

**EFFECTS OF BARRIERS OF WOMEN MINISTRY ON THE GROWTH OF  
THE CHURCH: A CASE STUDY OF THE CHURCH OF THE NAZARENE IN  
WESTERN KENYA DISTRICT, KENYA**

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Christian Ministry of Africa Nazarene University**

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## DECLARATION

I declare that this thesis is my original work and has not been presented in any other university for academic work.

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August 2020

This proposal is submitted for examination with my approval as University supervisors,

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## **DEDICATION**

I dedicate this work to my dear wife Patricia Awuor and children Lillian, Nancy, Naphtal, Moses, Christine and Kay. I also dedicate it to the entire Nazarene church family in Kenya Western District where I serve as a district superintendent and pastor. It has been a real challenge to ensure the growth of the church in this district. It is my hope that this work will help us think of how we can make a church and district strong.

## ABSTRACT

Women in ministry face various setbacks. The churches of the Kenya Western District (KWD) of the Church of the Nazarene are not growing numerically. The study sought to clarify the extent the stagnation of the growth of KWD was due to the untapped potential of women in leadership. The purpose of the research, therefore, was to assess the effects of barriers of women ministry on the growth of the church: a case study of the Church of the Nazarene in Kenya Western District, Kenya. The study was guided by five objectives. The first objective sought to weigh the extent to which theological beliefs have inhibited the involvement of KWD women in ministry. The second objective sought to measure the extents to which poverty have inhibited the involvement of KWD women in ministry. The third objective sought to assess the extent to which illiteracy have inhibited the involvement of KWD women in ministry. Whereas, the fourth objective sought to consider the extent to which inferiority have inhibited the involvement of KWD women in ministry. The fifth objective of the study was to estimate the cumulative effect of each of the barriers on the growth of the Church of the Nazarene in Western Kenya District, Kenya. The research was conducted through the descriptive designs that allowed the use of the quantitative and qualitative methods of research. This research was carried out among the members of the Church of the Nazarene and their pastors in KWD. The research covered Nazarene churches in Kakamega, Busia and Bungoma counties. The researcher used probability sampling with the specification of simple random sampling. The targeted population was 550 members in the Church of the Nazarene in the area mentioned according to the 2018 annual pastors' reports submitted to the district assembly. Ten percent of the number was sampled randomly. A descriptive survey was used in the study and therefore instruments such as questionnaires and interviews were of great help in getting qualitative and quantitative data. In order to analyze process and present the data the researcher used the Statistical Package for the Social Sciences 16.0 (SPSS). This involved the use of histograms, frequencies and percentages. The key findings showed that the women needed to be empowered economically and be encouraged to participate if the church is to grow. The hypothesis was intended to find if there was any correlation between the barriers and the growth of the church. The null hypothesis was confirmed as they did not inhibit the involvement of women in ministry hence did not affect their involvement in the ministry of the church and not resulting in the lack of growth. The study recommended that women be encouraged by pastors to plant high yield crops. Women empowerment was a necessity as such the study suggested that women be encouraged to attend TVET colleges where they will learn life skills that will help them get employed. It was also recommended that pastors liaise with the local administration and NGO's to facilitate women trainings. The study also recommended that women be urged to train for ministry and where possible be given financial boosts towards the tuition. The pastors were also recommended to be mentor female assistants. The other recommendations suggested that local churches come up with adult education programs to help that will eradicate illiteracy among both women and men in the church. The last recommendations urged the district to put in place structures that will absorb those who have been trained through the NBCEA program. The study also suggested areas of further studies.

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## DEFINITIONS OF TERMS

<b>Barriers:</b>	Natural impediments or human actions that hinder persons from attaining their potentials in life.
<b>District:</b>	The administrative collectiveness of churches in one geographical area to help the churches to accomplish the mission of the global church as well as for each local church. Manual 2017 – 2021 para.200, p. 111.
<b>District Superintendent:</b>	An ordained elder who provides ministerial and administrative oversight of a district. Manual 2017 – 2021 para. 506, p. 196.
<b>Elder:</b>	One who has received proper training and has experience and is called of God to preach, has gifts, and whose usefulness has been confirmed and who through ordination has been separated to the service of Christ through His church by the vote of a district assembly. Manual 2017 – 2021 para 534, p. 218.
<b>Growth of the Church:</b>	The spiritual development, numerical increase and financial stability of the local church.
<b>Manual:</b>	Constitution of the COTN and used as a source in the study.
<b>Pastor:</b>	A person who is a minister in the church who has the responsibility of leading the congregation in worship, evangelism service, and spiritual growth. Manual 2017 – 2021 para. 514, p. 200.
<b>Phase 1 District:</b>	A designated new geographical area where work is to start, the district superintendent is appointed by the general superintendent in jurisdiction. Manual 2017 – 2021 para 200.2, p. 112.
<b>Phase 2 District:</b>	A geographical area which has a minimum of 10 organized churches, 500 full members, and 5 ordained ministers, and can meet a minimum of 50% of its district administration expense. Manual 2017 – 2021 para 200.2, p. 112 – 113.
<b>Phase 3 District:</b>	A geographical area which has a minimum of 20 organized churches, 1,000 full members, and 10 ordained ministers and can meet 100% of all its administrative expenses. Manual 2017 – 2021 para 200.2, p. 113 – 114.
<b>Poverty Line:</b>	The estimated minimum level of income needed to secure the necessities of life.

## ABBREVIATIONS

<b>CEDAW</b>	Committee on the Elimination of Discrimination Against Women
<b>CI</b>	CARE International
<b>COTN</b>	Church of the Nazarene
<b>GOK</b>	Government of Kenya
<b>KWD</b>	Kenya Western District
<b>MDG's</b>	Millennium Development Goals
<b>NBCEA</b>	Nazarene Bible College of East Africa
<b>NGO</b>	Non-Governmental Organizations
<b>SPSS</b>	Statistical Package for the Social Sciences
<b>TA</b>	Thematic Analysis
<b>TVET</b>	Technical and Vocational Education and Training
<b>UNICEF</b>	United Nations Children's Fund

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## CHAPTER ONE

### INTRODUCTION AND BACKGROUND OF THE STUDY

#### 1.1 Introduction

The first chapter of this study presents the background of the study; the statement of the problem; the purpose of the study; the research objectives; the research questions, the hypothesis of the study; the significance of the study; the scope of the study; the delimitations of the study; the limitations of the study, the assumptions of the study; the theoretical framework and the conceptual framework of the study.

#### 1.2 Background of the Study

Church of the Nazarene was one among many Wesleyan-Holiness denominations which officially started in 1908 at Pilot Point, Texas when several denominations with an interest in holiness merged together. One of the denominations that joined had its footings already in Swaziland, Africa and so it was not much of a challenge to begin the work. The denomination stayed long in Southern Africa until 1984<sup>1</sup> when it reached Kenya through the able leadership of the grandson of the first missionary who bears the same name, Rev. Harmon Schmelzenbach III. He pioneered the work which had since spread to the whole of parts of East Africa, the Great Lakes and the Horn of Africa.

The church, having been in Kenya for six years was ready for the first ordination in Nairobi Kenya. The ordination of national elders led to the work of the country being divided into four districts, and four nationals were appointed as district superintendents of the new districts: Rev. Samuel Kariuki became the DS of Kenya Northeast District; Rev. Wellington Obotte, DS of Kenya Southwest; Rev. Lukio Alosso, DS of Kenya Southwest; and Rev. Martin Odero, DS of Kenya Northwest

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<sup>1</sup> Greg Crofford, "ANU: Transforming students for leadership & service" In *THE NEW* no. 3 • march 2013. Accessed on May 25, 2017.  
[http://www.naznew.net/files/NIEA/no\\_3\\_march\\_elink.pdf](http://www.naznew.net/files/NIEA/no_3_march_elink.pdf).

District. This was the first organization of the work in Kenya. The second reorganization of the work that gave birth to the Kenya Western District took place in July 1998. In this the country was divided into six districts namely Kenya Central District which is now a Phase 3 district; Kenya Mount Kenya District, now a Phase 2 district; Kenya Rift Valley District a Phase 2 district; Kenya Eastern which was by then a pioneer district is now a phase 2 district; Kenya Lake Victoria District a phase 2 and Kenya Western District (KWD) is the only Phase 1 district in Kenya. KWD covers the area previously known as Western Province of Kenya, an area that measures 8,361 Km<sup>2</sup>. Western Province of Kenya was divided into four counties namely: Kakamega, Bungoma, Busia, and Vihiga.<sup>2</sup> According to poverty rating per counties the three counties where the COTN KWD churches are among the poorest counties in Kenya<sup>3</sup>

When the work of the Church of the Nazarene in KWD started in 1998, there were only six churches which were carved out of the previous Kenya Northwest District with other churches going to Kenya Lake Victoria and Kenya Rift Valley. By 2001, there were thirty-five churches having come from many mergers, reaching its climax in 2003 when the number of churches reached forty-five with 1,486 members. Most of these churches that merged with the Church of the Nazarene in KWD moved to other denominations as time passed by. Since then the district had struggled to increase the number of churches and membership. This was according to the report of

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<sup>2</sup> IT Manager, *Infotrak Research*. Accessed on November 4, 2015. <http://countytrak.infotrakresearch.com/western-region> ..

<sup>3</sup> Rawlins Otieno, "Report Lists Counties with Highest Levels of Poverty" *The Standard* April 30, 2014. Accessed on June 1 2020. <https://www.standardmedia.co.ke/article/2000110595/report-lists-counties-with-highest-levels-of-poverty>.

the General Secretary of the Church of the Nazarene<sup>4</sup> as received from the annual district assemblies as recorded in the Kenya Western District Assembly journal.

Though the issue of women leaders in ministry seemed to be a contested issue in many denominations as their role was fixed to the lay ministries of the church. The concern of the researcher was that though there were more women than men in the KWD churches none of them was in ministerial leadership of the church. The issue of women leaders in ministry seemed to be a contested issue in many denominations as their role was fixed to the lay ministries of the church. There were those who insisted that women could never be leaders in the church because of being inferior to men according to the Bible. Although women were not considered as elders in the early church because of the language Paul used when addressing Timothy on who needed to be a leader (1 Timothy 3:2), it could well be said that the role they played helped the early church to perform its functions. Yet there were those who advocated for the role that could be played by women in ministry.

In an article by Cassie Grimm entitled “We are Not Going Home: The Church of the Nazarene and Women in Ministry” noted that the issue of women in ministry had been addressed in many quotas by the Nazarene leadership. Key among them was Dr. Jesse Middendorf, a former General Superintendent for the Church of the Nazarene, who featured in a video saying “no place for debate about whether or not women should be ordained, licensed and given responsibility as preachers and pastors in the Church of the Nazarene”<sup>5</sup> Whether women should be in ministry or not was an issue of concern in many churches, the Church of the Nazarene included. However, the denomination had some reservations in having women who were ordained as

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<sup>4</sup> Church of the Nazarene Growth 2007-2017, “2017AnnualStatistics” prepared on December 9, 2017. Accessed on September 20, 2018. [www.nazarene.org/GenSec/2017Annual Statistics.pdf](http://www.nazarene.org/GenSec/2017Annual%20Statistics.pdf).

<sup>5</sup> Cassie Grimm, “We are Not Going Home: The Church of the Nazarene and Women in Ministry” in *The Echo* Southern Nazarene University. Accessed on May 20, 2020. <https://echo.snu.edu>.



pastors in ministry and that was the reason why in its history it took long for the female gender to be in the higher office of the denomination. Michael A. Pate made it clear in his article entitled “*Attitudes toward Women in Ministry Leadership: Implications and Interventions*” when he said that the denomination felt not confident “integrating women leaders especially ordained women pastors into the Nazarene community.”<sup>6</sup> . Brad Mercer in an article in *The Voice: Biblical and Theological for Growing Christians* entitled “Women in Ministry and the Church of the Nazarene” asserted that “from the beginning the Church of the Nazarene has recognized from both Scripture and history that God calls women to preach, to pastor, and other positions of leadership.”<sup>7</sup> The Church of the Nazarene made it clear in its “*Manual ... the official agreed-upon statement of faith, practice, and polity...*”<sup>8</sup> which was the constitution of the denomination that it supported “the right of women to use their God-given spiritual gifts within the church...”<sup>9</sup> and all women who entered ministry were required to prepare through training. There were notable women ministers throughout its history who have held prominent positions in the denomination. Among these notable leaders include former general superintendent, Dr. Nina Gunter, and the current general superintendent, Dr. Carla Sunberg.<sup>10</sup> However, it is amazing to note the time it took for the denomination to have these women in those places of leadership since the time of their ordination. Dr. Nina Gunter was elected as 35<sup>th</sup> general superintendent in the 26<sup>th</sup> General Assembly in June 2005 more than 40years

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<sup>6</sup> Michael A. Pate, *Attitudes toward Women in Ministry Leadership: Implications and Interventions*. Northwest Nazarene University created March 25, 2003. November 12, 2015. [www.nazarene.org/files/docs/pate\\_paper.pdf](http://www.nazarene.org/files/docs/pate_paper.pdf), 17.

<sup>7</sup> Brad Mercer, “Women in Ministry and the Church of the Nazarene” *The Voice: Biblical and Theological for Growing Christians* Christian Resource Institute. Accessed on 19/05/2020. <http://www.crivoice.org>.

<sup>8</sup> *Manual 2017 – 2021*, p. 7.

<sup>9</sup> *Manual 2017 – 2021* [para. 501, p. 192].

<sup>10</sup> *Manual 2017 – 2021* [para. 900.1, p. 382].

after her ordination.<sup>11</sup> Dr. Carla Sunberg on the other side was elected the 43<sup>rd</sup> general superintendent in the 29<sup>th</sup> General Assembly in June 2017<sup>12</sup> after her ordination in 2004<sup>13</sup>. According to an article entitled “Women in Ministry: Conviction or Culture” by Ed Robinson in the *Holiness Today* writes that the history of the church of the Nazarene was “resplendent with the contributions of great women preachers and pastors like Mary Lee Cagle, Agness Diffie, Estelle Crutcher, and Bessie Luisa Tsambe...pastor of one of the largest Nazarene churches in the world, in Maputo, Mozambique.”<sup>14</sup> The history of the Church of the Nazarene was full of women ministers since the time of its commencement. Mention has been made of Elsie Wallace, Maye McReynolds, Lucy Pierce Knott<sup>15</sup>

It was also noted that the role of women in ministry was equally significant in the Africa Region. According to Rev. Samantha Chambo in a discussion with Annemarie Snijders featured in *Holiness Today* agreed that though there are large numbers of female pastors ... it is not that common to have female leaders.”<sup>16</sup> That seemed to indicate that there were no women as district superintendents, field strategic coordinators or even as regional directors. According to Rev. Chambo women in Africa Region had come out with an initiative of spurring each other termed as Africa Nazarene Women Clergy.<sup>17</sup> Likewise, in Africa East Field women did not hold those positions but only became pastors as could be seen in some

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<sup>11</sup> Holiness Today, September/October 2005. “Meet the Board of the General Superintendents” Accessed on July 12, 2020. <https://holinesstoday.org>.

<sup>12</sup> Church of the Nazarene, “Carla Sunberg” Accessed on July 13, 2020. <https://nazarene.org>.

<sup>13</sup> Church of the Nazarene, “Nazarene Theological Seminary Elects Carla Sunberg President” January 6, 2014. Accessed on July 13, 2020. <https://nazarene.org>.

<sup>14</sup> Ed Robinson, “Women in Ministry: Conviction or Culture” in the *Holiness Today 2017* Accessed on May 19, 2020. <https://www.holinesstoday.org>.

<sup>15</sup> Diane Leclerc, “Phineas Bresee and the Women of the Church of the Nazarene” A dialogical Magazine for Nazarene Clergy pp.3-4 accessed from <https://www.graceandpeacemagazine.org/articles/21-issue-spring-2014/388-phineas-bresee-and-the-women-of-the-church-of-the-nazarene> on May 25, 2020.

<sup>16</sup> 2017 *Holiness Today* “Empowering Fellow Women Leaders”. Accessed on May 26, 2020. <https://www.holinesstoday.org>.

<sup>17</sup> Ibid

districts. Though there were ordained women in the districts that comprised Africa East Field none of them came closer to those key positions in the denomination. In Kenya the only districts that had several women pastors could include Kenya Lake Victoria and Kenya Eastern districts. For instance, the Kenya Eastern District reported seven full time women pastors in their 2017 district assembly journal.<sup>18</sup>

If the growth of the church could be seen from the perspective of all the members working together for the stability of the church, so the failure of even a member affected its effectiveness. Kenya Western District found itself in such a situation, where there were many women members and it appeared they did not actively involve themselves in the ministry. There were churches that did not have strong pastors but the women could not agree to hold such positions. As the majority in every congregation it was expected they could help answer the ongoing challenges facing the growth of the church, numerical and financial. In churches where there were many women than men they were to help the church do evangelism and when it came to planting of churches they were expected to volunteer. The churches have struggled financially that pastors rarely receive salaries or even support from the church yet there are many members especially women. Such cases and many others the researcher felt could be hindering the increase of churches through evangelism and church planting

There were four independent variables considered in this study: theological beliefs, poverty, illiteracy and inferiority complex. Theological beliefs referred to the teachings from the Bible that forms the Christian doctrines that either arises from prejudice and wrong interpretation of the Word of God. Poverty referred to the state at which women find themselves lacking economic empowerment and also lack

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<sup>18</sup>Church of the Nazarene, "2017 District Journal" Accessed on June 3, 2020.  
<https://dokumen.tips/documents/2017-district-journal-church-of-the-eastern-2017pdfkenya-eastern-district-assembly.html>.

opportunities to better their livelihoods. Illiteracy, on the other hand, referred to the position at which most of the female with no educational opportunities as their male counterparts that either lead to early marriages and the negative attitudes. Inferiority complex considered those factors that made female not to be outright leaders in the church as cultural stereotypes and male chauvinism. The last independent variable, cumulative effect, looked at the effect of each of the barriers. The dependent variable considered in the study was church growth which could be realized by the commitment of members to the work of God in their lives and church.

### **1.3. Statement of the Problem**

The growth of the Church of the Nazarene in the Western District in Kenya has reached a plateau; that is, there was no increase in membership or in the number of churches. What was more of a concern was that the Church of the Nazarene in Western Kenya District had been in existence for twenty years and had not moved from the phase one status. According to the denomination's guidelines for the development of districts<sup>19</sup> this district should have now moved to the next phase. It was the only district among the others in Kenya (e.g. Kenya Central, Kenya Eastern, Kenya Lake Victoria, Kenya Mount Kenya and Kenya Lake Victoria) that had no women ministers. The growth stagnated and the number of churches reduced to about twenty. The active churches were not growing numerically or financially. It may seem that the church members were not inclusively involved in the work of the church.

Though "the Church of the Nazarene supports the right of women to use their God-given spiritual gifts"<sup>20</sup> women in KWD were no longer using their spiritual gifts; there were no female pastors or elders in the district. That meant that those who were many were not actively involved in ministry. With the large number of women in the

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<sup>19</sup> Manual 2017-21 para. 200.2, pp. 112-114.

<sup>20</sup> Manual 2017-21 para. 501, p. 192.

churches there was a potential for growth, but churches were not growing. Hence, the need to find out the way out of the quagmire by trying to assess the effect that could be achieved if attempts were made to tap the potential of the women in the churches.

Therefore, the study intended to contribute to the involvement of women in ministry by trying to identify the barriers that had led to their low involvement in ministry. Consecutively, was to assess the effect the barriers had on their involvement in ministry and how that affected the growth of COTN in Kenya Western District.

#### **1.4. Purpose of the Study**

The purpose of the study was an assessment of the effects of barriers of women ministry on the growth of the church: A case study of the Church of the Nazarene in Kenya Western District, Kenya.

#### **1.5. Research Objectives**

- 1.4.1. To weigh the extent to which theological beliefs have inhibited the involvement of KWD women in ministry.
- 1.4.2. To measure the extent to which poverty have inhibited the involvement of KWD women in ministry.
- 1.4.3. To assess the extent to which illiteracy have inhibited the involvement of KWD women in ministry.
- 1.4.4. To consider the extent to which inferiority complex have inhibited the involvement of KWD women in ministry.
- 1.4.5. To evaluate the cumulative effect of these barriers on the growth of the KWD and its churches.

## **1.6. Research Questions**

The research was guided by the following questions: 1.6.1. To what extent do theological beliefs inhibit the involvement of KWD women in ministry?

1.6.2. To what level does poverty inhibit the involvement of KWD women in ministry?

1.6.3. To what extent does illiteracy inhibit the involvement of KWD women in ministry?

1.6.4. To what extent does inferiority complex inhibit the involvement of KWD women in ministry?

1.6.5. What are the cumulative effects of these barriers on the growth of the KWD and its churches?

## **1.7. Hypothesis of the Study**

According to Cherry a hypothesis is a statement of the assumption that the writer or researcher has over the comparable variables that are to be tested in order to give a prediction.<sup>21</sup> This research had as its null hypothesis that there was no statistical correlation between the effect of theological beliefs, poverty, lack of education and inferiority complex as barriers to women in ministry and the lack of church growth on the KWD. After the analysis of the data and testing for significance through t-test the null hypothesis was confirmed.

## **1.8. Significance of the Study**

The researcher hopes that the study will be helpful for future studies on church growth, overcoming barriers that inhibit church growth and also find how women can realize their potentials. It is expected that the study will also be of help in adding more understanding to those who will want to know the factors that stagnated COTN KWD

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<sup>21</sup> Kendra Cherry, "What Is a Hypothesis?"(2013). Accessed on November 4, 2015. <http://psychology.about.com/od/hindex/g/hypothesis.htm>

and the church in general. The study will also provide more understanding to church leaders on what they can do to involve their members in the work of the church. The study will also provide findings that will help churches come up with ways of involving women in administrative roles in the church. This study will also be of help to those doing studies on church growth.

### **1.9. Scope of the Study**

The scope of the study will be limited to the COTN in the KWD in Busia, Kakamega and Bungoma counties in fifteen churches.

### **1.10. Delimitations of the Study**

This study looked at church growth not as a movement but as the growth of the local church. The researcher will conduct the study only on the members and the pastors in COTN in KWD. According to this research, the researcher targeted those members aged 15 years and above who had been received into full membership. This was because the full members were those who had been recognized by their churches as having shown commitment to the work in the church.

### **1.11. Limitations of the Study**

The limitation encountered by the researcher was the language barrier. Another was the inability of some of the respondents to read and write hence the need of translation. Time also became a limitation as some respondents did not have enough time to attend to the interviews and questionnaires because of their other commitments. To help this, the researcher used a research assistant who moved closer to where the respondents were. To some the researcher had interviews through telephone. The unexpected weather patterns also hindered respondent's participation; however, the researcher intended to conduct the research during the months with little or no rain.

### 1.12. Assumptions

It is assumed that all those who will be interviewed will give honest answers in finding out the change that can be realized if women are involved in ministry and how it will move the COTN in Western Kenya District from stagnation. There seems to be a correlation between the lack of growth of the KWD and the lack of women in ministerial leadership positions on the district. It is also assumed that theological beliefs, poverty, lack of education and inferiority complex have inhibited the involvement of women in ministry, thus hindering the growth of COTN in KWD. Another assumption is that the sample will be representative.

### 1.13. Theoretical Framework

The theoretical framework “is the ‘blueprint’ for the entire dissertation inquiry. It serves as the guide on which to build and support your study, and provides the structure to define how you will philosophically, epistemologically, methodologically, and analytically approach the dissertation as a whole.”<sup>22</sup> This study used the Structural Functionalism theory which was held by Herbert Spencer and Robert Merton. Structural functionalism theory “sees society as a complex system whose parts work together to promote solidarity and stability.”<sup>23</sup> Spencer “compared society to a human body... each part of the body works in harmony with other parts, each part of society works in harmony with all other parts.”<sup>24</sup> According to Vincent in *International Encyclopedia of the Social & Behavioral Sciences*, 2001 “structural-functionalism emphasized the formal ordering of parts and their functional

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<sup>22</sup> Cynthia Grant and Azadeh Osanloo, Understanding, Selecting, and Integrating a Theoretical Framework in Dissertation Research: Creating the Blueprint for your ‘House’” Accessed on September 01, 2018. *Administrative Issues Journal : Connecting Education, Practice, And Research* Vol. 4, Issue 2 p. 13 DOI:10.5929/2014.4.2.9.

<sup>23</sup> Kimberly Moffitt, “Structural Functional Theory in Sociology: Definition and Examples – Video and Lesson Transcript” Study.com. Accessed on September 03, 2018. <https://study.com/academy/lesson/structural-functional-theory-in-sociology-definition-examples-quiz.html&hl=en-KE> ©copyright 2003-2018 Sudy.com .

<sup>24</sup> Kimberly Moffitt, “Structural-Functional Theory in Sociology: Definition & Examples” Study.com . April 22, 2015. Accessed on June 8 2020. <https://study.com/academy/lesson>.



interrelations as contributing to the maintenance needs of a structured social system.”<sup>25</sup> Talcott Parsons, an American Sociologist, “advocated a structural functional analysis, a study of the ways in which interrelated and interacting units of that form the structures of a social system contribute to the development and maintenance of that system.”<sup>26</sup> As a functionalist, Parsons argued that there were four functional prerequisite that each social system needed to have in order to survive amidst problems. The four basic functional prerequisite Parsons put into consideration were: “adaptations, goal attainment, integration and pattern maintenance.”<sup>27</sup> Emile Durkheim believed that the society was defined by harmony and not conflict and was concerned with solidarity.<sup>28</sup> Spencer and Merton agree that “important concepts in functionalism include social structure, social functions, manifest functions and latent functions.”<sup>29</sup>

According to the theory the church as a social structure should provide a context where its members who are its parts should be interrelated in the sense that they build each other spiritually until the other parts also become productive. It should be a place where spiritual nurturing takes place, a place where the young converts can be helped to grow into realizing their spiritual potentials and thereby help the church to grow strong. The church as a social structure needs social solidarity measures so that members can help each other feel that they are part of the church and to function within the required condition that makes the church stronger. As a whole the theory

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<sup>25</sup> J. Vincent, “Functionalism in Anthropology” in *International Encyclopedia of the Social and Behavioral Sciences*, 2001 “Structural Functionalism –an overview/ Science Direct Topics “ Accessed on June 8, 2020. <https://www.sciencedirect.com>.

<sup>26</sup>The Editors of Encyclopaedia Britannica, “Talcott Parsons: American Sociologist” *Britannica* Last updated May 4, 2020. Accessed on June 8, 2020. <https://www.britannica.com>.

<sup>27</sup> C. N. Trueman, “Functionalism” *The History Learning Site*, May 25, 2015. Last updated on April 25, 2020. Accessed on June 8, 2020. <https://www.historylearningsite.co.uk>.

<sup>28</sup> Timothy Shortell, Durkheim’s Theory of Social Class – brooklynsoc.org. Accessed on June 8, 2020. [www.brooklynsoc.org](http://www.brooklynsoc.org).

<sup>29</sup> Study.com, “Structural-Functional Theory in Sociology: Definition & Examples” 2003-2020. Accessed on June 8, 2020. <https://study.com/academy/lesson/structural-functional-theory-in-sociology-definition-examples-quiz.html>.

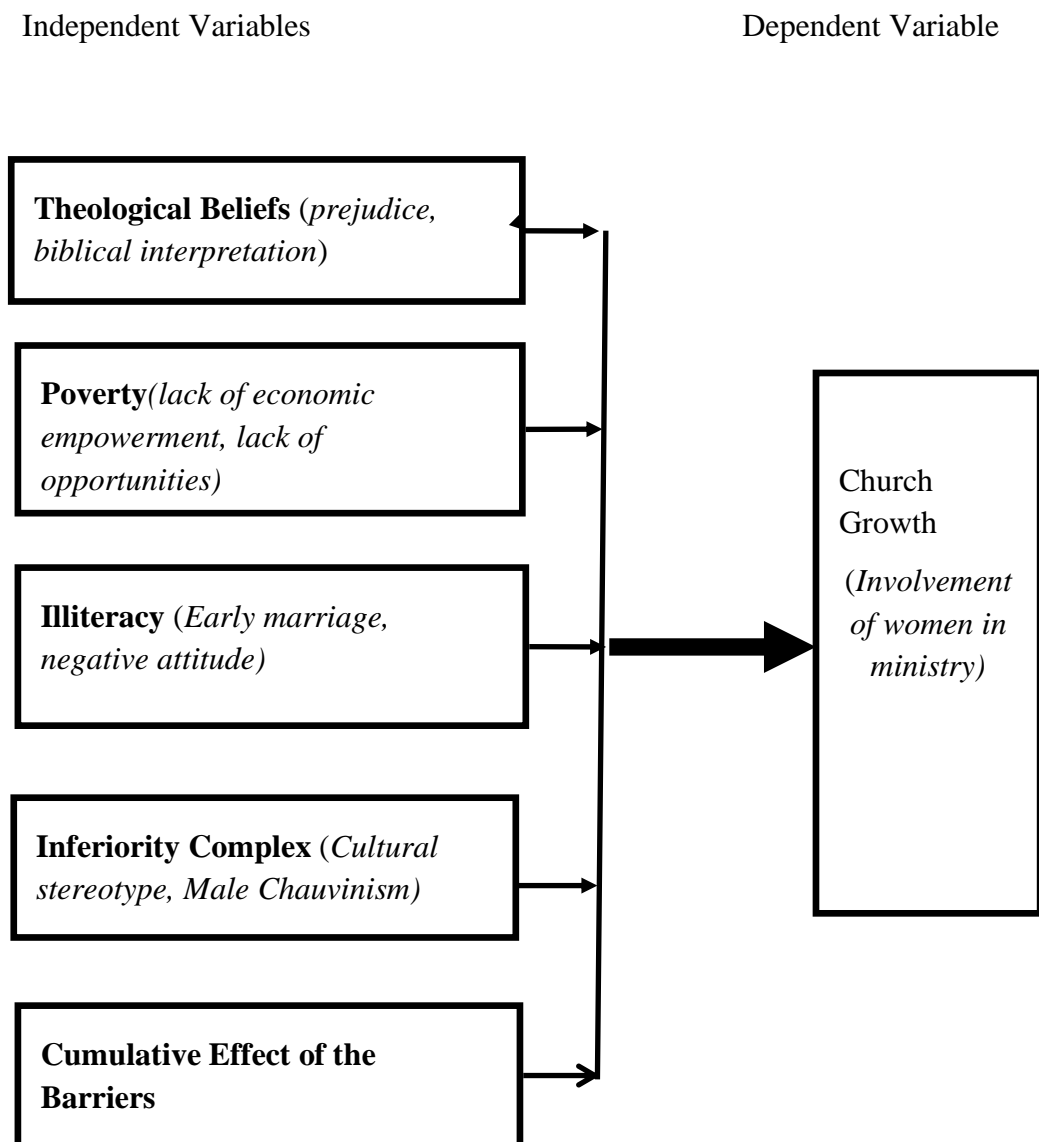
sought to show each part of the body depend on each other to function properly for the good of the society itself. This theory related to the research problem in the sense the church has a structure in which every member must fit in to enable its proper function. The church as a structure had often been referred to as the Body of Christ, as originally put forward by the Apostle Paul in the Scriptures (1 Corinthians 12-14 and Romans 12). The church comprises of all who have by faith accepted the Lordship of Jesus as their Saviour. Gottfried Osei Mensah says, “Everyone who is a member of the church of Jesus Christ has some gifts (ability).”<sup>30</sup> These abilities when were given to the members to enable them function well within the context. This implies that women as members of the body should be given opportunities to utilize their gifts to the utmost, failure of which can hurt the church.

The theory used in this study tended to assume that all members are the same. The theory overlooks the fact that there can be events that can hinder parts to function as required. It also overlooks the fact that there can be inequalities among the parts or members including prejudice of any kind. The other weakness was that it put a lot of pressure on the members to indulge in the activities of the group regardless of their ability. That may have meant that citizens are forced to look for ways to make sure that their needs of survival regardless of the means to achieve them.

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<sup>30</sup> Gottfried Osei Mensah, *Wanted Servant Leaders: Theological Perspectives in Africa* (Achimota: Africa Christian Press, 1990), 16.

### 1.14. Conceptual Framework



**Figure 1.1: Conceptual Framework model for women involvement in ministry**

The conceptual framework above was developed from the literature and was related to the theoretical framework. The independent variables were the apparent barriers to women involvement in ministry: Theological beliefs, poverty, illiteracy, inferiority complex and cumulative effects. The dependent variable was church growth. Key indicators were identified in each independent variable; for theological beliefs, prejudice and biblical interpretation were identified. Lack of women

empowerment and lack of opportunities were identified for the second independent variable, poverty. Early marriage and negative attitude for the third independent variable, illiteracy. Whereas, cultural stereotype and male chauvinism for inferiority complex. It was believed that independent variables may be were the factors that hindered the realization of church growth in the sense of having more women involved in ministry and become pastors. The independent variables are the barriers that hinder full involvement of women in ministry which lead to them not participating in the growing of the church. Theological beliefs considered the doctrines of the church which at times are misinterpreted to mean that women should not serve in any position in the church. Poverty tried to address how the economical status also hinder the way they support the growth of the church. In illiteracy this referred to the factors that made women lack opportunities of attaining the highest level of education. Inferiority complex looked at issues that made women not to feel competent for holding leadership positions. The cumulative effect of the barriers sought to look at how the barriers collectively affected the growth of the COTN in KWD.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1. Introduction

The literature review of the study will be assessing the effect of barriers to women in ministry on the growth of the COTN in Western District, Kenya. The researcher looked on how theological beliefs, poverty, lack of education and inferiority complex hinder women involvement in ministry and how that can affect the growth of the COTN in Western District, Kenya.

#### 2.2. Review of Literature

Barriers are the impediment placed in one's way either naturally or by human actions that hinder the attainment of their potentials. There are many barriers or obstacles that come in between a person's venture in life and these tend to keep one from self-actualization.<sup>31</sup> These barriers did not only affect the corporate world but also the society where the church is. There were many notable barriers which include lack of societal support, uneven expectations, family responsibilities, doctrine, lack of leadership skills, cultural, societal, community structure, socio-economic, poverty, illiteracy, lack of toughness and inferiority complex among others. Endale Alemu Hora said the factors that made women remain outside leadership roles included "structural barriers, unequal socio-economical opportunities and inadequate access to mentors and support networks."<sup>32</sup> Thelma Makoro considered other barriers precisely on the account of their sources; for example, doctrinal barriers that came from the teaching that women should not lead the church, economic barriers coming from financial limitations and female barriers arising from the lack of support from other

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<sup>31</sup> Self-actualization is the ability to understand yourself and appreciate yourself because you have become what you wanted to be in life.

<sup>32</sup> Endale Alemu Hora, "Factors That Affect Women Participation In Leadership and Decision Making Position" *Asian Journal of Humanity, Art and Literature* (Volume 1, No 2/2014) Accessed on November 12, 2015. [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2601782](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2601782).

women in the church communities.<sup>33</sup> For the purpose of the study the researcher intended to discuss only four of these that were applicable to KWD, those that inhibited the involvement of women in ministry.

### **2.2.1. The Theological Beliefs Barrier**

According to Makoro one of the barriers above which seemed relevant to the issues facing KWD was “the doctrinal barrier”.<sup>34</sup> For the study, the researcher decided to replace the term with theological beliefs. Theological beliefs referred to the teachings that came from the church.

Therefore, the first barrier considered in that study was that which stemmed from theological beliefs of the church.<sup>35</sup> Jim Davies in an article entitled “Religion Does Not Determine Your Morality” asserted that what people, especially Christians, thought to be right and wrong were based on what they thought God thought.<sup>36</sup> However, Davies seemed to be categorical that such thinking robbed the Christian the sense of genuineness as they are not thinking independently. Such an argument brought doubt on his comprehension of Christian thinking. The author seemed to be ignorant of the fact that Christians recognized the fact that God was sovereign. Through their submission to God they give their entire life to Him including their thinking. So, people acquired their religious beliefs from the reading of the Bible although not everyone interpreted the Bible in the same way, and hence there exists widely different teachings on various issues. One of those issues was the legitimacy of women in ministry. Some churches accepted women in ministry based upon what they believed was the teaching of the Bible, while others reject them on the same.

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<sup>33</sup> Thelma Makoro, “The Political Emancipation of Women in South Africa and the Challenges to Leadership in the Churches”. *Studies in World Christianity*, 13 no. 1 2007, 59-60.

<sup>34</sup> Ibid

<sup>35</sup> Ibid

<sup>36</sup> Jim Davies, “Religion Does Not Determine Your Morality” *The Conversation*, July 25, 2018 Accessed on June 6, 2020. <https://theconversation.com>.

In order to understand the role played by women in the service it was fitting to briefly trace the place of women through the Old Testament, New Testament and our modern day. The researcher also looked at how different denominations had maintained prejudice against women. Though female leadership was not common in the Old Testament that didn't mean that God did not use them on occasions. Some of the many women were used as prophetess<sup>37</sup>, they included Miriam (Ex. 15:20), Deborah (Judges 4:4), Huldah (2 K. 22:14), and Nodiah (Ne. 6:14). According to Daniel Kasomo the role of women was greatly recognized and appreciated although such roles today are referred to as belonging to masculine. He says "women participated as deacons, companions of Paul and other Apostles and as apostles themselves (Rom. 16:7)."<sup>38</sup> Kasomo argued for the role the woman did in the church but did not conclusively show whether that was the reality in the Church in Africa. The women's pastoral task in the early church as could be seen in the Scripture was to teach other women how to live according to their faith and care for the sick. Kasomo though recounting the role played by women in the church seemed to suggest that whatever women performed were only those related to fellow women. The pastoral works performed then by women could be done even today by lay and devout women; as such the role of women in Christian ministry could not be overlooked in any congregation. Women were good at giving love to those to the unfortunate; they counselled and provided proper care to orphans and those at risk.<sup>39</sup> If women performed such pastoral roles to women and the needy in the Early Church, what prevented them to do so even to the modern day church?

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<sup>37</sup> The Doctrinal Advisory Group. Oak Hills Church. *A Study of the Role of Women in the Church*, published November, 2011. Accessed on November 12, 2015. <http://oakhillschurch.com/wp-content/uploads/2010/09/A-Study-of-the-Role-of-Women-in-the-Church.pdf>, 39.

<sup>38</sup> Daniel Kasomo." The Role of Women in the Church in Africa". *International Journal of Sociology and Anthropology* Vol. 2(6), p. 127, June 2010. Accessed on November 12, 2015. <http://www.academicjournals.org/ijasa>, 130.

<sup>39</sup> Kasomo, 130.

According to Doug Batchelor women were a powerful influence in the Church and that the lack of women's ministries that was truly focused on Christ and growth in the Word became one of the greatest weaknesses in the church.<sup>40</sup> The role women played in the church could not be ignored. However, Batchelor was so feministic looking at what only women could do as part of the body of Christ where all parts must be working together. Any kind of bias in the roles played by both genders becomes very detrimental to the stability of the church and against the Bible's guidelines as regards sharing responsibilities. There had been a lot of discussion as to the role the women should play in the church. Those opposed to their role as leaders in the church see no time that a woman will hold the helm of the church. Since most churches are headed by male leaders, the place of woman was often not valued as some believed they were inferior and not allowed to hold key positions in the church. When the secular society practices moderation on the role of women, why was it that the church became so rigid? Women were discriminated in the church because of their gender even where they might be of merit; especially in a situation where you found a gifted female pastor was overlooked for a male pastor who was not equally gifted.

There were some passages of scripture that seemed to challenge the legitimacy of women in ministry, and those passages provided the "ammunition" for the theological belief's barrier. Based on those passages of Scripture some churches claimed that there were theological reasons for excluding women in ministry. The intention of the researcher was not to exegete these texts to show whether they were right or wrong, but to acknowledge that such barriers existed and have even infiltrated the Church of the Nazarene. The purpose of the research was to measure the extent to

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<sup>40</sup> Doug Batchelor, "God's Role For Women in Ministry" *Amazing Facts /Media Library* Accessed on May 30, 2020. <https://www.amazingfacts.org/media-library/book/e/2/t/god-s-role-for-women-in-ministry>.



which theological beliefs as a barrier on women ministry had inhibited the growth of the church in KWD

Opposers to women leadership in the church had a tendency of using Scriptures out of context and as proof texts in order to make a doctrine out of them. The Catholic Church was an example of the major denominations that had been opposed to women holding key leadership positions over men. It had never broken its tradition to admit women to holy orders because no woman was part of the twelve apostles and also because "...the maleness of the priest reflects the sacramental mystery of Christ and the church."<sup>41</sup> The Seventh-day Adventist Church allowed women to do all duties that ordained men did but did not ordain them. Steve J. Cole and Flagstaff Christian Fellowship elders said no to the question whether a woman could serve as an elder or as pastor over men.<sup>42</sup> The women were only to perform specific roles in the worship service for instance giving testimony, praises and music among many but were not allowed to exercise authority over men. They insisted that a woman could not lead worship, nor teach Sunday School and could not hold for a pastor even for one Sunday. They affirmed that the scripture only recognized the leadership of the male gender in the church. Other denominations that did not ordain women included: The Pentecostal Mission, The Southern Baptist Convention and The Presbyterian Church in America which broke ranks with Christian Reformed Church over the issue of women ordination. Such opponents of women in ministry insisted that they should not be in the leadership roles of the church but be responsible to address family issues in their churches. The Church of England had been in the list of denominations which had been struggling with the issue of women becoming

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<sup>41</sup> Kasomo,128.

<sup>42</sup> Steven J. Cole. *Women in the church: What can they do or not do*. published October 4, 2013. Accessed on November 12 2015. <http://bible.org/article/women-church-what-can-they-do-or-not-do>.

leaders in the church. The decision to ordain women was about “to split the Church”<sup>43</sup> as Emma Percy said it. The church had since “chosen pragmatic solutions rather than theological ones in the desire to keep a broad church.”<sup>44</sup> Percy simply implied that the church was forced to compromise their stand because of the fear of losing its members. The Biblical teaching that the adherents should remain true to taught that all people were equal before God. According to Galatians 3:28, “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”(NIV)

The COTN accepted women in ministry but found it difficult incorporating them into key leadership positions. Though the 2017-2021 Nazarene Manual at paragraph 500 affirms that “all believers are called to minister...” Pate points out that when “traditional values and gender-roles became a cornerstone... the prospect of having a woman out of the home and teaching men became absurd and resented.”<sup>45</sup> He continued to assert that such gender stereotypes affected “ordained women pastors from the late 1940's into the 21<sup>st</sup> century”<sup>46</sup> who could not be supported by congregations to such positions of leadership. The denomination still struggled with “integrating women leaders especially ordained women pastors into the Nazarene community.”<sup>47</sup> However, in the history of the denomination there had been only two female clergy who ascended to the highest office of the denomination, the General Superintendence. Dr. Carla Sunberg became the second female General Superintendent and was in jurisdiction of Africa Region in 2018 and 2019. Phyllis H.

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<sup>43</sup> Emma Percy, “Women, Ordination and the Church of England: An Ambiguous Welcome,” *Feminist Theology* 2017, Vol. 26(1) 93©The Author(s) 2017 DOI: 10.1177/0966735017714405. Accessed on 02/09/2018. <http://www.journals.sagepub.com/home/fth>.

<sup>44</sup> Percy, 99.

<sup>45</sup> Pate, 17.

<sup>46</sup> Pate, 17.

<sup>47</sup> Pate, 4

Perkins, once an editor of the Nazarene clergywomen's quarterly newsletter, said that Gordon Wetmore lamented that women who had felt the call to ministry were not "placed as pastors in our local congregations."<sup>48</sup> She said that Wetmore urged the COTN to recognize the call of God upon women and start allowing them to hold leadership positions. Likewise, women's call should be recognized and they should be allowed to pastor congregations.

As was elaborated above the issue of women in church leadership is sensitive. However, it should be looked at objectively. Our theological beliefs should be able to help us see things from God's perspective, appreciate what God appreciates and disregard what He disregards. On the contrary, the theological beliefs had been the source of much alienation in the church as some see others as not worth the grace of God.. Those who took Scripture as their authority and foundation for their belief system should look at it. The study on this barrier sought to encourage good interpretation of Scripture. Since most of the members are those who joined from other denominations it was amazing to find that when they were confronted with the teachings of the COTN they tended to find that it was sophisticated and they often shied.

### **2.2.2. The Barrier of Poverty**

A second barrier against women serving in ministry was poverty. By that the researcher meant that women in ministry were in a "state or condition of having little or no money, goods, or means of support ..."<sup>49</sup> According to Valerie Kozel and

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<sup>48</sup>Phyllis H. Perkins, *Women in Ministry*. Accessed on February 20, 2017. <http://nazarene.org/files/docs/Women%20in%20Ministry.pdf>.

<sup>49</sup> Dictionary.com, "Poverty" <http://www.dictionary.com/browse/poverty>

Barbara Parker, “Poverty is a complex, multi-faceted phenomenon with cultural, economic, legal and political factors.”<sup>50</sup>

Poverty was not a natural phenomenon but something that was circumstantial in that it could be caused when a group of people were denied their amenities. According to The World Bank report entitled *Poverty Incidence in Kenya Declined significantly, but Unlikely to be Eradicated by 2030*, by 2015/16 36.1% of Kenyans have been living below the poverty line.<sup>51</sup> The majority of these that live in the rural areas were women who depended on subsistence farming. Samuel Karanja, in an article entitled *Kenya Ranked sixth on Extreme Poverty Index*, asserts, “Kenya has been ranked sixth among the top 10 countries in sub-Saharan Africa with a large population living in extreme poverty.”<sup>52</sup> The best way to measure poverty is through the level of income; if the level of income cannot meet the basic needs of a family, which means they are poor. Though the level of income was the best way of measuring poverty, it became difficult to ascertain the level of income of that person who lived in the rural area without a stable income.

Poverty had negative effects on the common people. It made many people to be vulnerable and exposed to health risks and many of the population became malnourished and were prone to be infected with many illnesses. Phil Bartle affirmed the barrier increased when people did not have “access to water, good sanitation,

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<sup>50</sup> Valerie Kozel and Barbara Parker. POVERTY IN RURAL INDIA The Contribution Of Qualitative Research In Poverty Analysis WDR ON POVERTY AND DEVELOPMENT 2000/01 Stiglitz Summer Research Workshop On Poverty, Washington Dc JULY 6 – JULY 8, 1999, Accessed on March 31, 2017. [http://siteresources.worldbank.org/INTPOVERTY/Resources/WDR\\_stiglitz/Kozel\\_2.pdf](http://siteresources.worldbank.org/INTPOVERTY/Resources/WDR_stiglitz/Kozel_2.pdf).

<sup>51</sup>The World Bank, “Poverty Incidence in Kenya Declined Significantly, but Unlikely to be Eradicated by 2030”. Published on April 10, 2018. Accessed on September 26, 2018. <https://www.worldbank.org/en/country/kenya/publication/kenya-economic-update-poverty-incidence-in-kenya-declined-significantly-but-unlikely-to-be-eradicated-by-2030>.

<sup>52</sup> Samuel Karanja. “Kenya Ranked sixth on Extreme Poverty Index.” *Daily Nation*. 18 February 2015. Accessed on March 30, 2017. <http://www.nation.co.ke/news/Poverty-Africa-Index-Kenya-Inequality/1056-2628224-vqlg4v/index.html>.

proper road networks, transportation, and communications.”<sup>53</sup> The prevalence of the barrier had been because people did not have opportunities of getting quality education, good markets for their produce, and no proper health care services. They also did not have the ability to make decision on issues that could help change their lives. According to Elisia Losindilo et al. poverty was very prevalent among women from the rural areas.<sup>54</sup> However, if it was true that poverty was prevalent among rural women are poor then it was equally true that rural families were poor. The authors did not make it clear what categories of women are poor; singles, married, or widows. Nevertheless, to attain greater gender equality in the church and society women needed to be helped to enhance their economic growth. Women made great contributions to the economy regardless of where they were placed in the farms, businesses, employments etc. Similarly, women in the church did a lot of ministry that if they were empowered economically, they could help the church become self-supporting.

Millicent Awuor Otieno asserted that if women were given good conditions to progress economically, they could hold even legislative positions.<sup>55</sup> Women need good conditions to progress economically and through such empowerment they could have held any positions. Lack of such good conditions had made poverty rampant among women. According to a report on *How Poverty Impacts Women and What We Can Do to End It* “poor girls are more than twice as likely to marry in childhood as

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<sup>53</sup> Phil Bartle, *Factors of Poverty: The Big Five Community Empowerment Collective*. Last update June 16, 2013. Accessed on January 23, 2017. <http://cec.vcn.bc.ca/cmp/modules/emp-pov.htm> .

<sup>54</sup> Elisia Losindilo, A. S. Mussa & R R J Akarro. “Some Factors that Hinder Women Participation in Social, Political & Economic Activities in Tanzania.” *Arts and Social Sciences Journal, Volume 2010: ASSJ-4*. Published March 14, 2010. Accessed on November 28, 2016. [http://astonjournals.com/manuscripts/Vol2010/ASSJ-4\\_Vol2010.pdf](http://astonjournals.com/manuscripts/Vol2010/ASSJ-4_Vol2010.pdf) .

<sup>55</sup> Millicent Awuor Otieno, “Factors Influencing Women’s Participation in Political Leadership, In Rongo Constituency, Migori County, Kenya” master’s thesis, University of Nairobi, 2012. Accessed on March 31, 2017. [http://erepository.uonbi.ac.ke/bitstream/handle/11295/11179/Otieno\\_Women%27s%20participaton%20in%20political%20leadership.pdf?sequence=4](http://erepository.uonbi.ac.ke/bitstream/handle/11295/11179/Otieno_Women%27s%20participaton%20in%20political%20leadership.pdf?sequence=4).

those who are wealthy.”<sup>56</sup> It was due to poverty in the family; young girls had been forced to marry early in order to salvage the situation in their families and could not go with education. Because of their age some of them faced difficulties especially in giving birth. It was also true that in such situations the young woman lives at the mercy of the other family. Such a situation put the woman in a place that they could not make decisions that positively impacted their lives. In a thesis presented by Arthur Odiwuor Odima on Exploring Poverty Health Linkages: A Case of Child Mortality in Kenya “Children born of poor mothers are likely to have low birth weight and experience low levels of breastfeeding, face high levels of acute and chronic illness and increased rates of disability...”<sup>57</sup> Though that might not have been the norm but it was likely because of poor parental nutrition life the children are born underweight in the rural areas. The accompanying effect was that these children had lower immunity which led to the prevalence of persistent illnesses leading to high child mortality and even maternal deaths. Poor economical and social status affected the family a lot.

Moraa Obiria, in an article entitled *Kenya Women Embrace Table Banking to Break out of Poverty*, observed that only a small percentage had come out underneath poverty.<sup>58</sup> Therefore, Katrin Elborgh-Woytek and others in an article entitled *Women, Work and Economy: Macroeconomics Gains from Gender Equity* affirmed that women’s potential was not realized and that was why there was adverse poverty.<sup>59</sup> In

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<sup>56</sup> Medium, “How Poverty Impacts Women and What We Can Do to End It” . Accessed on October 9, 2018. <https://medium.com/we-the-peoples/how-poverty-impacts-women-and-what-we-can-do-to-end-it-8fe84d0108fa>

<sup>57</sup> Arthur Odiwuor Odima, “Exploring Poverty Health Linkages: A Case of Child Mortality in Kenya” master’s thesis, University of Nairobi, 2014. Accessed October 9, 2018. <http://erepository.uonbi.ac.ke/handle/11295/76095?show=full>, 16.

<sup>58</sup>Moraa Obiria, “Kenyan Women Embrace Table Banking to Break Out of Poverty.” February 2, 2015. Accessed on December 20, 2016. <http://thewip.net/2015/02/02/kenyan-women-embrace-table-banking-to-break-out-of-poverty/> February 2, 2015.

<sup>59</sup>Katrin Elborgh-Woytek, Monique Newiak, Kalpana Kochhar, Stefania Fabrizio, Kangni Kpodar, Philippe Wingender, Benedict Clements, and Gerd Schwartz *Women, Work, And The Economy: Macroeconomic Gains From Gender Equity September 2013 SDN/13/10* International

the labour market the available opportunities were given to more men than women and in that way women's participation in economic growth became very poor.

According to Collette Suda the cause of extreme poverty among women in Kenya was caused by poor "economic investment patterns."<sup>60</sup> If what Suda said was true, then it was likely that the effect of poverty on women in society at large was also true of women in the church. A greater percentage of women were among those who were unemployed, under-employed and often found opportunities in those low-income works because of poor investment patterns. Such investment patterns could be because there were no policies and programmes in place that brought gender equality. Suda listed factors that had so far contributed to poverty among women and key among them was their limited access to education.<sup>61</sup> Women needed to be allowed to access the opportunities that could give them a bargaining power. She observed that women in the rural area were among the poorest population both socially and economically.<sup>62</sup> From that it meant that women in the COTN in KWD, which were predominantly in the rural areas, due to poverty did not have the opportunity to acquire the needed skills because they went into marriage early before getting the basic education. Since they were the majority in the church and had no income it meant that the church was unable to meet the cost of supporting its work like pastor's salary and rent of the church.

### **2.2.3. The Barrier of Illiteracy**

The researcher wanted to consider the barrier of illiteracy. Illiteracy was considered as the lack of the ability to read and write, but majorly was considered in

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Monetary Fund Strategy, Policy, and Review Department and Fiscal Affairs Department. September 2013. Accessed on December 20 2016. [www.imf.org/external/pubs/ft/sdn/2013/sdn1310.pdf](http://www.imf.org/external/pubs/ft/sdn/2013/sdn1310.pdf)., 4.

<sup>60</sup> Collette Suda, "Gender Disparities In The Kenyan Labour Market: Implications For Poverty Reduction" University of Nairobi, Kenya *Nordic Journal of African Studies* 11(3): 302 (2002).

<sup>61</sup>Ibid, 306.

<sup>62</sup>Ibid, 311.

the discussion as lack of education in the sense of lacking “the knowledge, skill, and understanding that you get from attending a school, college, or university.”<sup>63</sup>

According to a report by UNESCO on Education and Literacy the ratios of enrolment for both boys and girls in primary schools were about the same with girls a little bit more. However, it was evident that though there was a little gap it narrowed as we considered their enrolment in the upper levels of education. The report revealed that in 2016 the ratio of boys to girls enrolled in primary schools was nearly at par, which is 1:1(105.15%:105.48%).<sup>64</sup> As per the report, the number changed when they joined secondary which might mean that more girls than boys dropped out of school; the 2009 secondary enrolment– boys 60.74% and girls 54.92%<sup>65</sup>. Because of that it might well be true that most of the girls who later became women lacked education. So lack of education became a third barrier against women involvement. By lack of education meant that women were not adequately prepared educationally to meet the needs of the day.

In the Merriam–Webster Dictionary education was “the action or process of teaching someone especially in a school, college, or university... the knowledge, skill, and understanding that you get from attending a school, college, or university.”<sup>66</sup> The skills, knowledge and understanding acquired from these institutions of learning were to help people make it well in life. Most of the women in the COTN with the basic education could not meet the challenges of life and so many found them in the low levels of life. According to Zabulon Bundi Mutongu the education system in Kenya did not favour women with “its current discriminatory practices... women and girls

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<sup>63</sup> *Merriam–Webster Dictionary*, “Education”

<sup>64</sup> UNESCO UIS.”Data for Sustainable Development Goals” Accessed on September 4, 2018.  
<http://uis.unesco.org/country/KE>.

<sup>65</sup> *Ibid*

<sup>66</sup> *Merriam–Webster Dictionary*, “Education”



were educated on taking care of their families...”<sup>67</sup> When women were denied those opportunities, they would not develop themselves economically nor would they minimize the gap between gender disparities. Such discriminative practices also affected the women of COTN in KWD that made them not attain the best education they were supposed to get.

Suda observed that education was very significant in the full development of a person and could help them have a better life.<sup>68</sup> There were many advantages of educating women and their eventual empowerment. Education was not complete until the educated was able to use it to acquire skills of life that would translate to economical stability. Without such a foundation for development it appeared difficult for them to acquire life skills from the informal sector and still do well in life. According to Catherine Barmao “education is ... the gateway to economic security and opportunity particularly for girls and women.”<sup>69</sup> It still remained that if women were allowed to access education they would have the ability to also better their lives. However, since it was not the only way to economic security, women in KWD should be urged to look for alternative ways of economic sustenance.

Barmao said that lack of education among women was the cause of their economic failure, but a woman who was educated had “the skill, the self-confidence and the information she needs to become a better parent, worker and citizen.”<sup>70</sup> Lack of education had rendered not only women, but also the uneducated population that included men, powerless because they were not able to fend for themselves

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<sup>67</sup>Zablon Bundi Mutongu, “Women’s Participation in Community Based Organizations Development as a strategy for poverty reduction in Kenya.” *Priscilla Papers*. Vol. 26, No. 1. Winter 2012, 11.

<sup>68</sup> Suda, 306.

<sup>69</sup>Catherine Barmao, “Factors Contributing to under Representation of Female Teachers in Headship positions in Primary Schools in Eldoret Municipality, Kenya.” *International Journal of Educational Administration and Policy Studies* Vol. 5(3), pp. 43-52. DOI: 10.5897/IJEAPS 2013. 0304 ISSN 2141-6656 © 2013 Academic Journals. July, 2013. Accessed on 20/11/2016. <http://www.academicjournals.org/IJEAPS> accessed on 19/11/2016, 44.

<sup>70</sup> Ibid, 44-45.

adequately. The significance of lack of education as a barrier to women was perceivably clear; women became helpless and hence were not able to advocate for their right to education and basics of life. In a United Nations online discussion on *Women in Leadership Roles* it was noted that majority of world's population were women most of whom were illiterate.<sup>71</sup> Being illiterate women did not have the “capacity and skills to access well-paid, formal sector jobs and attain positions of leadership...”<sup>72</sup> Knowledge and skills being necessary in any given field enabled those qualified to compete for opportunities in those fields. Hora acknowledged that women failed in leadership positions “due to the fact that the position needs high energetic and high influencing power (ability) up on their followers.”<sup>73</sup> That meant that women were unfit to contest such opportunities of employment.

The traditional perception of women in Kenya as only “procreators of the coming generation as well as producers of goods and services”<sup>74</sup> had led women to think of them that their goal was only to procreate and thought that they would be preferred so much when they did other jobs other than go to school. Though the trend had been changing slowly, it should be noted that clinging to the archaic controls of life be it cultural or traditional had the dragging effect on women prosperity. Times had changed and that women were also to be seen as drivers of their own lives and economy. That was possible only if they were allowed to have their rights to education and no longer seen as procreators. Women in KWD should strive to be the

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<sup>71</sup>United Nations Women. “Women in Leadership Roles 19 November to 15 December 2007.” Online Discussion @ *Women Watch*. Moderated by the Division for the Advancement of Women. Department of Economic and Social Affairs United Nations Hosted by Women Watch With support. Accessed on December 19, 2016. <http://www.un.org/womenwatch/forums/leadership>.

<sup>72</sup>United Nations “Women”. Accessed on December 19, 2016. <http://www.un.org/womenwatch/forums/leadership>.

<sup>73</sup> Hora, 108.

<sup>74</sup>Jane Onsongo, “Factors Affecting Women’s Participation in University Management in Kenya Organization for Social Science Research in Eastern and Southern Africa” *Gender Issues Research Report Series* - no. 22, 2. Accessed on December 20, 2016. [www.ossrea.net/publications/images/stories/ossrea/girr-22.pdf](http://www.ossrea.net/publications/images/stories/ossrea/girr-22.pdf) .

people who could be counted as people who could add value to their community only when they disregard the tradition perception.

According to M. Kongolo the livelihood of women in the rural areas could be improved when they are educated.<sup>75</sup> Therefore, the church should be faced with the challenge of how to improve the status of the women in the church by providing informal programs that provided them with basic ideas of what ministry was and how it was to be supported. Though there were efforts by Government of Kenya (GOK) to counter the barrier of lack of education by offering free primary education and a subsidized secondary school education, still much is needed to encourage women because all that required them to have a way of affording to pay. He noted that there was a connection “between education and an enhanced life, better nutrition, improved hygiene, low mortality rate, low fertility rate, and economic development.”<sup>76</sup> It was true that lack of education worsened life and increased vulnerability of women specifically. Kongolo noted that when women were educated their social well-being was improved, and they could benefit their country and their church. On the other hand, a lack of education worsened their life, became malnourished because of too little income, had poor hygiene, increased mortality rate and to some extent lowered their fertility rate. Kongolo showed that when women not having the necessary education, they tended to have a blurred mindset that made them not believe in themselves.<sup>77</sup>

If it was true that most women in KWD lacked education, and then it was true that they also lacked knowledge, the skills required to support themselves and the church. It might be true that many of the women in KWD like their counterparts who

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<sup>75</sup> M. Kongolo, “Factors Limiting Women’s Involvement in Development: Lesson from Ithuseng, South Africa.” *Africa Research Review* vol. 3(4), July, 2009. Human Sciences Research Council (HRSC), Pretoria, South Africa. 16.

<sup>76</sup> Ibid, 18.

<sup>77</sup> Ibid, 22

are not in the church are faced with economic problems. Just as nations were advised to empower their women in order to benefit from their effort, the church should think of ways of reaping from their efforts. The greatest concern still remained on how the several women members could be of benefit regardless of the fact that they lacked education.

#### **2.2.4. The Barrier of Inferiority Complex**

Another barrier against women involvement in ministry was inferiority complex. Inferiority complex the “unrealistic feeling of general inadequacy caused by actual or supposed inferiority in one sphere, sometimes marked by aggressive behaviour in compensation.”<sup>78</sup> By that the researcher intended to show why women always felt that they were inadequately prepared for any elective posts in the church.

According to Kasomo the lack of self-confidence was the reason why women were taken for granted.<sup>79</sup> Women did not agree to be in leadership positions as that would place them ahead of their male counterparts. Women needed to have self-confidence in them and in what they could do. The role of women in church leadership became insignificant because of the attitude women always had towards them. The women were not to conceive themselves as the lesser being because they too had received “the charisma from the Spirit of God and are therefore called to serve the church irrespective of the sexes”.<sup>80</sup>

Gidudu Hannah Lunyolo and others asserted that women had to come out against all the challenges that they faced and strive for prominence in the formal sector.<sup>81</sup> Inferiority complex arose from lack of awareness created by governments

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<sup>78</sup> *English Oxford Living Dictionaries*, “Inferiority Complex”

<sup>79</sup> Kasomo, 130.

<sup>80</sup> Kasomo, 130.

<sup>81</sup> *Gidudu Hannah Lunyolo, T. M. O. Ayodo, Betty Tikoko and Enose M. W. Simatwa. “Socio-cultural factors that hinder women’s access to management positions in Government Grant Aided Secondary Schools in Uganda: The case of Eastern Region Educational Research” (ISSN: 2141-*

and institutions to enhance the importance of women in development. That lack of self-confidence resulted from the long inherited stereotypes that formed how they viewed themselves. For that reason, women needed to come up and believe in themselves and shelve away the stereotypes that had been labelled on them. It was only in their believing could they overcome such attitudes. Kasomo tried to trace the genesis of this inferiority complex from the African traditional society where he said that women were treated as second-class people as portrayed in many African proverb and sayings.<sup>82</sup> The African proverbs often used derogatory terms to describe women and which had to some extent affected their self-perception. These often made women have low self-esteem that they felt unable to carry out leadership responsibilities and only did menial tasks. These stereotypes should be dealt with in a way that the value and the role of a woman are not undermined. However, many cultures in Africa have come a long way to appreciate the women for who they are.

Inferiority complex also arose from the theological beliefs taught in the church then. The women were made to believe that they could easily be tempted to sin and also be enticed to evil and so could not make good leaders. Such reasoning arose from the indication that in Genesis 3: 1-6 it was the woman who first yielded to the devil's temptation and enticed man into sinning. Others said that because Apostle Paul addressed the women issue in his writings to the Corinthian church the same should apply to the present that a woman should remain silent in the church (1 Corinthians 14: 33b-37) and that she was not teach or have authority over a man (1 Timothy 2:12). A better knowledge of the background of scriptures could help women to better know who they were rather than relying only on what they were told about who they were.

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5161) Vol. 5(7) pp. 241-250, August, 2014 DOI: Accessed on 20/11/2016.  
<http://dx.doi.org/10.14303/er.2014.200> Available online@ <http://www.interesjournals.org/ER> Copyright  
© 2014 *International Research Journals*, 247.

<sup>82</sup>Kasomo, 128.

Women needed to understand that once they were in Christ they were new creation (2 Corinthians 5: 17). Therefore, they should not allow bedeviling them with the erroneous teachings that are there to hinder them from their divine orientation.

According to Pate “gender role stereotypes”<sup>83</sup> towards women in ministerial leadership revealed that could be what made the integration of women into leadership roles a hurdle in the COTN. Arguing against stereotyping Michael Morrison said that church leadership was not the “place to assert the importance of a particular person, ethnic group, personality type or gender.”<sup>84</sup> The church or congregation needed to consider the ability of the individual to perform the task that was at hand. Women had characteristics that made them multitalented and helped them become good leaders. The secular world had realized the importance of the role of women more than the church and had put into usefulness the traits that were in women and lacked in men. The church as any other organization needed good leadership to deliver their expectations and who had the required characteristic which the women possessed. Phyllis Perkins said, “Women should not be treated negatively”<sup>85</sup> because it did not help their self-esteem. Because women were well known in addressing community issues which required leadership; they could address educational, various forms of drug and substance abuse, reproductive health, and HIV/AIDS issues. According to Edwina Blair women involvement in ministry could be promoted by identifying their spiritual gifts and calling in their life and encouraging them to put into practice and also by promoting a conducive environment created for them to participate in

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<sup>83</sup> Pate, 4,5.

<sup>84</sup> Michael Morrison, “Women in Church Leadership part 2” *The Nature of Leadership in the Church* 2011. Accessed on November 15, 2015. [www.gci.org/church/ministry/The-Nature-of-Leadership-in-the-Church.pdf](http://www.gci.org/church/ministry/The-Nature-of-Leadership-in-the-Church.pdf).

<sup>85</sup> Phyllis H. Perkins, *Women in Ministry*. Accessed on November 12, 2015. <http://nazarene.org/files/docs/Women%20in%20Ministry.pdf>.

leadership without feeling threatened.<sup>86</sup> Lynette Leach asserted that women should be encouraged to take theological studies and ministry formation classes and be given opportunities to preach, teach and perform pastoral care roles. They should also be appointed to sit on boards and be entrusted with the responsibility of developing and leading mission projects.<sup>87</sup>

### **2.2.5. The Cumulative Effect of the Barriers**

Looking at the cumulative effects of the barriers the researcher intended to look at the effect of the barriers in a wider perspective.

#### **2.2.5.1. Theological Beliefs**

Thus, the cumulative effect of theological beliefs cannot go unmentioned. According to Paul Tripp it is only through theological beliefs could believers be helped to know “what is good, right and true... how to properly make sense out of life.” Theological beliefs which Christians believe were based on the Bible as “living and divine tools of salvation, transformation, identity and guidance.” Theological beliefs were able to help people live healthier lives because they did not indulge themselves in immoral behaviours as Cheryl L Holt, Eddie M. Clark, and David L. Roth put it in their article entitled “Positive and Negative Religious Beliefs Explaining the Religion – Health Connections” that “religiously involved people are healthier because they engage in healthy lifestyles in accord with their beliefs.”<sup>88</sup> There is also the negative aspect of the religious beliefs especially when “some people believe that illness may be the result of punishment for sins or wrongdoings.” The

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<sup>86</sup> Edwina Blair. “Personal Reflection.” In *Telling our Story: Women in Ministry*. Accessed on December 22, 2015. [www.cofcaustralia.org/wp-content/uploads/2012/11/Telling-Our-Story-women-in-ministry-2012-BOKKLET.pdf](http://www.cofcaustralia.org/wp-content/uploads/2012/11/Telling-Our-Story-women-in-ministry-2012-BOKKLET.pdf).

<sup>87</sup> Lynette Leach. “My Journey” In *Telling our Story: Women in Ministry*. Accessed on December 22, 2015. [www.cofcaustralia.org/wp-content/uploads/2012/11/Telling-Our-Story-women-in-ministry-2012-BOKKLET.pdf](http://www.cofcaustralia.org/wp-content/uploads/2012/11/Telling-Our-Story-women-in-ministry-2012-BOKKLET.pdf).

<sup>88</sup> Cheryl L. Holt, Eddie M. Clark and David L. Roth, “Positive and Negative Religious Beliefs Explaining the Religion–Health Connection Among African Americans.” *Int J Psychol Relig*. 2014; 24(4): 311–331. doi:10.1080/10508619.2013.828993. Accessed on July 22, 2020. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5441393/pdf/nihms826793.pdf>.

other aspect of the weakness of theological beliefs was that believers were not allowed to think and act on their own.

The cumulative effect of theological beliefs on women in KWD is that many of them see no need of enrolling in ministerial studies and seem to have no concern over what constitutes the growth of the local church and district.

#### **2.2.5.2. Poverty**

The cumulative effects of poverty are many and should be considered in this study. Much had been said in the section above about how it affected the women involvement in the church, but not considering much of its effects. Poverty brought many facets of effects that included emotions as well as physical. Another effect of poverty was that it also affected children within the family and made them suffer from malnutrition which eventually caused them to have chronic illnesses as they grew up. Also due to poverty children have lacked education or even better education. Poverty was not only missing a meal, but included “negative conditions as substandard housing, homelessness, inadequate nutrition and food insecurity, inadequate childcare, lack of access to healthcare, unsafe neighbourhoods, and under sourced schools.”<sup>89</sup> Poverty also increased other risks of “mental illnesses, including schizophrenia, depression, anxiety and substance addiction.”<sup>90</sup>

The cumulative effect of poverty on the growth of the KWD and its churches were evident. That included the fact that the women of KWD were not empowered to think critically and hence could not eradicate the effect of poverty in the church. The churches did not have strong pastoral leadership hence lacked mature and reliable

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<sup>89</sup>American Psychological Association. Effects of Poverty, Hunger and Homelessness on Children and Youth. <https://www.apa.org/pi/families/poverty>

<sup>90</sup> Ben Fell and Miles Hewstone, Psychological Perspectives on Poverty: A review of Psychological Research into the Causes and Consequences of Poverty. June 4, 2015. Accessed on July 22, 2020. <https://www.jrf.org.uk/report/psychological-perspectives-poverty#:~:text=This%20has%20negative%20physical%20and,depression%2C%20anxiety%20and%20substance%20addiction.>



membership. The district office by extension did not get the needed support thus could not manage the affairs of the many churches and the expansion of the district.

Where poverty was prevalent families struggled to “access to food, medicine, and other necessities”<sup>91</sup> and also that children born to such families could be born underweight, malnourished and have eventual chronic illnesses. Poverty also made the affected, especially children born in those families, face psychological effects that included rashness, unable to go along with others, lacking ability to concentrate and misbehaviour.

### **2.2.5.3. Illiteracy**

The cumulative effect of lack of education on the growth of the KWD and its churches is increasingly manifest in the fact that the district does not have qualified people and as such the churches suffer from the effect of unqualified staff and leadership. The district is also affected in its work of evangelism. The other cumulative effect of illiteracy included those that affected individuals and society. The effect of illiteracy on an individual comprised unemployment, lower pays, underpaying jobs, and lack of vital information. On the same note, other cumulative effect of illiteracy on individuals were “precarious financial position... low self-esteem... more workplace accidents”.<sup>92</sup> The society was also affected in that there was lack of well-trained personnel and so positions remain vacant and this affected the “GDP growth rate.”<sup>93</sup>

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<sup>91</sup>Public Health Nigeria, The 5 Major Effects of Poverty. July 17, 2020. Accessed on July 22, 2020. <https://www.publichealth.com.ng/the-5-major-effects-of-poverty>.

<sup>92</sup>Literacy Foundation. Causes of Illiteracy: Consequences of Illiteracy. 2020. Accessed on July 22, 2020. <https://www.fondationalphabetisation.org/en/causes-of-illiteracy/consequences-of-illiteracy>.

<sup>93</sup> Ibid

#### **2.2.5.4. Inferiority Complex**

The cumulative effect of inferiority complex on the growth of the KWD and its churches is seen in the fact that many women in the churches are just sitting on the pews doing nothing substantial. Most churches lacked effective leaders because women who were the majority had taken a spectator attitude because they believed that they could not hold positions in the church that were only meant for men. Some churches in the district did not have pastors because the males did not have a call.

There were other effects of inferiority complex which included the effects of low self-esteem as it created “anxiety, stress, loneliness, and increased the likelihood of depression; cause problems with friendships; seriously impair academic and job performance; lead to increased vulnerability to drug and alcohol abuse.”<sup>94</sup>

### **2.3. Summary**

The researcher intended to assess the effects of theological beliefs, poverty, lack of education and inferiority complex had on the growth of the COTN in KWD. The researcher had considered many literatures on each of the barriers mentioned. The view of the literatures revealed that these could be real barriers to the growth of the COTN in KWD if not mitigated. Theological beliefs meant those misconceptions and misapplication of scriptures that created hindrances to those who wanted to venture into ministry. Poverty was not a natural phenomenon but circumstantial because it arose when people were left without the necessary resources. Lack of education was considered to be the lack of knowledge, skills and understanding. Inferiority complex was the lack of proper self-esteem. Kassa in the *Journal of Global Economics* asserted nothing good could “be achieved unless the women have been

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<sup>94</sup>Counselling and Mental Health Centre, “Self-Esteem.” 2019. The University of Texas, Austin. Accessed on July 23, 2020. <https://cmhc.utexas.edu/selfesteem.html>.

emancipated from all forms of oppression.”<sup>95</sup>The cumulative effect of each of the barriers was considered broadly and how they affected people generally.

#### **2.4. Literature Gap**

From a closer look of the literature considered the researcher found that much had been written on the many barriers that hindered women involvement or participation in socio-political activities. The researcher also found that there were much that had been written on ways that could encourage women participation in the many facets of the economical, political and social aspects. However, the researcher found that though the effects of these barriers were also felt in the church not much had been written to address the issues in the church specifically. The issue of inequality also affected the church, and it should have been addressed in that regard. There were those who opposed the idea of women becoming leaders over men, yet there were those who advocated for the inclusion of women in church leadership. Conversely, the researcher found that nothing had been written which would categorically underscore the effect of these barriers on women involvement in the COTN in KWD specifically. The literatures reviewed seemed to support that women had a great potential in the success of the institutions mentioned but did not show whether these potentials could be equally utilized to help the church to prosper.

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<sup>95</sup>Shimelis Kassa, “Challenges and Opportunities of Women Political Participation in Ethiopia.” *Journal of Global Economics*. Published October 26, 2015. Accessed on December 27, 2016. <http://www.esciencecentral.org/journals/challenges-and-opportunities-of-women-political-participation-in-ethiopia-2375-4389-1000162.php?aid=64938>.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.1. Introduction

This chapter dealt with the research methodology. Research design reflected the flow of the study while methodology was a manifestation of what the researcher used to collect data and information needed to the entire study and to deal with it. The chapter presented the research design, the research site, the target population, the sample size, the data collection methods, the research instruments, the data processing and analysis, instrument validity, instrument reliability together with the legal and ethical considerations.

#### 3.2. Research Design

Research design was the general plan a researcher used to bring together the varied aspect of data collected in a reasonable manner that would ultimately address the research problem. The researcher used descriptive design in the research which made use of both the quantitative and the qualitative methods of research. The quantitative method of research was used to quantify the data collected because the study included “... statistical, mathematical or numerical analysis of data collected through... questionnaires...”<sup>96</sup> The qualitative method was used because the researcher intended to have “understanding of underlying reasons, opinions, and motivations...”<sup>97</sup> uncovering “the deeper meaning and significance of human behaviour and experiences.”<sup>98</sup> It was because the researcher intended to find the

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<sup>96</sup> USC Libraries, Quantitative Methods – Organizing Your Social Sciences Research Paper – Research Guide at University of Southern California. *Research Guides*. Last updated September 25, 2018. Accessed on September 27, 2018. <https://libguides.usc.edu/writingguide/quantitative>

<sup>97</sup> Ibid

<sup>98</sup> Alzheimer Europe. “The Four Main Approaches – types of Research- Understanding dementia research – Research – Alzheimer Europe” Last updated 21 August 2009. Accessed on November 30, 2015. <http://www.alzheimer-europe.org/Research/Understanding-dementia-research/Types-of-research/The-four-main-approaches>.

reasons why women's efforts in the church ministry and leadership are thwarted. According to C. R. Kothari qualitative method of research "is concerned with qualitative phenomenon, i.e. phenomenon relating to or involving quality or kind ... e.g. investigating reasons for human behaviour... aims at discovering the underlying motives and desires, using in-depth interviews for the purpose".<sup>99</sup>

### 3.3. Research Site

"A research site is defined as the single organization responsible for conducting the research at a particular locality."<sup>100</sup> The research was carried out within the Church of the Nazarene in KWD in the three counties where the KWD had churches: Kakamega, Bungoma and Busia. The research site was chosen because it was the area in which the leadership of KWD had managed to organize churches.

### 3.4. Target Population

Saul McLeod defined it as "the total group of individuals from which the sample might be drawn."<sup>101</sup> According to the annual church statistical report sent to the denomination's Global Ministry Centre as reported in January 2019 for the year 2018; the district reported 1,365 full members. However, because the Manual of the COTN limited the full privileges of membership such as voting and holding offices to those who are 15 years and above, the target population was limited to those who met the criterion, who were 550 (349 female and 201 male). The target population was arrived at from the data provided by the pastors of the local Nazarene as to the members who were 15 years and above when asked by the researcher.

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<sup>99</sup> C.R. Kothari. *Research Methodology; Methods and Techniques*. (New Delhi: New Age International Limited Publishers, 2004), 100.

<sup>100</sup> Integrated Research Application System (IRAS) Question-specific guidance Version 2.2. April, 2009. Accessed on November 30, 2015. [https://www.myresearchproject.org.uk/help/Help%20Documents/Pdf Documents/ QSG\\_SSI\\_ NHS.pdf](https://www.myresearchproject.org.uk/help/Help%20Documents/Pdf%20Documents/QSG_SSI_NHS.pdf).

<sup>101</sup> S. McLeod, *Sampling Methods*. Updated 2019. Accessed on 20 July, 2020. <http://www.simplypsychology.org/sampling.html>.

### 3.5. Study Sample

#### 3.5.1. Sampling Procedure

According to Kombo and Tromp sampling techniques was “a process of selecting a number of individuals or objects from a population such that the selected group contains the elements representative of the characteristics found in the entire group.”<sup>102</sup> The researcher used probability sampling with the specification of simple random sampling. The respondents were sampled randomly depending on the total population of each congregation in KWD. That technique allowed the researcher to select on the respondents who helped attain the objective of the research. The simple random sampling was used because it allowed the researcher to select the respondents indiscriminately and allowed openness in data collection. The surveys on the sampled respondents were done as shown below.

**Table 3: 1 Sample Size Distribution Grid**

Sample	Category	Target Sample	Actual Sampled Number
Female	15years and above	349	68
Male	15years and above	201	52
Total Respondents		550	120

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<sup>102</sup> Donald K. Kombo & Delno L. A. Tromp, *Proposal and Texts Writing: An Introduction* (Nairobi: Pauline Publications Africa, 2006), 42.

### 3.5.2. Study Sample Size

“A sample is a subset of people, items or events from a larger population that you collect and analyze to make inferences.”<sup>103</sup> The researcher used the sample size where the precision level was  $\pm 10\%$  and the confidence level is 90%.

The sample size for this research was obtained using the Taro Yamane’s formulae:

$$n = N/(1+N(e)^2)$$

Where

n= Sample size of all members

N= Population of all members in KWD who were 15 years and above = 550

e= the level of precision ( $\leq 0.10$ )

The researcher decided to use the formula because the sample collected was more than 5% of the target population. Therefore, the actual sample for the study was 120.

### 3.6. Data Collection

Kombo and Tromp said, “Data collection refers to gathering specific information aimed at providing or refuting some facts.”<sup>104</sup> The researcher used both the qualitative and quantitative methods of data collection. That allowed the use of checklist, rating scales, interviews, of any kind either face to face or through telephones, and questionnaires. The following data collection instruments were employed: questionnaire and interviews.

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<sup>103</sup> Minitab, “What Is the Difference Between a Population and a Sample?” Accessed on November 10, 2015. [http://www.sagepub.com/sites/default/files/upm-binaries/41398\\_40.PDF](http://www.sagepub.com/sites/default/files/upm-binaries/41398_40.PDF) .

<sup>104</sup> Kombo & Tromp. 99.

### **3.6.1. Data Collection Instruments**

#### ***3.6.1.1. Questionnaire***

The researcher developed a questionnaire that included closed and open-ended questions that were distributed through research assistants to the respondents. For the purpose of reliability, the questionnaires were given to 120 respondents. These respondents filled in the questionnaires which were collected by the researcher.<sup>105</sup> For those who were unschooled and had been in the church for more years and were holding leadership positions were presented with oral questions.

#### ***3.6.1.2. Interviews***

An interview was a “method of collecting data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses.”<sup>106</sup> The researcher used face-to-face interviews (one-on-one) and where necessary used telephone interviews to 40 women leaders. The researcher had a one-on-one interview with the female women leaders of the church. Telephone interviews were used on those who failed to come to the place where the interviews took place. These interviews were used to collect data; however, the researcher gave clarification. The interviewees were informed prior to the interview and were able to set date and time of their convenience. Each respondent responded to the interviews without the help of the researcher or a research assistant except where there was a language barrier to the respondents. The researcher provided the respondent with an interview guide that enabled the researcher to obtain personal and sensitive information. The findings of the interview helped the researcher discover the extent to which the barriers inhibited involvement of women in ministry and how they effected the growth of the church in KWD.

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<sup>105</sup>Kothari, 100.

<sup>106</sup> Ibid, 97.



### 3.6.2. Instrument Reliability

Reliability was the “extent to which results are consistent over time and an accurate representation of the total population under study.”<sup>107</sup> Colin Phelan said that it was the “degree to which an assessment tool produces stable and consistent results.”<sup>108</sup> The scores in both of these churches using tables and frequencies helped in determining the standard deviation that helped the researcher know the reliability of the instruments.

The research instruments were tested to find if different respondents understood the questionnaires and interviews in the same way. The researcher used ten members of a local church who were required to answer the questions or interviews all by themselves. At the end the researcher inquired from the respondents how they understood the questions. The quantitative data was analyzed and then presented in tables as percentages and frequencies. At the same time, the researcher observed keenly to see whether the respondents were struggling to understand the questions both in the questionnaire and interview. The researcher used the t-test to find if there existed a significant difference between the mean of men and women.

### 3.6.3. Instrument Validity

According to Phelan “Validity refers to how well a test measures what it is purported to measure.”<sup>109</sup> Another definition from Brigham Young University asserted that “validity in data collection means that your findings truly represent the phenomenon you are claiming to measure.”<sup>110</sup> For the validity of the research the

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<sup>107</sup> Nahid Golafshani, *The Quotations Report*. Volume 8 Number 4. December 2003. Accessed on 03/02/2016. <http://www.nova.edu/ssw/QR/QRS-4/golafshani.pdf>.

<sup>108</sup> Collin Phelan & Julie Wren, *Exploring Reliability in Academic Assessment* University of Northern Iowa 2005-06. Accessed on 03/02/2016. <https://www.uni.edu/...reliabilityandvalidity>.

<sup>109</sup> Ibid

<sup>110</sup> Lynn Henrichsen, Michael T. Smith, and David S. Baker, *Research Methods: Planning: Validity linguistics*. Brigham Young University. 1997. Accessed on December 20, 2016. [http://linguistics.byu.edu/faculty/henrichsen/ResearchMethods/RM\\_2\\_18.html](http://linguistics.byu.edu/faculty/henrichsen/ResearchMethods/RM_2_18.html).

researcher prepared the respondents by having a mock research to see whether their response answered the research objectives or the questions that were investigated. The validity of the instruments was also tested by the panel of examiners. At the time of collecting the data, the researcher verified the questionnaires and schedules for interviews to make sure that the respondents answered properly. The validity of the contents in the interviews and questionnaires were checked and the researcher was convinced that it was able to measure the problem of the study. The researcher made sure that once the questions and interviews are responded to would reveal the effect of the barriers to women in ministry.

### **3.7. Data Processing and Analysis**

According to Kothari, data processing implied “editing, coding, classification and tabulations of the collected data so that they are amenable to analysis.”<sup>111</sup> Whereas analysis of data is where the relationship or differences of supporting or conflicting with original or new hypothesis *are* subjected to statistical tests of significance to determine with what validity data can be said to indicate any conclusions.”<sup>112</sup>

Data collection was done by the researcher and one trained research assistant. The research assistant was trained by the researcher on the purpose and objectives of the research to equip the assistant with the understanding on assessing the barriers to women involvement in Christian ministry. In order to increase the respondents’ confidentiality and hence increase the rate of responses, the researcher used a cover letter that indicated the purpose and told the respondent the importance of responding. The questionnaire was filled as the researcher looked on in order to clear any misunderstandings that arose.

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<sup>111</sup> Kothari, 122.

<sup>112</sup> Ibid.

For the analysis of the data the researcher used the Statistical Package Social Sciences (SPSS) version 16 using percentages and frequency distributions. The data was analyzed quantitatively in order to determine the extent to which each of the barriers had affected the involvement of women in Christian ministry. The SPSS was used because of its ability in processing large amounts of data. The researcher used thematic analysis (TA) which is “a widely-used qualitative data analysis method. It is one of a cluster of methods that focus on identifying patterned meaning across a dataset.”<sup>113</sup> The collected data was edited for accuracy, coded for efficiency classified for homogeneity and tabulated for orderliness. For the data collected through questionnaires the researcher used descriptive statistics instruments, that is, tables, percentages and bar charts. Whereas the data obtained through interviews the researcher described the findings.

The null hypothesis was tested using the t-test, which was “used to determine whether two population means are different when the variances are known and the sample size is large.”<sup>114</sup> The null hypothesis was tested by having an alternative hypothesis that was measured with a p-value of 0.10. If the p-value was  $\leq 0.10$  it was evident that the null hypothesis was not true and so was rejected. The researcher had to accept the alternative hypothesis. But if the p-value was  $> 0.10$  then it was correct that the null hypothesis was true thus should be accepted.

### **3.8. Legal and Ethical Considerations**

Ethics is “that branch of philosophy dealing with values relating to human conduct, with respect to the rightness and wrongness of certain actions and to the

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<sup>113</sup> The University of Auckland. “Thematic Analysis” School of Psychology - Leading psychological science, scholarship and practice.” Accessed on December 24, 2016. [.https://www.psych.auckland.ac.nz/en/about/our-research/research-groups/thematic-analysis/about-thematic-analysis.html](https://www.psych.auckland.ac.nz/en/about/our-research/research-groups/thematic-analysis/about-thematic-analysis.html).

<sup>114</sup> Will Kenton, “Fundamental Analysis: Tools for Fundamental Analysis” Reviewed by Peter Westfall updated March 22, 2020, *Investopedia*, and “T-test”. Accessed on June 5, 2020. <https://www.investopedia.com/terms/t/t-test.asp>.

goodness and badness of the motives and ends of such actions.”<sup>115</sup> The researcher obtained a letter of introduction from Africa Nazarene University and also got permission from the National Commission for Science, Technology and Innovation (NACOSTI). The researcher also got permission from the spouses of the women who were called upon to attend the interviews and filling of questionnaires. No respondent was coerced to divulge any information against their wishes and all information gathered from the respondents were treated with utmost confidentiality. Neither did researcher use any data that was not collected in the study.

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<sup>115</sup> Dictionary.com, “Ethics” <http://www.dictionary.com/browse/ethics>

## CHAPTER 4

### DATA ANALYSIS AND FINDINGS

#### 4.1 Introduction

The chapter dealt with the analysis of the results for the data collected. In the first place the chapter disclosed the results of the research according to the responses given by the respondents according to the research questions and analyzes the results. That also emphasized the awareness of the problem of the research which had already been specified in the chapter above. The chapter was very important in this research for it decided whether the null hypothesis was confirmed or disconfirmed. The purpose of the study was to assess the effects of barriers to women in ministry and how it affected the growth of the COTN in Western District, Kenya. The researcher wanted to find to what extent theological beliefs, poverty, illiteracy and inferiority complex had inhibited women involvement in the growth of the COTN in Western District, Kenya. Together with finding the extent to which these barriers inhibited growth, the researcher intended to find the cumulative effect of each of the barriers. The researcher used both quantitative and qualitative methods of research. The sample that the researcher used was picked randomly from a sample of 120 respondents and used questionnaires and 40 women leaders took part in the interviews to gather the data that was needed. The sample size used in the research was adequate because when the target population was “less than 10,000, a sample size of between 10 and 30% was a good representation of the target population.”<sup>116</sup> Therefore 120 which were about 22% of the target population was indeed a good representation for analysis. In order to establish the trustworthiness of the research the researcher made

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<sup>116</sup> M. Otundo Richard, RESEARCH METHODOLOGY SAMPLE FOR SOCIAL RESEARCHES.pdf [https://www.academia.edu/30090893/RESEARCH\\_METHODODOLOGY\\_SAMPLE\\_FOR\\_SOCIAL\\_RESEARCHES.pdf](https://www.academia.edu/30090893/RESEARCH_METHODODOLOGY_SAMPLE_FOR_SOCIAL_RESEARCHES.pdf)

sure the respondents were comfortably seated in a conducive environment. To those who could not write the researcher made sure that there were eligible people who could write what the persons said without adding their words.

## 4.2. Characteristics of the Respondents

Out of the 120 questionnaires that were distributed by the researcher it was realized that maximum of 118 (98.3%) respondents turned in their questionnaires correctly with two that were not correctly filled. It was further realized that not all the questions in the questionnaires were all answered by the respondents. However, the researcher realized that some respondents did not answer all the questionnaires in full and the least number was 109 (92.4%) respondents of the 118 respondents. The results are presented according to the demographics and the research questions. There were also 40 women leaders who were interviewed, and which are also presented according to the demographics and the answer to the interview questions.

### 4.2.1. Background information of the respondents who answered the questionnaires.

#### 4.2.1.1 Age of respondents

Table 4.1 represents the age of the respondents within their age brackets and also shows the number of each gender in each age bracket.

Table 4.1. Age of the respondents

Age Brackets	Male		Female		Total	
	F	%	F	%	Frequency	Percent
15 – 24	9	7.6	5	4.2	14	<b>11.8</b>
25 – 34	6	5.08	21	17.8	27	<b>22.88</b>
35 – 44	16	13.56	16	13.56	32	<b>27.12</b>
45 and above	20	17	25	21.2	45	<b>38.2</b>
	<b>51</b>	<b>43.24</b>	<b>67</b>	<b>56.76</b>	<b>118</b>	<b>100</b>

Majority of the respondents were above 24 years of age. However, the table revealed that 73 (61.8%) of the respondents were youths under the 45 years of age. The age of the respondent was important to consider for it indicated the level of maturity and commitment a person had towards the accomplishment of goals.

#### ***4.2.1.2. Marital Status***

Table 4.2 represents the marital status of the respondents and shows the number of each gender in each status.

Table 4.2: Marital Status.

Marital Status	Male		Female		Total	
	F	%	F	%	Frequency	Percent
Single	8	6.8	2	1.7	10	08.5
Married	43	36.4	61	51.7	104	88.1
Widowed	0	0	4	3.4	4	03.4
Divorced	0	0	0	0	0	0
	<b>51</b>	<b>43.2</b>	<b>67</b>	<b>56.8</b>	<b>118</b>	<b>100</b>

The data collected revealed that 104 (88.1%) of the respondents were married. There were no divorcees. There were more married females (51.7%) than males (36.4%). This showed that majority of the respondents were married and as such could be having a family to take care of.

#### ***4.2.1.3. Sources of income among the respondents***

Table 4.3 shows the sources of income of the respondents and the number of each gender in each income activity.

According to Table 4.3 below which showed the sources of income, 72 (61%) of the respondents were farmers, whereas 17% are doing business, 12.7% are housewives who may be said to be depending on their husbands for everything. There were only 2.5% teachers and a 1.7% in civil service, a total 4.2% who were salary earners. Of the farmers 32.2% were males and 28.8% were females.

Table 4.3: Sources of income among the respondents

Source of Income	Male		Female		Total	
	F	%	F	%	Frequency	Percent
Business	07	5.93	13	11.02	20	<b>17</b>
Teaching	01	0.85	02	1.7	03	<b>02.5</b>
Housewife	0	0	15	12.7	15	<b>12.7</b>
Civil Service	02	1.7	0	0	02	<b>01.7</b>
Farming	38	32.2	34	28.8	72	<b>61.0</b>
Others	03	2.55	03	2.55	06	<b>05.1</b>
	<b>51</b>	<b>43.23</b>	<b>67</b>	<b>56.77</b>	<b>118</b>	<b>100</b>

Table 4.3a attempts to elaborate further the source of income according to the age brackets.

Table 4.3a: Source of income of the respondents per age brackets

Source of income per age brackets	15 – 24		25 – 34		35 – 44		45 and above		Total	
	F	%	F	%	F	%	F	%	Frequency	Percent
Business	0	0	8	6.8	2	1.7	10	8.5	20	<b>17</b>
Teaching	0	0	0	0	2	1.7	1	0.85	03	<b>02.55</b>
Housewife	0	0	5	4.2	7	5.9	3	2.5	15	<b>12.6</b>
Civil Servant	0	0	0	0	1	0.85	1	0.85	02	<b>01.7</b>
Farming	10	8.5	14	11.9	20	17	28	23.7	72	<b>61.1</b>
Others	3	2.55	1	0.85	0	0	2	1.7	06	<b>5.05</b>
	<b>13</b>	<b>11</b>	<b>28</b>	<b>23.75</b>	<b>32</b>	<b>27.15</b>	<b>45</b>	<b>38.1</b>	<b>118</b>	<b>100</b>



According to the table above respondents in the age bracket of 15 – 24 were the least at 11% of those involved in income activities as some of them were still in school and are depending on their parents. Those in the age bracket of 25 – 34 were involved in some income activities especially small business and farming, there were also student to be specific a male. Within the age bracket of 35 – 44 the majority of them were involved in farming and a number of them housewives probably because this is the age of child rearing. Majority of the respondents were in the youthful age group and thus could be a very productive age. Those who are 45 and above seem to be more concerned with income generating with majority of them venturing in farming and business.

#### ***4.2.1.4. Educational level of the respondents***

The study also sought to know the level of education of the respondents in order to find the relationship with their income status.

Table 4.4: Shows the level of education of the respondents according to their gender.

Education Level	Male		Female		Total	
	F	%	F	%	Frequency	Percent
None	4	3.4	5	4.2	9	<b>07.6</b>
Primary	25	21.2	45	38.1	70	<b>59.3</b>
Secondary	16	13.6	13	11.0	29	<b>24.6</b>
Tertiary	6	5.1	4	3.4	10	<b>08.5</b>
Undergraduate	0	0	0	0	0	<b>0</b>
Graduate	0	0	0	0	0	<b>0</b>
	<b>51</b>	<b>43.3</b>	<b>67</b>	<b>56.7</b>	<b>118</b>	<b>100</b>

Majority of the respondents were in primary level accounting for 59.3% followed by those in secondary level accounting for 24.6%. The majority of those in primary were female about 64.3% and male were 35.7% of the total respondents. Of those in secondary school 43% were female and 57% male. Since most had their

highest level of education in primary and secondary it might well be said that they are not better qualified for any formal and better paying jobs that could ensure they have a better living standards. Education was considered as important because it helps ministers of God to prepare for ministry without fear.

#### ***4.2.1.5. Current ministry roles in the church***

The study sought to know the current ministry roles in the church of the respondents in order to find their responsibilities in the church.

Table 4.5: Shows the current ministry roles in the church

Ministry Roles	Male		Female		Total	
	F	%	F	%	Frequency	Percent
Women Leader	0	0	08	6.84	08	<b>06.84</b>
Youth Leader	08	6.84	03	2.56	11	<b>09.4</b>
Worship Leader	01	0.85	16	13.70	17	<b>14.55</b>
Sunday School Teacher	06	5.13	04	3.42	10	<b>08.55</b>
Pastor	14	11.96	0	0	14	<b>11.96</b>
Lay Leader	09	7.69	14	11.96	23	<b>19.65</b>
Church Member	13	11.1	21	17.95	34	<b>29.05</b>
Total	<b>51</b>	<b>43.59</b>	<b>66</b>	<b>56.41</b>	<b>117</b>	<b>100</b>

A good number of the respondents at 29.05% were church members that were followed by those who were lay leaders at 19.65%. The respondents who were women leaders comprised of 6.84%, while youth leaders were 9.4%. Those who identified themselves as worship leaders were 14.55% and the Sunday School teachers at 8.55% with the pastor at 11.96%. Most of the respondents appeared to be involved in roles that were helping the church members.

#### ***4.2.1.6. Length of Membership in the Church***

The study also sought to know the length of years each respondent had been in the church.

Table 4.6: Shows the length of years the respondents had been in the church.

Years of Membership	Male		Female		Total	
	F	%	F	%	Frequency	Percent
1 – 5	10	08.47	14	11.86	24	<b>20.34</b>
6 – 10	08	06.78	16	13.56	24	<b>20.34</b>
Over 10 years	33	27.97	37	31.36	70	<b>59.32</b>
	<b>51</b>	<b>43.22</b>	<b>67</b>	<b>56.78</b>	<b>118</b>	<b>100</b>

Majority of the respondents were those who had been in the church for over 10 years at 59.32%, whereas both those who had been in the church for between 1 – 5 and 6 – 10 years were at 20.34% each. It appeared that there were more women in every year of membership that it could mean that it was easy for a woman to be a member than a man.

***4.2.1.7. Were you a member of another denomination before you joined the Nazarene church?***

The study sought to understand whether the respondents were members of other denomination before joining the Nazarene church.

Table 4.7: Membership to other denominations before joining Church of the Nazarene

Responses	Male		Female		Total	
	F	%	F	%	Frequency	Percent
Attended other churches	41	34.7	58	49.2	99	<b>83.9</b>
Did not attend any church	10	8.5	09	7.6	18	<b>15.3</b>
Total	<b>51</b>	<b>43.2</b>	<b>67</b>	<b>56.8</b>	<b>118</b>	<b>100</b>

The respondents who had joined the Church of the Nazarene KWD from other denominations were at 83.9% and those who had the denomination as their first church were at 15.3%. However, there was one member who marked the yes and no choices altogether. According to the background information collected 22 of the respondents came from the Roman Catholic Church, 14 came from the Anglican Church of Kenya, 6 from the Gospel Believers Fellowship, 5 from the New Apostolic Church, 4 from Salvation Army, 4 from PEFA church, 4 from the Free Pentecostal Fellowship of Kenya, 3 from The Lord's Ministries, 2 from the Friends Church and 2 from the Gracious Endtime Ministries – Kenya. The rest came from varied church groups across the western region where the COTN KWD was doing the work of God.

#### **4.2.2. Background information of the respondents were interviewed**

##### ***4.2.2.1. Character of the interviewees***

There were 40 local church women leaders who were interviewed. Their ages were categorized according to the age brackets as twenties, thirties, forties, fifties and sixties depending on their ages. These were therefore considered against their marital status, level of education, source of income, duration of membership, ministerial position in the church, whether elected or not, whether they campaigned, whether they faced challenges from male counterparts, leadership roles women are often involved in the church, who are the majority in the church and whether men in the church encourage them to be leaders or pastors.

Table 4.8. Shows the marital status by age categories of the interviewees

Age Categories	Married		Single		Total	
	F	%	F	%	Frequency	Percent
20's	6	15	1	2.5	7	<b>17.5</b>
30's	20	50	1	2.5	21	<b>52.5</b>
40's	6	15	0	0	6	<b>15</b>
50's	3	7.5	0	0	3	<b>7.5</b>
60's	3	7.5	0	0	3	<b>7.5</b>
<b>Total</b>	<b>38</b>	<b>95</b>	<b>2</b>	<b>5</b>	<b>40</b>	<b>100</b>

Majority of the respondents interviewed were in their thirties with most of them married. It also emerged that 28 (85%) were in their youthful age and would be a resourceful age.

Table 4.9. Shows the level of education by age categories of the interviewee

Level of Education	20's		30's		40's		50's		60's		Total	
	F	%	F	%	F	%	F	%	F	%	Frequency	Percent
None	0	0	0	0	0	0	0	0	1	2.5	1	<b>2.5</b>
Primary	5	12.5	15	37.5	6	15	1	2.5	2	5	29	<b>72.5</b>
Secondary	2	05	4	10	0	0	2	5	0	0	8	<b>20</b>
Tertiary	0	0	2	0	0	0	0	0	0	0	2	<b>5</b>
	<b>7</b>	<b>17.5</b>	<b>19</b>	<b>47.5</b>	<b>6</b>	<b>15</b>	<b>3</b>	<b>7.5</b>	<b>3</b>	<b>7.5</b>	<b>40</b>	<b>100</b>

29 (72.5%) of those interviewed had primary as their highest level of education, 8 (20%) had secondary level as their highest level of education, 2 (5%) had college level and one (2.5%) was unschooled. This showed that they could not get well paying jobs with their level of education.

Table 4.10. Shows those who had a source of income by age categories

Having source of income	20'		30's		40's		50'		60's		Total	
	F	%	F	%	F	%	F	%	F	%	Frequency	Percent
Yes	0	0	13	32.5	4	10	0	0	1	2.5	18	<b>45</b>
No	7	17.5	8	20	2	5	3	7.5	2	5	22	<b>55</b>
	<b>7</b>	<b>17.5</b>	<b>21</b>	<b>52.5</b>	<b>6</b>	<b>15</b>	<b>3</b>	<b>7.5</b>	<b>3</b>	<b>7.5</b>	<b>40</b>	<b>100</b>

Twenty-two (55%) of the respondents stated that they had no source of income. 18 (45%) of the respondents affirmed that they had a source of income but were not specific on the kind they were involved. That showed that only a few were able to support the church financially and that the church could not be self-supporting.

Table 4.11. Shows the duration of membership in the church

Duration of membership	20'		30's		40's		50'		60's		Total	
	F	%	F	%	F	%	F	%	F	%	Frequency	Percent
5 years and below	3	7.5	3	7.5	0	0	0	0	0	0	6	<b>15</b>
10 years and below	3	7.5	12	30	1	2.5	1	2.5	1	2.5	18	<b>45</b>
15 years and below	1	2.5	4	10	0	0	2	5	1	2.5	8	<b>20</b>
20 years and below	7	17.5	2	5	5	12.5	3	7.5	1	2.5	8	<b>20</b>
	<b>14</b>	<b>35</b>	<b>21</b>	<b>52.5</b>	<b>6</b>	<b>17.5</b>	<b>6</b>	<b>15</b>	<b>3</b>	<b>7.5</b>	<b>40</b>	<b>100</b>

Thirty-four (85%) of the respondents are those who had been as members for more than 5 years with only 6 (15%) been in the church for less than five years. Majority of the interviewees are those who had been in the church for not more than ten years. Thus indicating that the church had been involved in evangelism in the period of between six and ten years.

Table 4.12. Shows the ministerial roles held by the interviewees

Age Categories	Youth Leaders (NYI)	Steward	Secretary	Sunday School (SDMI)	Intercessory	Worship Leader	Home Cells	Treasurer	Women Leader	Children Ministry	Fellowship Leader	Ushering	Compassion	Evangelist	Pastor's Wife	Missions (NMI)
20's	1	2	1	1	0	0	0	0	0	0	0	0	0	0	0	0
30's	0	1	4	0	1	3	1	2	1	1	1	1	0	0	2	2
40's	1	1	0	1	0	1	0	0	0	0	1	0	1	0	0	0
50's	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	2
60's	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0
<b>Total</b>	<b>2</b>	<b>5</b>	<b>5</b>	<b>2</b>	<b>1</b>	<b>4</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>2</b>	<b>4</b>

The current ministerial positions held by women leaders included supporting departments such as local Sunday School and Discipleship Ministry International (SDMI), Missions namely local Nazarene Missions International (NMI), and Youth namely local Nazarene Youth International (NYI) and local Children Ministry. The other roles included treasurer, secretary, stewards, ushering, and evangelism, intercession, leading worship and home cells and women leaders. The notable role was that of the wife to the pastor in some of the churches. Of the interviewees, the most common positions held were those of stewards, church secretaries, worship leaders and that of missions.

Table 4.13. Were the interviewees elected?

Were they elected	20'		30's		40's		50'		60's		Total	
	F	%	F	%	F	%	F	%	F	%	Frequency	Percent
Yes	6	15	16	40	5	12.5	2	5	2	5	31	<b>77.5</b>
No	1	2.5	5	12.5	1	2.5	1	2.5	1	2.5	9	<b>22.5</b>
	<b>7</b>	<b>17.5</b>	<b>21</b>	<b>52.5</b>	<b>6</b>	<b>15</b>	<b>3</b>	<b>7.5</b>	<b>3</b>	<b>7.5</b>	<b>40</b>	<b>100</b>

Of the 40 interviewees 31 (77.5%) affirmed that they were elected to the positions they held and the rest may have got their positions because of their talents; that referred to ministerial roles such as leading worship and other may have been because they were appointed by the pastor through the local church board. In respect of the question what made them to be elected 18 (45%) of the interviewees affirmed with a range of answers which included: their hard work, diligence, faithfulness, good relations with the members, good conduct, trustworthiness and notably there are those who believed it was God's will. 55% of the interviewee did not know what made them be elected.

Table 4.14. Did they campaign?

Did they campaign?	20'		30's		40's		50'		60's		Total	
	F	%	F	%	F	%	F	%	F	%	Frequency	Percent
Yes	1	2.5	3	7.5	0	0	0	0	0	0	4	<b>10</b>
No	6	15	18	45	6	15	3	7.5	3	7.5	36	<b>90</b>
	<b>7</b>	<b>17.5</b>	<b>21</b>	<b>52.5</b>	<b>6</b>	<b>15</b>	<b>3</b>	<b>7.5</b>	<b>3</b>	<b>7.5</b>	<b>40</b>	<b>100</b>

90% of the interviewee said they did not campaign for the positions, 10% who campaigned could not explain how they campaigned and how much it cost them. A majority of the leaders were in their thirties. This showed that the church had confidence in them being leaders.

Table 4.15. Did they face any challenges from their male counterparts?

Did they face challenges?	20'		30's		40's		50'		60's		Total	
	F	%	F	%	F	%	F	%	F	%	Frequency	Percent
Yes	1	2.5	0	0	0	0	1	2.5	0	0	2	<b>5</b>
No	6	15	21	52.5	6	15	2	5	3	7.5	38	<b>95</b>
	<b>7</b>	<b>17.5</b>	<b>21</b>	<b>52.5</b>	<b>6</b>	<b>15</b>	<b>3</b>	<b>7.5</b>	<b>3</b>	<b>7.5</b>	<b>40</b>	<b>100</b>



In regard to whether they had challenges from their male counterparts, only two (5%) agreed that they had challenges from males pointing out as lack of respect.

According to Table 4.16 below that showed the ministerial roles, women were often involved in the church with a majority of women 25 (62.5%) involved in compassion roles, 8 (20%) involved in stewardship roles, 3 (7.5%) involved in administrative roles and 4 (10%) were not convinced.

Table 4.16. Shows the ministerial roles women are often involved in.

Ministerial Roles	20'		30's		40's		50'		60's		Total	
	F	%	F	%	F	%	F	%	F	%	Frequency	Percent
Administration	1	2.5	1	2.5	1	2.5	0	0	0	0	<b>3</b>	<b>7.5</b>
Stewards	1	2.5	3	7.5	1	2.5	3	7.5	0	0	<b>8</b>	<b>20</b>
Compassion	5	12.5	15	37.5	3	7.5	0	0	2	5	<b>25</b>	<b>62.5</b>
	7	17.5	19	47.5	5	12.5	3	7.5	2	5	<b>36</b>	<b>90</b>

Table 4.17. Who are the majority in the church?

Majority in the church	20'		30's		40's		50'		60's		Total	
	F	%	F	%	F	%	F	%	F	%	Frequency	Percent
Men	0	0	1	2.5	0	0	0	0	1	2.5	<b>2</b>	<b>5</b>
Female	7	17.5	20	50	6	15	3	7.5	1	2.5	<b>37</b>	<b>92.5</b>
	7	17.5	21	52.5	6	15	3	7.5	2	5	<b>39</b>	<b>97.5</b>

As regards to who are the majority in their church 37 (92.5%) agreed that women were the majority and only 2 (5%) indicated that men were the majority with one (2.5%) being uncertain. The women in their twenties and thirties appeared to be very certain that they were the majority in the church.

Table 4.18. Do men in the church encourage women to be leaders or pastors?

Do men encourage women	20'		30's		40's		50'		60's		Total	
	F	%	F	%	F	%	F	%	F	%	Frequency	Percent
Yes	5	12.5	16	40	6	15	3	7.5	1	2.5	<b>31</b>	<b>77.5</b>
No	2	5	3	7.5	0	0	0	0	1	2.5	<b>6</b>	<b>15</b>
	<b>7</b>	<b>17.5</b>	<b>19</b>	<b>47.5</b>	<b>6</b>	<b>15</b>	<b>3</b>	<b>7.5</b>	<b>2</b>	<b>5</b>	<b>37</b>	<b>92.5</b>

In regard to whether men encourage women to be leaders or pastors, 31 (77.5%) of the respondents seemed to agree that they were encouraged by men to be leaders, 6 (15%) of the interviewee disagreed and only 3 (7.5%) were not certain.

### 4.3. Presentation of Research Analysis and Findings

#### 4.3.1. The first research objective sought to weigh the extent to which theological beliefs had inhibited the involvement of KWD women in ministry.

Table 4.19: Shows the extent to which theological beliefs inhibit involvement of women in ministry.

	Theological Beliefs												Total Frequency
	SA		A		N		D		SD		Frequency		
	M	F	M	F	M	F	M	F	M	F	M	F	
Bible Permits women to be pastors and church leaders.	3	3	6	2	9	4	0	3	5	0	<b>51</b>	<b>63</b>	<b>114</b>
Women and men are equal.	2	2	1	1	4	1	2	7	6	8	<b>51</b>	<b>66</b>	<b>117</b>
Women are to be silent in the church.	4	7	3	5	3	5	1	1	2	3	<b>51</b>	<b>65</b>	<b>116</b>
Churches are dominated by male	8	6	0	9	5	5	1	1	2	2	<b>50</b>	<b>64</b>	<b>114</b>

members.													
Wrong interpretation of the Bible is the reason why women are not involved in ministry.	17	13	3	13	2	3	13	19	16	15	<b>51</b>	<b>63</b>	<b>114</b>

In finding the extent to which theological beliefs inhibited women involvement in ministry the researcher sought to find what the respondents believed. There were five statements that were put across to the respondents. The first statement sought to find whether the respondents believed the Bible permitted women to be pastors and church leaders. Majority of them believed, at 81.58%, believed that the Bible permitted women to be pastors and leaders. The second statement sought to find whether the respondents believed men and women are equal despite their gender. According to the responses on this 68.38% of the respondents believed that women were equal to men and that there were no gender disparities. The third statement sought to find out whether the respondents believed a woman ought to be a silent listener in the church. Majority of the respondents at 73.3% disagreed and strongly disagreed that women need not be silent in the church. The fourth statement sought to find out whether the respondents believed the churches were dominated by male members. However, most of the respondents at 71.05% did not believe the churches were dominated by male members. The fifth statement sought to find whether the respondents believed wrong interpretation of the Bible was the reason why women were not involved in church ministry. Majority of the respondents at 55.3% did not believe that wrong interpretation was the reason for non involvement. However, a considerable number at 40.35% believed that to be true. The sample sizes per every

research question seemed to be changing because other respondents did not answer all the research questionnaires.

In the descriptive information section related to Research Objective 1 the researcher sought to find how the respondents believed theological beliefs inhibited their involvement in ministry. Most of the female respondents responded to say that the theological beliefs made them believe they were not to be actively involved in the church. They had been made to believe that being feminine was evil and that if they were given positions of responsibility would just make the male in the church vulnerable. That made them to be afraid to involve themselves in church issues and therefore felt they had no say in the church. Thus it inhibited their spiritual growth for the lack of the zeal for ministry and did not attend classes for more in-depth understanding of the Word of God. So most of them do not distinguish between right doctrinal teachings and quite often fall for prosperity gospels. Similarly, the male respondents also saw it that way adding that theological beliefs had made even those women who could teach lack the passion to do so because they thought they were unworthy. Because of lack of spiritual insights coming from no training in theological studies most of the female have become victims of false teachings. The male respondents also agreed that female had fallen prey to foreign doctrines of prosperity gospel and miracles.

The results for the hypothesis testing for the effect of theological beliefs were done using the data received from the cumulative effect table of theological beliefs on page 75 as follows:

Male (M) = 21, 17, 13

Female (F) = 21, 31, 14

Mean M ( $\mu_1$ ) =  $21+17+13 = 51/3 = 17$

Mean F ( $\mu_2$ ) =  $21+31+14 = 66/3 = 22$

Variance ( $S_1^2$ ) for M =  $\Sigma(X_1 - \mu_1)^2/n-1$

Variance ( $S_2^2$ ) for F =  $\Sigma(X_2 - \mu_2)^2/n-1$

Male variance ( $S_1^2$ ) = 16

Female variance ( $S_2^2$ ) = 73

Standard Deviation ( $S_1$ ) = 4

Standard Deviation = 8.54

Degree of freedom ( $n-1$ ) =  $n_1 + n_2 - 1 = 3 + 3 - 1 = 5$

T cal =  $X_1 - X_2 / \sqrt{S_1^2/n_1 + S_2^2/n_2}$

$$= 17 - 22 / \sqrt{16/3 + 73/3}$$

$$= -5 / \sqrt{5.33 + 24.33} = -5 / \sqrt{29.66}$$

$$= -5/5.45$$

$$= -0.9174$$

T critical value = 2.015

Since T calculated value was less than the critical value the null hypothesis is confirmed when the  $p$  value was 0.10.

#### **4.3.2. The second research objective sought to find the extent to which poverty inhibited the involvement of women in ministry in KWD.**

Table 4.20: Shows the extent to which poverty inhibited the involvement of women in ministry in KWD.

Independent Variable	Poverty												Total Frequency
	SA		A		N		D		SD		Frequency		
	M	F	M	F	M	F	M	F	M	F	M	F	
Women are economically poor.	6	9	6	2	2	5	13	24	22	24	<b>49</b>	<b>64</b>	<b>113</b>
Women depend on husbands for everything.	11	18	6	3	10	2	12	25	12	16	<b>51</b>	<b>64</b>	<b>115</b>
Churches with many women members are financially handicapped.	9	15	8	8	3	6	10	21	21	12	<b>51</b>	<b>62</b>	<b>113</b>
Women should be empowered economically by the church.	21	17	11	19	5	8	3	13	11	7	<b>51</b>	<b>64</b>	<b>115</b>
Empowering women economically will make the church financially stable.	30	26	9	21	6	6	1	3	5	8	<b>51</b>	<b>64</b>	<b>115</b>

The first statement sought to find out whether the respondents believed women were economically poor. The results indicated that majority of the respondents seemed to disagree that women were economically poor at 71.7%. Therefore it was not true according to them that women are poor. The second statement sought to discover whether the respondents believed women depend on their husbands for everything. Majority of the respondents at 56.5% also did not believe that women depended on men for everything. However, another 33% of the respondents seemed to agree that it was true. The third statement sought to find out whether the respondents believed churches with many women are financially

handicapped. Most of the respondents at 56.6% did not believe the statement to be true, but also another considerable percent at 35.4% believing it to be true. The fourth statement sought to find whether the respondents believed women should be empowered economically by the church. The number of respondents who responded that they believed the statement was true was at 59%, but at the same time 37.4% of the respondents were against the economical empowerment of women by the church. The fifth statement sought to find whether the respondents believed empowering women could make the church financially stable. The results indicated that 74.8% of the respondents fully believed that when women are empowered economically they will make the church financially stable.

The descriptive information related to Research Objective 2 sought to find their opinion on how poverty inhibited women involvement in ministry. Most of the female respondents said that poverty made them not to do what was required in the church. Poverty made some to miss going to church because they could not afford the transport. That resulted to a lot of absenteeism in the church and also some felt that they could not to church when they did not have offering and tithes. As such they felt left out on matters concerning the development of the church because they lacked the necessary resources thus they became liabilities. The male respondents also observed that poverty inhibited women involvement in ministry because they took much time caring for their family's basic needs and failed to have time for the church. To women the family needs became a priority over the church needs. They lacked money to participate in church projects and so churches lagged behind. They also observed that with poverty they could not have money to further their education and so could not upgrade their living standards. That had made them feel insecure in their families

when they had to depend on their husbands who were not members of the church as such, resolved to be passive members.

The results for the hypothesis testing for the effect of poverty were done using the data received from the cumulative effect of poverty on page 75 as follows:

Male (M) = 15, 19, 17

Female (F) = 15, 25, 26

Mean M ( $\mu_1$ ) =  $15+19+17 = 51/3 = 17$

Mean F ( $\mu_2$ ) =  $15+25+26 = 66/3 = 22$

Variance ( $S_1^2$ ) for M =  $\Sigma(X_1 - \mu_1)^2/n-1$

Variance ( $S_2^2$ ) for F =  $\Sigma(X_2 - \mu_2)^2/n-1$

Variance M ( $S_1^2$ ) = 4

Female variance ( $S_2^2$ ) = 37

Standard Deviation ( $S_1$ ) = 2

Standard Deviation ( $S_2$ ) = 6.083

Degree of freedom (n-1) =  $n_1 + n_2 - 1 = 3 + 3 - 1 = 5$

T cal =  $X_1 - X_2 / \sqrt{S_1^2/n_1 + S_2^2/n_2}$

$$= 17 - 22 / \sqrt{4/3 + 37/3}$$

$$= -5 / \sqrt{1.33 + 12.33} = -5 / \sqrt{13.66}$$

$$= -5 / 3.696$$

$$= -1.352$$

T critical value = 2.015

Since T calculated value is less than the critical value the null hypothesis is confirmed at a  $p$  value of 0.10.

### 4.3.3. The third objective sought to assess the extent to which illiteracy had inhibited the involvement of KWD women in ministry?

In this, the opinion of the respondents was sought on why they thought women lacked educational opportunities. The respondent had to choose between 4 to 1, where 4 = more important, 3 = important, 2 = less important and 1 = not important.

Table 4.21: showed the reasons why women lacked educational opportunities.

	Lack of educational opportunity										Total Frequency
	More Important		Important		Less Important		Not Important		Frequency		
	M	F	M	F	M	F	M	F	M	F	
Lack of	13	30	14	13	6	9	16	8	49	60	109



financial resources											
Education is not seen as important for women	14	19	5	11	10	13	19	21	<b>48</b>	<b>64</b>	<b>112</b>
Early Marriage.	23	29	6	13	3	9	17	14	<b>49</b>	<b>65</b>	<b>114</b>
Women are needed to work on the farm/around the house	6	13	4	5	7	18	31	29	<b>48</b>	<b>65</b>	<b>113</b>

The first statement on this table sought to find whether the respondents believed women lacked educational opportunities because of lack financial resources. 73.4% of the respondents seemed to agree that the greatest reason that made women not to attain education was lack of financial resources in their families. The second statement required to find whether the respondents believed women lacked educational opportunities because education was seen as not important for women. According to the results it seemed that this was a contested issue as others at 56.25% believing that that was not the reason for the lack of education or illiteracy among women. However, a significant figure also argued that it was true that during the times when most of these women lived education was not seen as important to women as they were to be prepared to be good women. The third statement sought to find out whether the respondents believed women lacked educational opportunities because of early marriage. A considerable number of respondents at 62.3% were fully convinced that early marriage was the reason behind the lack of education among women. The fourth statement sought to find out whether the respondents believed women lacked educational opportunities because they were needed to work on the farm/ around the house. This was seen not as the reason for the lack of education by respondents at

75.2% and seemingly the respondents did not look at it according to the times when they were at that level.

The descriptive information related to Research Objective 3 sought to find how illiteracy inhibited the involvement of women in the growth of the church in KWD. The female respondents said that it inhibited their involvement by making them have no self-trust; it also denied them the opportunity of having good employment that could give them good money to help them support their families and also the church. Due to illiteracy, the female respondents observed they were not eligible for college education and had prevented them from reading the Bible comprehensively. It made them lack self confidence when in the midst of the other women who seemed to be literate. The female respondents due to illiteracy were afraid of getting involved in activities that they were not sure they could perform better. They lacked the confidence in interpreting the Bible and as such refrained from whatever could involve them in interpreting for example preaching and teaching. Illiteracies made the women feel incompetent when they could not read or interpret for themselves. It had also hindered their full participation when they could not comprehend the vision and mission of the church. They also observed that due to the fact that they lacked the necessary education made them feel ineligible for pastoral or any leadership role.

The results for the hypothesis testing for the effect of illiteracy were done using the data received from the cumulative effect of illiteracy on page 75 as follows:

Male (M) = 15, 15, 21

Female (F) = 11, 19, 36

Mean M ( $\mu_1$ ) =  $15+15+21 = 51/3 = 17$

Mean F ( $\mu_2$ ) =  $11+19+36 = 66/3 = 22$

Variance for M ( $S_1^2$ ) =  $\Sigma(X_1 - \mu_1)^2/n-1$

Variance for F ( $S_2^2$ ) =  $\Sigma(X_2 - \mu_2)^2/n-1$



													Frequency
	M	F	M	F	M	F	M	F	M	F	M	F	
Women are inferior to men.	9	25	15	24	5	3	6	9	15	4	<b>50</b>	<b>65</b>	<b>115</b>
Women are inferior to men in the society	13	19	13	16	4	6	8	13	13	9	<b>51</b>	<b>63</b>	<b>114</b>
Women are inferior to men in the church.	9	16	11	17	7	9	7	13	17	9	<b>51</b>	<b>64</b>	<b>115</b>
Women prefer a man to be a leader than a woman	24	21	10	13	3	12	7	11	7	7	<b>51</b>	<b>64</b>	<b>115</b>
Women cannot make decisions alone without men	17	29	3	6	3	4	8	11	19	13	<b>50</b>	<b>63</b>	<b>113</b>

The first statement on the table sought to find whether the respondents believed that women were inferior to men. The results for the statement as to whether the respondents believed women were inferior to men, it became evident that a majority at 63.5% believed so. The second statement sought to find out whether the respondents believed the society at large treated women as though they are inferior to men. Majority of the respondents at 53.5% seemed to believe that it was true that society treated women as such. On the other hand, the number of those who also disagreed could not be ignored. The third statement sought to find whether the respondents believed women were treated as though they are inferior to men in the church. This was rather a contested issue according to the way the results came in as there was no big difference between those agreeing and disagreeing. However, a majority of the respondents at 46% agreed that there was discrimination against women also in the church as compared to the 40% who disagreed. The fourth

statement wanted to find out whether the respondents believed women prefer a man to be a leader than a woman. On this a majority of the respondents at 59% seemed to agree that women prefer men to be leaders than women. The fifth sought to find out whether the respondents believed women could not make decisions alone without men. According to the results this issue was contested by both sides. However, it was evident that a good majority at 48.7% believed that women depended on men for making decisions, while 45% believe that not to be true.

The descriptive information related to Research Objective 4 sought to find how inferiority complex inhibited the involvement of women in the growth of the church in KWD. The female respondents observed that inferiority complex made women lack the self-confidence, shy away from leadership positions and also lack the passion. They could not express themselves and even be able to explain what they wanted to do. On the same, the male respondents observed that inferiority complex hindered women as it made them not to trust themselves and could not be competent decision makers. Inferiority complex also hindered them from self actualization of their potentials to the growth of the church. Consequently, women were demoralized, and they underrated themselves. They observed that women tend to be withdrawn from active participation in the church.

The results for the hypothesis testing for the effect of inferiority complex were done using the data received from the cumulative effect of inferiority on page 75 as follows:

Male (M) = 14, 17, 19

Female (F) = 11, 23, 32

Mean M ( $\mu_1$ ) =  $14+17+19 = 50/3 = 16.7$

Mean F ( $\mu_2$ ) =  $11+23+32 = 66/3 = 22$

Variance for M ( $S_1^2$ ) =  $\Sigma(X_1 - \mu_1)^2/n-1$

Variance for F ( $S_2^2$ ) =  $\Sigma(X_2 - \mu_2)^2/n-1$



Theological Beliefs	21	21	42	36	17	31	48	41	13	14	27	23	51	66	117
Poverty	15	15	30	26	19	25	44	38	17	26	43	37	51	66	117
Illiteracy	15	11	26	22	15	19	34	29	21	36	57	49	51	66	117
Inferiority Complex	14	11	25	22	17	23	40	34	19	32	51	44	50	66	116

The researcher sought to find whether the respondents believed theological beliefs affected the growth of the KWD and its churches. According to the results as to whether the respondents believed theological beliefs affected the growth it was evident that most of the respondents at 64% agreed that it affected. These were those who had responded “to some extent” and “so much”. Again, the researcher sought to find whether respondents believed poverty affected the growth of the KWD and its churches. About 74% of the respondents believed poverty affected the growth of the church. The researcher also sought to find the collective effect of illiteracy on the growth of the KWD and its churches. It was clear from the results that 78% of the respondents seemed to agree that illiteracy or lack of education also affected the growth of the church to a greater extent. Lastly, the researcher sought to find the cumulative effect of inferiority complex on the growth of the KWD and its churches. It was evident that most of the respondents at 78% were agreeing that inferiority complex was also an inhibitor.

#### **4.3.6. Research Findings**

After conducting the research, the following were the findings: the COTN had many members of the productive age who could help the COTN in KWD to grow into a strong church. It was also evident most of the members in KWD were married. Many of the members in KWD according to the research practiced farming. Members in the COTN were not against females being pastors and church leaders. From the

finding poverty was not a very significant in KWD among women in COTN as responses indicated they were not that economically poor. However, it was evident from the cumulative effect data that poverty indeed affected the growth of the church in KWD. Illiteracy or lack of educational opportunities was a factor because women lacked educational opportunities mainly because of lack of financial resources in their families and early marriages. From the cumulative effect data results it was obvious that majority of the respondents believed that illiteracy affected the growth of the church. It was evident that inferiority complex was also a factor in that women in KWD believed they were inferior to men as men held the contrary opinion. It was coming out that also the women in the church believed that women were inferior to men. The findings also indicated that women needed men to lead them in order to help them make decisions as many of them believed they could not make decisions without them. The cumulative effect data also revealed that majority of the respondents believed that inferiority complex affected the church by hindering women involvement.

Findings from the interviews of women leaders also revealed that majority of them were in their thirties, nearly three quarters of them had primary education as their highest level of education and about two thirds had a source of income. More of the women leaders had been in the church for more than five year and therefore were supposed to be conversant with the polity, doctrine and whatever the church would need. However, most of them held auxiliary positions which were not administrative but of compassionate roles. Women also vied for those positions and were not merely handpicked. Their male counterparts had never posed as a challenge. Majority of the members in COTN KWD were women and they agreed that men in their churches had been encouraging them to be pastors and church leaders. Conclusively, it appeared



that women were not interested in those positions because majority of them also agreed that men encouraged them to be leaders or pastors. However, many a times men had often been seen as the source of the problem that made women feel as though they could not do better in leading the church, but that was not the case according to the responses received.

The researcher found that the null hypothesis of the study was confirmed indicating that these barriers did not really affect the involvement of women in ministry and consequently did not affect the growth of the COTN in KWD. To confirm or disconfirm the null hypothesis the researcher put to test the cumulative results of the independent variables to determine the effect of each of them on the growth of the church. Each of the independent variables was tested according to the responses of the two groups, male and female respondents. The results were tabulated using the t-test because it was testing the samples of responses of men against that of women. It became evident that all the calculated values of t for both the independent variables were less than the critical value of t thus confirming the null hypothesis at  $p$  value of 0.10 significance level.

#### **4.4. Overall summary**

The chapter dealt with the results and analysis of the data received from the research. The total number of respondents involved in the study was 120; however, two of the respondents did not fill in the questionnaires well and were discarded. Majority of the respondents were below 45 years of age. There were 40 women leaders who were interviewed one on one by the researcher. Most of the respondents were married and about 78% were engaged in income generating activities with only 4.2% being employed. The most economically productive age began at 25 years of age. Most of the respondents had primary level as their highest level of education.

Considering the views of the respondents there were no clear objections on whether women could become leaders in the church. There was no gender disparities in the COTN churches even if men assumed pastoral positions in the church. Most of the respondents neither seemed to believe that poverty was really a factor inhibiting the involvement of women in ministry because not all women were economically poor, nor did all of them depend on their husbands for everything. Cumulatively, however, it was evident that churches with more women at times suffered from financial difficulties as evidenced in the percentage of respondents who agreed and disagreed. There was a consensus that if women were empowered financially, they could be in a better position to help their churches. At times those who were not financially able stayed away from the church because of the feeling of inadequacy and incompetence.

Many of the respondents concurred that women generally lacked education because their family's lacked financial resources and at times the women were forced into early marriage to support the poor families. Education was considered to be important to women as it was to the men. Mostly in the rural areas womanhood was associated with working in the farm and around the house, a fact that was supported by all the respondents. It was equally agreed that women were treated as inferior to men both in the society and in the church. That was why many of them had a sense of inadequacy when it came to take up leadership roles. There was a near consensus that women could also make decisions, but it was clear that when there were men they deferred.

From the data collected it was clear that the barriers contributed mildly in hindering women involvement in ministry. It was also evident from the findings of the interviews that not many women leaders in the local churches in COTN KWD were

educated and they held key positions in the church. Majority of these leaders were in their thirties, being an age bracket that they could do much for the work of God. In an analysis of the interviewees it was evident that the younger generation of women were active in ministry than the older generation. From the study it was evident that the barriers were not so significant inhibitors as such, but care needed to be taken to ensure that the church encouraged more women to enrol in Bible courses that could help them teach other women the right doctrine. Such knowledge will not only help them in teaching others, but will go on to qualify them for ministerial positions if there be.

Women in the COTN KWD were faced with many challenges that included poverty, illiteracy, cultural stereotypes, and lack of economic opportunities. More so there are quite a number of them who were suffering from the effects of poverty that include malnutrition and chronic diseases due to ill health.

## CHAPTER 5

### DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1. Introduction

The chapter presented the summary of the results, conclusions, and recommendations. It presented a deliberation on any future study on the subject of the research. This research was done among the members of the COTN who are the main respondents to consider how these barriers of theological beliefs, poverty, illiteracy and inferiority complex to women in ministry affected the growth of the COTN in the Western District, Kenya. The respondents of this research came from three counties: Kakamega, Bungoma and Busia.

#### 5.2. Discussions

In this section, the researcher discussed the results of the research findings from the data that were collected for this study. The barriers that hindered women from realizing their goals in life were many as well as “restrictive cultural practices to discriminatory laws and highly segmented labour markets”<sup>117</sup> as Simon Mizrahi and Geraldine J. Fraser-Moleketi said in their report of the African Development Bank Group. They continued to say that if such barriers were eliminated and the women were empowered then brought “a huge boost to the continent’s development potential.”<sup>118</sup> Likewise when the barriers mentioned in this work were removed there was no doubt that there was going to be a great improvement in the women involvement in ministry and eventually the district will grow.

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<sup>117</sup> Simon Mizrahi and Geraldine J. Fraser-Moleketi, “Empowering African Women: An Agenda for Action” *AFRICA GENDER EQUALITY INDEX 2015* Report of the African Development Bank Group Accessed on March 2, 2020. <https://docplayer.net/14711170-Empowering-african-women-an-agenda-for-action.html>,19.

<sup>118</sup>Ibid.

### **5.2.1. The first research question sought to find to what extent theological beliefs inhibited the involvement of KWD women in ministry.**

Considering the results in regard to the barriers in chapter 4 it might be said that theological beliefs were an inhibitor though not as significantly so as the other three barriers. According to Hesborn Andole Ondiba & Kenichi Matsui the rural areas of Kakamega, which was one of the areas that the researcher looked at, was dominantly a “patriarchal society”.<sup>119</sup> In such an area women “have been socialized to be passive, non-argumentative, and easy to accept defeat”<sup>120</sup>. With such an upbringing it was not easy to find aggressive women because they were required by their culture to be always submissive to their husbands. Therefore, the theological beliefs seemed to add upon what the community always believed for many years.

Many Christians got meaning of the Scripture from what they thought and reasoned from a cultural standpoint and were led to a lot of wrong teaching. In a book published by the Doctrinal Advisory Group of the Oak Hills Church entitled *A Study of the Role of Women in the Church* affirmed that redemption brought about through Jesus was irrespective of gender, both male and female were redeemed. Therefore, both male and female are equal before God. During Jesus’ ministry on earth women were accepted “as disciples and supporters of his ministry (Luke 8:2-3, 10:38-42)... interacted with women in a way which was drastically counter to the culture... We interpret his behaviour as a message from God about his acceptance of women.”<sup>121</sup> Even though the Oak Hills Church seemed to support the position of Jesus towards women they still had a reservation as they could not allow women to serve and hold

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<sup>119</sup> Hesborn Andole Ondiba & Kenichi Matsui. Social Attributes and Factors Influencing Entrepreneurial Behaviours among Rural Women in Kakamega County, Kenya. *Journal of Global Entrepreneurship Research* volume 9, Article number: 2 (2019), 3. Accessed on February 25, 2020. <https://journal-jger.springeropen.com/articles/10.1186/s40497-018-0123-5>.

<sup>120</sup> Ibid

<sup>121</sup> Oak Hills Church, 7

positions in the church. It was when Scripture was read within its context then could the right meaning be achieved. The author continued to affirm that on the day of Pentecost both men and women received the Holy Spirit and that in subsequent times they prayed and prophesied.

Women have all along been helpful in the fulfilment of the plan of God thus Jesus' ministry made mention of them. If they were to be discriminated it could be evident in how Jesus treated them, but if Jesus accepted them then it will be unjust not to do so. As women had a part in the ministry of Jesus and the early church, so should they play a part in the church and not be silent and passive. In view of the above and the responses of the respondents the Bible does not at all prohibit a woman to play a role in the growth of the church because there were many references in the Bible that they also played an important role. One such example was of Priscilla and her husband Aquila in Acts 18:26. Another example was in Acts 21:8-9 talked of Philip who had daughter who prophesied in the church at Ptolemais. In fact, they are the members of the body of Jesus (1 Corinthians 12: 12-14) and each has a role to play. The Bible in Galatians 3:28 (NIV) said "There is neither... male and female, for you are all one Christ Jesus." Therefore, any inhibition came from a misunderstanding of the context of the Scripture and their implied meaning.

Due to such discrimination women tended to play a passive role in the ministry as they were not allowed to involve themselves into ministry and in cases where women attain those positions it has always been through of a 'push and pull' scenario. Probably the point that Ondiba et al mentioned as 'patriarchal' meant that the church to some extent was patriarchal could be because most churches are led by male members. Therefore, theological beliefs became a hindrance when applied

messily and those denominations that seemed to have issues with women being in ministry, should rediscover the truth of the Word of God.

**5.2.2. The second research question sought to find what extent poverty inhibited the involvement of KWD women in ministry.**

From the findings of the research poverty inhibited the involvement of women in ministry. Not only were women members affected by poverty to the extent of absconding from the church, the men were equally affected that some saw church membership as a burden on them. More so those women who did not have their own source of income and who depended on their husbands who were not church members went through a lot of challenges. Since the church's financial stability depended upon the economic stability of its members regardless of their gender poverty went across the board. Though it became ironical from the data collected that women were not economically poor, the reality sets in when the churches are not financially strong. Many scholars had written much on how poverty affected the person and even the community and had come up with suggestions that could help reduce poverty.

Poverty became an inhibitor because the churches in the COTN in KWD were mostly situated in the rural areas. According to the Kenyan Daily Nation newspaper of March 23, 2018 in an article written by Silas Apollo entitled Poverty Still Bites Kenya despite Decline, Busia one of the three counties the research considered was ranked with the poorest counties that included Turkana, Mandera, Samburu and Garissa. The writer wrote that in these counties "majority of the residents starve due to an inability to pay for the basic food commodities."<sup>122</sup> The report was on Kenya Integrated Household Budget Survey report for the year 2015/2016 as presented by

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<sup>122</sup> Silas Apollo, "Poverty Still Bites Kenya despite Decline" *Daily Nation* March 23, 2018 accessed from <https://www.nation.co.ke/news/Poverty-still-bites-Kenya-despite-decline/1056-4353414-ntu1g5/index.html> on March 30, 2020

Mr. Zachary Mwangi, the director general of Kenya National Bureau of Statistics. Busia County being one of the areas where the COTN in the KWD are many, Mr. Mwangi affirmed that extreme poverty remained high. With a poor population not much could be expected as cases of unemployment and underemployment were rampant. In such places it is likely that the husbands became the breadwinners and their wives depended on their husbands for everything. However, that was not true for all families as others had to strive to make ends to meet. In an article by the United Nations Women on Economic Empowerment when women were empowered economically would create “a direct path towards gender equality, poverty eradication and inclusive economic growth.”<sup>123</sup> Women economic empowerment became necessary so that pro economic activities be realized so that women could have a voice or part in whatever concerned them.

According to the United Nations Women on Economic Empowerment women still “remain disproportionately affected by poverty, discrimination and exploitation”,<sup>124</sup> even though they worked in businesses, on farms, as entrepreneurs or employees, or by doing unpaid care work at home.<sup>125</sup> Women should be helped to enhance their economic potential. Geraldine J. Fraser – Moleketi said women in Africa were economically active than in any other continents and were very instrumental to the well being of their families, but still “face an array of barriers that prevent them from playing these roles to their full potential.”<sup>126</sup> According to CARE women’s economic empowerment was the process of increasing women’s right to

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<sup>123</sup> United Nations Women. “What We Do: Economic Empowerment” Accessed on February 29 , 2020. <https://www.unwomen.org/en/what-we-do/economic-empowerment>.

<sup>124</sup>Ibid.

<sup>125</sup> Ibid.

<sup>126</sup> Geraldine J. Fraser-Moleketi, Special Envoy on Gender African Development Bank in the Foreword to “Empowering African Women: An Agenda for Action” *AFRICA GENDER EQUALITY INDEX 2015* Report of the African Development Bank Group. p.1. Accessed on March 2, 2020. [https://www.afdb.org/fileadmin/uploads/afdb/Documents/Publications/African\\_Gender\\_Equality\\_Index\\_2015-EN.pdf](https://www.afdb.org/fileadmin/uploads/afdb/Documents/Publications/African_Gender_Equality_Index_2015-EN.pdf) .



economic resources and the “power to make decisions that benefit themselves, their families and their communities.”<sup>127</sup> Women and more importantly women in the COTN KWD should be exposed to opportunities that would eventually help them participate in the development of the society and the church. For the church to grow in a healthy way it required the full participation of all the members and with others pulled down by poverty they could not help it grow as required. The church required people who could invest their time and money, but since they spent much time fending for their families they did not have enough time for church work and for the reason the church had to suffer.

### **5.2.3. The third research question sought to what extent illiteracy inhibited the involvement of KWD women in ministry.**

Illiteracy indeed according to the data received could be a factor in inhibiting women involvement and may have in one or another affected the growth of the church in KWD. However, looking at data received most of the respondents agreed the reason of lacking the education opportunities could be lack of financial resources and early marriage. According to UNICEF reasons for women lacking education opportunities were many among which poverty was mentioned.<sup>128</sup> In most cases when a family lacked finances the first preference towards who should go to school went to the boy child. However things changed as families tried to give their children the access to education as a right due to the legal frameworks put in place.

The other reason that came out clearly was that many women lacked educational opportunities because of early marriage. Early marriages in Kenya is significant as discussed by Girls Not Brides that “23% of Kenyan girls got married

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<sup>127</sup> CARE International, “What We Do: Women’s Economic Empowerment”. Accessed on February 29, 2020. from <https://www.care-international.org/what-we-do/womens-economic-empowerment>.

<sup>128</sup> UNICEF. Education. Girls’ Education: Gender Equality in Education Benefits Every Child. 2019. Accessed on July 20, 2020. <https://www.unicef.org/education/girls-education>

before reaching their 18<sup>th</sup> birthday and 4% married before the age of 15.”<sup>129</sup> That was so alarming that drastic measures need be taken to save the future of would-be families from languishing in awful poverty. According to Millicent Mwololo in a survey done by Plan in 2012 child marriage was very prevalent in Kenya with “Kilifi... 47.4% followed by Homa Bay (38%), Kwale (37.9%), Bondo (29.5%) and Tharaka (25.3%)”.<sup>130</sup> Homa Bay and Bondo which were near the area where the researcher did the research so not much difference can be expected. Early marriage should be discouraged to allow these young girls to reach their fullest dream in life. Child marriage should be considered as a form of violence against children as it affected “girls around the world and denies their fundamental rights to health, safety and education... and leads them to suffer from intimate partner violence...”<sup>131</sup> The girls might be intelligent but were forced to drop their ambitions in order to bring wealth to their families when they were not ready to confront the challenges that came with marriage because they lacked the skills and knowledge of confronting them. Since they failed to utilize the opportunity they would have enjoyed and changed their lives they found that the only economic activity they could engage in were those within the home. .

As it was that most of the women in the COTN KWD were nearly primary certificate holders and lacked secondary education they did not have well paying jobs that could help them meet the needs of their families and also have something for the church. That also meant that they could not venture into ministerial training and

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<sup>129</sup> Girls Not Brides, About Child Marriage. Accessed on March 15, 2020. <https://www.girlsnotbrides.org/about-child-marriage>.

<sup>130</sup> Millicent Mwololo, “Study Shows Child Marriage Still Rampant in Kenya despite Being Outlawed” *Day of the African Child June 16, 2015*. Accessed on March 15, 2020. [http://gvcr.or.ke/wp-content/uploads/2015/09/D N-African-Child.2.pdf](http://gvcr.or.ke/wp-content/uploads/2015/09/D-N-African-Child.2.pdf).

<sup>131</sup> Girls Not Brides, Child Marriage: A Form of Violence against Children. September 2019. Accessed on March 13, 2020. <https://www.girlsnotbrides.org/resource-centre/child-marriage-a-form-of-violence-against-children>.

become ministers of the Gospel as they did not have any money for tuition.. Even those who went to secondary schools and performed dismally were not able to get good jobs or even go to join tertiary institutions. They could only manage odd jobs or be housewives depending solely on their husbands for financial upkeep. That affected the growth of the district as there were no persons who could give themselves to the work of God in the churches.

**5.2.4. The fourth research question sought to what extent inferiority complex inhibited the involvement of KWD women in ministry.**

It was evident that inferiority complex inhibited the involvement of women in ministry because women were treated as though they were inferior to men in the society and church just as Peter Kibe Wachania and David J. Ndedwa noted in their work to find the reasons why women were marginalized. They quoted D. Kendall who said “in most religions of the world, women have less influence in Church matters... even when women and men belong to the same religious groups their roles are not the same.”<sup>132</sup> It was that marginalization that made them feel that they could not be better than men. In such religions, the language of reference to women was often degrading. Kendall said that languages used when referring to women suggested that they were inexistent in the human race describing them as instruments of evil that were out to confuse the saints of God. Such attitudes towards women made them see themselves as incapable to lead and could not be allowed to be trained as leaders. That was why women still felt they were not able to take active leadership roles in the church and in the COTN KWD.

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<sup>132</sup> Kendall, D. *Sociology in Our Times 2<sup>nd</sup> Edition*. Scarborough, Nelson Thomson Learning, 2009. pp. 551 – 553 quoted in Peter Kibe Wachania, and David J. Ndegwa. “Causes Of Women Marginalization And Its Effects On Their Performance On Socio-Spiritual Roles In Christian Churches In Kisii Central Sub-County, Kenya.” pg 426. *Saudi Journal of Humanities and Social Sciences* DOI: 10.21276/sjhss. Accessed on February 19, 2020. <http://scholarsmepub.com/sjhss>.

Much needed to be done in order to help overcome the feeling of inferiority among women. Though the Kenyan Government through its 2010 Constitution in the Bill of Rights have tried to spell out the idea of equality across the genders that had a long way to go as Kariuki Muigua noted. Gender equity was “an ideal that is yet to be fully realized...”<sup>133</sup> The lack of equity made women suffer from the inferiority problem. Muigua felt that gender inequality made the women lack “the full enjoyment of the social, political, economic and cultural rights and development.”<sup>134</sup> The church and society should guarantee men as well as women “equal participation... in decision making, equal ability to exercise their human rights, equal access to and control of resources and the benefits of development, and equal opportunities in employment and in all other aspects of their livelihoods.”<sup>135</sup> If these rights were enjoyed equally by all there could come no time that one would suffer from inferiority complex. Women need to be encouraged to value themselves.

Women will not be able to explore their full potentials for the growth of the church in that case if they are not “on equal terms with men, in the political, social, economic and cultural life of their countries”<sup>136</sup> as Muigua said. That would improve women’s confidence to the extent of boosting their participation in the church and society. Mercy Adhiambo in an article in Standard Newspaper entitled “Kenya Still Struggling in Push for Equality” she said “Kenya still lurks behind other African countries on the progress they have made towards gender parity. It ranks position 109

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<sup>133</sup> Kariuki Muigua, “Attaining Gender Equity for Inclusive Development in Kenya.” *Journal of cmsd Vol. 2(2)*, 2018. Accessed on March 25, 2020. [https://profiles.uonbi.ac.ke/kariuki\\_muigua/files/attaining\\_gender\\_equity\\_for\\_inclusive\\_development\\_in\\_kenya.pdf](https://profiles.uonbi.ac.ke/kariuki_muigua/files/attaining_gender_equity_for_inclusive_development_in_kenya.pdf), 12.

<sup>134</sup> Ibid, 14.

<sup>135</sup> Ibid.

<sup>136</sup> Ibid, 17.

out of the 153 countries...”<sup>137</sup> If the country was lurking behind on the issue of equality the church should set an example. Mutongu proposed on how the problem of inferiority complex could be solved in order to empower women and to strengthen their ability to make decisions and to act for themselves and maximizing the outcomes of their efforts.<sup>138</sup> Women should be empowered into making their own decisions.

### 5.3. Summary of Main Findings

This section presented the summary of the methods of research: purpose, problem statement, objectives, literature review, methodology, data analysis and interpretation. The summary of the findings of the research included effect of theological beliefs, poverty, illiteracy, inferiority complex and the cumulative effects of each of the barriers

This chapter also contained conclusion and recommendations. The study was undertaken to assess the effects of barriers of women ministry on the growth of the church: A case study of the Church of the Nazarene in Western Kenya district, Kenya. The study was conducted in three of the four counties of the former Western Province of Kenya, namely: Bungoma, Kakamega and Busia. The study involved the members of the following churches: Bungoma, Namwacha, Ndakaru, Mungore, Kisoko, Gendero, Munongo, Buyende, Lukolis, Nyambula and Busia. A random sampling procedure was used in which 120 respondents were selected. These respondents were given the questionnaires and out of the total women involved 40 women leaders were interviewed.

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<sup>137</sup> Mercy Adhiambo, “Kenya Still Struggling in Push for Equality” *Standard Newspaper*, 08<sup>th</sup> March, 2020. Accessed on March 25, 2020. <https://standardmedia.co.ke/article/2001363304/Kenya-still-struggling-in-push-for-equality>.

<sup>138</sup> Mutongu, 13.

Results showed that majority of the respondents were below 45 years of age which represented 62% of all respondents. In regard to marital status 87.8% were married. There were no divorcees and the widowed only accounted for 3.4%. Majority of the respondents (61%) had been in the COTN for over 10 years, while about 19.5% been in the COTN for between 1-5 years and 18.6% been in the church for between 5-10 years. 61% of the respondents were farmers while 4.2% were those with stable employment. 23.7% of the respondents who had a source of income were within the 25-34 age bracket; 27% of them in the 35-44 age bracket; and 38% in the 45 and above age bracket. Majority of the respondents had primary level education at 59.3% followed by those in secondary level at 24.6%. Among the women leaders in the district there were only two who were singles.

The first objective sought to weigh the extent to which theological beliefs inhibited the involvement of KWD women in ministry. It was revealed that theological beliefs were not real inhibitors as women were allowed to be pastors and leaders in the local churches. There was no gender biasness and that women were still considered as equal partners in the work of the church. Even though most churches were led by male pastors they did not dominate the churches because their number was smaller to the number of women in the church. However, wrong interpretation of Scriptures seemed to inhibit women involvement to some extent. No good reason was given as to why women did not want to be involved in ministry, but it was thought they had other commitments that could make them not perform well.

The second objective sought to measure the extent to which poverty had inhibited the involvement of KWD women in ministry. Poverty was an inhibitor even though many of the respondents did not see it that way. It was obvious that women needed to be empowered economically to help the church be financially stable. The

level of poverty among the women should be defined because those who were poor among them were also significant.

The third objective sought to assess the extent to which illiteracy had inhibited the involvement of KWD women in ministry. Illiteracy was as an inhibitor from the fact that many of them had low education levels and lacked the privileges that go with education. Probably the reasons that were fronted by the researcher could not have made a lot of sense to the respondents, but it was obvious that many of the respondents did not have the prerequisite educational standard which may be because of other reasons. However, another majority agreed that lack of finances and early marriage had contributed to a lack of education.

The fourth objective sought to consider the extent to which inferiority complex had inhibited the involvement of KWD women in ministry. Inferiority complex was considered as an inhibitor to women involvement in ministry because women always felt they were inferior to men. It was clear from the respondents that both the society and the church treated women as inferior to men. Also, women did not feel confident with their gender in leadership.

The fifth objective sought to evaluate the cumulative effect of the barriers on the involvement of KWD women in ministry. Going by the responses of the respondents as to the extent to which they felt each barrier affected the involvement by voting for either “to some extent” and “so much”. It was evident that all the barriers considered in this study had some percentage of effect on the involvement of women in ministry. Theological beliefs had the least percentage at 64%, poverty at 74%, and illiteracy at 77.8% and inferiority complex at 79.3%.

#### 5.4. Conclusions

In conclusion the findings of the research have revealed that there was no statistical correlation between the barriers and the growth of the COTN in KWD. The hypothesis sought to see that there was no statistical correlation between theological beliefs, poverty, illiteracy and inferiority complex as barriers to women involvement in ministry and the growth of the COTN in KWD. However, the barriers that were considered in the study had a lot of significance to the overall participation of women in the work of God in the district. Each of the barriers ought to be addressed to prevent further hindrances that might occur as a result of them.

There were more women than men in the churches and that could well be said that they are the church. As those who are the church they ought to be responsible for the ongoing of the church. The question that arose was whether they could grow the church by themselves. What was it that hindered them from doing that? There were some churches with no strong leadership yet had many women who could give a strong leadership. Thus the theological beliefs barrier should be addressed to encourage women to be enrolled in ministerial training that will increase their knowledge on spiritual and doctrinal matters. The study therefore concluded that there was a lot of prejudice that hindered women involvement. It was also concluded that poor biblical interpretation could be a contributing factor to women participation in the church. Considering poverty as a barrier that made the churches not self-supporting and hence affecting the growth of the district the study concluded that women empowerment was crucial to the stability of the church. Pastors cannot be paid salary and churches cannot go on with developmental agendas. Those women who would want to enrol in ministerial classes cannot because they lack the financial



ability. It was also concluded that economical opportunities should be available where women and men can help them support their families and church.

With illiteracy it became so difficult for women to have well paying jobs and thus could not change their status in life. They find it hard to balance between family needs and the church needs which need maximum contributions. Thus, the study concluded that early marriage had been a major setback in most of the women's educational journey. It was also concluded that negative attitude towards women education contributed much to most women continuing with their education.

Inferiority complex also affected the involvement in ministry because of all the other barriers discussed. Because of lack of finances and illiteracy or lack of education women could feel like not being worthy to belong to the group or the church. With such inadequacies not much could be expected that can spur up growth. Therefore the statement of the problem of the research was why the churches were not growing notably in numbers and financially. Therefore, the study concluded that cultural stereotypes also contributed to distract women from achieving their goals in life. However, the feeling of male chauvinism had also an impact on women's involvement in the work of God in the church. The solution to the problem would require concerted efforts to enable strong leadership development to happen in the local churches. It will also require financial and moral empowerment that could get people able to support the work of God.

Theoretical framework showed how the members can spur each other in order to be the best in their service to God. The theory worked because it showed the church as a social structure existed to produce disciples who would guarantee its future existence. The conceptual framework in itself showed how the barriers were all related to the problem of church growth. The title looked at the effects of the barriers

on women and so each of the objectives on how they affected the growth of the church.

The study did not include other denominations in the region because of the differences in doctrine, church polity, the constitution and also the structure of leadership. However, the study included some ideas from other denominations indirectly as some of the respondents had revealed that they had been in those other denominations which in either influenced their participation in a good or bad way.

### **5.5. Recommendations**

1. The local church should liaise with the community leaders so that these members may be enlisted for the free supplementary farm inputs supplied by their respective county governments.
2. Since 62% of the respondents are below 45 years of age, the church should encourage these to go to colleges to earn skills that will help them get employed (e.g. join TVET colleges).
3. Pastors of local churches should liaise with the local administration and NGO's to facilitate development and implementations of necessary training and capacity building.
4. Local churches with the help of zone leaders should organize NBCEA classes for the members who might have the urge to train for ministry. Where possible women should be given a financial boost towards the tuition.
5. Male pastors should have a female as one of their assistants whom they will mentor. Depending with the congregation the pastor should make that a female assistants is chosen among the males.

6. Churches need to come up with a program that will help members to have an adult education program or a vocational program as Madonsela said that “Women in rural ... need to be assisted to attain a certain degree of development as their counterparts in urban areas.”<sup>139</sup>
7. The Kenya Western District should put into place structures that will be there to absorb those who have been trained through the NBCEA program and may migrate to other developed districts or denominations.

### **5.6. Areas of Further Studies**

This study was aiming to get the views of the members of the COTN in Western District, Kenya as to what has made the district stagnate for over two decades. It is the belief of the researcher that this research is not exhaustive as such there is need for further studies that will help unravel more factors that could stagnate church growth. The researcher also thinks that there should be much study on how to grow the church in the rural area.

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<sup>139</sup> Kongolo, 16.

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## APPENDICES

### APPENDIX 1: Questionnaire

Dear Respondent,

My name is Julius Omondi Owuor, a Masters of Arts in Religion student at Africa Nazarene University. As part of the requirement for the degree I am conducting a research on the effects of barriers on women on the growth of the church in Kenya Western District. This is a questionnaire meant to gather information. The purpose of this study is academic and all information received shall be treated with absolute confidentiality.

#### Section 1: Background Information

1. What is your gender?

Female           Male

2. What is your age bracket?

15-24           25-34           35-44           45 years and over

3. Highest level of education.

None  Primary  Secondary level  Tertiary / middle level college.   
Undergraduate  Graduate

4. Marital Status

Single           Married           Widowed           Divorced   
]

5. What is your source of income?

Business           Teaching           Housewife  Civil Servant

Farming           Other (specify)

6. What is your current ministry role in the church? Women Leader

Youth Leader           Worship Leader  Sunday School  
Teacher           Pastor           Lay leader  Church Member   
]

7. How long have you been a member of the Church of the Nazarene?

1 – 5 years           5 – 10 Years           10 years and above

8. Were you a member of another church before joining the Church of the Nazarene? Yes \_\_\_\_\_ No \_\_\_\_\_ If yes, which one?

\_\_\_\_\_

\_\_\_\_\_

The questionnaire will require you to respond using the following numerical coding: 5 = Strongly Agree, 4 = Agree, 3 = Neutral, 2 = Disagree, 1 = Strongly Disagree

**Related to Research Question 1. To what extent do theological beliefs inhibit the involvement of women in ministry in KWD?**

Please place a tick in the box that best describes the extent to which you agree with the following statements.

No.		5	4	3	2	1
1.	The Bible permits women to serve as pastors and church leaders.					
2.	Men and women are equal despite their gender. .					
3.	A woman ought to be a silent listener in the church.					
4.	Our churches are dominated by male members.					
5.	Wrong interpretation of the Bible is the reason why women are not involved in church ministry.					

6. Descriptive information related to RQ 1

If theological beliefs are a factor how does it inhibit the involvement of women in the growth of the church in KWD?

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**Related to Research Question 2. To what extent does poverty inhibit the involvement of KWD women in ministry?**

Please place a tick in the box that best describes the extent to which you agree with the following statements.

No.		5	4	3	2	1
7.	Women are economically poor.					
8.	Women depend on husbands for everything.					
9.	Churches with many women members are financially handicapped.					
10.	Women should be empowered economically by the church.					

11.	Empowering women economically will make the church financially stable.					
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12. Descriptive information related to RQ 2

If poverty is a factor how does it inhibit the involvement of women in the growth of the church in KWD?

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**Related to Research Question 3. In your opinion why do women lack educational opportunities?**

Using the numerical code rate the following with 4 = More important, 3 = Important, 2 = Less important and 1 = Not important.

Please place a tick in the box that best describes the extent to which you agree with the following statements.

No.		4	3	2	1
13.	Lack of financial resources.				
14.	Education is not seen as important for women.				
15.	Early marriage.				
16.	Women are needed to work on the farm/around the house.				

17. Descriptive information related to RQ 3

If lack of education is a factor how does it inhibit the involvement of women in the growth of the church in KWD?

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**Related to Research Question 4. To what extent does inferiority complex inhibit the involvement of KWD women in ministry?**

Please place a tick in the box that best describes the extent to which you agree with the following statements.

No.		5	4	3	2	1
18.	Women are inferior to men.					

19.	Women are treated as though they are inferior to men in the society at large.					
20.	Women are treated as though they are inferior to men in the church.					
21.	Women prefer a man to be a leader in the church than a woman.					
22.	Women cannot make decisions alone without men					

23. Descriptive information related to RQ 4

If inferiority complex is a factor how does it inhibit the involvement of women in the growth of the church in KWD?

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**Related to Research Question 5. What are the cumulative effects of these barriers on the growth of the KWD and its churches?**

Use the rates between 1 and 3, where 1= Not so much, 2= to some extent, 3= So much.

Please place a tick in the box that best describes the cumulative effects of these barriers on the growth of the KWD and its churches.

	Barriers	1	2	3
24.	Theological beliefs			
25.	Poverty			
26.	Lack of education			
27.	Inferiority complex			

Thank You for Your Time and Answers.

GOD BLESS YOU



**APPENDIX 2: Observation Techniques**

## 1. Related to Research Question 1

- a. ....
- b. ....
- c. ....
- d. ....

## 2. Related to Research Question 2

- a. ....
- b. ....
- c. ....
- d. ....

## 3. Related to Research Question 3

- a. ....
- b. ....
- c. ....
- d. ....

## 4. Related to Research Question 4

- a. ....
- b. ....
- c. ....
- d. ....

## 5. . Related to Research Question 5

- a. ....
- b. ....
- c. ....
- d. ....

### APPENDIX 3: INTERVIEW SCHEDULE

#### Interviews schedule for women leaders

1. How old are you? \_\_\_\_\_
2. Are you married or single? \_\_\_\_\_
3. What is your highest education level? \_\_\_\_\_
4. Do you have a source of income? \_\_\_\_\_
5. How long have you been in the church? \_\_\_\_\_
6. What is your current ministerial position in the church? \_\_\_\_\_
7. For how long have you held that position? \_\_\_\_\_
8. Were you elected? Yes \_\_\_\_\_ No. \_\_\_\_\_
  - a. If yes, what do you think contributed to your election?
9. Did you campaign for the position? Yes \_\_\_\_\_ No. \_\_\_\_\_.
  - a. If yes, how did you do your campaigns?
  - b. Did it cost you anything? \_\_\_\_\_ If yes, how much?  
\_\_\_\_\_
10. Did you face any challenges from your male counterparts? Name them, if any.
11. In what role of leadership are women often involved in the church?  
Administration \_\_\_\_\_ Stewardship \_\_\_\_\_ Compassion \_\_\_\_\_
12. Who are the majority in the church? Men \_\_\_\_\_ or Women \_\_\_\_\_
13. Do men in the church encourage women to be leaders or pastors?  
Yes \_\_\_\_\_ No. \_\_\_\_\_

### APPENDIX 4: RESEARCH SITE MAP

A Map Showing the Research Site



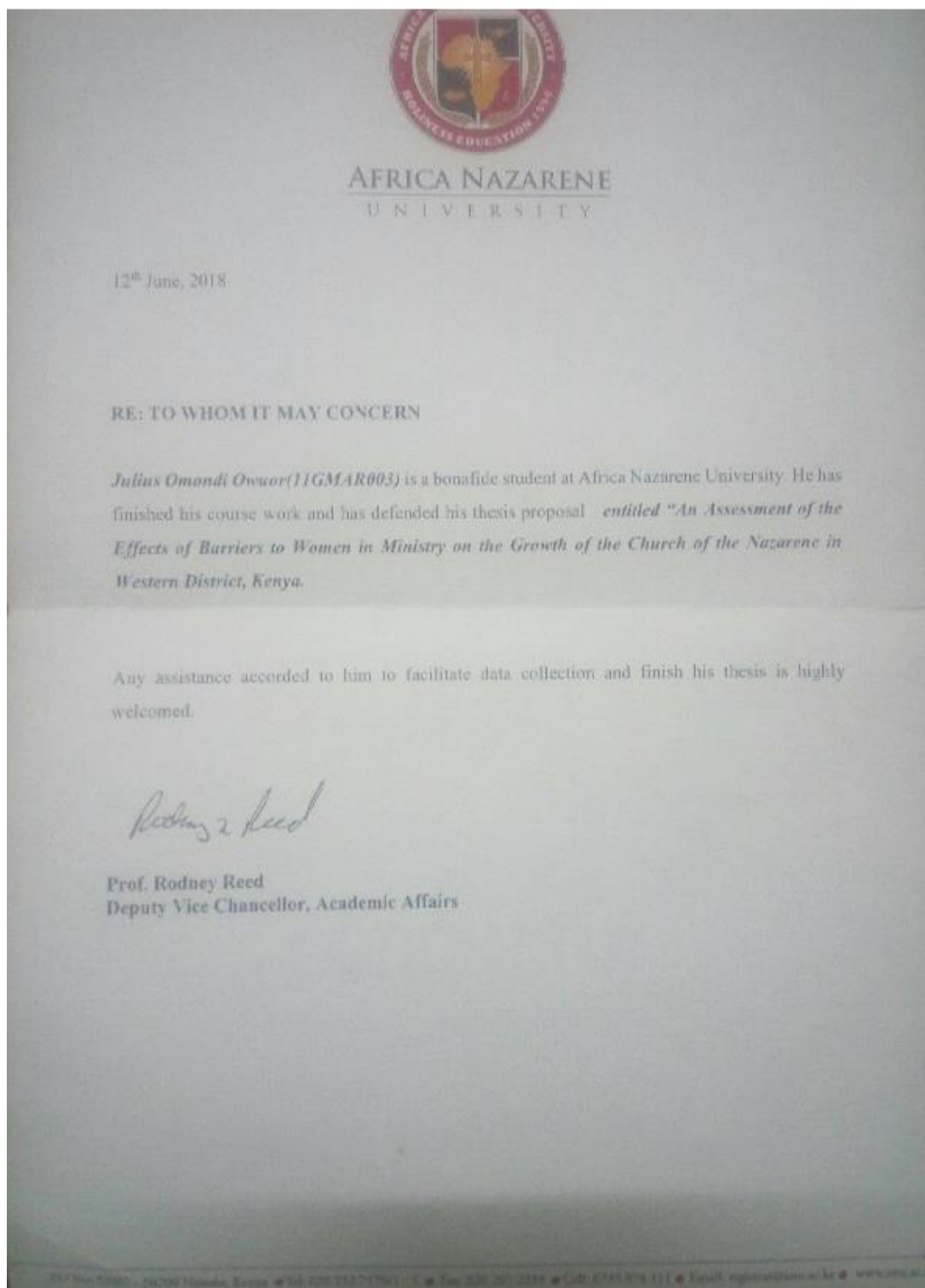
## APPENDIX 5: RESEARCH TIMELINE

A Diagram Showing the Research Timeline

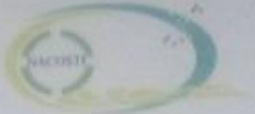
Research activities	Month 1	Month 2 and 3	Month4
Data collection (questionnaire and interviews)	▬		
Processing of Data		▬	
Analysis of data			▬

**APPENDIX 6: RESEARCH BUDGET**

<b>ACTIVITY</b>	<b>AMOUNT</b>
Printing and photocopying	4,000/-
Binding	3,000/-
Internet charges	4,000/-
Travelling charges	20,000/-
Allowance for the research assistants	6,000/-
Miscellaneous	15,000/-
<b>Total</b>	<b>37,000/-</b>

**APPENDIX 7: ANU AUTHORISATION LETTER**

## APPENDIX 8: RESEARCH PERMIT



**NATIONAL COMMISSION FOR SCIENCE,  
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2211471,  
2241398, 3310371, 2219420  
Fax: +254-20-318245, 318249  
Email: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

NACOSTI, Upper Kabete  
Off Waiyaki Way  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref No: **NACOSTI/P/19/93576/29857** Date **24<sup>th</sup> May, 2019**

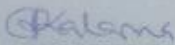
Julius Omondi Anthony  
Africa Nazarene University  
P.O. Box 53067-00200  
**NAIROBI.**

**RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on *“An assessment of the effects of barriers to women in ministry on the growth of the church of the Nazarene in Western District, Kenya”* I am pleased to inform you that you have been authorized to undertake research in **Bungoma, Busia and Kakamega Counties** for the period ending **23<sup>rd</sup> May, 2020.**

You are advised to report to **the County Commissioners and the County Directors of Education, Bungoma, Busia and Kakamega Counties** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

  
**GODFREY P. KALERWA MSc., MBA, MKIM**  
**FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner  
Bungoma County.