

AFRICA INTERNATIONAL UNIVERSITY

THE CONTROVERSY OF WOMEN ORDINATION FOR MINISTRY: AN
INVESTIGATION ON FACTORS AFFECTING WOMEN ORDINATION
IN AFRICA INLAND CHURCH, NAIROBI SOUTH WEST REGION

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the requirements of the degree of Master
of Arts in Theology

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I declare that this is my original work and has not been submitted to any other College
or University for academic credit

The views presented here are not necessarily those of Africa International University
or the Examiners

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ABSTRACT

The Study sought to investigate the factors that affect Women ordination in Africa Inland Church (AIC) Kenya. The research focused on Nairobi South West Region. The design of the research was a mixed one in which part of the data (demographic) was collected using a questionnaire and the rest was collected using personal interviews. Personal interviews entailed in depth face to face interviews. Both methods of data collection were used for all the respondents .The research design was based on Grounded Theory which is a method used to discover a theory to explain a particular phenomenon. The research targeted to interview 20 respondents but achieved a response rate of 15 (75%).

The findings indicate that the two key factors that hinder women ordination in the church under review are Church tradition (73.3%) and African culture (60%). It was established that the church has held onto the position of the Church founders (African Inland Mission) whose inclination was complementarianism. This is where women in ministry play a supportive rather than a key role. Contrary to the researcher's hypothesis, the interpretation of Scripture by the church is not one of the key reasons for not ordaining women. As indicated by the findings African culture in which men play the leadership role while women remain subordinate is a major influence on the position the church has continued to assume about women ministry. Most lady pastors interviewed believe that church ministry and leadership, has been influenced more by African culture than Christian world view.

On the basis of the findings, the research recommends that the church should consider reviewing its long held tradition that views women in ministry as playing supportive role. It should instead consider adopting Egalitarian view like Jesus did. In this view, both men and women are seen to be equally gifted and therefore pastors of both genders should be treated equally by the church. It is a process which of necessity begins with review of the Church Constitution. The provision for women ordination consequently enables them to participate at all levels of church leadership and ministry .This in effect gives women a voice in terms of influencing church policies among other things. The expected benefits to the church include reduced pastor's turnover, church growth and increased motivation and commitment of lady pastors to ministry.

The study recommends that similar study be undertaken in other regions in rural set ups where AIC is represented to compare the results of the study.

DEDICATION

This Thesis is dedicated to lady Pastors called to the ministry in Africa Inland Church.

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TABLE OF CONTENTS

ABSTRACT	iv
ACKNOWLEDGEMENT	vi
LIST OF TABLE	xii
LIST OF FIGURES	xiii
CHAPTER ONE	1
INTRODUCTION	1
1.0 Introduction.....	1
1.1 Background of the Study	3
1.2 Statement of the Problem.....	6
1.3 Relevance of the Study	8
1.4 Research Questions	9
1.5 Hypothesis.....	9
1.6 The significance of the Study	9
1.7 Limitations of the Study.....	10
1.8 Definition of Terms.....	11
1.9 Research Ethics	11
CHAPTER TWO	13
LITERATURE REVIEW	13
2.1 Introduction.....	13
2.2 History of Africa Inland Church	13
2.2.1The Structure of Africa Inland Church	14

2.2.2 Licensing and Ordination of Pastors.....	15
2.2.3 Ordination process	16
2.3 Theoretical Framework.....	16
2.4 The Controversy of Women in Ministry and Women Ordination.	20
2.4.1 The Nature of God	20
2.4.2 Status of Women in Hebrew Culture	22
2.4.3 Status of Women in Africa	24
2.5 Women Ordination.....	26
2.6 Feminist and Equality Movements	28
2.7 The two Major Positions; Egalitarianism versus Complementarianism....	32
2.8 What the Scripture say about Women in Ministry and Ordination	35
2.8.1 1 Corinthians 11: The Meaning of “Head”	35
2.8.2.1 Timothy 2: The Meaning of Women Keeping Silent	36
2.9 Conclusion	38
CHAPTER THREE	40
RESEARCH METHODOLOGY	40
3.1 Introduction.....	40
3.2 Research Design.....	40
3.3 Population and Sample	42
3.4 Data Collection Procedures.....	43
CHAPTER FOUR.....	46
DATA ANALYSIS AND INTERPRETATION.....	46
4.0 Introduction.....	46
4.1 Analysis of Section A (Demographic Data)	47
4.2 Response Rate.....	47

4.3 General Information.....	48
4.3.1 Gender Distribution	48
4.3.2 Age of the Respondents	49
4.3.3 Marital Status	50
4.4.4 Education Level	50
4.4.5 Position in Church.....	51
4.4.6 Years of Service	52
4.4 Presentation of Qualitative Data	53
4.4.1 Key Factors that affect Women Ordination at AIC	53
4.4.2 Interpretation of Scripture on Women Ordination.....	55
4.4.3 Church’s Policies And Terms Of Employment That Distinguish Between Ordained Pastors From Those Not Ordained.....	57
4.4.4 Position of Respondents about Women Ordination at AIC	58
4.5 Comparative Analysis.....	61
4.5.1 Key Factors that Affect Women Ordination at AIC	61
4.5.2 Analysis on Interpretation of Scripture.....	64
4.5.3 Church’s Policies And Terms Of Employment That Distinguish Between Ordained Pastors From Those Not Ordained.....	65
4.4.4 Position of Respondents on Whether or not to Ordain Women in AIC.....	67
CHAPTER FIVE	70
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	70
5:1 Introduction.....	70
5.2 Summary	70
5.3 Conclusion	71
5.4 Recommendations to the Church.....	73
5.5. Recommendation for further Studies	74

BIBLIOGRAPHY	75
APPENDIX 1-QUESTIONNAIRE/INTERVIEW SCHEDULE.....	79
APPENDIX 2-TURNITIN ORIGINALITY REPORT	80
APPENDIX 3: IERB PROPOSAL SUBMISSION FORM (A)	91
APPENDIX 4: IERB INFORMED CONSENT FORM (D)-	93
APPENDIX 5: IERB PARTICIPANT DEBRIEF FORM (F)-.....	94
APPENDIX 6: IERB CONFIDENTIALITY FORM (G) –	95
APPENDIX 7 –RECEIPT OF PAYMENT	97
APPENDIX 8-CURRICULUM VITAE.....	98

LIST OF TABLE

Table 4. 1: Respondents Age	49
Table 4. 2: Key factors that Affect Women Ordination.....	61
Table 4. 3: Respondents who indicate that there are no scriptures supporting the church's position to not ordain lady pastors	64
Table 4. 4: Summary of the Respondents' views on church policies	65
Table 4. 5: Position of Respondents on Women Ordination	67

LIST OF FIGURES

Figure 4. 2: Response Rate	48
Figure 4. 3: Gender Distribution.....	49
Figure 4. 4: Marital status	50
Figure 4. 5: Educational level	51
Figure 4. 6: Position in church.....	52
Figure 4. 7: Years of service	52

CHAPTER ONE

INTRODUCTION

1.0 Introduction

There is historical discrepancy in society in terms of how opportunities and roles have been shared between men and women. In every sphere of life whether political, socio-economic or religious circles women are somewhat disadvantaged compared to their male counterparts. This inequality becomes clearer especially viewed from gender disparity among those holding leadership positions. In the Church under review (African Inland Church-Kenya), women are not ordained because the church constitution does not allow ordination of women. The research established that the few lady pastors who are ordained were ordained for a specific purpose through a different church denomination (ACK) with approval from AIC leadership. This was done mainly to facilitate the said pastors meet the requirements to serve at certain positions in the organizations in which they were employed such as chaplaincy.

Belleville (1999, 15) observes that heated debate on the role of women in the church and in society has continued to rage in nearly every church denomination. This is echoed by Scholer (Dec 1 1983; Dec 15 1983; Jan 1984 & Feb 1984 issues) writing about women in ministry. He observes that though women have contributed much to the ministry of the church throughout its history, their role has been riddled with controversy. From the researcher's own observation, women face challenges of

various kinds ranging from cultural constraints, lack of proper support from the church to outright opposition from the male fellow servants.

Women Liberation movement has also thrown a spanner into the works raising concern about Christian understanding of scripture and challenging how it has traditionally been interpreted .It is worth noting that the position that a church denomination takes in terms of scripture interpretation have far reaching implications on the role of women in the church. Lees (1984, 11) notes that there is agreement among contemporary Christians that all men and women are created equal in God's sight.

But the question he poses is, how does this freedom and equality work out in real life either in male/female relationships or in the church? In the church under review, despite that women have been called into ministry and acquired the requisite training to serve in all areas of church ministry, the Church does not grant women full authority and power for such service since this is not enshrined in the Church Constitution (AIC-Kenya Constitution 2018, 8).This casts doubt as to whether the church believes in the equality of men and women in line with the scriptures. From human resource management perspective, it amounts to discrimination against women in church employment since women are treated differently compared to male pastors yet they do the same work and have the same qualifications in terms of training and calling.

This thesis therefore sought to carry out an investigation into the controversy of women ordination with a view to finding out the factors that affect ordination of women in African Inland Church, a case study of Nairobi South West Region. The Thesis is divided into 5 sections presented according to the research process. Chapter one covers the background of the study, its significance, limitations and research

questions among others. Chapter two presents the literature review which contains; the background of African Inland Church, theoretical framework and various discussions on women ordination. The third chapter covers the methodology of the research thus describes; research design, population, sample, sampling techniques and data collection procedures. Chapter 4 presents the analyzed data and finally chapter five contains the summary, conclusion and recommendations from the research findings.

1.1 Background of the Study

The role of women in church has been a subject of controversy for many years. As pointed out by some authors (Scholer 1983-84 issues, Kaibiru (Thesis), 2006) there is no agreement concerning the ministry of women in the universal churches hence the existing variation in policy and practice from one church denomination to another.

Lees (1984,141) for instance cites the major ones as ; Women's Liberation Movement, society's concern for women's rights and legislation for equal opportunity among others.

Significant developments in the society have however occurred which has jolted the church to review its position regarding the role of women. A close example is the enactment of the New Kenya Constitution in which Part 2 no.27 of the Constitution under the Rights and Fundamental Freedoms states,

Women and men have the right to equal treatment, including the right to equal opportunities in political, economic, cultural and social spheres.....To give full effect to the realisation of the rights guaranteed under this Article, the State shall take legislative and other measures, including affirmative action programmes and policies designed to redress any disadvantage suffered by individuals or groups because of past discrimination. In addition to the measures contemplated in clause 6, the State shall take legislative and other measures to implement the principle that not more than two-thirds of the members of elective or appointive bodies shall be of the same gender(New Constitution 2010,40-41).

Clearly, from the changes outlined in the New Constitution, the society is evolving and adopting better laws that would ensure less discrimination and more participation of both genders in every human endeavour. Moreover, it provides opportunities for tapping into the potential and unique gifts of both men and women for the good of humanity and specifically the church in this case. It is such developments that have prompted some church denominations to review their policies to ensure alignment with the contemporary happenings in the society which must also be in alignment with the Scriptures. Even then, not all church denominations have moved in tandem with the said developments.

Some have decided to maintain their traditional stance about the role of women and their ordination in particular. A classic example of this controversy is narrated by France (1995,9).

The story holds that on 11th November 1992, the General Synod of the Church of England reached the end of a long process of decision-making when it voted by majority of more than two to one to approve the ordination of women to the office of priest (or Presbyter).As a result of this decision, many women have been ordained thus achieving ordination of more than a thousand women priests. The surprising thing is what happened thereafter whereby those who opposed the decision left the Church of England while most of them remained within the church but as a separate group who continued to reject anything to do with women priests. Suffice to say that despite that some churches have succeeded in ordaining women, it is rarely based on consensus hence it has remained a thorny issue in the universal Church (France 1995, 9).

Sprinkle (2004,12),writes that ordained ministry indicates persons who have received the gifts given to any member of the community of faith for building up of

the church and fulfilment of its calling. These persons are appointed by the Church for service by ordination through invocation of the Holy Spirit and laying on of hands. Here, Sprinkle points out a significant aspect that is also biblically sound; the fact that ordination is preceded by a person being gifted in a certain ministry. In other words, God gives a gift to a person such as teaching then the church confirms and supports by ordaining the person for service. These gifts are not gender specific; rather, any person can receive it. Gill & Cavaness (2007,204) affirms this position adding that a person called to ministry has to begin by diligently studying God's Word and spending time with Him. The authors, basing their argument in the book of (1Timothy4:12-16) emphasize that one's gender, age, education or resources should not limit the gifts God may give to a person. This is not so with the Church under review, the AIC Constitution categorically states that Lady Pastors shall not be licensed or ordained without giving any justification for this position. The Constitution of AIC-Kenya which was recently revised (August 2018), in regard to Church Leaders classifies pastors into 4 categories; Lady Pastors, Unlicensed Pastors, Licensed Pastors and Ordained Pastors. Lady Pastors are defined as "women who are called by God to His service having graduated from a Bible and/or Theological Training Institution recognized by the AIC-Kenya, and have been appointed and employed by a Church Council, or Board, for service within the body. They shall not be licensed or ordained....they may be seconded by respective District Church Council to serve in other organizations"(2018,8).The discriminatory treatment of women pastors is glaring thus the investigation is expected to provide an explanation for the position the church has taken regarding licensing/ordination of women pastors.

In AIC like in most churches, ordination carries the element of power and authority not just service. Ordained pastors are placed higher in the hierarchy of

leadership as well as ministry than those not ordained. It follows that since women are not ordained, they have less power and are subordinate to their male colleagues. This is not just an assumption but it is an observed phenomenon in which women are treated differently and given obscure positions which make them feel inferior compared to their male counterparts. The issue is not so much about where women begin in ministry but the fact that there is little hope of them ever rising to higher leadership and ministry ranks due to constitutional restrictions.

1.2 Statement of the Problem

Several arguments have been advanced supporting or objecting to women ordination but the undeniable fact is that those who oppose it do not allude to incompetence of women. Duffield & Bruce (1972, 6) captures this point when they quote C. S. Lewis' words "...we have discovered in one profession after another that women can do very well all sorts of things which were once supposed to be in the power of men alone ".So granted that incompetence is not the issue, what is it that makes some Churches deny women to be ordained for church ministry? Are there guidelines from the scriptures supporting or objecting to this practise? Could there be other factors at play such as African cultural beliefs affecting women ordination?

Ehlke in *Christian Research Journal* (vol. 22, no.4) observes that "while much of liberal Protestant Christianity has become accustomed to women in the pulpit, most conservative churches have resisted this trend". AIC is one such Church denomination that is opposed to ordaining women for ministry as confirmed by the Church constitution. House (1995,1) notes that churches, denominations, and even Christian organizations have been divided at the middle over the issue of ordaining women for pulpit ministry. It is apparent that well-meaning and dedicated Christian women who desire to serve the Lord are confused because of contradicting voices about the proper

role of women in the Church. In the church under review, there are many women who have been called to ministry, gone through theological training only to come back and realize with dismay that they cannot serve in their churches on similar terms as their male counterparts.

A good example which is representative of the practice in the church under review is one of the local churches within the region under research. In this church, there are 4 ordained male pastors, 1 male catechism teacher, 2 qualified female pastors and 3 ladies going through theological training. During the year 2018, out of a total of 46 sessions of 1st Sunday services, 9 female and 37 male pastors preached during the said services clearly indicating the skew in gender participation. Moreover, within the Region that this research is being carried out, the Church that is led by a lady pastor is only 1 out of 6 churches in the region. This is an indication that women pastors are not given equal opportunities with the male pastors. In fact, the Constitution indicates that the Church is ready to donate her female pastors to other organizations that are ready to make use of them (2018, 8). It is such kind of frustration that has motivated some to pursue other professions while others, out of discouragement operate below their potential.

As earlier mentioned, ordination is not merely a service; it is a service but it is also an employment issue since it has terms of employment accompanied by economic gain. Those who are ordained are paid and have a scheme of service meaning they can rise to higher positions with commensurate improved employment terms. The overall impact of not ordaining women go beyond issue of calling as it impacts on their economic status and infringes on their employment rights. To not ordain women should be rightly seen as discrimination against women by the Church.

The issue of women not being ordained in AIC has existed from the time the missionaries planted the Church in 1895. It is apparent that women ordination was prohibited right from the time the church was founded in Kenya so that by the time the Church Constitution was drafted and approved in 1952 it was not a subject of debate (Constitution 2018,3). Licensing of pastors in AIC gives authority for pastors to conduct church ordinances such as; the Lord's Table, dedication of children or property, baptism and burial. After ordination, pastors are authorized to conduct more events such as marriage ceremonies.

In a research thesis undertaken by Kaibiru (2006) on women ordination in East Africa Pentecostal Churches, the report indicates that there is no known theological stand on the issue of women ordination hence there are variations in practice from one denomination to another. Further literature review enlightened this research on the history of women ordination and how scripture has been interpreted in favour of or against women ordination. The study hoped to answer the question on whether there is any relationship between women ordination and the African culture.

1.3 Relevance of the Study

This study sought to discover why AIC does not ordain women. It is worth noting that though traditionally conservative churches prohibited women ordination, some denominations such as Anglican Church of Kenya, Presbyterian Church of East Africa and Methodist Churches among others have reviewed their position and now ordain women. The study was therefore expected to answer the question about the scriptural basis for not ordaining women in AIC-Kenya. The findings from the research could provide the basis for reviewing the Church's position on women ordination if considered. The study hopes that the findings shall be used by church

leaders as well as women pastors to hold discussions with a view to amending the church constitution which currently marginalizes women.

The study is also important since adopting the recommendations thereof shall result into women empowerment which in turn contributes to church growth.

1.4 Research Questions

This study endeavoured to answer the following questions;

- (i) How has Scripture been interpreted by the church about women ordination?
- (ii) What are the key factors that affect women ordination in AIC?
- (iii) What are the prevailing Church's policies and terms of employment that distinguish between ordained pastors from those not ordained?
- (iv) What is the position of pastors and Church leaders about women ordination in AIC?

1.5 Hypothesis

The Church (AIC) does not ordain women pastors due to various factors the key ones of which include; church traditions, scripture interpretation and cultural beliefs. The assumption in this research is that when properly interpreted, the scriptures support women in ministry and women ordination.

1.6 The significance of the Study

This research hoped to come up with findings that shall be used for several purposes which include; Academic purpose -The study shall make contribution to academic field. The literature review and research findings shall add to the existing

knowledge about women ordination. For example, from the study done by Kaibiru (2006) on women ordination, he recommended that further investigation be done to find out about women's position about women ordination. This research endeavours to accomplish this by collecting data from women pastors and women church leaders as well as men.

The Church -The church, particularly AIC, is hoped to benefit from the research in at least two ways; Firstly, it shall get insight into the history and contemporary views on women ordination.

Secondly, the church shall get clarity on scriptural basis for women ordination, moreover, the recommendations thereof if adopted is hoped to lead to church enrichment and faster growth.

Research -The research shall generate knowledge as well as gaps that will require further research on the subject of women ordination.

1.7 Limitations of the Study

The study focused on women ordination within Nairobi South West Region. Due to constraints of time and finances the research was not be able to cover all the regions in Kenya where AIC is represented. The generalizations from the findings made about the church under review shall be based on the selected region which may not be adequate representation of all the regions. The study targeted Church leadership at various levels, as well as female and male pastors as respondents in the research due to their level of exposure to the research topic.

1.8 Definition of Terms

Ordain-Synonyms are; conduct, carry on, direct, keep, manage, operate, run (Webster's Collegiate Thesaurus)

Ordination- In this study it means authorization of licensed pastors to conduct marriage ceremonies in accordance with the Laws of Kenya and AIC Constitution .During ordination the candidate makes vows of allegiance and obedience to the Bible, the church constitution and his biblical and pastoral obligation to the church. Ordination entails laying on of hands and prayer by the Bishop assisted by ordained pastors present. Ordination presupposes that one is divinely called. The role of the church is to confirm this divine call.

Factors- This research adopted the Webster's New World Dictionary meaning "any of the circumstances, conditions etc that bring about a result" (1960, 520).

Controversy- A discussion marked especially by the expression of opposing views (Merriam-Webster Dictionary)

Ministry- It is the concept of serving both secular and sacred, it refers to Christians who possess spiritual or "grace gifts" as Paul puts (1Cor.12:4-11).In this thesis ministry refers to the calling of God on an individual to serve in the Church.

AIC- Africa Inland Church, a church denomination within evangelical churches.

AIM-Africa Inland Mission, the missionary society that was responsible for planting African Inland Church.

1.9 Research Ethics

During the course of research, the researcher safeguarded the rights of the participants particularly anonymity and confidentiality. The research did not require the respondents to disclose her/his identity by name and this was stated in the letter of

introduction and in the interview schedules. Where data from key informants were collected, consent from them was sought regarding the kind of identification they preferred the researcher to use such as positional titles. The information and data collected was equally kept confidential hence certain data was identified only to the researcher but not to the public.

The research was carried out with the informed consent of the participants meaning, only those respondents who agreed to take part in the research participated. Informed consent ensured that the research was carried out without encroaching on individual rights and consent (Nachmias & Nachmias 1990, 85)

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter gives the background of African Inland Church and review of related literature on the topic of research. The discussions focus on the main variables; women ordination and factors affecting it. It also covers the theoretical basis of the research problem, historical background of women ordination, major arguments for and against women ordination and how scriptures have been interpreted. This involves discussions from Christian research journals, views representing various church denominations, theologians and authors who have done research on the subject. The discussions reflect the views both traditional and contemporary views.

2.2 History of Africa Inland Church

African Inland Church like most mainline churches was founded by missionaries .It was started under the umbrella of African Inland Mission (AIM). The first missionary team arrived in Kenya in 1895 led by Rev. Peter Cameroon Scott who came from United States of America. The team established the 1st congregation in Eastern part of Kenya at a place called Nzavi in Ukambani. As a result of Scott's ministry, many indigenous people groups became believers and were baptized (AIC Constitution 2018,3). The main mission of AIM was to evangelize in cross-cultural missions. AIM worked closely with Pennsylvania Bible Institute whose role was to train those who would engage in cross-cultural evangelism.

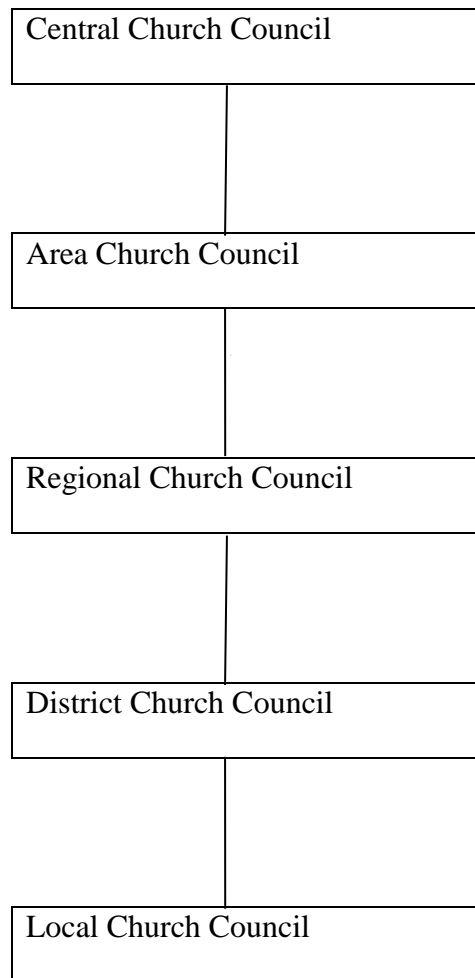
In 1943, the church became autonomous from AIM and operated as Africa Inland Church (AIC), Kenya. The AIC was also established in other African countries such as Uganda, Tanzania, Congo, South Sudan among others (AIC Constitution 2018,3).The church manages its affairs based on the guidelines stipulated in the Church Constitution that was developed and completed in 1953.The Constitution has been amended severally with the latest edition having been revised recently in August 2018.

AIC is in most parts of Kenya especially the Eastern, Rift Valley and some parts of Central and Western region. Currently, the church has about 6000 pastors both male and female. There are about 3000 churches countrywide and about 4.5 million members. Nairobi Area Church Council has about 120 churches (source: AIC Central Church Office). The Region under review-Nairobi South West has six local Churches, a total of 29 pastors composed of 10 female and 19 male pastors and about 2530 members(source: Regional Office reports).

2.2.1The Structure of Africa Inland Church

The AIC is organized into administrative units for purpose of efficient management of its operations starting at the top from Central Church Council, Area Church Council, Regional, District and finally Local Church council at the bottom of the hierarchy as indicated below;

Structure of Africa Inland Church



All the councils are headed by leadership consisting of a Chairman, vice Chairman, secretary, vice secretary and treasurer. Apart from the Church councils, at the local church level there is a Local Church Women Committee whose mandate is to provide the necessary leadership for women in their respective levels (AIC By-Laws 2015, 8).

2.2.2 Licensing and Ordination of Pastors

The definition of licensing of pastors in AIC is the authorization of a pastor to conduct services such as the Lord's Supper, dedication of children/houses, baptism and burial and other related issues.

The Church Constitution stipulates that only male pastors can be licensed, it categorically prohibits women ordination (Constitution 2018, 8).

2.2.3 Ordination process

During ordination, the candidate takes vows of allegiance and obedience to; the Bible, AIC Constitution, pastoral/biblical obligation to the church, absolute commitment to uphold, guard and keep the secrets and to be a model of a Christian Leader in His family. He commits himself to carrying out his duties in line with the laws of Kenya, church policies, principles and practices.

The candidate is then ordained by laying on of hands and prayer by the Bishop assisted by other ordained pastors present. A commitment document to abide by the vows made is then signed by the ordained person together with the presiding Bishop and other church officials on behalf of AIC, Kenya. The candidate is then given the certificate, identity card and adorned with priestly gown for ordained pastors (AIC-Kenya By-Laws 2015,44).

2.3 Theoretical Framework

Various studies undertaken on gender disparities among the clergy indicate that women have faced insubordination in practice in Protestant Churches (Sullins 2000,243).The author observes; “Previous theory has located this disparity in a distinction between the bureaucratic or ‘tightly coupled’ elements of denominational organization and those that are cultural or ‘loosely coupled’ predicting that as the innovation of ordained women becomes routinized, over time, gender disparities among clergy will diminish”.

Sullins's prediction that gender gaps would be reduced when women are ordained has proved otherwise. There is evidence that even women ministers in Church denominations that ordain women still face insubordination.

To examine this thesis, a research was carried out in Episcopal Church in 1999 in which priests (n=15,056) were examined for career gender inequality in status of position. The status was measured by independent rankings of the prestige of 15 position titles by experts and randomly selected (n=22). The findings indicate that women clergy were over represented in subordinate positions and those having lower status. The findings further indicate that this inequality was constant and undiminished overtime and throughout the clergy career and occurs only in congregational and not administrative positions. Interestingly, the author adds that all the 3 findings are also confirmed in a smaller sample of clergy in another female ordaining denomination, the Presbyterian Church in USA (Sullins 2000, 243-266).

It can be concluded then that even though the research was carried out among women ordaining churches, it reflects the reality of women in ministry in general among the Protestant churches. As earlier observed, most of the local churches led by male pastors almost always have more male pastors preaching during the year compared to female pastors their proportion notwithstanding. The findings above which indicate that gender inequality is constant, undiminished over time and throughout the clergy's career reflect the position of the church under review. Considering that the inequality is entrenched in the church Constitution, it is obvious that this will not change unless the church acknowledges the need to make amendments in the Constitution.

The other theory that this research is based on is the Equity theory whose proponent is John Stacy Adams, a workplace and behavioural psychologist who

developed job motivation theory in 1963 (Changwony P.K, M.A Thesis 2016, 12).According to Michael Armstrong (1988,327),Equity theory as advanced by Adam(1965),is concerned with the perceptions people have about how they are being treated compared to others.

He posits that to be dealt with equitably is to be treated fairly in comparison with another group of people (a reference group).He clarifies that it is not synonymous with equality which means treating everyone the same. From human resource management perspective, there are two issues that are closely related but not the same; equity and equality .Suffice to say that there is no regulation that discriminates people in employment based on gender. Similarly, issues of equity are emotive issues that employers make every effort to address in order to ensure employees are happy and motivated. Female pastors in the church under review are not treated equally as the male pastors. Even though both are required to have undertaken same training they are not engaged under similar terms neither do they have equal opportunities to grow in Church ministry.

The lady pastors face employment challenges since they can not be licensed nor ordained. This amounts to discrimination on the basis of gender. There is concurrence with Changwony's thesis (2016, 12) that equity theory promotes equality and equity between employees who perform common duties and expect to be recognized in the same measure and treatment. In his Thesis Changwony quotes Kelly (2015,1) who states that equity and equality are important aspects of motivation;

Equity theory indicates that employees are best motivated when they feel that they are being treated equally. If two employees perform same job and believe that they do so equally well, they would expect equal pay and equal recognition. Lack of equity whether real or imagined can damage employee motivation.

Armstrong identifies two forms of equity; distributive equity which is concerned with the fairness with which people feel they are rewarded according to their contribution and in comparison with others and procedural equity which is concerned with the perceptions employees have about the fairness in the company procedures in areas such as performance appraisal, promotion among others(1988, 328).

In view of these theories it seems that the Church under review violates the principles of the two theories (distributive equity and procedural equity) whereby female pastors feel there is unfairness about their reward in comparison to licensed male pastors as well as unfairness in church procedures particularly in recruitment and promotion.

Equity and equality in the treatment of male and female pastors is supported theologically. This is seen in the creation story in Genesis whereby God created human beings both male and female in His own image (Gen.1:27).God created equally both men and women in His image hence no person is more superior to the other.

In God creating human beings in his image, He was setting a model of how human beings and indeed the church should treat people. Since God does not segregate then no one should, if they do, then they do not know God.

In view of this theory and given that ordination is not merely a service but an employment issue in the Church, the practice of ordaining pastors based on gender amounts to gender discrimination in employment. Beyond being demoralising to women pastors it is out rightly unfair to women called to ministry. Non-ordination of women marginalizes women both in service to God and economically since it prevents them from reaching their highest potential.

2.4 The Controversy of Women in Ministry and Women Ordination.

Women in ministry in which ordination is a part of has encountered many challenges from the beginning. Gill & Cavaness (2007, 35) observe that Christians with questions about the role of women in the Church have had answers influenced by their parents, the traditions they observe in their culture or patterns their church leaders have taught which may not necessarily represent the Biblical truth. To get the right perspective on the role of women in ministry, a good place to begin from is to get the right perspective of God who is the creator of both men and women.

2.4.1 The Nature of God

How is God like? Does He have qualities of male or female or both? In response to such questions, Gill & Cavaness note that firstly, in the scriptures God is described as one, complete and whole in contrast to the pagan gods and idols of other people (Deut 6:4).

Secondly, He is a spirit, therefore neither male nor female but having both feminine and masculine characteristics. Yahweh, the God of Israel, is far above our human conceptions and says” For I am God and not man-the Holy One among you” (Hos.11:19) (2007, 45).

Although God is beyond human conception, the OT uses the imagery of both male and female to describe God in a manner that helps human beings understand Him better. These descriptions also serve to support the position that God is neither male nor female but has characteristics of both. Jewett (1980, 38) cites some of the male imagery of God whereby the Israelites saw Him as the God of battle who delivered them from the Egyptians, the Amorites and the Moabites. Names such as “the Lord of hosts” (1Sam 1: 3,11), a husband whose wife is Israel (Isa.54:5); He is

also described as a Father whose son is Israel (Mal.1:6,2:10) among others. These terms indicate the intimately personal and unique relationship of God to Israel.

In the same way, there are references to God in OT in terms of female imagery. Jewett notes that in Numbers 11:12, Moses complains "Did I conceive all these people? Did I bring them forth that thou should say to me 'carry them in your bosom as a nurse carries the sucking child to the land which you did swear to give their fathers?'" Jewett states that these rhetorical questions show the close relationship God had with His people which was as intimate as that of a mother and a nursing child. Similarly, "As a mother comforts her child, so will I comfort you" (Isa.66:13).

These scriptures are evidence that God has female qualities that help us as humans to understand and relate to Him (Jewett 1980, 38). Njoroge & Dube (2001, 149) concur that feminine or masculine imageries of God have been used to understand the root metaphor of Christianity as a relationship rather than a state of affairs between God and human beings.

They observe that the metaphor "Father" has lost its meaning of the 'one who creates the source of all being' and instead assumed a literal one which has led to the erroneous assertion that God is male and not female. Therefore anthropocentric images of God are there to help us understand the Supreme Being particularly in regard to how he relates to us (Njoroge & Dube, 148).

In the New Testament, theologians have focused on the teachings of Jesus and how He related with women during His time. For instance, Gill and Cavaness observe that NT writers record Jesus' picturing God as a woman in some of His parables. God is likened to a woman searching for a lost coin (Luke 15:8) and a woman mixing bread (Luke 13:20-21).

Moreover, Jesus compares Himself to a hen gathering her chicks (Matt 23:36)(2007, 46).

All these scriptures serve to confirm that God is neither male nor female but has characteristics of both.

2.4.2 Status of Women in Hebrew Culture

The early church was established and grew from a Hebrew culture. House(1995,61) notes that to get a good understanding of the function and status of women in the thought of the early church, one needs to gain an understanding on the position they occupied in society as a whole. It is only then that a comparison can be made as to whether Christianity has made any impact or maintained status quo. In other words, the Christian faith like Jesus demonstrated is supposed to bring change in the society by questioning any cultural beliefs and practices that do not conform to God's standards as stipulated in the scriptures.

The status of women in Judaism was a paradox; at times they were held in high esteem but other times they were inferior depending on the setting(House 1995, 71). The author gives the example of the Proverbs 31 woman who is depicted as a truly liberated woman praised by her husband and children and highly respected in the society when she is at home. In contrast, women in the public arena as well as in the synagogue were seen as inferior to men.

One narrative has that in the synagogue, the men prayed "Blessed art though, O Lord our God, king of the universe, who has not made me a woman" and the women prayed "Blessed art thou, O Lord our God, King of the universe who has made me according to thy will"(House1995,71).This confirms the contradiction and the negative perception of women to the extent that it was ingrained in Hebrew

liturgies. In this narrative, men appear to distance themselves from women begging the question, if women were made according to God's will why would men abhor any identification with women?

Another element that made women to be seen in the negative is the fact of being associated with sin. According to House, Judaism looked down upon the intelligence and virtue of woman because sin came through her and was given to witchcraft (1995, 71). This is even more ridiculous to think that the reason for looking down upon women was because of their sin. If Eve was tempted by the serpent into breaking God's law in the story in Genesis (2:6), then Adam should have provided guidance to his wife to help her not to fall into sin but he proved that he was no better. Moreover, it is noted that important persons and movements in the 1st Century looked down upon women including Philo who saw a woman's role as "strictly secondary and inferior to that of a man" (1995 House, 72).

The education opportunity for women during Jesus' time is not clear but some women such as Loise, Eunice and Priscilla were educated in religious issues majority, however, were busy with domestic engagements. According to Njoroge & Dube, religion was used to oppress women. Women did not have the freedom nor empowerment to handle other roles besides domestic ones (2001, 84). Despite these views, it is apparent that there were women who enjoyed freedom and dignity both outside and inside the home such as Sarah, Esther, Deborah and Ruth. Therefore it can be said that the Hebrew society had mixed views about the woman but largely, women were not highly esteemed outside the home.

2.4.3 Status of Women in Africa

The situation in Africa about status of women mirrors that of the Hebrew culture. In Africa, women have remained behind in many respects compared to men. Mlilo CMM & Soede (2003,17) corroborates this by noting that the social change taking place in Africa has often benefited the men at the expense of women. The consequence of this, they say, is the emergence of “apartheid of gender” in which the status of women has become inferior to that of men. Some of the social problems associated with the said marginalization are poverty and an alarming increase in the female-headed households which the authors rightly point out as posing a challenge to the Church in Africa (2003, 17).

In religious circles the story is no different; the status of women in ministry reflects the wider society. As a result of not ordaining women in the church under review, it implies that they cannot rise up the career/ministry hierarchy with the consequence that their incomes shall remain relatively low compared to that of the male counterparts.

Observation by Njoroge & Dube is that like the bleeding woman in the Bible, “most African women find themselves nameless, without professions, associated with illness in their respective societies and institutions and are living in poverty”(2001,5).The reality of poverty affects many other aspects of life such as health, self-esteem and low goals in life if any. The authors further observe that in many Protestant denominations less women are found in leadership roles compared to men. In an effort to address this imbalance, African Theologians have written books expressing their desire for power sharing in the household of God notwithstanding that power, whether in Biblical world or contemporary societies, is in the hands of

men (Njoroge & Dube 2001, 5). This truth cannot be over emphasized; in many conservative churches, the main decision-making organs of the church are headed and are composed of only male members. The decisions made are therefore likely to favour men not only because they are the ones making the decisions but also the fact that it is consistent with African culture for men to handle leadership and power issues.

Dube Shamonah, as noted by Njoroge & Dube, observes that African women have little or no financial power. They are in dire situation economically hence are now seeking economic power with or without the consent of those in power. Part of the efforts to empower women is to focus on the girl child with a view to removing social construction that disadvantage her which include gender socialization (2001, 7). The reality and impact of the low status of women cannot be underestimated. Though there has been improvement over the years with regard to education and employment of women in the urban centres there is need to do more in remote areas since the situation here has not changed much. In view of this situation in Africa the challenge is whether the church has done enough toward bringing about the empowerment of women.

Similarly, the cultural beliefs seem to reinforce the prevailing status of women. As noted by Kaibiru in his Thesis (2006, 25), men in African culture are opposed to any idea that would suggest that they are equal to women in any area of life. In the Church under reference, the church leadership is categorized into two groups based on gender. There is the Local Church Council (LCC) which consists of men only. The LCC is the main decision-making organ in African Inland Church at the local church level and this is replicated at higher levels.

The other category of leadership is the Women Local Church Committee (WLCC) which mainly addresses issues pertaining to women ministry. The reason why one council consisting of both gender cannot be formed is a subject of inquiry but as Kaibiru suggests, it could be attributed to cultural beliefs or merely following church traditions without questioning the basis. He further observes that some theologians have supported the idea by interpreting the scriptures in a manner that would preserve this culture. It is expected that African theologians should come to the defence of women but clearly this looks like the impact is yet to be felt. Njoroge & Dube is of the opinion that African women theologian's quest for freedom should pursue for "transforming power" in God's household (2001,9).

2.5 Women Ordination

Ordination for ministry has different meanings for various church denominations. Sprinkle (2004, 36) identifies two main connotations of ordination; firstly as a summoning to an office after the pattern of appointment of apostles by Christ himself and transferred institutionally through ceremony of laying on of hands with prayer .Secondly, as the empowerment of gifted persons to serve among the other minister-member of the church which is accompanied by ceremony of prayer and laying on of hands. In AIC, ordination is authorization of licensed pastors to conduct marriage ceremonies in accordance with the Laws of Kenya and AIC Constitution. The process involves laying on of hands and prayers to the candidate by the Bishop assisted by ordained pastors present. The fact that lady pastors are not licensed in the first place means that they do not qualify for ordination.

However as suggested by Sprinkle, the idea that ordination is for gifted persons does not include a suggestion that a certain gender is more gifted or gifted in one area and

not the other. This point is corroborated by Jesus' treatment of women compared to his contemporaries

Kore (2006, 55) agrees that within the Bible perspective, ordination is primarily an act of God's calling and appointment and secondly an act of the church that seeks to know and follow the will of God through prayer. According to Kore ordination must not be seen as a promotion or a festival for financial gain but rather a position of service to Christ. Whereas this position reflects the biblical truth, one cannot turn a blind eye to the fact that ordination in most church denominations is accompanied by financial gain and influence hence prospects of growth for the ordained. For example, it is difficult for gospel ministers who are not ordained to occupy the office of a senior pastor or a bishop since ordination is usually prerequisite for being appointed to such offices.

As observed by Gill and Cavaness (2007, 192) Jesus assumed an egalitarian style in His teaching in which He included both women and men, he did not value one person more than another. He called both men and women to become His disciples and to proclaim His truth to the end of the earth. Similar position is supported by Sprinkle in which he states that ordination of church ministers is for the purpose of leading the believers to extend the ministry of Jesus Christ with the help of the power of the Holy Spirit (Sprinkle 2004, 4).

The Church denominations that prohibit women ordination seem to deny the role and the power of the Holy Spirit in helping all believers in executing the ministry of Jesus Christ. This point is articulated by Lewis when he points out that it is neither the scriptures nor the ability of women that is in question when it comes to ordination of women. Jewett cites C. S. Lewis who asserted;

“No one who opposes women’s ordination is maintaining that women are less capable than men of piety, zeal, learning and whatever else seems necessary for the pastoral office”. Lewis further poses the question, “should the church not draw on the huge reserves which could pour on the priesthood if women were here, as in so many professions, put on the same footing with men?”(1980,14).

Lewis’ observation on women’s competence is one of the reasons why they should be ordained. Women have capability just like their male counterparts to handle God’s calling. Moreover, they are called to ministry by the same God who calls men. Apart from the natural ability that God has given to His people, those called are also empowered by the Holy Spirit to successfully undertake their God given assignment.

2.6 Feminist and Equality Movements

Several developments have triggered gender equality debates in the church one of which includes feminist movement. Historically, feminism came about as a response to the false idea that the only full members of the humans are male and that women are second class members of the human family (Duffield & Bruce 1972, 42).Further, Pam (2012,119) notes that feminism developed through the seventeenth and eighteenth centuries in Europe and America in which it challenged the status quo. It questioned divinely ordained monarchies, patriarchal basis of political power. It challenged traditions, practices and scriptures from feminist perspective with the aim of increasing the role of women among the clergy and religious leadership. Initially, feminism reacted to masculinism by claiming men and women are the same and that women can do all that men can do which is not true biologically and otherwise. The authors suggest that the solution to feminism is not to a return to the errors of masculinism but instead create a movement that seeks to restore the dignity

of woman and balance of humankind (1972, 42). For example feminist theologians have tried to correct the perception that women are morally and spiritually inferior to men and that women are a source of temptation (Pam 2012, 109). Thus according to Jean L., Feminism is the theory that women should have Political, Economic and Social rights equal to those of men (Pam 2012, 109).

In concurrence about feminism and its impact on the church, Ehlke (*Christian Research Journal Vol.22 no.4*) cites British Theologian Alister McGrath who wrote “Feminism has come to be a significant component of modern culture...feminism has come into conflict with Christianity (as it has with most religions) on account of the perception that religions treat women as second rate human beings”. The inequality in how men and women are treated in many religions including Christianity is perhaps the main source of conflict hence the need to find a way to resolve the conflict. As earlier mentioned women clergy ordained or not are marginalized in many ways such as the positions they hold in leadership circles.

The two factors cited by Duffield & Bruce as catalysts for change are women liberation movement and the feeling that women were not given a fair chance in church service (1972, 18). An official Church of England report on women and Holy Orders captures this mood thus; “Women have now been accepted into almost every profession and taken their place competently alongside men. It is therefore understandable that the question should be raised whether women should be admitted also to Holy Orders”. The fact that women are engaged in other professions based on their qualifications follows that they should also be treated equally with the men when it comes to serving God within Church ministry. The only prerequisite is that they meet the minimum qualifications in terms of theological training.

Jewett notes that many ancient Fathers were suspicious about the woman especially regarding to sexuality. He expounds that as a result of the power of lust in their own lives before conversion, the early Fathers embraced ascetism which ended up distorting their perception. He points out that the Middle Ages, apart from being famous for romantic love, was also marred by superstition about witch craft which influenced the protestant reformers (Jewett 1980, 36). This view seems to have prevailed thus affecting the contemporary perception of women so that even if a woman is qualified for Christian ministry, she is still perceived as being the source of temptation in male's view. The way the early Church fathers interpreted the scriptures in light of the prevailing Hebrew culture seems to have been carried on as part of church tradition to the present era.

The other argument against women ordination is even more baffling. It claims that women are likely to be a cause of distraction in divine worship compared to men (Jewett 1980, 7). Mascal, a prominent theologian spokesman of high church Anglicanism quoting N.P Williams bases his argument on "the well-known, though mysterious, association between religious emotion and sex-emotion". The argument leads to the conclusion that since men are less likely to cause distraction they can be ordained for ministry but women should not because they shall distract the congregation.

As aptly put by Jewett, "in truth, the argument against women ministers taken from 'male weakness' disarming as it may seem is just as bankrupt as an argument can be. It is a veiled admission that a woman is still regarded as a sex object rather than a person" (1980, 7). The position taken by the church with regard to women

ordination is in contrast to the progress made in politics, education, medicine and other sectors whereby women are now relatively well represented.

Duffield & Bruce observe that there have been arguments in church circles that indicate that the church is under pressure to ordain women. The authors note that “there were no convincing theological arguments against ordaining women but for “various other reasons” most churches think its not yet the right time to ordain women”(1972, 9).The research shall endeavour to find out if the church under review has any theological basis for not ordaining women. Duffield & Bruce (1972, 78) highlights the three arguments in favour of ordaining women as priests: We are convinced that the church needs without delay a representative ministry of women just as it needs without delay a representative priesthood of men”(*Gender and Ministry*,CIO1962,pp.17).

The argument here is that ordained ministry is representative of Jesus Christ in the Church and of the whole Church which is His body. Since the church is composed of both men and women the ordained ministry ought surely to be representative too. There is also an argument that the three fold ministry is defective if it excludes the characteristics, qualities and experience which women would bring (*Women & Holy Orders, Anglican Group for the Ordination of Women to the Historic Ministry of the Church*, n.d.,pp.29).Moreover, it is argued that women would bring to the priesthood particular gifts and insights which would enlarge its scope, enrich its witness and make it truly representative’ (*Women & Holy Orders*, CIO, 1966, pp.29).The argument that ordained ministry is representative of Jesus in the church is the main reason why there should not be discrimination based on gender. The fact that God has

qualities of both male and female implies that God intended both genders to bring into the church their diverse qualities to enrich the church.

Howe (1982, 15) observes that it is common for people to hold different opinions concerning the place of women in the church community. Whereas some people see a woman's role as secondary whereby they are involved in everyday running of a church, others maintain that the decision making should be reserved for men. Still others believe that men and women should participate in both activities freely.

2.7 The two Major Positions; Egalitarianism versus Complementarianism

In the debate on whether or not women should be ordained for ministry, there are two major positions; egalitarian and complementarian views mainly based on how the scriptures have been interpreted. In an article "*The evangelical debate over the role of women in the church*" by Ehlke (Christian Research Journal vol.22.no.4) the author discusses the two sides to the debate, that is, egalitarianism and complementarianism. Egalitarians hold the view that women should be able to do whatever men do in ministry while complementarians see the role of women as that of complementing that of men. The latter insist that their position is traditional and scriptural; they tend to agree with the scriptures in principle yet differ in practice.

Grenz (1995, 161), in support of complementarianism gives four reasons why women are subordinates to men "Woman was created after man, woman was created from man, woman was named by man and woman was created for man". In other words, for complementarians, hierarchy in the order of creation is key to defining the place of women in Christian ministry and society in general. Thus based on Genesis 2, women are subordinate to men. This argument can rightly be challenged because

hierarchy in order of creation does not necessarily mean that women are inferior. As a matter of fact both man and woman was created in God's image hence categorizing women as inferior than man is man's interpretation. Howe concurs with the idea of women being subordinate to men by discussing the relationship between the creation narratives and the issue of women's leadership in the church (1982, 46). She discusses two major arguments; the argument concerning chronology and creation narrative that states that man was created before woman and that woman was tempted and fell into sin before man. On this basis men come first then women second. Logically, this exegesis makes women 'second rate' not only because they were created after man but also because of falling in sin first. The other argument is about the nature of roles to be assumed by the male and the female which vary due to gender differences. Scholars who uphold this view argue that the model was intended by God and therefore should be used as a basis for church structure (Howe 1982, 46).

Gill & Cavaness (2007) point out the genesis of the two opposing views by observing that "the creation account describes God's ideal for male -female relationships with four characteristics: equality, mutuality, unity and intimacy. However, the fall into sin distorted them whereby equality was ignored, subordination was imposed, unity was severed and intimacy was thwarted but Christ reversed this by paying sin's penalty with His death" (2007,107). In favour of egalitarianism the authors cite the New Testament theological texts to support this restoration where equality is restored in Christ and by the Holy Spirit (Gal. 3:26-29, Acts. 2:17-18), mutuality re-established (I Cor. 7:4, Eph. 5:21), unity reinforced (I Cor. 11:11-12) and intimacy encouraged (1 Cor. 7:5).

There is agreement with the authors' New Testament view in which they ascribe to a church life where women participate in the same way as men do in the church's services, equal recipients of all charismatic gifts, functioning in all the ministries and sharing the same titles from the level of saint, to and including the level of apostle(Gill & Cavaness 2007,118).They point out that such designations cover a large spectrum from a very conservative and narrow role for women to one of complete equality hence for Egalitarians women should be able to preach from the pulpit, teach, and lead.

In the view of the research, this is a position fully supported by scripture. Ehlke further cites the position of other theologians for instance Bilezikian, where he affirms that "there is nothing men are permitted to do that women cannot also do; it is not a matter of leadership, but of "mutual submission and reciprocal servant hood." Therefore according to Bilezikian, the only factor that decides who conducts various ministries within the church is the talents or gifts Christians have from God. Ware thinks differently. He argues that God has established an order within creation and designed how people can function best; "If we violate that design we harm ourselves....We need to yield to biblical teaching...it will be good for women in the church to yield to authority...because it is God's design" (Ehlke,3).

Whereas this point on the need to bring order is valid, France (1995, 34) brings out an expanded meaning of 'order' as used in the New Testament. He observes that Paul used the word in a wide-ranging concept whereby God has designed for human society at many levels and individuals find their role within that order. According to this argument, submission is to recognize one's place within the God-given order of society and to act appropriately to that place, by accepting the

authority of those to whom God has entrusted it. While agreeing with this view, Barrs regrets that churches have been so “chauvinistic” and calls for a wider use of women’s gifts and more sensitivity to their needs (Ehlke ,3).Barrs’ observation is potent with regard to representing church denominations which do not ordain women.

Pam reiterates that though Christian Theology has played a key role in shaping the culture through different periods, the Church and the society at large has not recognized the contribution of women (2012, 117).

2.8 What the Scripture say about Women in Ministry and Ordination

Different authors have taken various positions about ordination of women depending on how they have interpreted scriptures. Gill and Cavaness assert that it is wise to start at the beginning with the Old Testament to understand the whole counsel of God regarding the role of women in Church (2007, 35).

In support of this view, Jewett confirms that a good beginning is to analyse theological principles that inform the stand that most churches have taken on the issue of women ordination (1980, 2). According to Jewett the Biblical position is one that views the relationship of the man to the woman as a partnership in life. Partnership, he says, has two implications whereby God made humankind in His image as male and female (Gen 1:26) and of the new creation in Christ in which all barriers are done away with (Gal 3:26-28)(1980,2). Below are some of the scriptures at the centre of the controversy of women ordination and how they have been interpreted by either of the divide.

2. 8. 1 1 Corinthians 11: The Meaning of “Head”

“Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God” (1 Corinthians 11:3).This is one

of the New Testament scripture that has been subject of contention with regard to its interpretation and implication. According to Bible commentary by Chapman(1968,270),the word “head” is not used to imply that man did not need woman ,rather, there is mutual dependence whereby“ both are necessary to and have their proper roles in the church “in the Lord”.

Similarly, using a computer word search, Trinity International University professor and CBMW Vice-president Wayne Grudem did an extensive study of the Greek word *kephaléas* (head) used in over 2,000 contexts in ancient Greek literature. The basic meaning is the physical head of the body, but he also points to 49 cases which he says clearly refer to authority (Ehlke, 5).Thus according to Grudem the man has authority over the woman. However Guthrie et al (1970, 1065) point out that Paul was stressing the new Christian principle of union in subordination so that although the woman is subject to her husband, his authority is significantly modified because of his subjection to Christ. They further state that the principle does not interfere with the personal relationships of men and women to Christ hence it can be concluded that it maintains the scripture that we are equal before God; no gender should be viewed as superior than the other.

2.8.2.1 Timothy 2: The Meaning of Women Keeping Silent

The scripture states “A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent” (1 Timothy 2:11–12).The interpretation of this passage according to Ngewa (2009, 51) has been done in two ways; either based on traditional or progressive view. Those who support traditional view hold that women should not serve as pastors, elders or overseers in church. On the other hand, proponents of progressive position advance

the idea that women are free to serve in any ministry in the church. Ngewa's position is that each student of the Scriptures should consider both views and come up with their own conclusions about what Paul was teaching.

According to Guthrie et al (1970,1171), it is part of a woman's dignity to be silent and submissive rather than taking charge and directing the man which is not good for both genders since it violates the created order. However, they argue that Paul was not simply basing his statements on the position women had been assigned by the society of the day, rather, he was appealing to a guiding principle of universal and abiding application. What is subject to challenge about the commentary is the view that the fall establishes "the general truth that a woman is more easily deceived than a man; so it is out of place for her to take the lead in settling either doctrine or practice for Christian community". The statement cannot be supported because when the deception of the woman was happening according to Genesis account, the man was with her therefore he cannot absolve himself from failure to provide leadership to prevent the woman from falling to sin.

Gill & Cavaness are keen to highlight the cultural setting under which Paul was writing to Timothy .Paul's writing suggest the kind of problems he was writing to correct for example ,1 Tim 2:11-12 was not to " theologically limit women's leadership in the church but to refute false doctrine and reaffirm orthodoxy"(2007,149).

The authors point out that when a woman has her theology straight and has something to offer as Priscilla did, she too can share in a teaching ministry and have authority in the church(2007,150).It was an imperative that a woman learnt since they

were more susceptible to false teaching then. So Paul silenced a woman teacher in Ephesus not because she was female but because she was teaching false doctrine.

Therefore the key issue about women in ministry especially regarding teaching or preaching has nothing to do with gender, rather, it is about their competence which is a function of the Holy Spirit and theological training.

2.9 Conclusion

Most conservative churches have been resisting the trend of women ministering in the pulpit but for Liberal Protestant churches, this is now a common practice. Women in ministry and ordination have continued to be a subject of debate since there is no common theological stand on the matter. Thus, the practice varies from one church denomination to another.

Women Liberation, Feminists movement and equality rights movements have played a role in influencing the Church to review its position about the place of women in Church ministry leading to more churches approving women ordination.

The Kenyan Constitution is also in favour of equal treatment and opportunities for both men and women. The Church under review clearly lags behind with regard to adopting current gender developments in the society. This is confirmed by the recently revised Church Constitution (2018) which states categorically that Lady Pastors shall not be licensed nor ordained.

Women ordination like that of men is a confirmation of God's call and gifting to individuals for church ministry through the laying on of hands. Women's competence level has not been put to doubt as confirmed by C. S. Lewis among other writers. Equally, one's gender does not limit the gifts God may give to a person.

However, studying God's Word and spending time with Him is necessary preparation for ordained ministry.

The traditional argument for not ordaining women is based on Hebrew culture which, like that of African culture, was patriarchal whereby women are not highly esteemed. Failure to ordain women in the Church under review (AIC) reflects how women are perceived. The fact that men and women pastors are categorized by gender is a confirmation of this. The research findings by Kaibiru (2006) confirms that the African culture in which men do not wish to be considered equal with women in any area of life could be affecting women ordination. Moreover, the fact that men in the church under review are the key decision makers firms this possibility.

Women ordination should be viewed not only as a service but as an employment issue in the Church. Evidently, since only men are ordained in AIC, they are likely to be engaged and placed in church payroll compared to women. Similarly; they can handle more responsibilities than lady pastors who are limited by their status by virtue of not being ordained. Failure to not ordain women amounts to discrimination and marginalization of women ministers which has direct impact on their motivation and indeed career/ministry and economic advancement.

The two major views on women ordination; Complementarianism and Egalitarianism are influenced mainly by how the scriptures have been interpreted. The former hold that the role of women is to compliment men in ministry whereas the latter believe that equality is restored in Christ and by the Holy Spirit. When scriptures are interpreted well it supports women ordination because even Jesus Himself assumed Egalitarian style. He taught both women and men and did not value one person more than another.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This section describes the method that the study has used to carry out the research. The methodology and design cover the research design, target population sampling, the data collection procedures, data analysis and presentation as well as validity and reliability (Kimalu & Marimba 2014, 123).The research employed qualitative research method. According to Creswell; “Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants and conducts the study in a natural setting” (Creswell 1998,15).In this study the researcher seeks to understand the problem of ordination of women through a process of inquiry using the grounded theory; one of the five traditional methods of inquiry.

3.2 Research Design

According to Mugenda & Mugenda research is a diligent inquiry or critical examination of a given phenomenon. They elaborate that research involves exhaustive study, investigation or experimentation following some logical sequence (Kimalu & Marimba 2014, 1).This research involved diligent examination to obtain the answers to the research questions. It entailed the use of an appropriate research design. Research design according to Kothari (2004, 31) and citing Selltiz,(1962), “is the arrangement of conditions for collection of data in a manner that aims to combine

relevance to the research purpose with economy in procedure. It is an attempt for the researchers to demonstrate they are clear on what the research is all about, where, when and how much". Thus, the research employed one of the methods of qualitative inquiry to achieve its objectives.

Creswell (1998, 47) discusses five methods of qualitative inquiry; biographical, phenomenological, grounded theory, ethnographical and case study. The appropriate method for this study was the Grounded Theory whereby the researcher sought to discover a theory that relates to a situation which in this case was to discover why women are not ordained in the church under review.

Therefore in Grounded theory, individuals interact, take actions, or engage in a process in response to a phenomenon. The researcher collects primary interview data, makes multiple visits to the field, develops and interrelates categories of information and writes theoretical proposition or hypotheses (Creswell 1998, 56). The highlight of grounded research as Creswell puts it is the development of a theory closely related to the phenomenon being studied. It discovers a plausible relationship among concepts and sets of concepts. In this study the researcher typically carries out 20-30 interviews to collect interview data to find information that continues to add until no more can be added.

In the research under review, the researcher was able to collect data from 15 respondents with 2 who declined to participate. This constitutes 75% of the target sample of 20.

3.3 Population and Sample

Mugenda and Mugenda refer to population as the entire group of individuals having observable characteristics. They are the aggregate of all what conforms to a given specification (1999, 9). In this study, the population of the research were pastors (both male and female) and church leaders, in AIC, Nairobi South West Regional Church Council. It is from this population that the sample was drawn.

Sampling aims at using a relatively small number of cases as the basis of making conclusions about all cases (population). Stratified sampling helps to divide the population into groups such that the elements within each group are more alike than are the elements in the population as a whole (Nachmias & Nachmias 1996, 188). It ensures that different groups of a population are adequately represented, in this case, representation of female and male pastors as well as church leaders. This would increase the level of accuracy when estimating the parameters of the phenomenon under study. Sampling also reduces the cost of doing research (Kimalu & Marimba 2014, 81).

In this research the respondents were stratified as female and male pastors, Lady leaders who are not necessarily pastors and key informants represented by Area and Central Church Council leaders. After stratifying the population, a simple random sampling technique was then employed to get an appropriate sample size for the study. The population (Pastors) to be sampled as indicated by the secondary data collected is 30 elements (20 male pastors and 10 lady Pastors). The research also targeted to interview 2 key lady leaders/elders and 3 key leaders within the region who were pastors as well. The research aimed at interviewing 20 respondents in total in line with Grounded theory.

Purposive sampling was used to obtain data from the latter stratum ie other church leaders who were drawn from Regional, Area and Central Church Councils. Purposive sampling is a non-probability sampling and is used when the target population is rare or difficult to locate. It is also known as selective sampling and is meant to serve a very specific need or purpose (Kimalu & Marimba 2014, 81). In this research, the key informants who are responsible for policy issues of the church were selected to provide pertinent information about the position of the church regarding the research problem.

3.4 Data Collection Procedures

There are different approaches to collecting data which yields quantitative or qualitative data sometimes even both depending on the objectives of the study and the data collection procedure (Mugenda & Mugenda 2003, 202). This study employed various methods which included questionnaire, interview schedules, oral interviews, observations and key informants. The researcher followed the procedure of data collection which involved getting relevant authorization from the learning Institution for carrying out the research. As part of the preparations for interviews, the researcher contacted the respondents before hand to schedule the dates/time of interview that was convenient to them. To ensure free participation and confidentiality during the interview, the respondent was given a chance to choose his/her preferred venue of interview. In addition, the consent of the respondent to participate in the interview was sought by asking the respondent to read and sign the consent form as a confirmation.

During the interviews, the researcher introduced herself giving an explanation to the respondent why she/he was chosen and the purpose of the study .The

introduction alone took a little longer than expected as some respondents wanted to know the motivation for the research. Others especially the female respondents would begin by giving their stories mostly the challenges they have faced in the course of ministry as a result of the prevailing Church Policies. Therefore on average, each interview took about one and half hours. The researcher had planned to use a Research assistant where necessary but this did not materialize due to the method of data collection ie interview schedule which required face to face oral interview and probing where necessary. The research could only be done by the researcher who was conversant with the content and the purpose of the research. Personal interviews was chosen because it allows flexibility in the questioning process which in turn helps to clarify terms, control the order in which questions are asked and provide for probing for additional information (Nachmias & Nachmias 1996, 237).

The instrument for data collection was divided into two sections: section A was a questionnaire that covered the demographic data of the respondent while section B was the interview schedule. The procedure was therefore for the respondent to fill the questionnaire then the researcher progressed to administer the personal interview following a set of questions prepared in an interview schedule. The interview questions aimed at answering the research questions and to confirm the findings of preliminary field work. Unstructured/open ended questions were used to give room for respondents to answer in terms of what was important to them (Strauss & Corbin 1998, 205)

As mentioned earlier, the grounded theory method involves asking questions and making comparisons with a view to getting the evolving theory while helping

researchers to closely examine basic assumptions, personal biases and perspectives (Strauss & Corbin 1998, 85).

Data in section A of the questionnaire which covers the demographic data of the respondents has been analysed using simple methods and presented using bar graphs and pie charts. The data in section B in accordance with Grounded Theory methodology has been analyzed in alternating sequence between data collection and analysis. This means analysis began with the first interview which led to the next interview, meaning it was the analysis that drove the data collection (Strauss & Corbin, 1998, 42). The data was analyzed using the 3 types of coding procedures that is; open coding, axial coding and selective coding (Strauss 1998, 205). As this happened the researcher developed emerging concepts and with sensitivity theoretical relevance of certain concepts emerged from the indicators of those concepts in the data collected. (Strauss, 206).

The researcher used dated memos with code number and headings of the interview as part of data collection and analysis. It involved writing of analysis, thought, interpretations, questions and direction for further data collection (Starcher 2003, 68).

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.0 Introduction

Once the data was collected it was organized in a manner that facilitated analysis. In this research it involved recording the responses of each respondent using the grounded theory method which mainly utilizes open, axial and selective coding. Open or initial coding is the process of breaking down, examining, comparing, conceptualizing and categorizing data. It involves analysing sentences and paragraphs and coding from which concepts are developed and their properties. Selective coding as defined by Strauss is the process by which all categories are unified around a core category and categories that need further explication are filled in with descriptive detail (Kaibiru 35). Thus as the data continued to be analyzed any important information was labelled in the process. The name of the labels can be decided by the analyzer or can be taken from the content too (Glaser & Strauss, 1967).Analysed data was presented by use of tables.

At a later stage of the research, these coding helped to build a theory in an inductive process (Grounded Theory).In addition further literature review was done to find out if the findings are supported by other studies and point out the differences if any (Kimalu & Marimba 2014, 144).According to Mugenda and Mugenda (2003) differences between the researcher's study and those of other researchers may be due to the design, population, sample size among others. The study endeavoured to answer the following questions;

- (i) What are the key factors that affect women ordination in AIC?
- (ii) Are there scriptures that support the church's position of not ordaining women?
- (iii) What are the prevailing Church policies and terms of employment that distinguish between ordained pastors from those not ordained?
- (iv) What is the position of pastors and Church leaders about women ordination in AIC?

4.1 Analysis of Section A (Demographic Data)

This section (A) presents the findings of the study as per questionnaires administered to respondents as the researcher conducted personal interviews based on some interview questions prepared. It shows the response rate and further presents the analyzed data using the SPSS 20 software. Thus the instrument for data collection was partly the questionnaire and mainly the researcher herself. The interview questions were formulated in line with the purpose of the study. This section therefore presents the response rate, respondents' characteristics and preliminary findings.

4.2 Response Rate

The sample of the study comprised of 20 respondents. Out of 20 respondents, 15 were able to participate in the research, 2 declined to take part and 3 were not accessible. This represented a response rate of 75% as displayed in figure 4.1 below. A response rate of above 60% is acceptable (Kothari, 2014).

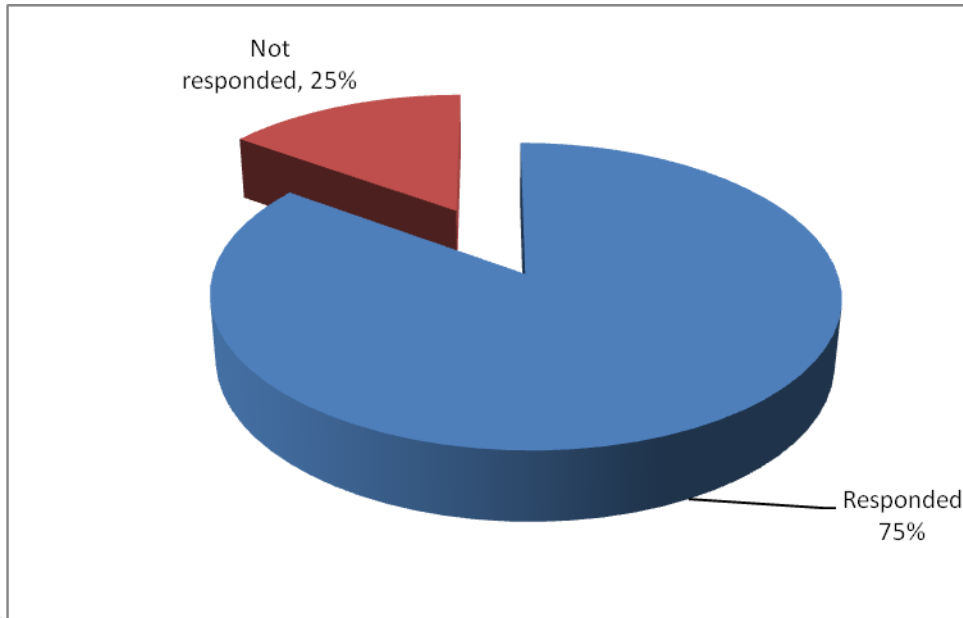


Figure 4. 1: Response Rate

4.3 General Information

As part of the general information, the research requested the respondents to indicate their gender, age, marital status, education, position and duration of service. The analysis relied on this information from the respondents so as to categorize the different results according to their responses.

4.3.1 Gender Distribution

The research sought to know the gender constitution of the respondents. A simple majority of 60% of the respondents were male while the rest 40% were female as shown below in figure 4.2. This is relatively good distribution which depicts a fair representation of gender. Since majority of the responses for this study relies on the perceptual measures of the respondents, this gender distribution is expected to accommodate the opinions and views from both sides of the gender divide.

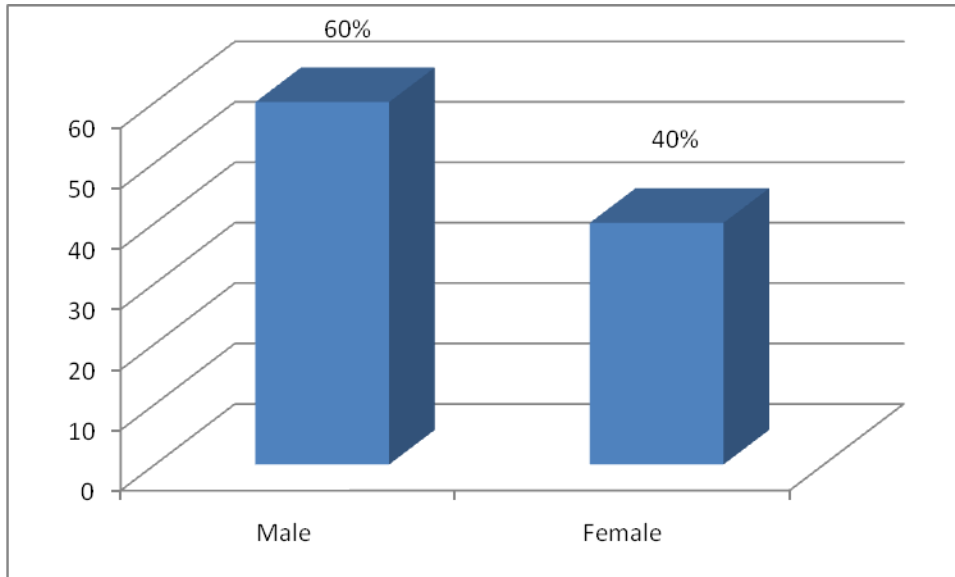


Figure 4. 2: Gender Distribution

4.3.2 Age of the Respondents

The respondents were required to indicate their age where the study findings indicated that majority 53% were aged between 41 and 55 years. Further, 27% of the respondents were above 56 years of age and 13% were aged between 26 – 40 years while 7% were aged below 25 years.

The findings therefore imply that the respondents were old enough to provide valuable responses about the factors that affect women ordination in AIC. The findings of the study are illustrated below in figure 4:3

Table 4. 1: Respondents Age

Age	Frequency	Percent (%)
Below 30Years	1	7%
26 - 40 years	2	13%
41 – 55 years	8	53%
Above 56 years	4	27%
Total	15	100

4.3.3 Marital Status

The study found it necessary to find out the marital status of the respondents. Based on the findings, all of respondents (100%) were married as shown in figure 4.4 below.

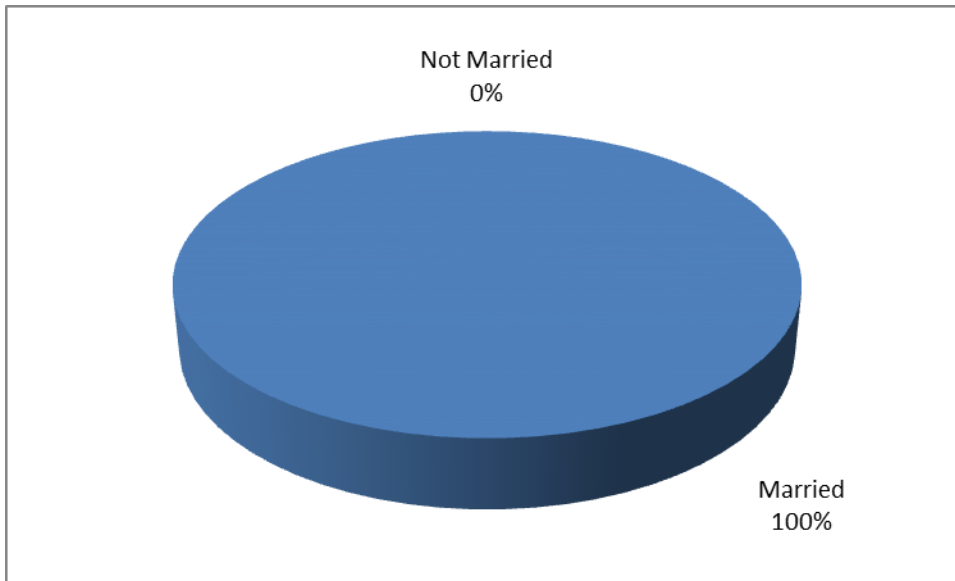


Figure 4. 3: Marital status

4.4.4 Education Level

Education plays a significant role and affects a person's perception about issues as a result of the level of knowledge and exposure. It affects how respondents react to a study like this and whether they find it important to participate. It was established from the study that 47% of the respondents had masters degree, 33 % had Bachelors' degree, 13% held O-level certificate while 7% of the respondents had diploma certificate. This is shown in figure 4.5 below.

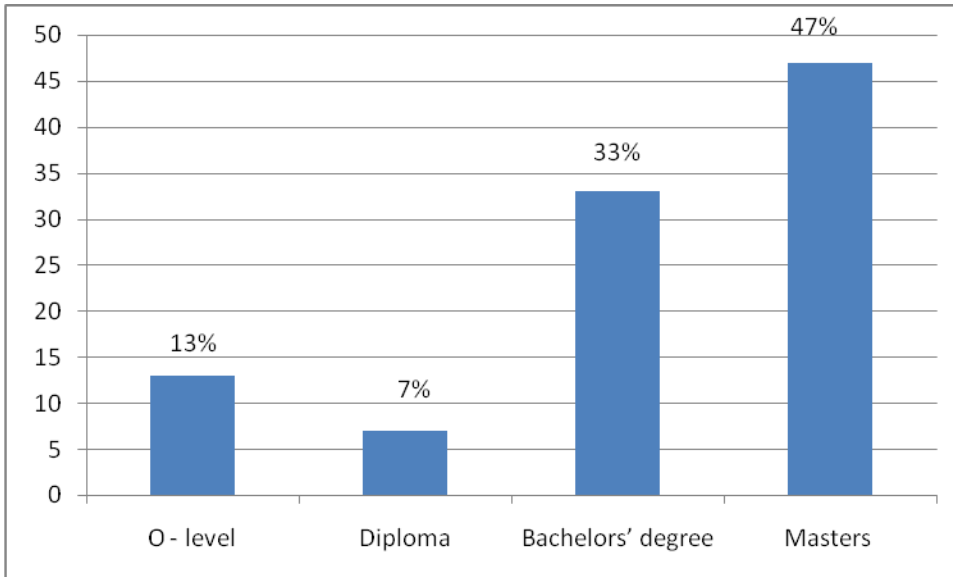


Figure 4. 4: Educational level

From the above findings it shows that majority of respondents have college qualifications and above. Based on the fact that majority of the respondents are pastors, an assumption can be made that most of them took a theological course. This implies that they are capable to conceptualize and respond to issues pertaining to women ordination.

4.4.5 Position in Church

The position the respondents held in church was sought. Based on the findings, majority of the respondents 47% were ordained Reverends, 27% of the respondents were pastors and 13% were church elders and assistant pastors respectively as shown in figure 4.6 below.

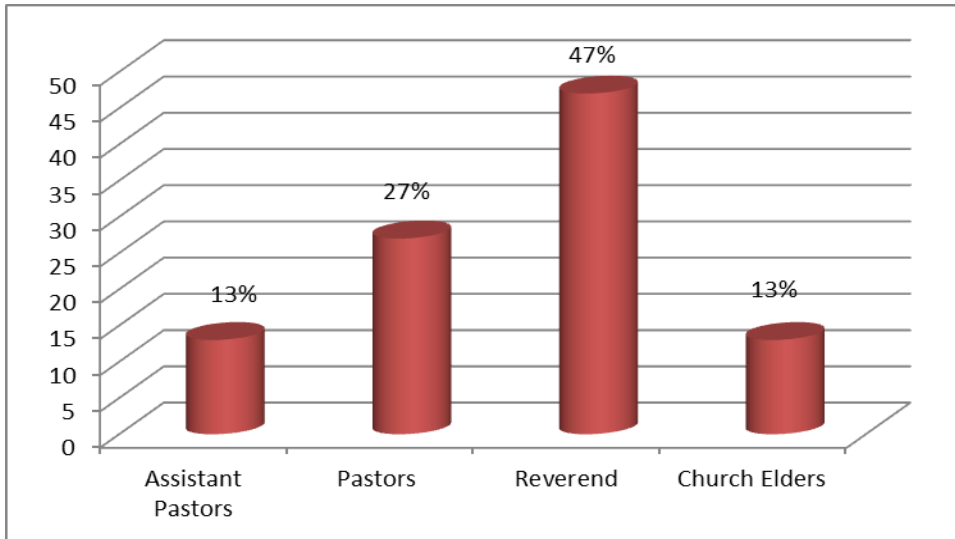


Figure 4. 5: Position in church

4.4.6 Years of Service

The question sought to investigate the number of years each respondent has worked with the church. Majority (47%) of the respondents had served in church between 11 to 20 years, 27% have served between 21 to 30 years, 19% had served over 31 years and a few (7%) had served for less than 10 years. This means that the respondents have adequate working experience within the church and therefore possess the necessary knowledge and information which was considered useful for this study. The findings are shown below in figure 4.7

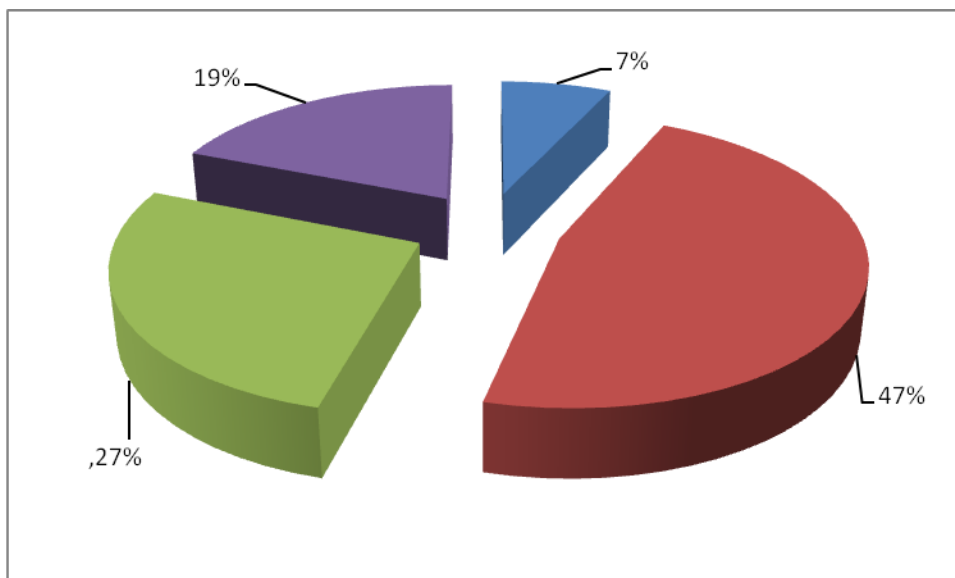


Figure 4. 6: Years of service

4.4 Presentation of Qualitative Data

4.4.1 Key Factors that affect Women Ordination at AIC

The researcher through the focused participants' discussions sought to find out the key factors that affect women ordination in AIC. Below are the views from participants:

- Participant 1: African culture-the church leads based on culture. The nature of women has been used as an excuse. Lack of fora for ladies to discuss on women ordination. The Church Constitution prohibits women ordination. The church leadership from District Church Council (DCC) upwards consists predominantly of men.
- Participant 2: Interpretation of scripture where women are to keep silent. Church tradition. Insecurity-some lady pastors are better preachers than male pastors. The church's worldview has not been transformed by the Word; it is still African cultural worldview. The church is yet to be liberated from Africa culture. Lack of women representation at the Central Church Council hence when the issue is brought up for discussion it is thrashed. Women themselves who are the majority in the church do not support lady pastors. This is both at the congregational and leadership level.
- Participant 3: The church constitution prohibits -church policy does not support. Church tradition -it is taken for granted that the pastor shall be of male gender. Theological inclination of founders (AIM) seem to be based on Timothy 2:11. Cultural issue- If a lady pastor would like to rebuke men it would be cultural challenging. Ladies are weak vessels- they cannot take on pressure e.g. in situations of conflicts. The structure of the church (leadership) does not favour discussion about the topics. The structure is not gender inclusive, it is bureaucratic, no participation and no referendum at Central Church Council (CCC) level. There seems to be unwillingness or incapability of discussing the issue of Women ordination. Some lady pastors refuse to preach in some areas despite that they have been trained.
- Participant 4: The Constitution prohibits. Men have insecurity; they feel that some women can do better than them in preaching etc. The culture of the church hinders ordination. Traditionally, women were not allowed to preach. The church is stuck on church tradition. The missionaries who planted the church introduced the discrimination between men and women. Men point the out the reasons for not ordaining to physical and emotional

weaknesses or reproductive roles of women. Cultural attitudes towards women seem to hamper ordination.

- Participant 5: Tradition of the church as inherited from the founders. The tradition led to the present culture of not ordaining lady pastors. Theological presuppositions- The church believes that women should not be ordained based on scripture interpretation. Doctrinal dilemma and insubordination. Deliberate refusal to ordain “we have always done it this way”. Ordination has been used for wrong reasons e.g. prestige, political reasons , power and ranks. Nobody has explained the function of ordination.
- Participant 6: Misinterpretation of scripture where Paul talks of women being silent. Rigidity of the church-If a lady pastor can teach in Sunday school why they can't they be ordained? Level of selfishness on the part of men. Fear of competition. Ordination would pose a threat to the male pastors because they can be outshined. Wrong perceptions about lady pastors- that they give supportive role to their husbands in ministry. Lady pastors are viewed neither as playing subordinate role it is not about the church being poor.
- Participant 7: The foundation of the church- the structure as introduced by missionaries. The “Elder” was understood to be male and by extension the pastors should be male. The church leadership from Local Church Council (LCC) to the CCC Level are chaired by men and where a local church is led by a lady pastor a male chair is appointed. Africa culture-leadership in African culture is a preserve of men.
- Participant 8: It is a threat to the status quo because ladies can easily rise to become bishops. Insecurity of men- It is men who do not want women ordained. African culture and inferiority complex.
- Participant 9: The Church Constitution does not provide for women ordination and there is no basis but if it is there it is based on 1 Tim 2:11 where Paul commands “let women learn in silence. African culture may have played a role where a man is the head and therefore leads and women follow. Men feel if women are ordained they will be a threat to men in leadership. The church has not recognized the power of the cross which equalized everybody. African culture is the biggest hindrance even when there is scriptural direction, people hold onto culture.
- Participant 10: Tradition of the church. The women may not exercise power soberly. The women should not teach. Women should learn from their husbands.
- Participant 11: Church tradition. African culture in which duties of women are seen to be subordinate to men. For women to do anything in the

church they have to borrow permission. There is no freedom of expression for women in our church. The constitution does not approve of women ordination.

Participant 12: Historical beliefs-The church has always not ordained women. The nature of women- hinders the work of ordained ministry. Cultural reasons where the role of men as the head of home has been transferred to the church. The Church Constitution (which as of now is not official since there are about three versions) plays a role.

Participant 13: The church is biblical /dogmatic in approach. The Church tradition. Decisions are made by Central Church Council (CCC) hence one person cannot make a decision. Constitution does not permit.

Biblically ordination was carried out for the Levites. Also the order of creation (man was created 1st then women).

Participant 14: The Church Constitution prohibits ordination. The church tradition/roots- it is mixed Presbyterian/Baptist tradition which has held the believe that women should keep silent in church. Baptist tradition has held the belief that women should keep quite. The constitution of Kenya supports equality hence the need for the church to follow suit. This participant also posed a question “Is ordination a biblical, affirmative or cultural issue?”

Participant 15: Church tradition. The position of the missionaries founding the church did not favour ordination.

The employment of women within the region (none) speaks something about how women are perceived. Lady Pastor’s role is viewed as supportive rather than a lead role hence they are engaged as pastors for children, teenagers or youth.

4.4.2 Interpretation of Scripture on Women Ordination

The researcher through the focused participants’ discussions sought to find out whether there are any Scriptures and how it has been interpreted by the church in light of the church’s position about women ordination. The views from each respondent are as outlined below;

Participant 1: The church has no biblical basis, at least not indicated in the Constitution.

- Participant 2: There are no scripture stated in the constitution that guide the position of not licensing/ordaining of lady pastors
- Participant 3: The church seems to base her position on Timothy where it states “women should not teach”.
- Participant 5: There is no scripture he knows of that the church stands on.
- Participant 6: There is no scripture that support that women should not be ordained. Whatever has been used is misinterpretation e.g Titus 2, Timothy and Corinthians.
- Participant 7: The scripture which talks of “women ought not to be heads” but the constitution is silent, it does not articulate the same (1 Cor14:34)
- Participant 8: No scriptural basis for not ordaining. When Paul talked of Holy communion being done are often, he did not specify that only men should administer the ordinance
- Participant 9: Not aware of any scripture the church stands on that prohibits women ordination..
- Participant 10: Christ is the head of the church. Women should learn in silence. Women are weaker vessels.
- Participant 11: She does not know of any scriptures supporting the position of the church.
- Participant 12: There is no scripture except the one in Corinthians. According to the Scriptures there is no male or female, we are one in Christ. The position of the church represents male view.
- Participant 14: No scripture that supports any of the position (ordination/non-ordination). The churches that have ordained women have done so as an affirmative action. It can only be inferred but no specific scripture.
- Participant 15: There is no particular scripture.

4.4.3 Church's Policies And Terms Of Employment That Distinguish Between Ordained Pastors From Those Not Ordained

The researcher further sought to find out the prevailing Church's policies and terms of employment that distinguish between ordained pastors from those not ordained. The responses are indicated below;

- Participant 1: The ordained are licensed first meaning they can serve in various ministries even outside the church denomination. For the lady pastors, this poses a dilemma in that even if the church allows them to serve elsewhere, without a license it is almost impossible. Like the male pastors, lady pastors do all pastoral ministry apart from administering church ordinances. This means a lady pastor heading a church has to seek assistance to carry out these church activities from those ordained within the DCC. The salary of those not ordained is less. Pastors who are not licensed cannot be utilised to do certain church work hence cannot benefit from allowances. Lady Pastors do more but are paid less.
- Participant 2: There are duties that only ordained pastors can perform. Non-ordained pastors are not eligible for election to certain positions within the church for example chairmen from LCC to CCC. Those ordained get certain allowances by virtue of their duties
- Participant 3: He would not like to see pastors as employees especially senior pastors because no one can quantify the work they do. They do a lot more than they are paid.
- Participant 4: There are 3 trained lady pastors have served the church for many years but not yet licensed/ordained. Ordination is like promotion. Salary for pastors vary from DCC to DCC. It is the regional and district church offices that decide the terms of the pastors. Most lady pastors are allocated the duty to pastor children. Ladies feel they are not empowered because the church does not employ them nor license them.
- Participant 5: The constitution stipulates the duties of ordained, licensed or non-ordained Easter. Licensing enable pastors carry out church ordinances (baptism, Holy Communion, baby dedication). Ordained ministers in addition to what licensed pastors do officiate weddings, burials and can vie for church positions. The church does not see non-ordination as bias but it is subjective bias since it does not leave room for choice.
- Participant 7: Being engaged as pastor is a process in which whenever there is a vacancy in the church, it is advertised, word of mouth (referrals) or

headhunting is done to fill it .Pastors who have been trained are eligible to apply however, due to prevailing church policy, lady pastors are rarely shorted-listed. Employability of lady pastors is almost determined due to non-ordination.

Participant 8: Lady Pastors cannot serve in many areas of ordinances. There are salary disparities between ordained and those not ordained. Lady pastors end up stagnating in their ministries/careers. Participant 9: He would not like to see pastors as employee's especially senior pastor because you cannot quantify nor pay pastors commensurable with the they do they do a lot more than they paid.

Participant 10: Those ordained officiates ordinances such as; marriage, they hold leadership positions, remuneration is different- it is higher for the ordained. Those ordained are recognised by the government.

Participant 11: The calling for both leaders is there so ladies should not be discriminated. The terms are different, the ordained get more benefits.

Participant 12: Ordination is both employment and ministry issue, However, it is more about service because one goes beyond the job description. Ordination has been misused for personal interests especially to award positions hence power/influence.

Participant 13: Pastors are categorized and paid according to their academic achievement. All pastors do the same ministry (baby dedication, baptism etc). Licensing helps to protect the pastors from legal action in case of any issue in the course of performing their duties. Ordination means the ordained can act on behalf of government as a marriage counsellor. Ordained pastors get a little benefit/allowance when they conduct weddings or burials.

Participant 14: Ordination will help define the responsibility of lady pastors. Ordination defines a person's loyalty to the church.

4.4.4 Position of Respondents about Women Ordination at AIC

Finally, the researcher sought to find out the position of respondents about women ordination in the church under review. Their views are as outlined below;

Participant 2: Women should be ordained to give equal opportunity to both men or women to climb to whatever level of ministry. What can't women do when it comes to church ministry when there are systems and structures? Women ordination would enable women to exploit their full potential because right now they are limited. Because of non-ordination women feel inferior to men in ministry. Ordination would

enable women pastors to participate in policy making in church matters.

- Participant 3: Women are children of God just like men. They have been given gifts like men and filled with the Holy Spirit. Women are more in number than men and have supported the church. To not ordain lady pastors means the church does not recognize the gifts God has given them. Good doctrine cannot come from one scripture hence the Word in Timothy cannot be used alone.
- Participant 4: Women should be ordained because the calling is the same and anointing is the same. They should be ordained because competence of women has not been questioned, both gender can equally perform. The training for ministry for both genders is the same hence they deserve equal treatment. The Word of God should be superior to culture. The lady pastors have recently been recognized by being given clothing as a form of identify.
- Participant 5: He has no problem with women being ordained. Lady pastors should be ordained to equip and empower them for service. The church should not bar them from ordination. To not ordain women makes the church lose lady ministers. It makes lady pastors lose fellowship. Deliberate refused to ordain. Lose of investment in form of training. Because of not ordaining, ladies lose opportunities to minister or influence.
- Participant 6: No doubt lady pastors should be ordained because of 2 main reasons; they are trained and they have been called to serve the church and Scripture does not discriminate by gender.
- Participant 7: Why not? Women are recommended for ordination due to the following reasons; They inject vibrancy and life in the ministry, to utilize their potential fully, to inspire other ladies to join ministry and for dynamism in ministry-to bring change in the church
- Participant 8: They should be ordained like ordained like yesterday because there is a lot of work in the church. Women should be ordain to enable them handle more responsibility – to give them authority.
- Participant 9: She prefers to choose the battle to fight in light of the scriptures, roles, spiritual gifting and cultural factors. Has no objection to women ordination but does not see the need to fight (in view of cultural factors and church structure). The main calling for her is to preach the gospel, mentorship, discipleship, counselling, edifying and use of spiritual gifts. The cultural factors from my experience are very strong and there is no need to fight over it when people are dying in sin. There is no crown in having titles but in winning souls. Let male pastors do the ordinances while lady pastors prepare the converts.
- Participant 10: Based on the book of Joel, God promised to pour out His spirit to all flesh; hence call of God is not limited to male gender. Jesus himself

involved women in his ministry. Paul says there is no female or male, we are one in Christ. Ordination gives space to people who have God's calling to serve. The respondent has reservation on pastors who have bias towards women activism/feminism.

Participant 11: The lady pastors should be ordained because they have gifts. They should be ordained because they have higher representation in the church. Should be ordained because God can use anyone/anything even a stone. Women in history have played a key role in movements that have made a difference in the world. Lady Pastors should be ordained to stop the exists to other churches or pastors starting their own churches.

Participant 12: He strongly believes that lady pastors should be ordained. We should follow the position of other main-stream churches and ordain women such as Methodists, ACK and PCEA. The lady leadership in AIC is up to Regional level, there is no representation of ladies at National level. Failing to ordain curtails the ministry of lady pastors.

Participant 13: There is progressive move towards licensing and ordination of Lady pastors. It has started with providing official clothing. Women ordination is supported but it is not to be hurried. It is like 7/8 issues have been addressed towards licensing; the actual licensing is what remains. It will take a little more time to realize the goal of ordaining women but hopes within 5 years they will be able to administer Holy Communion. Currently there are 5 ordained lady ministers ordained through ACK. He believes that if the Presiding Bishop leads this matter, it will take a shorter time.

Participant 14: Mature ladies can be ordained and can sit in the council. Lady Pastors should be mature, women of integrity, biblical and not based on feminism. As a response to this research, the Region has engaged eight lady pastors in the church ministry and given an allowance. The Presiding Bishop is keen on empowering pastors. He is flexible.

Participant 15: The church is moving towards ordaining lady pastors. It has started with providing official clothing to lady pastors.

4.5 Comparative Analysis

*4.5.1 Key Factors that Affect Women Ordination at AIC***Table 4. 2: Key factors that Affect Women Ordination**

Factors	Number of Respondents	Level of agreement	Views/Conclusion	Recommendations from respondents
African Culture	60%	Moderate agreement	African culture plays a significant role in women ordination	<p>-God is doing something in AIC, He is not silent.</p> <p>-The scriptures should supersede the African world view.</p>
Church Tradition	73.3%	Strong agreement	Tradition of the church as inherited from the founders is the greatest factor that affects women ordination	<p>-The church should review its long-held tradition to align its position with that of scriptures</p> <p>-Benchmarking with other churches is necessary.</p> <p>The church should not get stuck with the attitude "we have always done it this way".</p>

Church Constitution	46.6%	Moderate agreement	Church policy prohibits women ordination	<p>-The Constitution needs to be reviewed to allow licensing & ordination of lady pastors.</p> <p>-If the Constitution of Kenya provides for gender equality then the church should be at the forefront in aligning the church Constitution since it is scriptural to treat people equally.</p>
Threat to status quo	46.6%	Moderate agreement	Ordaining lady pastors will be a source of insecurity and competition to male pastors in leadership and ministry	<p>Those who feel insecure need to adopt a healthier self image and know their true identity in Christ.</p> <p>Church ministry is a service to which both men and women are called by God on equal terms.</p>
Interpretation of Scripture	40%	Less agreement	The church has not interpreted the scriptures properly about the role of men and women in church set up.	-The church to question its theological assumptions with a view to reviewing its stand on the role of

				women in ministry and church leadership
How the role of women is viewed	46.6%	Moderate agreement	There is an assumption that women should play a supportive role and not a lead role in church ministry and leadership	-Duties of women should not be seen as subordinate to men -
Church Structure/Leadership	46.6%	Agreed	The church structure and leadership does not favour women	-The structure of the church should allow for women leadership at every level to bring the gender balance required. God will give the church a liberal church Leader when the time comes.

The study sought to find out the key factors affecting women ordination. From the study findings the main factors as highlighted above are; Church tradition , African culture, Church Constitution, threat to status quo, interpretation of Scriptures, church's view on role of women and Church structure/ leadership.

The study agrees with Kore (2006, 55) that within the Bible perspective, ordination is primarily an act of God's calling and appointment and secondly an act of the church that seeks to know and follow the will of God through prayer. According to Kore ordination must not be seen as a promotion or a festival for financial gain but rather a position of service to Christ. Whereas this position reflects the biblical truth, one

cannot turn a blind eye to the fact that ordination in most church denominations is accompanied by financial gain and influence hence prospects of growth for the ordained. For example, it is difficult for gospel ministers who are not ordained to occupy the office of a senior pastor or a bishop since ordination is usually prerequisite for being appointed to such offices.

4.5.2 Analysis on Interpretation of Scripture

Table 4. 3: Respondents who indicate that there are no scriptures supporting the church's position to not ordain lady pastors

Response	No. of Respondents	Respondents in %
No scripture /not aware of any scripture	11	73.33
There is no scripture except inferred	2	13.33
Others	2	13.33

The researcher analyzed the responses on whether there are any scriptures on which the church bases to not ordain lady pastors. Out of the 15 respondents, 11(73.3%) indicated that there is no scripture or they do not know of any scripture on which the church stands that supports her position on women ordination. The respondents who indicated that there are scriptures agreed that it was not based on any written scriptures but rather on the scriptures they assume the church considers. One respondent in particular was of the view that the church deliberately excluded any scriptures when stating that women should not be ordained in order to give room for various scriptural interpretations/theological explanations.

According to Sprinkle (2004, 36) ordination has two main connotations; firstly as a summoning to an office after the pattern of appointment of apostles by Christ himself and transferred institutionally through ceremony of laying on of hands with prayer.

Secondly, as the empowerment of gifted persons to serve among the other minister-member of the church which is accompanied by ceremony of prayer and laying on of hands. The idea that ordination is for gifted persons does not include a suggestion that a certain gender is more gifted or gifted in one area and not the other. This point is corroborated by Jesus' treatment of women compared to his contemporaries.

It can therefore be concluded that there is no scripture that supports the church's policy on women ordination and if it is there, it is not articulated in the Church Constitution nor known to the ministers and church leadership as indicated by the analysis of the responses. Those who hold that there is scripture only do so based on their assumptions.

4.5.3 Church's Policies And Terms Of Employment That Distinguish Between Ordained Pastors From Those Not Ordained

Table 4. 4: Summary of the Respondents' views on church policies

Variables	Conclusion	Recommendation
Pastoral ministry	<p>-The work of licensed/ordained pastors is easier compared to those who are not. For example Lady pastors who lead a local church have to look for a pastor to administer the ordinances since the policy does not allow.</p> <p>-The church is ready and willing to second Lady pastors to other institutions instead of</p>	<p>-Both genders should be given equal opportunities and support to serve by being licensed/ordained.</p> <p>-Treating Lady pastors differently amounts to gender discrimination</p>

	<p>making use of them.</p> <p>-Due to inequality in treatment of lady pastors, most of them are not as motivated as the male pastors.</p>	
Salary differentials	<p>-The Licensed/ordained get better pay over time and more benefits /allowances as they climb the ministry ladder</p>	<p>-Male and female pastors should have equal chance of being licensed /ordained so that both genders can equally gain financially .</p>
Academic qualifications	<p>-All Pastors are required to undertake theological training. The work they do and the salary they earn upon engagement should reflect their academic qualifications.</p>	<p>- The church to review and ensure there is harmonization between the work and the salaries pastors earn</p>
Licensing /ordination	<p>-licensing helps to protect the pastors from legal action in the course of performing their duties.</p> <p>-Licensing authorizes ministers to serve outside their church denomination</p> <p>-Ordination means the ordained can act on behalf of government for example as marriage counsellors</p>	<p>-To consider licensing lady pastors as a first step</p>
Church leadership	<p>-Licensing/ordination gives pastors opportunities for elective posts.</p> <p>-Lady pastors do not have a voice in church leadership .Prohibiting them to be ordained locks them out of leadership positions conveniently leading to imbalance in church ministry and leadership.</p>	<p>-The church policy should be reviewed to accommodate licensing and ordination of lady pastors to bring the requisite gender balance in ministry and church leadership</p>

The study sought to find out the Church's policies and terms of employment that distinguish between the ordained pastors from those not ordained. From the study findings majority of respondents indicate that the major distinguishing factors between the two include; pastoral ministry, salary differentials, licensing/ordination and church leadership. Majority of the respondents are of the opinion that both gender should be given equal chance for ordination since the qualifications and the work of ministry is the same. The remuneration of pastors should be reviewed every often to ensure harmonization. Lady Pastors should have equal chance of being licensed and ordained. The inequality in how men and women are treated in many religions including Christianity is perhaps the main source of conflict hence the need to find a way to resolve the conflict. As earlier mentioned women clergy ordained or not are marginalized in many ways such as the positions they hold in leadership circles.

4.4.4 Position of Respondents on Whether or not to Ordain Women in AIC

Table 4. 5: Positions of Respondents on Women Ordination

Level of agreement	No. of Respondents	No. of Respondents (%)	Conclusion	Recommendation
Strongly agree	9	60 %	Majority of the respondents strongly agree that women should be ordained.	-The church should review her position on women ordination since majority of respondents share the same view and have given adequate reasons /benefits to support the review .

Agree	5	33.33 %	A moderate number (40%) agree albeit with conditions that women should be ordained.	-Let the process take its natural course, it should not be hurried. -Can be ordained if they are mature women of integrity, biblical and not based on feminism
Neutral	1	6.67%	-Only 1 respondent took a neutral position, meaning ordaining or not is okay because there is no crown in having titles.	-Status quo can be maintained, no need to fight unnecessary battles. The main calling is preaching, mentorship, discipleship, counselling & edifying

The study sought to find out the position of respondents about women ordination in the church under review. From the study findings, majority of the respondents 60% strongly agree that women should be ordained. 33.33% of the respondents agree with conditions that women should be ordained and only 6.67% held a neutral position.

General Comments/ Observations from Respondents

- As at the time of collecting data from the 1st respondents there were no lady pastors employed in the Region under research.
- God is doing something in AIC, He is not silent.
- Ladies have been given clothing as part of identification/recognition, also seen as a step forward towards ordination
- Giving uniforms to lady pastors is a good step.
- The recently introduced dress code for lady pastors is a good idea, however, ladies feel they should have been given a chance in deciding the details of the

attire because they are the users. The scarf in particular was observed to be inappropriate because it is unduly long.

- The church ordains lady pastors serving in other institutions
- When the time comes, God will give the church a liberal church leader .

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5:1 Introduction

This chapter presents the summary, conclusions and recommendations from the research findings. It restates the purpose of the research, the research design, how data was collected and analysed and the major findings(Kimalu & Marimba 2014, 144).Equally, the researcher revisits the research questions with a view to confirming if they have been answered and gives reasons if not.

More importantly, the chapter discusses the practical application and implication of the research findings in the real world as suggested by Mugenda & Mugenda (2003, 15) .In this case, the study states the implication of the findings to African Inland Church-Kenya. Finally, the chapter gives realistic recommendations which include suggestions for further research.

5.2 Summary

The main purpose of the research was to carry out an investigation on the factors that affect ordination of women in AIC. The study was carried out in one of the Regions of the Church within Nairobi (Nairobi South West).

The research employed Grounded Theory which is one of the 5 methods of qualitative inquiry (Creswel 1998, 47).In this method the researcher sought to discover a theory that relates to why women are not ordained in the church under review. It involved carrying out personal interviews with 15 respondents out of the targeted 20 to find information to add until no more can be added. The target

population were mainly pastors serving at different levels (both male and female) and a few women in Church leadership positions but not necessarily pastors within the Region under review. The interviews entailed travelling to meet the respondents at their convenient time and place.

The data was analysed using open and axial coding. This is where the main responses of each respondent to the questions asked as per the interview schedule were recorded as the interview progressed and later summarised/analysed and presented in form of narratives and tables.

The research findings indicate that the Church tradition as inherited from the founders (AIM) is the main reason why women are not ordained in AIC .This was confirmed by the majority of the respondents (73.3%).This is closely followed by African culture as a factor in which (60%) of the respondents affirmed that it plays a role in hindering ordination. The other 4 factors whereby same number of respondents (46.6%) indicated played a role in women ordination include; The Church Constitution, how the role of women is viewed, structure/leadership of the church and threat to status quo. Incidentally, interpretation of scripture is not a significant factor in women ordination in the church under review with a minority (40%) of respondents agreeing it plays a role. This is confirmed by the fact that the Church Constitution does not indicate any scripture on which it bases its position on women ordination. Therefore the most plausible theory for not ordaining women as per the research findings is that AIC has held onto the church tradition as received from the founding mission (AIM).

5.3 Conclusion

The findings confirm that the two main reasons for not ordaining women in AIC are; Church traditions and African culture with the former being the major one. The findings corroborate with findings of previous similar research for example, Thesis by

Mulei Agnes: *The Effects of Church Ordination Policies on The Self-Perception of Women in Leadership in Selected Denominations in Nairobi County*. The research findings indicate that “culture and traditions still influence today’s perspective on the role of women leadership in the Church” (2017, 85)

As pointed out by a key informant, AIC has its roots in mixed Presbyterian/Baptist Tradition. Baptist tradition has held the belief that women should be silent in Church. It appears that the church under review has been contented with maintaining this Church tradition more so since it resonates well with the African culture in which men are taken for granted that they play leadership roles while women assume subordinate roles.

Other reasons given for not ordaining lady pastors especially by the female respondents were attributed to Church Constitution and policies. Most of the female respondents believe that as long as the Central Church Council, which is the highest organ responsible for reviewing the Constitution has no women representation, the Constitution is unlikely to be reviewed in favour of lady pastors. Women perceive that men harbour fears that lady pastors may pose competition in leadership and in ministry hence wish to maintain the status quo.

However, the church needs to adopt the advice by Gill & Cavaness “When a woman has her theology straight and has something to offer as Priscilla did, she too can share in a teaching ministry and have authority in the Church” (2007, 150) .If this is done, the church will have addressed the perception by lady pastors and lady leaders that they have to borrow permission from the male leadership before making decisions pertaining to their ministry.

This authority is better implemented and exercised if the Church leadership from the local to the Central Church Council level incorporate women leaders and

lady pastors in leadership. The move will also ensure harmonization of activities in all ministries and avoid the kind of dichotomy of men/women that currently exist.

From the research findings, interpretation of Scriptures is not the main issue that affect women ordination in AIC, in any case, when the Constitution states that women shall not be ordained, it does not indicate its premise in the Scriptures. Nevertheless, it is apparent that the church from its practices is inclined more toward Complementarian position rather than Egalitarian. In the former, the role of women is seen as complementing that of men but in the latter, women should be able to do whatever men do in ministry. As Ehlke points out in the article: *The evangelical debate over the role of women in the church* (Christian Research Journal vol. 22. no. 4) “Complementarians insist that their position is traditional and scriptural; they tend to agree with the scriptures in principle yet differ in practice”. This describes well the position of the church under review.

5.4 Recommendations to the Church

Since the study indicates that there is no theological/scriptural basis for objecting to women ordination, the church should consider reviewing its long held beliefs rooted in church traditions with a view to changing the Constitution to accommodate licensing and ordination lady pastors. Once the Constitution is reviewed, the Church structure/Leadership shall be changed to accommodate ladies in ministry and leadership at all levels of church leadership. This is envisaged to empower ladies resulting to dynamism and church growth. The church is expected to grow spiritually and numerically, the lady pastors shall be more motivated and committed to ministry and is hoped to lead to reduction in lady pastors leaving for other churches or to start their own churches.

In addition, the church needs to review its position about the role of women in order to align it to the current positive social developments on gender equality for example the Kenyan Constitution. This is necessary for many reasons; Firstly, most issues on gender equality are consistent with the scriptures and how Christ Himself treated women. The Church of Christ should therefore be in frontline in championing this social change by setting a good example. Secondly, it is high time the church utilized trained pastors fully and pay them as well as the male pastors .Discrimination in employment whether in church or elsewhere is not Biblical. Proper treatment of women begins with the right perception of who they are-they are created in God's image and God holds them in high regard just like he does for men. The church should always consider the fact that both genders are gifted by God for the building of His Church.

5.5. Recommendation for further Studies

The research focused on collecting data from the pastors and church leadership in one of the regions within Nairobi Area. To get a more balanced view/findings on the subject of women ordination, it is recommended that similar research is conducted among ordinary church members and church leaders located in Regions outside the city preferably in sampled regions where AIC is represented.

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APPENDIX 1-QUESTIONNAIRE/INTERVIEW SCHEDULE

Section A :Demographic Information

Please tick as appropriate or provide information as necessary

1. Gender Female[] Male[]
2. Age Below 25[] 26-40[] 41-55[] Above 56[]
3. Marital status Married [] Single[]Widow/er[]Separated[] Divorced[]
4. Level of education Below 'O' level[] 'O' level[] Diploma[] Graduate[]
Masters[]
Doctoral [] Other (specify) []
5. Your position in the Church [] Assistant pastor [] Pastor [] Ordained Reverend
[]
Church Elder [] Other specify []
6. How long(yrs) have you served in AIC Below 10[] 11-20[] [21-30]
Over 31[]

Section B: Interview Schedule

1. In your view, what are the key factors that affect women ordination in AIC?
2. Are you aware of any Scriptures the church considers for not ordaining lady pastors?
3. What are the prevailing church policies and terms of employment that distinguish ordained pastors from those not ordained?
4. What is your position about women ordination?

APPENDIX 2-TURNITIN ORIGINALITY REPORT

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<https://www.coursehero.com/file/7342971/ArmstrongsHandbookofHumanResourceManagement/>

< 1% match (Internet from 19-Jul-2010)

<http://www.ucaqld.com.au/chaplaincycommission/Ordination%20and%20Ministry%20in%20UCA%201994.PDF>

< 1% match (Internet from 27-Oct-2017)

<http://scholar.sun.ac.za/bitstream/handle/10019.1/101843/9781920338787.pdf?isAllowed=y&sequence=1>

< 1% match (student papers from 10-May-2018)

Submitted to Africa Nazarene University on 2018-05-10

< 1% match (student papers from 25-Jun-2011)

Submitted to Saint Leo University on 2011-06-25

< 1% match (student papers from 24-Jul-2017)

Submitted to Kenyatta University on 2017-07-24

< 1% match (Internet from 28-Apr-2010)

<http://www.bne.catholic.net.au/ecum/documents/1987%20Feed%20My%20Lambs%20Feed%20My%20Sheep.pdf>

< 1% match (Internet from 08-Nov-2017)

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< 1% match (Internet from 10-May-2010)

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< 1% match (student papers from 13-Jul-2013)

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< 1% match (student papers from 07-Nov-2013)

Submitted to Midlands State University on 2013-11-07

< 1% match (student papers from 07-Jun-2014)

Submitted to Mount Kenya University on 2014-06-07

< 1% match (Internet from 26-Nov-2018)

<http://erepo.usiu.ac.ke/bitstream/handle/11732/79/Dennis%20Onyango.pdf?seque=>

< 1% match ()

http://www.fulwoodchurch.co.uk/cgi/search_3.cgi?trsc=212&series=27&

< 1% match (Internet from 15-Oct-2010)

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[Submitted to North East Wales Institute of Higher Education on 2009-11-22](#)

< 1% match (student papers from 16-Nov-2016)

[Submitted to Africa Nazarene University on 2016-11-16](#)

< 1% match (student papers from 03-Apr-2018)

[Submitted to Church of England Ministry Division on 2018-04-03](#)

< 1% match (student papers from 20-Apr-2017)

[Submitted to Northwestern College on 2017-04-20](#)

< 1% match (Internet from 14-Feb-2019)

<https://nairaproject.com/projects/3457.html>

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< 1% match (student papers from 02-Sep-2014)

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[Submitted to Mount Kenya University on 2017-10-04](#)

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< 1% match (student papers from 09-Aug-2011)

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< 1% match (Internet from 09-Apr-2016)

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< 1% match (publications)

Sullins, Paul. "The Stained Glass Ceiling: Career Attainment for Women Clergy",
Sociology of Religion, 2000.

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< 1% match (student papers from 18-Nov-2004)

Submitted to Carson-Newman College on 2004-11-18

APPENDIX 3: IERB PROPOSAL SUBMISSION FORM (A)

Part B: Principle Investigator Research Proposal Submission Checklist

Please ensure that the following items are attached when submitting the proposal to the IERB Office:

Research Proposal must include:

Chapter 1: Introduction. This should cover the background to the problem, statement of the problem,

objectives of the study, research questions, purpose of the study, justification for the study, limitation of the study, definition of terms and the chapter summary

References in compliance with APA or other relevant style of writing and referencing

Appendices

- Principal Investigator(s) Curriculum Vitae
- Participant Informed Consent
- Parent Consent/Child Assent Forms (IF Applicable)

- Debrief Form

- PI and Other Researchers' Signed Confidentiality Agreements
- 4 Hard Copies of all submission documents (signed by supervisors)
- 1 Soft Copy of all submission documents (Signed by supervisors)
- Receipt of payment
- Plagiarism report (20% maximum plagiarism)
- Proposal has been defended? Indicate date of defence _____

Part C: Principal Investigator Declaration

As the Principal Investigator of this study I hereby declare that I take full responsibility for this proposed study and will conduct it according to the documented proposal and in line with AIU IERB ethical guidelines.

By signing this document, I agree that:

- a) All documents submitted with this application are a true representation of the proposed study and have not been falsified in any way.
- b) This study will not commence in any way, and no participants will be recruited, until a final official approval is received from AIU's IERB.
- c) Ethical standards of practice will be maintained during this research. The study will be conducted as stated in the submitted protocol. All participants will be recruited and consented as stated in the submitted protocol.
- d) Any planned or any unforeseen protocol deviations or protocol violations -to the submitted study- must be reported to AIU's IERB in writing by email to joash.mutua@africainternational.edu immediately. The Deviation/Violation Report Form must be submitted to the IERB office within five (5) business days of the email to the IERB Office.
- e) Any unexpected or serious adverse event during the research must be reported to the IERB Office by telephone (+254743513617) immediately, and by email to joash.mutua@africainternational.edu within twenty four (24) hours after the PI is aware of the event.

APPENDIX 4: IERB INFORMED CONSENT FORM (D)-

(AIU-A/IERB Form 2017-4)

PARTICIPANT CONSENT FORM

I am Betty Wendot, a student at Africa International University, where I am pursuing a Master of Arts (Theology) degree. As part of my degree requirements I am completing a research study and I would like to include you in the study.

My research chair at AIU (Prof. Pam Gyang) may be contacted by email at Gyang.Pam@Africainternational.edu if you have any questions at any time.

Your written consent is required to participate so that I can confirm that you have been informed of the study and that you agree to participate. You are free to decline or discontinue your participation at any time during the study if you wish to do so. All information obtained in this study will be kept confidential; a number will be assigned to any research forms to ensure your privacy is protected. Your name or identify will not be given in any report or publication.

The purpose of the research is to gain further understanding of the factors that affect Ordination in Africa Inland Church, Nairobi South West Region. This is not an exam or a test, there is no deception in these questions, and there are no right or wrong answers, simply answer the questions as honestly as you can. The questionnaire form should take between 20- 30 minutes but no longer than about 45 minutes to complete in one sitting. A demographic form including your age and other basic information will also be requested.

The outcome of the information obtained during this research will be summarized and utilized in my dissertation study. Participant names will not be utilized, as shown below a number will now be assigned to ensure your identity is kept confidential during and after this study is completed.

My Consent to Participate:

By signing below, I consent to participate in this study. _____ Signature of Participant

_____ Principal Researcher

Today's date Participant Number to be used on all documents: _____

_____ Today's Date

APPENDIX 5: IERB PARTICIPANT DEBRIEF FORM (F)-

(AIU-A/IERB Form 2017-6)

Thank you for participating in this research study. The purpose of this study is to gain an understanding on the factors that affect women ordination in Africa Inland Church. The study is being carried out in Nairobi South West Region. Your participation shall contribute toward the achievement of the research objectives.

Once again thank you for your participation.

Sincerely,

PI Signature _____

APPENDIX 6: IERB CONFIDENTIALITY FORM (G) –

PRINCIPAL INVESTIGATOR

This confidentiality form is a legal agreement between AIU’s IERB and the undersigned *principal investigator* who will have access to individually-identifiable original records (electronic or paper), or any other matters regarding the research process.

IERB Research Number:

PI Name: _____ Date:

Title of Research: The Controversy of women ordination for ministry: An Investigation on factors affecting women ordination in Africa Inland Church, Nairobi South West Region.

In conducting this research project, I agree to the following:

1. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format.
2. Keep all research information in any form or format securely maintained on a daily basis, during the process of conducting and writing the research.

3. At the conclusion of the research, dispose of any documents that contain identification information, such as participant names or other information that could reveal identity of the human subject.
4. Monitor all other researchers who work with me, i.e. Research assistants, Administrative persons, etc., to ensure their compliance to confidentiality.

Any violation of this agreement would constitute a serious breach of ethical standards, and I pledge not to do so.

Principal Investigator

Print Name

Signature

Date

Witness Name

Signature

APPENDIX 7 –RECEIPT OF PAYMENT

<p>Africa International University P.O BOX 24686- 00502 KAREN, NAIROBI, KENYA. TEL: 254(020)2603664/3 MOBILE:0726-759193 EMAIL:accountant@aiu.ac.ke WEB: www.aiu.ac.ke</p>	<p style="text-align: center;">Receipt</p> <table style="width: 100%; border: none;"> <tr> <td style="width: 60%;">Number</td> <td>RCA90103</td> </tr> <tr> <td>Date</td> <td>08/02/2019</td> </tr> <tr> <td>Time</td> <td>09:42:03</td> </tr> </table>	Number	RCA90103	Date	08/02/2019	Time	09:42:03										
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APPENDIX 8-CURRICULUM VITAE

BETTY TARUS WENDOT

E-mail: bwendot@gmail.com P.O. Box 4165 – 00200 Nairobi

Year of Birth: 1970 Marital Status: Married Nationality: Kenyan

ACADEMIC AND PROFESSIONAL QUALIFICATIONS

ACADEMIC

Masters of Business Administration– (Human Resources Management) 2011

University of Nairobi- Kenya

Bachelor of Arts - (Social Work) - 1995

University of Nairobi-Kenya

PROFESSIONAL

Higher National Diploma (HRM)-1999

Vision Institute of Professionals

MEMBERSHIP TO PROFESSIONAL BODY

Institute of Human Resource Management (IHRM)

PROFESSIONAL EXPERIENCE

Deputy Human Resources Manager

Feb. 2012-todate

Agricultural Development Corporation (ADC), Nairobi

Reporting to: Human Resources Manager and Head of planning & Administration.

Duties and Responsibilities

Deputizing HRM and therefore handle all HR functions in the absence of the incumbent.

- Involved in negotiation, implementation of HR performance Contract (PC) targets and compiling of HR performance Contract reports.
- Facilitate staff training and development.
- Trust Secretary to ADC pension Scheme.
- In charge of staff performance management which includes coordinating annual staff performance appraisal exercise in the corporation.
- Review of staff remuneration, allowances and other rewards.
- Responsible for all HR administration functions.
- Facilitate implementation of Human Resources Information System.
- Collaboration with Government and other agencies on staff matters.
- Formulation, review and implementation of HR policies and procedures in conformity with government legislation and quality standards.
- Staff recruitment and placement.
- Coordinate employee satisfaction and work environment surveys and implementation of recommendations thereof.
- Drawing the HR annual budget.
- Oversee office administrative functions such as registry services, office cleaning, office allocation and staff refreshments.
- Management of staff discipline, counselling, mentorship and coaching.
- Serve in various committees within the Corporation.

Senior Human Resource Officer

2008 – 2012

Agricultural Development Corporation (ADC), Nairobi

Reporting to: Human Resources Manager

Duties and Responsibilities

- Carried out employee satisfaction and work environment surveys in the Corporation (19 workstations).
- Responsible for Communicating, monitoring and reporting on the implementation of recommendations from the above surveys resulting in improved staff welfare and employee satisfaction.

- Communication to staff on various HR issues such as letters of appointment, staff changes, staff separations etc.
- Handled staff grievances including workers' strike.
- Work allocation for staff especially during events such as Agricultural Shows.
- Handled HR operations including work attendance, leave management, staff separations, retirement benefits and management of staff performance.

Personnel Officer (Trainee)

1999 – 2000

Agricultural Development Corporation (ADC)

Reporting to: Human Resources Officer 1

Duties

- Administration of various types of staff leave.
- Correspondence on staff matters such as transfers, promotions, job changes.
- Introduced to all HR functions.

SHORT COURSES AND SEMINARS ATTENDED

- Organizational and Employee Development Sept –Nov 2013, University of Queensland, Australia.
- Occupational Safety and Health Workshop, May 2011, *Federation of Kenya Employers*
- Risk Management and Anti-fraud/ Corruption Awareness April 2011, *O'Sullivan Associates Ltd*
- ISO Sensitization Seminar, Sept 2010, *ADC Trainers*
- Pension Trustees' Seminar, Oct 2015, *Retirement Benefits Authority*

KEY ACHIEVEMENTS

Some of the demonstrated results;

- Delivered seminar/training on performance management for managers leading to improvement in management of employee performance in all our 19 units/farms.
 - Participated in HR processes leading to ISO 9001-2008 Certification award for the Corporation in 2011.
 - Development, implementation and revision of HR policies including OSH Policy, HR Policy manual.
 - Spearheaded employee satisfaction and work environment surveys and contributed to implementation of recommendations thereof.
 - Reviewed remuneration for about 380 permanent employees and 1500 regular employees.
 - Reviewed salary structure and other allowances for staff not less than 3 times.

- Streamlined staff pension scheme in conformity to regulatory requirements.
- Staff recruitment and selection (over 30 recruitments).
- Participated in SRC' s recently completed job evaluation exercise.

REFEREES

1. Mohammed Bulle

Ag. Chief Executive Officer

Agricultural Development Corporation

P.o Box 47101, 00100 NRB.

2. Rev. Francis Mugo

Senior Pastor

Africa Inland Church, Langata

P.O Box 183-00517 NRB.

Sharon Kisire

Human Resource consultant

Competency Development

Email:competencydevelopment@gmail.com