given prophecy. It was a cultural situation in Corinth and does not apply today. These verses are in the broader context of praying and prophesying in the public meeting of the church. Women are never to speak in the church, but this is clearly contradicted by (1 Corinthians 11:5) which allows women to pray and prophesy in the church (Njoroge 2014).

(1 Timothy 2: 11-14) This was a particular local explosion from with women being abusive in authority and giving in to the teaching of heresy which was exposed in

1st Timothy. The whole context of 1st Tim is about public worship and how to conduct a local church. While men realizing hands may be cultural, there is no reason why this should not happen all the time in worship services if we choose to be Biblical. While women's dress today may not be exactly the same as those of the Greeks, the principal is obvious that women are not to dress in the official meeting of the church in such a way as to draw attention to themselves (Njoroge 2014).

6.5 The Issue of Dress

There is nowhere completely where the FCGK church constitution talks about women's dress parse and particularly the trousers for women during worship. The church ministers as well have no special gowns or dress code for daily worship and or for ceremonies. Reverent Ogutu (2016) who is the principal of this church's main Bible school says that all the church requires is decency. He adds that forbidding of trousers for women is a creation of the local leadership; and especially the older generation leadership which is still rooted in the African Patriarchy. He is supported by the constitution (2013) in its third objective which talks of working towards the spiritual betterment and welfare of Christians who have accepted the faith. This objective is very specific; the church is to deal with the spiritual and not the physical appearance.

Full Gospel Churches of Kenya therefore, doesn't have an official dress code for both the adherents and the clergy. It is until December, 2016 that the FGCK National Executive Council (NEC) accepted to put on the universal collar for ceremonies and functions of the administration police (AP) of Kenya as a requirement of the government and not the church. This church is the official sponsor of the Administration Police in Kenya. This idea was met with a lot of resistance from the

adherents and other leaders in the FGCK fraternity terming it as greed for power and recognition at the expense of the church values as stipulated in the FGCK constitution.

Women in FGCK are the most affected in matters of dress thus nobody cares so much what the men adorn themselves in. Each region determines the kind of dressing that is appropriate for their adherents. Descriptions are made for what is and what is not appropriate dressing especially for women. It is an unwritten law that nobody dares to challenge for fear of the leadership wrath and rejection from fellow faithfuls. Due to the autonomy of this church, what is deemed fit in one region may be forbidden in another region in the same Church. Every region has got reasons for its decisions. For example, trousers for FGCK women in Central Kenya during worship are not an issue for the reasons of the very cold climate. The harsh climate exonerates the trouser for women during worship from being sinful. This is to say trousers were accepted in the society in central Kenya before they were accepted in church.

In this study, trousers are not a welcome idea. They are seen as sinful and women are not allowed to minister or worship in them. It is therefore the society which dictates the dressing of women in FGCK and not the Bible. This contravenes the FGCK seventh statement of faith which states that, “we believe in salvation of sinners by grace, through repentance and faith in the perfected sufficient work of the cross at Calvary by which we obtain remission of sins”. The constitution further quotes Ephesians 2:8-9, Hebrews 9:12, 22 and Romans 5:11. According to the constitution, FGCK does not believe in salvation through works. It further shows us that what one adorns herself in is not part of Gods salvation plan. Unfortunately, women are allowed the way they are. FGCK further emphasizes its position in its nineteenth

statement of faith found in the constitution (2013). It shows that the church believes in the great commission as given by the Lord Jesus Christ (Mathew 28:11-20, mark 16:15-21, acts 1:8, john 20:21). The great commission calls for going into the world and preaching to all. Those who believe should be baptized and welcomed into the sheepfold of Christ Jesus just as they are. It doesn't give the specific dressing code for the converted and especially the women.

The implication here is that church dressing codes is the work of a patriarchal society and not Jesus the very author of Christianity. Still in the FGCK constitution (2013) under church membership and qualifications, it states that church membership shall be open to those to those persons who meet the following qualifications; a personal faith in the Lord Jesus Christ as their lord and savior and a desire to obey the requirements laid down in acts 2: 36-47. The dress code is not part of the requirements. This is an agreement with the statement of faith as stated in the FGCK constitution that all that is needed is a lifestyle that is consistent with the scriptures; regular attendance at the activities of one's church branch; voluntary submission to the spiritual oversight of the church and baptism by immersion for membership to the local church assembly leadership. None of the qualifications has a problem on the way women should dress. A woman can comfortably do all of the above adorned in trousers.

The FGCK constitution (2010) asserts that membership shall be limited to those who fulfill the above requirements and express their desire for membership and a willingness to cooperate with the purpose of the church which excludes the mode of dress. The women who meet the above qualifications are still denied membership indirectly on the basis their dressing. The clause which says that membership may be denied if the council of elders decides that the person may be detrimental to the

church branch is the point where the church gets a leeway to dictate what women should and should not dress in. The only way this women are detrimental is being more effective in ministry than men. The male leadership suffers since according to culture, women should always be below or rather under them.

On discipline the, FGCK policy (2013) says that conduct contrary to the scripture as determined by the eldership shall be sufficient ground upon which any person may be disqualified as a member (Romans 16:17-18, 1corinthians 5:11-12, Thessalonians 3:6, Titus 3:10-11, 2john 9:11) .It goes on to state that the steps of the discipline of members shall always be consistent with the instructions given in Mathew 18:16-20 ,and Galatians 6:1-2.the fact that this policy allows for determination of conduct by the eldership makes it biased against women. This is because the eldership in FGCK is made up of men only.

Hobbs and Blank (1998) observe that when we are born, we immediately reside in social location. The group that shares the location with us has already established definitions of situations and role expectations. Without any serious questioning we tend to accept the cultural fabric of our immediate surroundings and the norms of our significant others. All this occurs through the process of socialization. We have internalized most social norms of our group before we are aware that there might be other behavior and beliefs. Our personalities and our self-concepts are developed by the internalization of social norms. Such matters as the gods we worship and what we expect of others become of us the proper and perhaps the only way of doing things. This process of indoctrination begins immediately. It is a constant process throughout the lives of most individuals. Indoctrination is one reason why most of the people conform to most of the norms most of the time.

Nasimiyu-Wasike (2000) says that Jesus like the prophets identified himself with the oppressed. She urges that African women have to question whether their consciousness has been so diminished by the dominant male consciousness that they are robbed of the courage and ability to think their own thoughts as women. She affirms that there are women in Africa who are daring to speak out and demand their rightful place in church and society. She says “women have been inspired by the Bible and it continues to give them courage to speak out and resist exploitation, injustice, stereotyping and degradation. Women are energized by the prophetic Biblical vision of freedom and wholeness. This is the enabling and empowering source for women. African women just like their fellow sisters around the globe are being Biblically energized to continue the struggle despite the seeming unclear hope for success.

Goulet (1977) adds that through modern technology traditional societies receive change stimuli which directly challenge their normative values. Those challenges take the form of models for doing things differently. Members of the society modify their behavior norms.

Apostle Paul in 1 Corinthians 14:34-35 says, “Women should remain silent in the churches. They are not allowed to speak, but be in submission, as the law says if they want to inquire about something, they should ask their own husbands at home, for it is disgraceful for a woman to speak in the church”. Similarly, in 1 Timothy 2:8-15 he states that he does not allow women to teach or to have authority over their husbands. He even justifies his opinion by referring to the fact that Adam was not the one to take the forbidden fruit but it was Eve who was deceived. Peter continues in 1 Peter 3:1-7

to explain how women are weaker vessels and how they should be submissive to their husbands avoid outward donment and live silently. (FIDA 2007)

It is best to start from the beginning and understand what the situation was with the first man and woman in paradise? We read from Genesis 1:27 “God created man in his own image, in the image of God he created him, male and female he created them” this passage clearly indicates that both man and woman were created in the image of God. We can turn this around and ask if God is more like man or woman. Traditionally there has been a strong thinking that God is more masculine. The reason might be that in many places in Bible God described as our father. There are some passages in the Bible, though, where God is described in feminine terms for example: what we can conclude is that God is a spirit and he cannot be fully understood. There is anyway something in woman, which rebels some characteristics of God, which was not able to be seen through man. Both of them were created to be the image of God together, they could not fulfill that purpose alone. In gender thinking there is a strong emphasis on men and women working together, complementing each other in the Garden of Eden God gave the responsibility to take care of the creation for both sexes. There was mutual understanding, trust and cooperation. In the New Testament, Apostle Paul explains the issue in the same letter he wrote about the silence of women 1 Corinthians 11:12 “for as woman came from man, so also man is born of woman but everything comes from God”. In the beginning the value of, men and women in front of God was the same. (FIDA 2007)

In Genesis 3 we can observe that Adam was with eve when the temptation came. So the attempt to shift the blame to Eve is really not fair. Adam did not do anything to hinder Ever from tasting the fruit. In the same way he also tasted it. Both were equally

responsible for the disaster. The fall had many consequences which still affect our life on this earth. God explained some of the two Eve in Genesis 3:16: to the women he said, “I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be your husband, and he will rule over you” (FIDA 2007).

6.6 Conclusion

Mumias FGCK is a Pentecostal church which boasts of having been started by women yet it does not value women much. This is because the church is highly patriarchal whereby all the top leadership is comprised of men only. This therefore means that women are not included in decision making since none of them is found in the decision making organs of the church. There is a lot of hypocrisy in this church since they speak against oppression of the woman yet oppress her; profess to believe in the liberative Bible yet act to the contrary. This church doesn't have any written law against women donning trousers yet won't allow women to minister in the same

CHAPTER SEVEN

ATTITUDE OF THE CHURCH TOWARDS TROUSERS BY WOMEN DURING WORSHIP: DISCUSSION OF THE FINDINGS

7.1 Introduction

This chapter examined the attitude of FGCK in Mumias sub-county with regard to women adorning in trousers during worship and how the attitude has affected women of this churches. The chapter also established how much the Bible had influenced the FGCK, Mumias LCA's attitude towards women adorning in trousers during worship. All these were discussed from the basis of primary data collected and its relationship to the secondary data already discussed in the foregoing sections. The discussion included the explanation of responses as they relate to the main problem of the study. In this regard the main relevant parameters that are examined include gender, age, academic qualifications, marital status and the general donment trousers by women in worship and the reactions it elicits.

7.2 Gender Distribution in the Study

Data on gender distribution in the FGCK, Mumias LCA was coded, analyzed and presented in Table 1.

Table 1: Gender distribution

Male		Female		Total	
F	(%)	F	(%)	F	(%)
76	42.22	104	57.77	180	100

Key: f- frequency, %- percentage

From table one, majority of members were female, 104 (57.77%) and male were 76 (42.22%). These findings concurred with Njoroge (2014) who observed that women are very instrumental in the ministries of this church. Njoroge noted that women were

strong defenders and promoters of the Christian faith and belief. He added that they are women who do the evangelization owing to their large numbers in church. The same applied to the church under study. It is further relevantly noted that FGCK was started by two women, Alma and Eeva Raatkainen, and that women were still on the forefront and instrumental in this church today. In the present study, FGCK, Mumias LCA women were the majority at 57.77% (Based on church records accessed on 07/07/2016). This position was reflected in the study when 104 respondents out of the 180 respondents in the study were females whereas the male respondents in the study stood at 76 respondents making 42.22% as validated in the table above.

7.3 Age Distribution of the Respondents

Data was collected on the age distribution of FGCK, Mumias LCA and the results are as

Shown in the table 2.

Table 2: Age Distribution of FGCK, Mumias LCA members

Gender	18-29 F (%)	30-39 yrs F (%)	40-49 yrs F (%)	Above 50yrs F (%)
Male	40 (22.22)	17 (09.44)	12 (06.67)	7 (03.89)
Female	57 (31.67)	24 (13.33)	15 (08.33)	8 (04.44)
Total	97 (53.89)	41 (22.78)	27 (15.00)	15 (8.33)

Key: f- frequency, %- percentage

It is strongly argued as a social fact that on issues of culture, age often plays a hardening role on traditional positions. The age distribution and how it related to the attitudes on dress FGCK in Mumias sub-county was therefore relevant for this study.

The distribution of the ages of the respondents in this study as proportionally derived from the membership records of the church are as indicated in the table above.

As shown in Table 2, 97 (53.89%) of the respondents of the church members were aged between 18-29 while 41(22.78%) were aged between 30-39 yrs. Those who are aged between 40-49 are 27 and thus account for 15% of the church, while 15 (8.33%) members of the respondents are aged above 50 years. This data based on the proportionality in its selection generally indicates that the youth and the middle aged form the bulk of church goers. From the above table, it could be inferred that it is evident that the young people found a place in this church since they were not perceived as a threat to the church leadership. According to a key informant in the study, the tradition of this church was such that leadership is a preserve of the older class. The other mature members who could no longer stand the leadership bias on age and patriarchy of the society eventually left the Church hence accounting for the age distribution as it was; a disparity in numbers between the young and the old.

7.4 Academic Qualification

Data on the academic qualification of the respondents was collected, analyzed using frequency counts and percentages; later it was presented in Table 3 as follows;

Table 3: Academic Qualification of Respondents

Gender	Degree F (%)	Diploma F (%)	Certificate F (%)	None F (%)
Male	10 (05.56)	23 (12.78)	17 (09.44)	26 (14.44)
Female	07 (03.89)	17 (09.44)	45 (25.00)	35 (19.44)
Total	17 (09.44)	40 (22.22)	62 (34.44)	61 (33.89)

Key: f- frequency, %- percentage

From the Table 3, most respondents were female certificate holders 45 (25.00%), followed by those women without qualification 35 (19.44%), male without qualification 26 (14.44%), male diploma holders 23 (12.78%), female diploma holders 17 (09.44%), male certificate holders 17 (9.44%), male degree holders 10

(05.56%), and least rated academically were female degree holders 7 (03.89%). Therefore, most of the church members were female certificate holders and least educated members were female degree holders. Most women were not well educated as compared to men.

From the Table 3, it can be deduced that in FGCK, Mumias LCA the people with higher education were the least at seventeen (9.44%). The non-illiterate were 61 (33.89%) out of 180, thus accounting for 34% of the total population.

Findings of the current study concurred with Guy (1997), who noted that education is a tool for social change. Guy (1997) observed that in developing countries like Kenya in which the majority of the population is illiterate, education was a powerful agent for cultural and mental change. It encourages new modes of thinking, widens the understanding of the world, introduces a rational view of physical environment, develops rationality in knowledge and action, and socializes people into universal norms in their judgment and in social relationships. Since education is compulsory in Kenya, most of the educated class has been socialized into universal norms in their judgment and these include the mode of dress.

Non-literacy often meant that people were strongly grounded in traditional culture often ignorant of their rights and freedoms as stipulated in the law of this country and also in the Bible. This is the group that many a times depends on the interpretation of religious literature from others. In the present study, it comprised the majority (33.89%). Furthermore, school attendance is known to bring diverse perspectives through new ideas. Through education, knowledge is passed on to the society bringing about empowerment. This position concurs with Bahemuka and Brockington (2004) who argued that education is a practice of freedom as opposed to the practice of

oppression. To add on that, higher education especially in boarding schools provides a fusion of cultures. It thus opens up students to adapt new cultures and also tolerate others with an understanding that our cultures are diverse. Those who go to school are therefore likely to adapt liberal dressing modes some of which are scorned at by their societies through culture. It is therefore easier to suppress the uneducated class of people since all they know to be the norm is their oppressive culture.

7.5 Marital Status

Data on marital status of members was collected, coded and analyzed using frequency counts and percentages. It was later presented in Table 4.

Table 4: Marital Status

Gender F (%)	Single F (%)	Married F (%)	Total F (%)
Male	24(13.33%)	52(28.89%)	76(42.22%)
Female	50(27.78%)	54(30.00%)	104(57.78%)
Total	74(41.11%)	106(58.89%)	180(100%)

Key: f- frequency, %- percentage

From Table 4, most members were female and married 54 (30.00%), followed by male married 52 (28.89%), female and single 50 (27.78%) and least male and single 24 (13.33%). The study established that most members of FGCK were married 106 (58.89%) and a few 74 (41.11%) were single.

Singles by nature are likely to be liberals because they have freedom to choose what they do with their lives. Church restriction on dress code is an infringement on their freedom of choice and thus this is a contributory factor to their less numbers in church compared to their married counterparts as represented by the sampled population.

7.6 Membership and Leadership in FGCK in Mumias

Data on membership and leadership in FGCK was analyzed using frequency counts and percentages and presented in Table 5.

Table 5: FGCK Membership and Leadership in Mumias LCA

Gender	Leader F (%)	Member F (%)	Total F (%)
Male	26 (14.44)	50 (27.78)	76 (42.22)
Female	18 (10.00)	86 (47.78)	104 (57.78)
Total	44 (24.44)	136 (75.56)	180 (100.00)

Key: f- frequency, %- percentage

With regard to leadership in the church, this study as already stated that 24.44% of the respondents held leadership positions while 75.56% of the respondents are ordinary members of the church. Interestingly, of the 44 who said they hold leadership positions in the church, 26 were male and only 18 of them are women. Clearly, the leadership of the church is dominated by men. This position is ironical putting in mind that women are the majority in this church. This, as Nadar (2005) relevantly cites Isabel Phiri, expresses the tragedy that, “women are visitors in the Church yet women are in the Church in Africa.” Phiri further adds that men have illegitimately held a monopoly over the church’s mission for too long.

This state of affairs according to Phiri (2005) contradicted the liberating nature of the mission of the Church as Christ body upon the earth with a mission meant to bring life and not death, healing rather than suffering, and freedom rather than bondage. The minority in this case are the ones lording over the majority. This is because the male who are part of the dominancy of the society have carried the same into the Church. The male have brought patriarchy in the church where the male dominate women

regardless of the latter's efforts and achievements. The male in this way have turned the church into a discrimination ground against women.

Relating this situation in history, Wiesner (1993) observed that there was always conflict between the opinion of men and the commandment of God in which Women always had to choose between male political and religious authorities and what they perceived as God's plan for their lives. This author further adds that early modern women frequently argued that their religious actions were private and that only God could be the true judge as Christianity contained streaks of misogyny in which everything was controlled by male hierarchies with all levels of the clergy especially the highest were reserved for males and even God thought of as a male.

Okkenhaug & Flakerud (2005), have generally observed that Christianity has been characterized by gender hierarchy where women have been subjugated to social control and isolation from men and that it has been an agent of women suppression. They add that Western imperialism which came in form of colonialism and Christian mission is another aspect that has had great influence on the relations between religion and gender. Thompson & Armate (2012) supports these assertions when he says that frequently colonial rule reinforced a gendered hierarchy of power and that national liberation in the post-colonial society did not necessarily change the patriarchal structures of the emergent society. Since then women have struggled for recognition and equality with men even as far as in the religious circles providing a possible perspective from which to make sense of the resistance of the Church towards the wearing of trousers during worship by women.

The fact that all respondent in this study are adults because all of them are above 18yrs as shown previously in Table 2, the unmarried or rather singles point to the fact

that they are liberals thus without attachment. This fact is underscored by their lesser population in Mumias sub-county FGCK because this category could not stand the prohibition against women adorning in trousers during worship. This point is also justified by the fact that there are more single women than men in Mumias sub-county FGCK.

7.7 Views by Mumias FGCK on the position of the Bible on dressing

With regard to Biblical teachings on dressing, the male respondents in this study had varied responses on what they thought was the position of the Bible on dressing and so did the women. The results were presented in Table 6:

Table 6: Biblical Teaching on Dressing according to FGCK, Mumias LCA

Responses on biblical teachings	Male F (%)	Female F (%)	Total F (%)
1 Should put on their own clothing as the Bible says	49 (27.22)	62 (34.44)	111 (61.67)
2 It is not clear in the Bible	03 (1.67)	01 (0.56)	04 (2.22)
3 Dress modesty and decently	15 (8.33)	28 (15.56)	43 (23.89)
4 I don't know	09 (5.00)	13 (7.22)	22 (12.22)
			180 (100.00)

Key: f- frequency, %- percentage

Results in Table 6 indicated that 61.66% of the sampled respondents observed that women should dress in line with how the Bible commands them and that wearing trousers during worship was not part of it; followed by a few of respondents 4(2.2%) of the respondents were of the opinion that the Bible is not specific on the issue of dressing and therefore women had discretion on how and what to dress in when in church. Table 6 clearly shows that the adherents of Mumias sub-county FGCK had varied interpretations on the Biblical teaching on dressing. This is because out of the

180 respondents, 111 (61.66%) advocated for women to dress as the Bible commands and assumed at the same time that the Bible is against women adorning in trousers.

However, only 23.88% of the sampled respondents reflected the true Biblical position by noting that ladies should dress modestly and decently. This pointed to the level of liberalization in the church. It is also worth noting that a sizeable 12.22% of the sampled respondents have no idea about the Biblical teachings on dressing in the church during worship. This speaks to a lot of ignorance about Bible teaching on many issues in the church. It was however telling on Biblical teaching about women dressing in trousers during worship when 73% of the sampled 15 respondents above 50 years reported that women should not put on men's clothes implying wearing of trousers by women. This clearly underscored the gender dimension of this entire debate and not least from the senior membership of the Church. It was therefore not surprising when a number of the key informants reiterated the same position of men's clothes with regard to the wearing of trousers by women during worship. The position that women should not put on men's clothing was clearly problematic in this study for there was not only the need to clarify what constitutes men's clothing, but to do so from a Biblical perspective.

It is important to note that at the time when the Bible was being written there was little distinction between men and women clothes as we particularly understand them today. It is thus the not factual when part of the respondents say that women should not put on men's clothes and assume that this position is Biblical. This opinion is to a large extent motivated by cultural influences on the mode of dressing for both men and women. It therefore lends credence to conclude that the church is considerably influenced by societal cultures and this may be the source of misinformation and

controversy surrounding issues such as the trouser as the mode of dressing for women. This is not a new phenomenon in the Christian Church as we see for example in Jesus in an incident when he freed a woman from exclusion by the society. The woman had been suffering from incessant vaginal hemorrhaging for twelve years. According to the laws of the day, she was unclean and compromised the purity of everything else she touched. Instead of Jesus rebuking her when she secretly touched him, he commended her instead with a strong message that no longer would the flow of menstrual blood exclude women from full participation among the people of God.

7.8 FGCK in Mumias and Women Donning in Trousers during worship

In this study 111 members out of the 180 study population had a negative attitude towards wearing of trousers by women during worship. Again, out of the 180 respondents, 50 neither knew nor had a clear picture of what the Bible says about dressing in general and for women in particular especially during worship. This latter category quoted the scripture but ended up with interpretational difficulties or went against it unknowingly. The 104 female respondents were further subjected to an instrument that went thus; would you dress in trousers during worship? In this regard, 85% of the female respondents vehemently responded in the negative, while 13.33% responded in affirmative. The remaining 1.66% of the female respondents indicated that they would occasionally dress in trousers during worship. Several key respondents corroborated this general position in observing that a woman who adorns herself in trousers during worship in FGCK, Mumias LCA is not allowed to minister; be it in praise and worship, ushering, intercessory, interpretation or even teaching Sunday school since these are the major ministries in operation on Sundays in this church. Such a woman was deemed to be unfit for ministry and a bad example to the rest of the church. It must be borne in mind however that FGCK, Mumias LCA is a

church in a township where the expected norm, based on the diffusion of innovations theory, would have been that women would be dressing in trousers during worship services since this was a growing trend worldwide. This however was not the case hence raising questions of its own.

7.9 The Position of the Society on Women Dressing

Data on the Objective on the position of the society on women dressing was collected using a questionnaire, coded and analyzed using frequency counts and percentages. The results were presented in Table 7

Table 7: The Position of the Society on Women Dressing in Trousers.

Views on Position of society	Male F (%)	Female F (%)	Total F (%)
It is not said	00 (0.00)	00 (0.00)	00 (0.00)
I don't know	06 (3.33)	13 (7.22)	19 (10.57)
Women should not put on men's clothes	60 (33.33)	73 (40.56)	133 (73.89)
Freedom of choice	10 (5.57)	18 (10.00)	28 (15.56)

Key: f- frequency, %- percentage

From Table 7, majority of the respondents noted that women were not allowed to put on men's clothes 133 (73.89%), followed by women should be given freedom of choice on what to dress 28 (15.56%) and a few noted that they did not know 19 (10.57%). From the findings of the present study, majority noted that women were not allowed to put on men's clothes (trousers), while a few noted that they did not any perspectives about society on women dressing. From the findings above we can deduce that the woman does not have freedom to adorn in trousers.

7.10 Reasons against Trousers for Women during Worship in Mumias FGCK

The 111 respondents in this study had varied and diverse reasons why they loathed trousers for women during worship in Mumias FGCK. In a research item asking them for the reasons behind their negative response towards the wearing of trousers by women during worship, the categories of response were as indicated in Table 8.

Table 8: Reasons against Women Wearing Trousers during Worship

Gender	It is a good moral	It is un-African	It's Biblical command	a Any other	Total
Male	14(12.61)	09(08.19)	22(19.82)	2(1.80)	47(42.34)
Female	21(18.92)	12(10.81)	29(26.12)	2(1.80)	64(67.66)
Total	35(31.53)	21(18.92)	51(45.95)	4(3.60)	111(100)

Key: f- Frequency- frequency, %- percentage

Table 8 shows the reasons for or against the wearing of trousers by ladies in church. 35(31.53) of the respondents said when ladies avoid trousers in church it expresses good morals. Another 21(18.92%) said it is not African for the ladies to wear trousers in church during worship. This argument is again not valid because as much as these respondents feel it is not African for women to adorn themselves in trousers during worship, we may as well argue that the other dressing codes which have been embraced are also not African. They were only introduced into Africa with the advent of colonialism. In fact, traditional African used to adorn more scantily as compared to the trouser for women which is loathed by the society on decency grounds. Furthermore, the church should instead embrace the Bible rather than African cultural positions.

A majority of respondents 51(45.95%) observed that wearing trousers by ladies in church was against Biblical teachings. This standpoint can be understood since the study was being carried out in Church and they had to use the Bible to defend their standpoint. Unfortunately, as discussed earlier on, the study population was largely non-literate and thus depended on the top leadership who include the pastors for interpretation of the Bible. The leadership had in turn socialized the congregation to believe that what they believed was right and Biblical.

The study revealed that only 21(18.92%) of the respondents said it is un-African for ladies to wear trousers in church. The 38.33% of the 180 respondents were in support of women adorning trousers during worship is an indication that some church goers (both male and female) no longer think that dressing has any influence on one's faith. This position showed that there is a part of the Church membership of FGCK in Mumias that already sees that belief and dressing are two different things.

7.11 FGCK Policy on Women Dressing

Data on FGCK policy on women dressing during worship was collected using a questionnaire. It was later coded, analyzed using frequency counts and percentages. The results were presented in Table 9 and 10.

Table 9: The FGCK Policy on Women Dressing in Trousers

Policy on women dressing	Male F (%)	Female F (%)	Total F (%)
1 No policy	12 (6.67)	10 (5.56)	22 (12.22)
2 I don't know	26 (14.44)	37 (20.56)	63 (35.00)
3 Women should not put on trousers	37 (20.56)	37 (20.56)	74 (41.11)
4 Be modesty, be neat don't be provocative	00 (00.00)	07 (3.89)	07 (3.89)
5 I think it is allowed since some put on trousers	01(0.56)	13(7.22)	14(7.78)
			180 (100)

Key: f- frequency, %- percentage

From Table 9, 35% of the sampled respondents indicated that they were not aware of any policy on women dressing in trousers during worship. This indicates that the church leadership may not be keen on making its position clear on this issue for fear of losing some members. Seventy four (41.11%) of the sampled respondents disagreed with other respondents on this issue and insisted that women should not put on trousers. This was according to church policy.

A sizeable 22 (12.22%) of the sampled respondents said there was no policy on women dressing in trousers in their church. 14 (7.78%) were not sure whether the women were or were not allowed to wear trousers in church.

7.12 Perception of the Extent of Biblical Influence on Women Dressing in FGCK in Mumias

The extent to which these positions were influenced by the Bible was one of the items in the questionnaire. Responses were rated and analyzed using frequency counts and percentages. The results were presented in Table 10.

Table 10: Perception of the extent of Biblical influence on women dressing in FGCK in Mumias

Gender	Women shouldn't wear trousers F (%)	Women should wear trousers F (%)	Women should be decent F (%)	Freedom of choice F (%)	I don't know F (%)	Total
Male	11(6.11)	01(0.56)	41(22.78)	05(2.78)	18(10.00)	
Female	21(11.67)	00(00)	47(26.11)	06(3.33)	30(16.67)	
Total	32(17.78)	01(0.56)	88(48.89)	11(6.11)	48(26.67)	180(100)

Key: f- frequency, %- percentage

The responses on the extent to which FGCK, Mumias LCA had been influenced by the Bible on women dressing in their policy were varied. The study revealed that 88 (48.89%) of the sampled respondents were of the opinion that the Biblical position was that women should be decent in their dressing. Another 48 (26.67%) of those sampled had no idea whether or not their church policy on dressing for women had been influenced by the Bible or not. Another 32(17.78%) of those sampled maintained that the position that women shouldn't wear trousers was Biblical, while the remaining 11 (6.11%) thought that women had freedom of choice in the way they dress in church was Biblical.

7.13 The Society, Church, and the Bible on Wearing of Trousers by Women: A Discussion

Further interrogation of these positions on women adorning on trousers during worship points out diverse interpretation of the scriptural texts as challenged by the changed contexts. For example, the scripture is quoted to say that a woman should not wear a man's clothing. This does not necessarily imply the trouser even though many respondents in this study maintained so. The study points out in relation to context that when the Bible was being written, there were no trousers whatsoever. Furthermore, dressing varies from one culture to another yet all religions including

Christianity are culture bound. When a flowing robe may be a woman's dressing in one culture, it may be a man's clothing in another culture; while a skirt may be a woman's clothing in another, and it may be clothing for men in another culture as is the case of kilts for Scottish men (Mac Duff & MacGregor, 2017).

It is therefore evident that the negative attitude towards trousers for women during worship in FGCK, LCA though Biblically baseless, had influenced the dressing practices of women in the very church. Women fear adorning themselves in trousers for fear of stigma, segregation and false accusations hinging on sexual morality. The irony in this regard is that a majority of women were also against fellow women adorning themselves in trousers during worship and even beyond this. The latter category of women it would seem, assist in perpetuating the evil of oppression against fellow women as opposed to supporting those women seeking liberation in church as the Bible commands and as the dressing in trousers may express. Trouser for a woman is increasingly considered as a symbol of freedom since it enables the woman to move about freely and go about her daily concerns with ease. The trouser has got nothing to do with one's spirituality. Phiri (2005) cautions that issues of holiness and impunity should not be used in the Church to undermine the humanity of women. Any type of clothing can be both decent and indecent based on one's culture, beliefs and convictions.

Forbidding of trousers for women during worship in FGCK, Mumias LCA is creation of society (Church implied) and not the Bible parse. Needless to say, the church is a collection of people from the society so they carry on their peculiarity even in the church. This means that male domination as a phenomenon common in many societies is also practiced in church albeit indirectly. Forbidding women from

adorning in trousers in general may have many interpretations including amounting to oppression of women right inside the church. These very rules that are dictated by men have their roots right from the society all the way to the church under the rubric of male domination. Women who want to be considered as faithful adherents of church have to dress in a way that is acceptable to the dominants males. Worse still, even after dressing in an acceptable manner, they are still not considered for any meaningful leadership positions. This study proved this fact where in overall only 18 of the female respondents held leadership positions as opposed to 26 male respondents in such leadership positions despite the latter's inferior numbers.

7.14 Conclusion

The bottom line in both the FGCK, Mumias LCA constitution and policy on dress, and the Bible is decency regardless of the type of clothing. Decency in itself however is relative since it depends on a given culture of a people. FGCK, Mumias LCA had clearly allowed the gendered oppressive societal culture to infiltrate the church instead of embracing the Biblical culture which is supposed to be liberative .The male dominated leadership does not propagate what they profess to believe in according to the constitution. The Church has failed to change the patriarchal structures of the society reinforcing instead the gendered hierarchy that has rendered the women voiceless and defenseless as the issue of opposition to the wearing trousers by women during worship may as well express.

CHAPTER EIGHT

SUMMARY OF THE FINDINGS, CONCLUSION AND RECOMENDATIONS

8.1 Summary of the Findings

The issue of women dressing in trousers in church is shrouded in controversy and misinformation. Church members have a controversial understanding of Biblical teaching regarding this issue and it would appear that their perception and opinion are shaped by societal cultural influences as well. It is also apparent that Church leadership is dominated by men; a fact that has a clear bearing on the church policy formulation and attitude towards women adorning in trousers during worship. This is in spite of the fact that women form the majority of the church and yet play a limited role in church leadership. This formed the general background of this study. The main concern of the study to this end was to examine the extent to which the attitude towards donning in trousers among women Mumias FGCK, Mumias LCA was a gender negation rather than a Biblical position.

To this end, the study developed objectives that included the examinations of the Biblical teaching on dressing in general and for women in particular, assessment of the society's position on dressing from a gender perspective, analysis of the FGCK policy on women dressing, and determine the extent to which the attitude of the church towards trousers as worn by women in FGCK, Mumias LCA during worship was a gender issue. All these constituted chapter one that basically introduced the study. Chapter two mainly dealt with the review of related literature. It was clear in this chapter that trousers for women comes in handy in symbolically as a language of culture thus clothing communicates. This study premised that trousers as worn by women in FGCK, Mumias LCA was symbolic of liberty and less as a rule that should be added to worship rules. The theme of adorning in trousers by women seems to

compromise God's principle of absolute equality for sexes on the other hand, while opposition to it implied a form of patriarchy imported into the church. This means that the church is just a sub-section of the society where the men form the rules and the women have to obey without question. Trousers for women are tacitly perceived by the society as freedom for a woman, an ideal that the men are not comfortable with both within and without the church. Critical analysis of the bible on dressing formed the basis of discussions in chapter four and brought to the fore the fact that the Bible is not explicitly against women donning in trousers neither were trousers in existence in the original history of Christianity in this context.

The chapter further underscores that Jesus the Christ who is the author of Christianity died for the freedom of mankind, women inclusive. The verse commonly cited in disfavor of women adorning in trousers is Deuteronomy 22:5 which says that women shall not wear that which pertains to a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord. The study noted that neither this verse nor any other describes what a woman should wear or not in explicit terms, and as mentioned earlier dressing is a language of culture that varies from one society to the other. In conclusion of this section, it is noted that the entire traditional argument on donning stands challenged today when the concept of womanhood is being re-examined and the traditional theological views increasingly changed and challenged as being crude and archaic. That the society in which the church under study is found is patriarchal formed the basis of discussion in chapter five. This society exhibited features of gender against women. The church under study exhibited resistance to the cotemporary trends and is rigid to modernization in the changing world that in many ways implied freedom and equalization from ties of community and tradition that occasionally weighed down the woman. The modern society

therefore advocates for living instead with forms of regulation that are formal, specified and impersonal. The chapter however mentions as a concern that the emphasis on equality among men and women is on the surface, but underneath, women are yet to realize this freedom. FGCK is a church in Kenya with a long history that ironically should favour women since the church was founded by two women Alma and Eeva Raatikainen. The history of this church forms the basis of discussion of chapter six of this study. This church's constitution does not contradict the Bible at all in matters of dress and especially for women. It does not whatsoever dictate the kind of clothing that should be adorned by either sexes of its adherents neither does it have an official dress code for worship services. Unfortunately the clergy who are all men do not propagate the true position of the church policy on dress to the faithful. The study further revealed that some that some of the clergy are at variance with the FGCK constitution (2013) in regard to dress. Instead they have imported patriarchy into the church which either frustrates or thwarts the effort of women to be equal members with men in church. The women are voiceless since they don't have any representation in the church leadership nor the decision making bodies of the church under study.

8.2 Conclusion

The issue of gender and dressing in church is an important topic that has generated widespread debate. This debate is healthy and addresses the concern of women in the contemporary society. The use of trousers by women emerges as a symbolism of freedom for the woman in her pursuit of acceptance, equality and happiness. This freedom ought to be extended to education and participation in leadership and decision making in the church as revealed by the study thus women should be given a level playground with their male counterparts in all spheres of life.

Relatedly, the main problem of this study was to establish the extent to which the attitude towards donning trousers among women in the FGCK, Mumias LCA constituted a gender negation rather than a Biblical position.

To this end, the study finds that indeed there was considerable negative attitude towards donning trousers by women during worship in FGCK, Mumias LCA. The study further found out that this attitude was informed not by the Biblical position as it should be, but by the larger societal conditions. It was clear that this church had effectively used prohibition against trousers for women during worship as part of the general barrier against women engagement in Ministry and thus limited or thwarted their participation in church rituals and activities. This fits well in the general scheme of exclusion of women from church activities however adept they might be just because they are women. As it were, the women in this church are voiceless because all the top leadership are men who speak one language; the societal patriarchal language against women. In this language it is men who make rules and interpret the church policy. The women in FGCK Mumias LCA lacked freedom that includes participation in leadership and decision making.

8.3 Recommendations

The study revealed a glaring lack of understanding and or a complete ignorance about FGCK church policy on the issue of dressing by the members of the church. It is recommended that this church should make the church policy public. This can be done by making the documentation easily accessible to members. This policy can be availed in libraries and in book stores in form of text and or in electronics devices. The clergy should enlighten the adherents on the content of the church policy on dressing which is not biased against the woman in anyway. The faithful should be

made aware that this church policy does not prohibit women from adorning themselves in trousers during worship neither do they have a particular dress code for women and the church as a whole. All these pointed towards gender bias against women in the church.

To this end the study recommends that the church reconsiders its position on the empowerment of women toward realizing universal equality of sexes which is today one of the global social goals. These recommendations fits in well with the general mandate of the church which is to try as much as possible to bent the society towards the vision of Jesus Christ of a free and just human societies. In this vision, women like the rest of the oppressed in the society, must be liberated.

Theological training for pastors and church leaders will be of great importance. They should be trained in areas related to exegesis and hermeneutics for better leadership skills and better teaching of church members.

8.4 Areas for further research

In the course of this study it became apparent that there was some significant contributory relationship between women faithful and gender bias in the church. This issue however could not be dealt with sufficiently in this study as it fell outside immediate scope of the study. This issue is therefore recommended for further research for anybody with interest.

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APPENDICES

Appendix I: Letter of introduction

Dear friends,

We are carrying out a study on Society, Patriarchy and the Church in the Subjugation of the Woman in Worship: The Case of Trousers in Full Gospel Churches, Mumias.

We kindly ask you to answer the questions attached.

All responses will be handled confidentially and purely for the purpose of this study.

Please don't give your name.

Thank you.

Yours faithfully

Caroline N. Amunga.

Department Of Social Science Education: Religion Division

Appendix II: Research permit

THIS IS TO CERTIFY THAT:

**MISS. CAROLINE NOEL AMUNGA
of MASINDE MULIRO UNIVERSITY OF
SCIENCE AND TECHNOLOGY, 0-50102
Mumias, has been permitted to conduct
research in Kakamega County**

**Permit No : NACOSTI/P/17/73141/16530
Date Of Issue : 4th April, 2017
Fee Received : Ksh 1000**

**on the topic: THE GENDER DIMENSION
OF DRESSING IN CHURCH: THE CASE OF
TROUSERS FOR WOMEN IN THE FULL
GOSPEL CHURCH OF MUMIAS IN
WESTERN KENYA**



**for the period ending:
4th April, 2018**

**Applicant's
Signature**

[Handwritten Signature]
**Director General
National Commission for Science,
Technology & Innovation**

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officer will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice



REPUBLIC OF KENYA



**National Commission for Science,
Technology and Innovation
RESEACH CLEARANCE
PERMIT**

Serial No. A/3634

CONDITIONS: see back page

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b) Women

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8) What does the Bible teach about women dress in trousers?

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9) What is the position of society about women dressing in trouser?

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10) Do women dress in trousers in Full Gospel Churches of Kenya during worship?

Yes () No ()

11) If YES, do you support the practice? Yes () No ()

12) If you agree with them please give reasons

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13) If you disagree with them please give reasons

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14) What is the Full Gospel Churches of Kenya policy on dressing in trousers for women?

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15) To what extent has the Bible influenced Full Gospel Churches of Kenya policy on women dressing?

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Thank you for responding to the questions.

Appendix IV: Questionnaire for the church clergy (CC)

Personal data

Please tick (√) where applicable.

Where an explanation is required, use the space provided.

1) Gender: male () female ()

2) Age: 18-29yrs () 30-39 yrs. () 40-49yrs () above 50 yrs. ()

3) Academic qualifications

 Degree () Diploma () Certificate () None ()

4) Are you married? Yes () No ()

5) Are you a member of Full Gospel Churches of Kenya? Yes () No ()

6) If YES what is your position? Bishop () Pastor () Pastors wife () Elder ()

7) What does the Bible teach about dressing for;

a) Men

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b) Women

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8) What does the Bible teach about women dress in trousers?

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9) If female, do you put on trousers during worship? Yes () No ()

10) Give reasons for your answer above

11) What is the position of society about women dressing in trouser?

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12) Do you support the society's position on women dressing in trousers? Yes () No ()

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13) Do women dress in trousers in Full Gospel Churches of Kenya during worship?
Yes() No ()

14) If YES, do you support the practice? Yes () No ()

15) If you agree with them please give reasons

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.....16) If you disagree with them please give reasons

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17) Do you allow girls to come to church in trousers? Yes () No ()

18) Do you support them to minister in trousers? Yes () No ()

19) Is it sin for girls to wear trousers during worship? Yes () No ()

20) What is the Full Gospel Churches of Kenya policy on dressing in trousers for women?

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21) According to you should women come to church in trousers? Yes () No ()

22) Would you be comfortable with women ministering in trousers? Yes () No ()

23) Do you teach church members your stand on trousers for women Yes () No ()

24) Give your reasons for your answer above

25) Are church members aware of the position of the church on trousers for women during worship? Yes () No ()

26) Give reasons for your answer above

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27) To what extent has the Bible influenced Full Gospel Churches of Kenya policy on women dressing?

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Thank you for responding to the questions

Appendix V: Interview guide for the Focus Discussion Group (FDG)

- 1) What does the Bible teach about dressing for;
 - a. Men
 - b. Women
- 2) What does the Bible teach about women dress in trousers?
- 3) What is the position of society about women dressing in trouser?
- 4) Do you support the society's position on women dressing in trousers?
- 5) According to you should women come to church in trousers?
- 6) Would you be comfortable with women ministering in trousers?
- 7) Do women dress in trousers in Full Gospel Churches of Kenya during worship?
- 8) If YES, do you support the practice?
- 9) If you agree with them please give reasons
- 10) If you disagree with them please give reasons
- 11) Do you allow girls to come to church in trousers?
- 12) Do you support them to minister in trousers?
- 13) Is it sin for girls to wear trousers during worship?
- 14) What is the Full Gospel Churches of Kenya policy on dressing in trousers for women?

15) Do you teach church members your stand on trousers for women

16) Give your reasons for your answer above

17) Are church members aware of the position of the church on trousers for women during worship?

18) Give reasons for your answer above

19) To what extent has the Bible influenced Full Gospel Churches of Kenya policy on women dressing?

Thank you for responding to the questions