



**COLLEGE OF ARTS AND SOCIAL SCIENCES  
CENTRE FOR GENDER STUDIES**

**Gender Discrimination in Rwandan Churches.  
The case of Gender-Based roles in ADEPR  
Gatenga, Kigali City  
(Period: 2016-2019)**

**By:** Kobusingye V. Robinah

**Registration Number:** 219014151

A Dissertation submitted in partial fulfillment of the requirements for the Award of  
Degree in Masters of Social Science in Gender and Development.

**Supervisor:** Rev Dr Celestin HATEGEKIMANA

**OCTOBER, 2020**

## **DECLARATION AND COPYRIGHT**

I, **Kobusingye V. Robinah**, do declare that the work presented in this dissertation is my own research and that it has never been submitted and presented anywhere else either at the University of Rwanda or any other institution of higher learning for a similar academic award or any other purpose, except where due acknowledgement is made in the Dissertation.

**Signature:**

**Date: 5<sup>th</sup> October 2020**

No part of this thesis may be reproduced, stored in any retrieval system, or transmitted in any form or by any means without prior written permission and consent of the author or the Centre for Gender Studies, College of Arts and Social Sciences at the University of Rwanda.

## **CERTIFICATION**

The undersigned certifies that he has read and hereby recommends for the acceptance by the University of Rwanda, the dissertation entitled: GENDER DISCRIMINATION IN RWANDA CHURCHES. The case of gender-based roles in ADEPR Gatenga, Kigali City (Period: 2016-2019), in fulfillment of the requirements for the degree of Masters of Social Sciences in Gender and Development from the Centre for Gender Studies, College of Arts and Social Sciences.

Signature:

A handwritten signature in black ink, appearing to read 'Hatek', with a long horizontal flourish extending to the right.

Rev. Dr Celestin Hategekimana

Date: 05/10/2020

## **DEDICATION**

To Almighty God

To my beloved husband

To children

To my academic advisor

To everyone who supported me during my studies

## ACKNOWLEDGMENTS

First of all, I thank almighty God for being with me in my daily life.

My gratitude and appreciation go to my family and friends for providing support, I am highly indebted to many persons who have also contributed in their endeavors in the completion of my academic studies for the endless prayers that kept me going. My gratitude goes to my classmates for daily collaboration. I wish to accord my gratitude to my academic supervisor who has always been alongside me for this period of the research project.

A special acknowledgement goes to the University of Rwanda and lecturers for their intellectual support in my academic studies.

I kindly thank my beloved sisters, brothers and this includes librarians, and others not mentioned in this acknowledgement. Your contributions are also valuable. Special thanks go to the administration of ADEPR Gatenga Parish for giving me this opportunity to carry this study in their church.

I will bear in our mind your effort both directly and indirectly for helping me so that this research projects get done.

God bless you all!

## **LIST OF ABBREVIATIONS**

**ADEPR** : Association Des Eglises Pentecoste au Rwanda

**CMS**: Church Mission Society

**EASM**: East African Scottish Mission

**GA**: General Assembly

**GP**: Gender Parity

**LCC**: Local Church Committee

**NT**: New Testament

**OT**: Old Testament

**UNCSW**:United Nations Commission on the Status of Women

**UNESDOC**: UNESCO Digital Library

## TABLE OF CONTENTS

DECLARATION AND COPYRIGHT.....	
CERTIFICATION .....	ii
DEDICATION.....	iii
ACKNOWLEDGMENTS .....	iv
LIST OF FIGURES .....	x
ABSTRACT.....	xi
CHAPTER ONE: GENERAL INTRODUCTION .....	1
1.0 BACK GROUND OF THE STUDY .....	1
1.1. STATEMENT OF THE PROBLEM .....	4
1.3. OBJECTIVE OF THE STUDY .....	5
1.3.1. General objective.....	5
1.3.2. Specific objectives.....	5
1.4. RESEARCH QUESTIONS.....	5
1.5. SIGNIFICANCE OF THE STUDY .....	6
1.5.1. Personal Interest .....	6
1.5.2. Social Interest .....	6
1.5.3. Scientific interest .....	6
1.5.4 Government Interest .....	6
1.6. SCOPE OF THE STUDY .....	7
1.6.1. Time scope.....	7
1.6.2 Content scope .....	7
1.6.3. Geographical scope.....	7
1.7. ORGANIZATION OF THE STUDY .....	7
CHAPTER TWO: LITERATURE REVIEW .....	8
2.0. INTRODUCTION .....	8
2.1. Definition of the key concepts .....	8
2.1.1. Gender .....	8
2.1.2. Gender role .....	8
2.1.3. Gender equality.....	9
2.1.4. Gender equity .....	9

2.1.5. Gender discrimination .....	9
2.2. Review of the literature .....	10
2.2.1 The place and the role of women in the church.....	10
2.2.2 Women in Traditional African Society .....	12
2.2.3 Women and gender roles in the Bible .....	12
2.3. Empirical Review .....	13
2.4. Theoretical Framework .....	15
2.5. Conceptual Framework .....	19
2.6. Conclusion.....	20
<b>CHAPTER THREE: RESEARCH METHODOLOGY .....</b>	<b>1</b>
3.0 Introduction .....	1
3.1. Description of the study Area: ADEPR Gatenga Parish .....	1
3.3. Study Population .....	2
3.4. Sample Size and Selection .....	2
3.4 Sampling Techniques .....	3
3.5. Data Collection Instruments.....	4
3.5.1. Observation Technique.....	4
3.5.2. Documentary Technique.....	5
3.5.3. Questionnaire Technique.....	5
3.5.4. Interview Technique .....	5
3.6. Data Analysis Instruments .....	6
3.6.1 Editing .....	6
3.6.2 Coding .....	6
3.6.3 Tabulation.....	6
3.7 Research ethics .....	7
3.8. Research limitations .....	8
9.10.....	9
3.11. Conclusion.....	10
<b>CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION .....</b>	<b>1</b>
4.0. INTRODUCTION.....	1
4.1. Demographic Characteristics of respondents .....	1
4.2 Key issues identified during the fieldwork .....	5



4.2.1 The Church membership experience impacted on this research .....	5
4.2.2 The place of gender roles in ADEPR Gatenga Parish .....	6
4.2.3 Women representation per year in church administrative committee was observed .....	8
4.2.4 Distribution of respondents on women representation as indicated in church administrative committee .....	9
4.2.5. Gatenga parish staff responses on men confidence in women in church administrative leadership.....	14
4.2.6 Distribution of respondents on traditional African culture influences .....	15
4.2.7 Respondents' views on the impact of missionary education.....	16
4.2.8 Distribution of respondents on reasons that lower a number of women in church administrative leadership.....	18
4.2.9 Distribution of respondents on the influence of the church structures .....	19
4.2.10 Distribution of respondents on Gatenga parish administrative structures .....	21
<b>CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS</b>	<b>23</b>
5.0 INTRODUCTION.....	23
5.1 SUMMARY OF FINDINGS .....	23
5.1.1. The place and the role of women in ADEPR Gatenga Parish .....	23
5.1.2. African culture influences the participation of gender roles in the administrative leadership of the ADEPR .....	23
5.1.3 Impact of missionary education on gender roles .....	24
5.1.4 ADEPR structures influences on gender roles in Gatenga Parish .....	24
5.2 CONCLUSION .....	24
5.3 RECOMMENDATIONS .....	25
5.4 Areas for further research.....	26
<b>BIBLIOGRAPHY.....</b>	<b>27</b>
<b>APPENDIXES .....</b>	<b>30</b>
<b>APPENDIX I: QUESTIONNAIRE .....</b>	<b>30</b>

## LIST OF TABLES

Table 1: Sampled population by category .....	3
Table 2: Distribution of respondents by Gender.....	1
Table 3: Distribution of respondents by Age-group .....	2
Table 4: Distribution of respondents by marital status .....	4
Table 5: Distribution of respondents by Educational level.....	4
Table 6: Distribution of respondents by church membership experience.....	5
Table 7: Distribution of respondents by the place of gender roles in ADEPR Gatenga Parish.....	6
Table 8: Distribution of respondents on women representation per year in church administrative committee.....	7
Table 9: Distribution of respondents on women representation as indicated in church administrative committee.....	9
Table 10: Distribution of respondents on traditional African culture influences .....	15
Table 11: Respondents' views on the impact of missionary education .....	16
Table 12: Distribution of respondents on reasons that lower a number of women in church administrative leadership .....	17
Table 13: Distribution of respondents on the influence of the church structures .....	19
Table 14: Distribution of respondents on Gatenga parish administrative structures .....	21

## LIST OF FIGURES

Figure 1: conceptual framework .....	19
Figure 2: Distribution of pastor's views on women participation in church administrative leadership .....	12
Figure 3: Gatenga parish staff responses on men confidence in women in church administrative leadership .....	14

## ABSTRACT

The study set out to assess on Gender discrimination in Rwanda Churches. The case of gender-based roles in ADEPR Gatenga, Kigali City. Globally, women are underrepresented in many sectors of the society, and the church is no special case. Despite the fact that there are no policies, which specifically bar women's leadership, barriers exist underneath the surface. Women's underrepresentation in church administrative leadership is also widely seen across churches. In ADEPR men dominate the upper echelons of leadership, a phenomenon that is currently creating considerable concern within the church circles. Despite the fact that ADEPR gives constitution gives opportunity to both men and women to be eligible in administrative church leadership reflects great disparity. The study investigated how women's low participation in church administrative leadership emanates from their place and role in the society, church structure, culture and the traditional Christian scriptures. In total the sampled population was 25. The target population included members of ADEPR administration officials, head of congregations, head of deacons and pastors from this parish. The respondents within the target groups were selected based on their position in church, gender and age. For research methods that were used namely observation, questionnaire, oral interviews and document analysis. Further, the data indicated that the majority of women are deacons with 60% by managing the affairs of the church finances, church properties, assisting elders, the poor and the spiritual life of the congregation.

Therefore, 12% of respondents indicated that women contribute as evangelists but their number is still low. It can be seen that the majority of church pastors agreed that women are not highly represented in church leadership whereby 4 respondents out of 5(80%), agreed that men are more involved in church leadership representation. This concept is coupled with patriarchal influence that dictates a woman's place at the domestic sphere. This obviously affecting the church in that women's voice has fundamentally remained inaudible. While women were found to be involved in church activities, most of them continued to hold minimal responsibility in the administrative decision-making process. It was clear from the study that, women are hardly visible in the highest courts, which is even exemplified by the historical fact that, no woman has ever been posted as a pastor. It was revealed that the majority of respondents 60% demonstrated that traditional beliefs are the major dominant and social attitudes contributes 40% view it is argued that social values,

traditional beliefs, norms and superstitions have been the major obstacles in the realization of women's aspiration to spiritual leadership positions in ADEPR Gatenga Parish. Such recommendations were given to ADEPR that the church should empower women and develop them to enhance their leadership capacity and have more women in church administrative leadership. And to the government that Women's experiences and concerns are different from men's and need to be represented to in conversations that result policymaking and implementation.

**KEY WORDS:** Gender, Gender discrimination, Gender based roles, Gender equality, Gender equity, Patriarchy, ADEPR.

## **CHAPTER ONE: GENERAL INTRODUCTION**

The introduction to the study focuses on some main points, starting by a research background summarizing the history of gender discrimination in Churches from an inductive approach, thus, from a global perspective, up to the case study of this research, which is Gatenga parish. This chapter also discusses the statement of the problem, objectives of the study, research questions as well as the significance of the study and the scope of the study. It also emphasizes on expectations and challenges of the study and delves into literature and past studies done on Gender discrimination in Rwanda Churches. The case study of this research of gender-based roles is ADEPR Gatenga parish, Kigali City. The chosen Church is one of the popular Churches in Rwanda, with a big number of women among the congregation, but with very few of them in the top leadership specifically, and in other leadership structures generally.

The study will be basically trying to determine analysis that is shown on gender discrimination based on gender roles that is being provided in churches especially in ADEPR, different research techniques like primary data searching through issuing questionnaires and others that I shall describe broadly in the third chapter including the secondary data reliance to help digging out enough information to address my objectives to which I will describe later in in this chapter.

### **1.0 BACK GROUND OF THE STUDY**

The social commitments of women and their social, financial and political roles are as of now part of academic and standard awareness. As in various fields, the presence of women's activist research in religion has been increased because the matter of gender has become more than a topic of academic concern. The start of the Rwandan Pentecostal Church, ADEPR, goes back to 1940 by Swedish missionaries perceived as the "Swedish Free Mission". This was done as per the regal announcement gave on September 30, 1930. ADEPR came into power in terms size in Rwanda following the Roman Catholic Church (ADEPRGatenga, 2020a)

In 1962, the "Swedish Free Mission" reformed into "Joint Support Association of Pentecostal Churches of Rwanda (ADEPR) and registered through a ministerial decree No 485 / 08 issued on the 19th of October, 1962. Hence, ADEPR worked autonomously up to 1984 and the same time, they were combined and formed a single operating unit. This was made official by a

ministerial decree No 03/7 issued on the 6th of January 1984 and they made simply one association known as ADEPR (Association of Pentecostal Churches of Rwanda). ADEPR' statutes were reviewed in 1998, 2005 and 2010 respectively to give the name of "the Pentecostal Church of Rwanda, ADEPR"- by a ministerial decree No 079/08.11 issued on the 7th of July 2010 (ADEPR Gatenga, 2020a)

However, the start was not good, given the fact the role of women from the beginning wasn't clear, the church started from a patriarchal perspective, ignoring that both men and women are created in the image of God and must have equal right. That situation was a handicap for women to have chance of appointment to the priesthood (Bauer and McCarthy, et al, 2012)

Women have always faced challenges worldwide as they endeavor to arise to leadership positions, especially in the political arena. Wambura (2006: 2-3), for instance, refers to social and cultural hindrances as components which limit women from real involvement in the leadership of the church. Oduyoye (1995:167) makes it clear that in Africa, gender based perceptions is still the main obstacle for women to participate in leadership. As churches in Africa function in the patriarchal sphere, the low-rating view of women as leaders has tendency to filter within churches.

This expression of the challenges is viewed with consistent and invaded all the public sectors. The main obligations for the family life are perceived as the duty of women, while men take duties in the public sectors. This has been the root of low confidence of women compared with that of men, to the point that some women built a self-image and believed themselves in gender division of labour, in most cases, inspired by cultural and religious believes (Gathogo, 2008). The controversy is in most churches today, women are the majority and dominate the seats in the churches but absent from the power structures (Mwaura, 2005:411).

The essential idea is to interface human life direct with God through the woman who is created by God, and in this way transforms into the instrument of human life. Through the myth of origin, we get the image of a woman as someone put by God in an outstanding position and offers with Him the innovative procedure of life. Accurately when the missionaries arrived in Africa, they found the Africans rehearsing their religious traditions that were irrefutable of women and men. The missionaries neglected to perceive the huge roles played by women in the

traditions of African religious, where women were found in religious leadership, for example, being mediums, diviners, ceremonial seniors and priests (Mbiti, 1975:32).

Phiri (1997:43) highlight the churches today fell in the trap of the theology of early missionaries which influenced a lot the traditional culture today, when it comes to gender and gender relations. This is the same trap that churches in Rwanda fell in, including ADEPR, which the case of my study. This continued until the feminist movements started and spread all over the world, without exempting communities of believers. In the post -1994 genocide against Tutsi in Rwanda, this understanding of gender was reversed policies promoting gender equality and gender equity and this was also put in the constitution. It is now seven years since the country's present constitution, enacted in a 2003 referendum, assigned a 30 percent representation of women at all levels of government, and embracing the whole private sector. This kind of women recognition is not only in the parliament, they are ministers, leading important sectors of development like Health, Agriculture and Disaster preparedness and Refugees among others.

Coming back to our topic, gender discrimination in Gatenga parish, like any other church in Rwanda and else, they didn't immediately adhere to the call of the government of Rwanda for gender equality, still bound by a mixture of beliefs and culture. Gatenga parish was established on 15/3/1999 with 6 sub- parishes. It has 2720 church members of which 1162 are males and 1558 are females. The parish leadership is comprised by 12 church elders and 11 are males while only 1 is a female of which its 91.6% patriarchal system (Gatenga Parish, 2020b).

The experience of the researcher is that women administrative leadership is sturdily founded in the Woman's Guild, where they have responsibilities from the congregational to the national level. If this was applied pragmatically, it would mean that women and men in ADEPR would benefit from an equal chance and responsibilities. However, this has not been translated into a reality since almost all the administrative church leaders are men. This is the main reason that pushed the research to undertake this study, merely to explore the underlying causes on Gender discrimination in Rwanda Churches. The case of gender-based roles in ADEPR Gatenga, Kigali City.



## 1.1. STATEMENT OF THE PROBLEM

ADEPR Getenga (2013a) states that Rwandan women have given their country new status as a world leader in gender equality, having accomplished a 56 percent greater part in Parliament. Women have reached at this level of political power for some reasons, including the current government's political will and women parliamentarians' conscious decision to underscore pre-colonial traditions of administration as an option in contrast to winning male patriarchal thoughts of women's ability. Featuring women's historical roles as in background consultants viably advanced gender equity in the open circle. The ADEPR organizational structure has remained patriarchal to the extent that church leadership is synonymous with male representation" (ADEPR Gatenga, 2013a:3). The controversy is that women, not only in ADEPR, but in almost all the church in Rwanda, the majority is women, but there are more visible in little positions, only very few of them have managed to enter into administrative leadership positions of the church and most of the positions have essentially stayed male dominated (Kang'ara, 2007:7-8), some analysts illustrating this phenomenon of the advancement of women into top positions of the church as a camel passing through the eye of a needle (Wood, 2006:277-293). This is highlighted by the reality that over the last one hundred years from the beginning of ADEPR in Rwanda, there has been no woman in the top executive position in the General Assembly where vigorous decisions are made (ADEPR Diary, 2013:3). Paradoxically, still the Church teaches that both men and women were created in the image of God, thus, were created equal (Bowden, J., (ed.) (2005).

Some analysts wonder why the churches generally and DEPR specifically can't run from the government of Rwanda. The thing is, with reference to Rwandan national constitution of June 2003, it offers more significant levels of representation to historically excluded sections of the population, for instance, women, youth and people living with disability. This constitutional structure gives portions (at any rate 30%) for women in decision making and this resulted in a meaningful number of women being lifted to decision making positions at all levels of the Rwandan society. The big problem is, if women can't be represented at high decision making levels, the challenges that women meet at the church can't be prioritized and adequately addressed (Njoroge, 2000).

Briefly, this knowledge gap interested the researcher undertakes a detailed systematic study on factors that drive women underrepresentation in ADEPR fundamentally in opposite to Biblical teachings that they offer. This study was considered crucial in sensitizing the ADEPR on how women can be taken into consideration basing on gender roles.

### **1.3. OBJECTIVE OF THE STUDY**

The essential objectives of the study are clearly demonstrated into the following two categories named: general objectives and specific objectives

#### **1.3.1. General objective**

The major objective of this research is to study and digging out Gender discrimination in Rwanda Churches. The case of gender-based roles in ADEPR Gatenga, Kigali City.

#### **1.3.2. Specific objectives**

- Investigate the place and role of gender roles in ADEPR, Gatenga Parish
- Assess how traditional Christian scriptures influence the participation of gender roles in the administrative leadership of the ADEPR.
- Establish the impact of Missionary Biblical Education on the place and role of gender in Gatenga Parish.
- Examine the influence of the ADEPR structures on gender roles in Gatenga Parish.

### **1.4. RESEARCH QUESTIONS**

According to this part, the following research questions. They are as follows: has been specified to guide the direction of the study

- What is the place and the role of gender in ADEPR?
- Do traditional Christian scriptures influence the participation of gender roles in administrative leadership of ADEPR?
- What is the extent to which missionaries' did biblical education influence women's participation in ADEPR church administrative leadership?

- What is the extent to which ADEPR did structures influence women participation in Gatenga Parish administrative leadership?

## **1.5. SIGNIFICANCE OF THE STUDY**

The following parts are beneficiaries of this research:

### **1.5.1. Personal Interest**

Personally, this thesis will enable the researcher:

- To fulfill all academic requirements for the Award of a master's degree in Gender development, and through this study, the researcher will enrich her skills and capacity development in gender.

### **1.5.2. Social Interest**

- This study will enable the public to assess the gender roles and discrimination in religions in Rwanda by the help of the outcome of this research.

### **1.5.3. Scientific interest**

The student has become able to fulfill the academic requirement of obtaining a Master's degree in Gender. It is of essential particular importance to the students of social sciences, who will wish to assess gender discrimination on gender roles in Rwanda especially in religious. Academic institutions particularly to UR Students who may need to carry out further research in the related field this thesis might be their best reference.

### **1.5.4 Government Interest**

It is in this regard that this thesis will give a balanced image of dynamics hampering women from participating in administrative church leadership in urban, semi urban and rural parishes in ADEPR Rwanda.

## **1.6. SCOPE OF THE STUDY**

### **1.6.1. Time scope**

This study covered a period of 3 years from 2016-2019. Thus this period was deemed a good time frame to examine the gender discrimination on gender roles in Rwanda especially in ADEPR Gatenga Parish, Kigali city.

### **1.6.2 Content scope**

This thesis focused on analysis of Gender discrimination in Rwanda Churches. The case of gender-based roles in ADEPR Gatenga, Kigali City.

### **1.6.3. Geographical scope**

This research referred to Gatenga Parish as a case study. This particular case study was chosen due to the fact that it is of convenience to the researcher in terms of location and easy access of the data that relates to the intended research project topic. ADEPR Gatenga Parish is located in Rwanda at Kicukiro District, Gatenga sector, Gatenga cell, Amahoro village.

## **1.7. ORGANIZATION OF THE STUDY**

This research is made of five chapters: The first chapter is an Introduction of the study which is made of background of the study, problem statement, research questions, significance of the study, scope of the study, research design, and organization of the study. The second chapter corresponds to the literature reviews by reviewing the definition of the key concepts, review of the literature, empirical review, theoretical framework, conceptual framework and the conclusion. Third chapter will deal with the different methodology to be used during this research and conclusion. Fourth chapter will deal with data analysis findings and summary of findings and interpretations. Finally, the research will present the general conclusion and recommendations.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.0. INTRODUCTION**

The literature review focused on four wide topics: the role and place of women in the church; traditional Christian scriptures and its effects on the involvement of women in executive leadership of the ADEPR; the influence of missionary education on the role and place of women in ADEPR and the impact of ADEPR structures on women participation in church administrative leadership. This chapter shows the knowledge gap that is found in the literature in relation to the topic of the research.

#### **2.1. Definition of the key concepts**

##### **2.1.1. Gender**

Gender is an individual's identification as male, female, or another recognizable proof that exists between or beyond the range of strictly male or female, (for example, people who identify as non-binary). Agonito, R. (1977) refers to gender as the roles socially constructed based upon gender, boys or girls. This perception has effects on boys and girls act and interact, and the way resources and power are distributed to them in society.

However, that identity changes over time according the environment people live in. There is significant range in how individuals and people understand, experience and manifests gender through their roles, the prospects placed on them, relations with others and the multifaceted methods that gender is established in society (Agonito, R. 1977)

##### **2.1.2. Gender role**

The gender role term is used (particularly in the plural form gender roles) to unequivocally mention the expectations of the society in appealing in either stereotypical feminine and masculine conduct. Gender roles can be viewed as behavioral assumptions based on biological sex, however, gender roles are not biologically constructed but social constructed. Customarily, for men to be masculine, they are assumed to show qualities, such as, physical strength, power, and importance, and not willingly show sentiments and affection (particularly toward other men) (Levesque, 2011).

### **2.1.3. Gender equality**

Gender equality, also viewed as sexual equality of the sexes, is the way of fair ease of accessibility to opportunities and resources without taking into consideration the issue of gender. In this way, economic participation and decision making are dealt with fairly; and the state of giving value to varied behaviors, ambitions and needs correspondingly, irrespective of gender. According to Levesque (2011), gender equality is the goal, whereas fairness and gender value are practices and perspectives that lead to achieving the goal. In other words, gender equality, which is applied to weight how gender is balanced in a certain situation, can help in implementing gender equality but is not the goal and end in itself. Nevertheless, Gender equality is more than equal involvement of boys and girls; it is powerfully linked to women's rights, and habitually entails policy changes (Levesque, 2011:67).

### **2.1.4. Gender equity**

Gender equity means being treated or considered equally between men and women according to everyone's specific needs. The focus is put on fairness in terms of benefits, rights, responsibilities and opportunities. This conception accepts that men and women have different needs and power and that these differences must be acknowledged and dealt with in a manner that highlights the variances between men and women (ArunaG., Kanyoro M. &Spadden M. A. L., (2005).

### **2.1.5. Gender discrimination**

Gender discrimination is varying or unfair consideration of an individual or group of people according to their gender. Gender discrimination can be for instance considering an individual unfairly based on his/her gender "in academia world or extracurricular activities, academic programs, discipline, class assignments given in a classroom, class enrollment, physical education, grading, and athletics". Gender discrimination, also known as sexual discrimination, is any action that specifically denies opportunities, privileges, or rewards to a person (or a group) because of gender. As a matter of fact, Jon (2006) highlights that the practice advancing gender factor as a prerequisite to find a job is gender discrimination, likewise, having an employment

opportunity or any other benefit based upon gender is gender discrimination too. However, while most discrimination challenges claim that a female was treated unfairly in favor of a male, there are cases whereby men claim that they are discriminated against on the basis of gender (Jon, 2006).

## **2.2. Review of the literature**

### **2.2.1 The place and the role of women in the church**

Awolalu, J.O. (1976) sees that during the remote period of human social organizations, there was genuinely high level of gender equality. There was no aggression by one sex against the other and men functioned in various circles as indicated by their biological abilities and their limits points were imposed by nature. Women's roles changed with the progress to an inactive life in the period of tribal societies and with the beginning of agriculture. He further notes that in the hierarchal pyramid women usually occupy the lower positions and not many figure out how to ascend to the top on the grounds that the top positions are ruled by men. A similar idea is shared by Oduyoye (1995:127); James (2003:324). As demonstrated by researchers, "the role of women in the church mirrors their roles in the society where the church gets itself. This mostly clarifies the discrimination based on gender roles"(James,2003:324). James (2003: 77) and Okemwa (2007: 319) demonstrate that various factors influence the role of women in the church. This involves the dominance of men in the society, supported by culture and traditions whose root is in the African indigenous religions. Oduyoye (1995:127); Okemwa (2007:13) mentions that in some churches, the fact that women get into menstruation means uncleanliness and a reason to be restricted from participating in the church leadership or becoming priest. Okemwa (2007: 319) further makes it clear that one can't ignore that missionaries have been influenced by colonialism and the one-sided ecclesiology brought by the missionaries.

The white missionary female sustained the local congregations and got involved in local charity activities. They encompassed benevolent activities as it was expected that prayer, Bible study, soul-winning, and doing noble deeds were usual measures of a Christian life. However, the duties of women in the church were basically nurturing roles, such as educating, dealing with kids, planning suppers, cleaning and designing the church, singing in the church choir, have been the pivotal assignments of these early sisters. In other words, women appeared to have been attributed caring duties (James, 1993:108-110). James (2003:77) shows that when judgmentally

checked out, these duties seem to demonstrate that women's work is restricted to the peripheral levels of the church. The researcher agrees with the insights from James, and records that proper responsibilities are generally explained as anything that doesn't ask being involved in the leadership of the church. The activities of women are relied upon to be done in silence; respectability handicapped in favor of men or doing anything that might conflict with men's main responsibilities of providing Church administrative leadership

Okemwa (2007:319) makes it clear that even though some churches like Methodist and Presbyterian have blessed the ordination of women, there is still a long way to go with some other churches like ADEPR. The point is that women can still work as supportive church agents. In other words, despite the fact that women are the majority in almost all the churches, ADEPR included, their responsibilities remain at the reproductive level, as approved by James (2003:324) who also confirms that women are treated as second class members of the church. This situation raised a concern to the researcher on whether ADEPR adequately address women's participation to in church leadership. Oduyoye (2001:3-5) mentions that women and power look like oil and water in a society dominated by patriarchy.

Hence, the above bad attitude towards women is an issue of concern in this study as it is likely to examine unfairness motivated by gender roles, an attitude that needs to be discouraged by all means, if really women and men were both created in the image of God. It is essential to note paying little heed to all the roles women play in church they should to be part of decision making process because "in addition to the potential for women to contribute to successful leadership outcomes, their participation should also be encouraged on the basis of fairness and justice". Ayandele, E.A. (1966) indicates that "in all the gospels, no place does Jesus treat women as inferior. He argues that Jesus obviously felt particularly sent to the typical classes of "inferior beings", for example, poor people, the lame, sinners and women to call them to freedom and equality in the reign of God". Further, Ayandele indicates that Jesus attitude towards women is expressed by the Gospel language. Jesus uses women in his stories and sayings, something generally strange for his culture. ADEPR constitution that depends on Biblical teaching doesn't contradict with this teaching. In spite of this, women are not represented to in administrative church leadership. This indicates there is an urgent need for a concerted effort among ADEPR



members to give value women this study focused more on discrimination based on gender roles, especially in ADEPR Gatenga Parish.

### **2.2.2 Women in Traditional African Society**

James (2003:312) stresses that women live in a patriarchal society and faced with a myriad of structures of injustice, tyranny and discrimination which are all the root of suffering. Oduyoye (1995:168) shares a parallel view and stresses that whatever the environment, social cultural norms demand on women delightful and minor conduct. From the foregoing discussion from different researchers, it is clear that man supremacy is one of the crucial issues for women's poor representation in ADEPR Rwanda.

Oduyoye (1995:110) shows that Religion is viewed as one aspect of culture in Africa. Women are valuable in the sight of the society in African Traditional Religion. In the traditional African life women played an important role in the religious duties as they offer prayers for their families specifically and their communities in generally. Women priestesses were almost everywhere in Africa, women mediums, women seers, women ritual elders, and women rain makers (Oduyoye, 1995:110)

Phiri (1997:15) brings in a new concept of sexism, highlighting that rather than being faithful to the gospel, Churches in Africa have been too often subjugated to and directed by sexist African and Christian attitudes, and women's movements have challenged patriarchy as an tyrannical system that gave unmerited favouron some, denying access to chance to others. The ramification of women poor representation necessitated the research so as to find out why there is women underrepresentation in women church administration.

### **2.2.3 Women and gender roles in the Bible**

Quoting Genesis (1:27),Ayandele, E.A., (1966) shows that that God created humans, male and female in his own image. This means that both male and female are engaged in God's mission on the earth and equally important. However, with reference to the first century Roman world, female were treated as the property of men idyllically submissive daughters and wives, and obviously not well-matched for public life. From this perception, Jesus Christ' contacts with

women demonstrated respect and value that was drastically counter-cultural. As a matter of fact, Jesus interacted, healed and reinstated a lady who had been bleeding from years and was lawfully unclean (Ayandele, E.A. 1966)

Referring to (Luke 7:36–50), Camba, R. E. (1993) uses another example where Jesus came to defend women whose sexual reputations were called into question. In view of this, everyone can wonder why Churches generally and ADEPR specifically do discriminate women, and they are called Christian Churches, to the eyes of the researcher, this is purely controversial. However, the manner in which traditional old culture dictates very traditional gender roles is obvious in the Bible. For instance, Esther who as a young unmarried woman in the Persian City of Susa in 460 B.C. was selected by King Xerxes harem and executed an ancient feminine program of beauty treatments. Also, King David accomplished the traditionally masculine role of a shepherd in 900BC Bethlehem, and would have experienced long, grueling days exposed to the elements (Camba, R. E. 1993). In view of the above, the researcher can say that women like men must have a fair treatment in the church, as they are able to perform duties, culturally or traditionally attributed to men, this include performing administrative duties, and duties in the priesthood. Indeed, women like men are equal and full members of the church, with similar rights, duties and roles. The involvement of women in the Church leadership is noteworthy and women make the majority in church seats. James (1992: 119) points out that to those women who comprise the majority in the church membership and are the sustaining force in most congregations, have very little power within the leadership of the church. The above insights from James make it important for a study to be conducted and which will unravel underlying factors that make women to be poorly represented in Church leadership.

### **2.3. Empirical Review**

Even though this study targeted ADEPR as a case study, it isn't the only church where women are underrepresented in the Church leadership. In a class discussion, a teacher explained how, in the Anglican Church of Rwanda, it took 50 years of debate and hard discussions before the first female was ordained as a priest (Class Discussion: Module of Gender, Culture and Development: November 2019). Additionally, Groothuis (1994) explains that many of Churches' historical

teaching, they play a role in gender discrimination and highlights that they all play around the issue of sex and gender roles which has been inspiring and enhancing the status of women.

In view of the above, there is no doubt human sacrifice, sexual slavery, and female infanticide applied by some context and cultures are all linked to this gender based discrimination which is practiced under the watch of Churches, not only ADEPR but also other Churches around the world(Groothuis, 1994:35). Possibly, the historical acknowledgement of women as fully-fledged human beings has a root in the biblical doctrine of the imago Dei” which upholds the fundamental dignity of all human beings, regardless of gender or social status (Groothuis, 1994:35).

An important body of research shows that the most substantial drivers of violence against women are the unfair sharing of power and resources between women and men, and obedience to severely defined danger roles. In different churches, fair dignity and personhood for women when compared with men has not yet been addressed and patriarchal structures place women at greater risk of abuse (Groothuis, 1994:77).

Psychologist Kylie Pidgeon (1998) also acknowledges gender discrimination in Churches, highlighting that in all the churches, as compared to men, women are less able to receive pastoral care by a minister of their own gender, by virtue of most ministers being men. It is very rare to see a woman preaching, and when she does so, she is over watched by a man minister in the parish. This results in the congregation being less educated and biblically taught about women’s issues. Even with women’s events, almost all the sermons of preaching heard are from men, and when it comes to single mothers, they face even tougher constraints to receiving pastoral care from all-male leadership squads, due to necessary propriety.

Groothuis (1994) expresses that women have fewer lasting duties and counselors in the field of spiritual formation, ending to maturity and growth. The reality in most church is that the issues that have negative impacts on women are either not taken as priority or are taken away from the whole church’s agenda by men in positions of power. A culture of male-ness forms and is everlastingly led from the front. The thing is, Women’s ministries are established as exceptional interest ministries, rather than as mainstream. Women, who are equally gifted in leadership, teaching and preaching as men, are refused the same chance to show and nurture their gifts (Groothuis, 1994).

So far, there has not been academic literature to explicitly opposed women speaking in the church; though, there were articles that suggest that women should not hold the offices of the pastor, religious administrator, or eldership. Resistance to women functioning as leaders or pastors was predominantly spoken or understood in local church gatherings. It was also customary that denominational protocol may maintain these Scriptures in a literal manner as it was related within their congregations since other churches consider women to be given equal chances as men, some are pastors, others have started their ministries meanwhile ADEPR less consider women with reference to ADEPR Gatenga Parish, Kigali city.

#### **2.4. Theoretical Framework**

This research is led by three theories, specifically; patriarchal ideology system by Iglitzin and Ross (1976), gender role ideology by Peterson and Runyan (1993) and the family system theory by Murray Bowen (1988).

In investigating each one of them, efforts were made to demonstrate their significance in enlightening the aspects persuading women's involvement in church leadership. Firstly, according to Iglitzin&Ross (1976) "Patriarchal ideology assumes that within patriarchal environments the roles of women and men are obstructed by patriarchal ideology and the patriarchal social structure is shaped by a strident variation between the public and the private circles of life.

More precisely, Iglitzin and Ross (1976) show evidently that the theory expresses that the public arena refers to politics issues, economics matters, religion and whatever done out of the home is man's field. Then again, the private arena refers to the home and is the field of women. This perception has made women further dependent and exploited. This being the case at that point, Iglitzin and Ross (1976) patriarchal ideology set the frame of reference for understanding women's' involvement in ADEPR leadership. In understanding ladies' cooperation in participation in church's leadership Iglitzin& Ross Patriarchal ideology gave vision on how women are predisposed by environments they have lived in.

As shown by Iglitzin religion is one of the roots of patriarchal ideology, he stresses that "essentials of all substantial world religions including Christianity replicate the attitudes and moral values of the male priests and scribes who articulated them".

Daly (1973) shares a parallel opinion and; reflects the Christian church as a sturdy despotic patriarchal structure. This ideology ends in an androcentric society, which illuminates why ADEPR administrative leadership roles are engaged by men rather than women. This means that societal and cultural influences impact the kind of leadership found to be suitable and positive by people within that culture.

Despite the fact that Iglitzin and Ross (1976) theory could clarify why women stay in service proposing positions within the public environments, it isn't comprehensible on the reason as to why the roles of women are repeatedly limited essentially to nurturing roles. Peterson and Runyan (1993) explore gender role ideology as a way to enlighten why women subordinate roles in various areas of life. They argue that “gender socialization, situational constraints and essential constraints interact and contribute to the discrimination of women as candidates for, and operative holders of any public office.

Secondarily, Peterson and Runyan's (1993) theory agree with Bem's (1993) theory "Lenses of Gender". Bem (1993:3) advanced three models. The main focal point is “androcentrism (male-centeredness); it describes males and male experience as a standard or norm and females and female experience as aberration to that norm”. This understanding“creates a belief in male dominance and a masculine system in which female values, experiences, and behaviors are regarded as inferior. This leads a patriarchal system that that has ended up in an androcentric system where men and not women hold a majority of administrative church leadership” (Bem, 1993:41).

Additionally, Ruether (2002:5) makes it clear that the second lens, gender polarization, imposes male-female differences on almost every facet of human experience, from the way of clothing and the roles played in the society to the ways of manifesting emotion and sexual desire. Some hidden traditions about sex and gender stay rooted in cultural paradigms, social organizations, and individual mindsets is borne out in experiences in the church, manifested in the idea that polarization gives shape on how people view church leadership.

Oduyoye (2001:30-31) informs that people are born female or male, but still everyone is shaped cultural socialization which is exported and reinforced in the church and church activities, making it hard to women to access some services at the church, and being involved in the church leadership due to way the society stereotype them.

The notion of gender polarization appears to perpetuate the roles of women and men as distinct in the church, with the men in leadership positions and women in service giving roles.

Bem (1993) mentions that the third lens, biological essentialism, protects and empowers the other two lenses by viewing them as the unavoidable outcome of the inherent biological natures of men and women (Bem, 1993:3). Bem further highlights that “the process by which the culturally entrenched gender lenses are internalized by personalities and thus influence them to construct steady identities. The hypothesis that there is something hereditarily inherent in men that make them definitely the superior sex, and the trait isn’t in women, validates women’s underrepresentation in the administration and leadership of the church. Both authors Oduyoye(2001:30-31) and Bem (1993) additionally challenge the set of power bargaining within social cultural institutions, which regulate what men and women must do.

For the two theories; Iglitzin and Ross (1976) and PetersonRunyan (1963) theory supplemented by Bems (1993) theory "Lenses of Gender", “there is an interface of patriarchal ideology and its impact on the roles of men and women. This influences women’s involvement in the church leadership. Runyan (1963) and Bems (1993) mention that woman matters may thus be analyzed from an environmental and cultural point of view. The old education of the missionaries was patriarchal coupled with patriarchal African culture in this way restraining women from being involved in the church leadership. Subsequently, issues defining women involvement in Church leadership must be participative and involve: the responsibilities of women, the church structures, the African culture, and Christian missionaries’ education. This being the case, the research sought to investigate issues that impact on women’s low profile in the church and the way they can be addressed.

Thirdly, Murray Bowen's family systems theory (shortened to 'Bowen theory' from 1974) was one of the first wide-ranging theories of family systems functioning. Bowen's focus was on patterns that develop in families in order to defuse anxiety. A key generator of anxiety in families is the perception of either too much closeness or too great a distance in a relationship. The degree of anxiety in any one family will be determined by the current levels of external stress and the sensitivities to particular themes that have been transmitted down the generations. If family members do not have the capacity to think through their responses to relationship dilemmas, but rather react anxiously to perceived emotional demands, a state of chronic anxiety

or reactivity may be set in place. The main goal of Bowenian therapy is to reduce chronic anxiety by improving the relationships among the family members.

In other words, Bowen family systems theory is a theory of human behavior that views the family as an emotional unit and uses systems thinking to describe the complex interactions in the unit. It is the nature of a family that its members are intensely connected emotionally. Often people feel distant or disconnected from their families, but this is more feeling than fact. Family members so profoundly affect each other's thoughts, feelings, and actions that it often seems as if people are living under the same "emotional skin." People solicit each other's attention, approval, and support and react to each other's needs, expectations, and distress. The connectedness and reactivity make the functioning of family members interdependent. A change in one person's functioning is predictably followed by reciprocal changes in the functioning of others. Families differ somewhat in the degree of interdependence, but it is always present to some degree.

Differentiation is the core concept in all of Bowen's theoretical work, and at the same time its definition is the most elusive. To a Bowenian the rapist, differentiation is related to the psychodynamic concept of ego strength. However, it has been expanded to include interpersonal dimensions. Differentiation refers to how one functions in response to one's level of anxiety. Kerr and Bowen (1988) assert, "The more differentiated a self, the more a person can be an individual while in emotional contact with the group" (p. 94.). This allows the individual to think through a situation without being drawn to act by either internal or external emotional pressures. The concept of differentiation is best understood in contrast to its opposite counterpart, emotional fusion. Emotional fusion refers to the tendency for family members to share an emotional response.

This is the result of poor interpersonal boundaries between family members. In a fused family, there is little room for emotional autonomy. If a member makes a move toward autonomy, it is experienced as abandonment by the other members of the family. If one person in such a family feels anxiety, all members must feel similar anxiety. Often other negative emotions co-occur with this anxiety. Thus, when a member of an emotionally fused family experiences anxiety, an escalation of the negative emotional process occurs. A member of a differentiated family is able to contain his or her anxiety, allowing emotional issues to be addressed. He or she is able to balance the demands of being both autonomous from and connected to others.

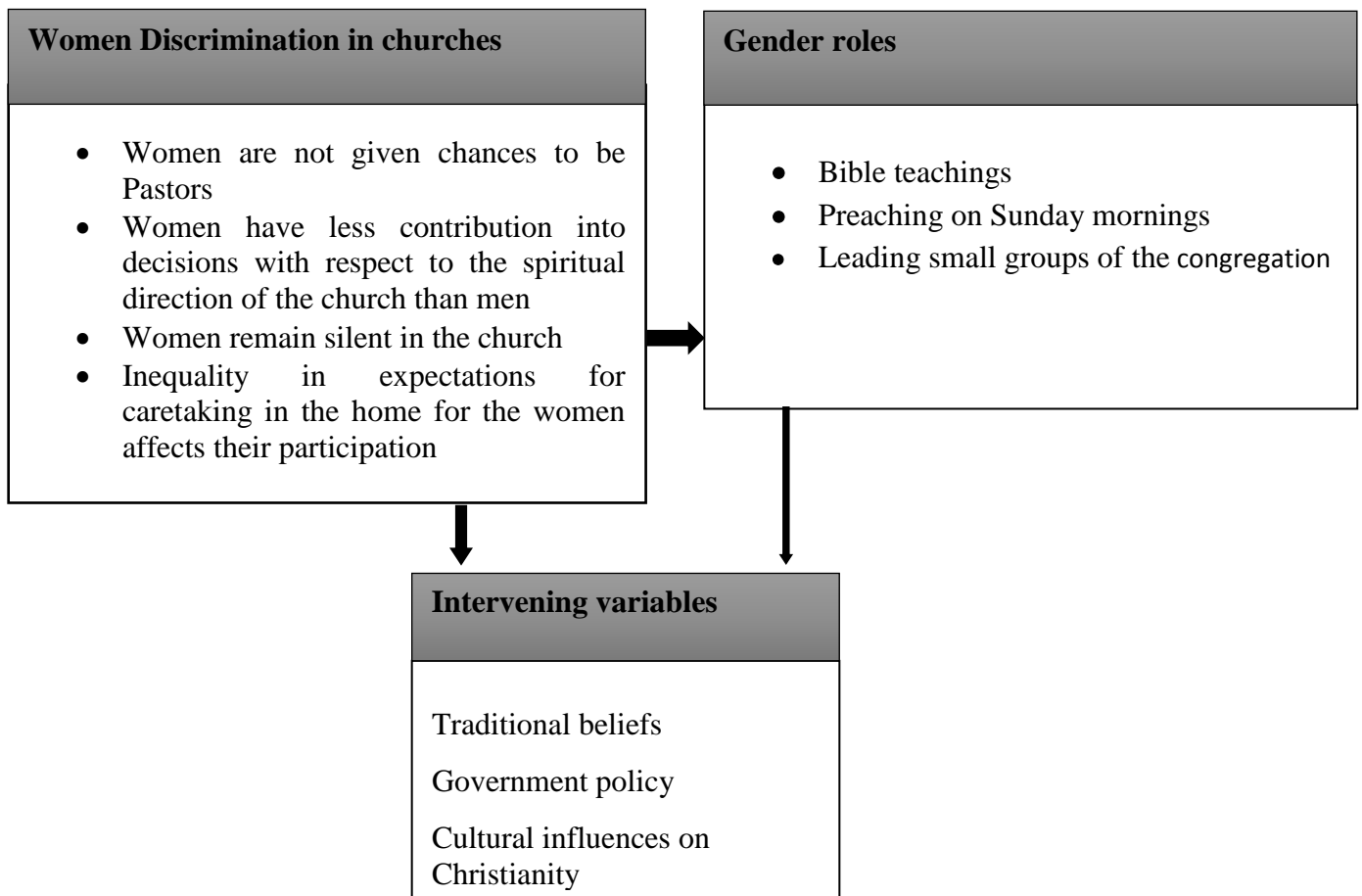
## 2.5. Conceptual Framework

A conceptual framework system is an instrument with a few assortments and settings. It is used to make conceptual qualifications and sort out contemplations. Strong conceptual frameworks catch something genuine and do this in a way that is definitely not hard to recollect and apply.

Here both independent and dependent variables are the following: the independent variable is the reason while the dependent variable is the outcome. The following table shows the independent and dependent variables of my Research;

### Independent variable:

### Dependent variable:



Source: (Fieldwork survey, 2020)

**Figure 1:** Conceptual Framework



As it is displayed in the above figure, the gender roles among ADEPR churches this issue is very tragic. In this figure demonstrated above, it was viewed that women discrimination in ADEPR is significantly consistent. It was shown that women are not given chances to become pastors since in their policy it is not yet allowed. This has influenced that they have less involvement into decisions with respect to the spiritual orientation of the church than men. Women discrimination is rising essentially on their gender. This kind of socialization is sustained and was reinforced in the church during its several programs and church group's development. The roles of men and women are distinct in the church, with the men in administrative positions and women in administration giving roles. In ADEPR women are excluded from numerous tasks that involve public speaking, teaching or leadership. This has been influenced by traditional beliefs, cultural influences on Christianity that shape the church structure on gender roles. Best case scenario, women are viewed as God's subsequent option for service, men typically being preferred. It troubles that some Christians use sacred text to excuse and support discrimination and prejudice against women in ministry. Tragically, this prejudice is by all accounts reinforcing in certain churches.

## **2.6. Conclusion**

To conclude, three observations have appeared from the analyzed literature. Firstly, women worldwide and in Rwanda specifically have proved to be capable and perform the duties that culture and traditions attribute to men, but controversially, women are still discriminated in the churches generally and in ADEPR specifically. Second, it is clear that African unfair resolutions are as yet concrete in the attitudes of the Church policymakers. In the conservative African setting, the roles of women are dictated by the patriarchal mindset. It must be renowned that many ADEPR women tend to have leadership responsibilities that refer more to their cultural picture than their potential capacities. Third, the arrival of the missionaries did not fashion a conducive environment for gender roles. Additionally, the coming of the missionaries repressed even those African cultures where women played important religious roles. The missionaries didn't take into consideration such a rich heritage and opted to cast their Westernized Christian church leadership to the African mindset. Painfully, contemporary churches have not set a different approach different to that of the early missionaries.

The foregoing assessment of literature demonstrated that not much has been done concerning women in the leadership positions of ADEPR. This is a gap that this study intends to fill in. It is the perspective of the researcher that the study findings would suggest possible measures that can be taken to involve women in the leadership of ADEPFR. The study will make awareness on the marginalization and discrimination of women based on gender roles and make suggestions for development of the same so in order overcome biblical cultural constraints dictating women discrimination. This may awaken the consciousness of the church leadership to the fact that both female and male features are a precondition to the right functioning of the church.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.0 Introduction**

This chapter dealt with description of the research area and how information was gathered and analyzed. It contains study area, study design, study population, sample size and sampling techniques, data collection instruments, and data processing.

#### **3.1. Description of the study Area: ADEPR Gatenga Parish**

This study was carried out in ADEPR Gatenga Parish was initially created after Gikondo Parish expansion in 1999 and this parish started to work independently in 2003. It is one of strong parishes in Rwanda.

It coordinates other 6 sub parishes such as:Karambo,Nyanza,Gatenga,Murambi,Karembure,and Nteko.ADEPR Gatenga parish has more Christians since it has congregation around 2736 christians.it has 18 permanent employees including (1 pastor,4 church leaders,1 accountant,4 evangelists,4 project social workers of RW 379 Gatenga,2 security officers, and 2 cleaners.it has more choirs famous in this country that spread the gospel and evangelists, and apart from these staff, only 5 are females meanwhile 13 are males. And it has 2 retired pastors. Not only what said above, but also this has 113 church deacons and all of them they from Gatenga sub parish (ADEPR Gatenga Parish, 2020a).

#### **3.2 Study Design**

Kothari (2007) defines a research design as the preparation of environments for collection and analysis of information. It establishes the blueprint for the collection, measurement and analysis the collected data (Kothari, 2007: 31). This research used descriptive survey design. Kothari (2007: 31) explains descriptive survey research design as a methodical inquiry in which the researcher doesn't have direct control independent variables on the grounds that their forms have just happened or because they are fundamentally not handled.

Descriptive because it gathered and analyzed information concerning the current situation of women in ADEPR church administrative leadership. It also described the nature of current situation, as it existed at the time of study. The descriptive survey research design was exceptionally preferred because it permitted the researcher to investigate women's involvement

in Church administration and the reason why they are underrepresentation in ADEPR leadership. The data collection was guided by the objectives of the research study. The research was supplemented by the views on qualitative data in the form of selected respondents' views, observations and decisions on various topics the research has raised and also using descriptive statistical methods to examine and introduce quantitative data.

### **3.3. Study Population**

Population makes reference to “an entire group of individuals who are customers, events or objects having a common observable characteristic. This aggregate of all conforms to a given specification. A population can also be referred to as the total gathering of issues about which the researcher intends to make some inferences(Cooper & Schindler, 2006). Additionally, Cramer and Howitt (2004) highlight that a population refers to all the specific kind of the entity either limited by geographical area or one or more characteristics.

In view of the above, the total or target population of this study was 35 people including church administrators and choirs’ representatives and some from church congregation from ADEPR Gatenga Parish. This figure was obtained from ADEPR Gatenga Parish on 2 day’s field visit.

### **3.4. Sample Size and Selection**

From the views of (Cooper & Schindler, 2006), a sample is a set of entities drawn from a population with the main objective to estimate appearances of the population. Cramer and Howitt (2001) further explain a sample size as the number of cases or entities in the sample to be studied.

The sample has been calculated by using the Solving formula:

$$n = \frac{N}{1 + NE^2} \text{ Where:}$$

N=Size of population

n= Sample size and

E= Margin error desired

To apply this formula on the population of 35, the researcher got the following sample size:

$$n = \frac{35}{(1 + (35 * 0.1^2))} = 25$$

Then the sample size (n) is 25 respondents

25 people have been taken from 35 populations by using sampling method. By using rule of proportion according to sampling method, small (n) was calculated. In this way: 35 populations present 25 people.

According to Ary (2010), “the size of the sample is not excessively large or too small thus it is justifiably optimum and in purposive sampling also referred to as judgment sampling, sample elements judged to be typical or representative are chosen from the population basing on their professional knowledge” (Ary, 2010:20)

### 3.4 Sampling Techniques

In this research judgmental sampling technique was used, it is a non-probability sampling technique where the researcher selects units to be sampled based on their knowledge and professional judgment.

**Table 1: Sampled population by category**

<b>POPULATION</b>	<b>SAMPLE SIZE</b>
Church administration	4 out of 10
Head of choirs	10out of 15
Head of church departments	11out of 25
<b>Total</b>	<b>25</b>

Source: Fieldwork survey, 2020 (N=25)

This sample group was found using a sampling technique which is judgmental sampling it refers to a non-probability sampling technique where the researcher selected units to be sampled based on their knowledge and professional judgment upon age and experience.

### **3.5. Data Collection Instruments**

According to Cooper and Schindler (2006), data collection instruments are tools used for putting together empirical evidence in order to have new knowledge about a situation and respond to questions behind the research undertaken. Hence, this has used questionnaire, interviews, observation and group discussion. Cooper and Schindler (2006) mention that questionnaires are a series of written questions on topics about which respondent's views or perceptions are sought. The questionnaire had both open-ended and closed-ended questions. Thus, open-ended or unstructured questions are those for which changes are given while close-ended questions or structured questions do not provide alternatives for the respondents to choose from.

According to Kothari (2004), questionnaires are appropriate for use when dealing with big population since they are less costly and time saving. By contrast, Kothari informs that a questionnaire, which is not well thought out, can create confusion among the study participants as to the kind of the information needed. It can also deject the study participants to the extent of discarding the questionnaire and it may leave out significant information needed in the study (Cooper & Schindler, 2006)

Interviewing inspires participants to share as much information as possible in an unconstrained environment. Interviews have been used in this research where the researcher approached the targeted study participants in person or telephone and asked them to be involved in the study. Both the respondents and key informants have been interviewed in order to put together the information. Therefore, data collection instruments used in this study were self-administrative questionnaires, interview schedule, participant observation and document analysis.

#### **3.5.1. Observation Technique**

The researcher figured out how to participate in different Sunday services, weekly and monthly church events. Along these lines, it was observed that in the Sunday worship meetings and some that researcher observed the sitting arrangements. A number of men and women, activities, tasks and duties performed by both men and women in church services functions and meetings.

### **3.5.2. Documentary Technique**

According to Gilbert, A.(1979),“to seek it documentary whose the object is the relative scientific literature has the study and of which the goal is exploitation of the literature is made for to work out problems “Thus what related to documentation, it will be directed towards a systematic diggings of all what is in connection with the subject ,to consult the works, the memories, the articles of reviews, the reports, Internet sites, etc. and analyze them ,will help in analyzing Gender discrimination in Rwanda Churches, The case of gender based roles in ADEPR Gatenga, Kigali City.The documentary technique makes it possible to fix a conceptual framework at the investigation that one desired to undertake documentation brings certain materials on the last events that the other techniques would not be able to get.

### **3.5.3. Questionnaire Technique**

By (Madeleine, 2002) “The questionnaire is series of questions concerned for the problem the respondents have to respond. This technique will be the most one to be used when collecting the data. It will be made of separate questions for the church deacons, Christians and pastors. This will be done because these groups play different roles in the church and society. Questionnaires will be open for respondents to get qualitative data and closed-ended for quantitative data.

### **3.5.4. Interview Technique**

Gilbert, A. (1979) interview is oral report face to face two people transmit information together on some determined subject. It is oriented discussion, investigation procedure used as verbal communication processes for sharing information in relation with subject. Number of the social sciences uses the interview as one of their techniques of data Collection, like this research. This interview will be used to clarify issued that was not clearly established through questionnaires. Unstructured discussions had been employed to create a more relaxed atmosphere in order to encourage more complete and spontaneous responses from the interviewee. The interview guide that was used to clarify issues that were not clearly established through questionnaires. The interview sought to solicit status of women in church leadership, attitude towards women in various positions of ADEPR. Respondent’s permission to tape record the interview conversation was sought. Unstructured discussions were employed to create a more relaxed atmosphere in order to encourage more complete and spontaneous responses from the interviewee. Structured

and unstructured interview were used in this research investigation, the purpose of the interviews was to clarify issues that may not have been clearly established through questionnaires, participant observation and document analysis. It was also a form of methodological triangulation of the data obtained through the other research instruments and those researchers' instruments were the key informants that were the sampled church administrators.

### **3.6. Data Analysis Instruments**

#### **3.6.1 Editing**

Editing is defined as inspection and collection if necessary, of each interview and observation form Gilbert, A.(1979). This involves checking all responses so as to detect errors and eliminate unnecessary information. Efforts will be made by the researcher to reduce errors that could appear during the course of the research processing, thus creates better ground for coding and tabulation. Editing also means the process linking the review and adjustment of survey data collected. The main goal is to arrange the quality of the collected data. Data editing can be performed manually, with the assistance of a computer or a combination of both”.

#### **3.6.2 Coding**

Coding is essential; after editing, questionnaires and interview schedules could be coded. Gilbert, A. (1979) defined coding as a technical procedure by which data are categorized. This stage of data processing is used by the researcher due to the fact that the data to be collected is summarized by classifying the different responses given into categories for easy manipulation. Coding will be applied in the research, because the researcher wants to differentiate the answers given and grouped them by either ranking or assigning different numbers for closed questions and according to their importance to the study, the coding frames is made for open ended question in interview, the answers will be written.

#### **3.6.3 Tabulation**

The use of tables is referring to:

“The orderly arrangement of data in a table or other summary format achieved by counting the responses to each question. Tabulation to be considered is the one which involved putting the data into statistical tables such as percentage and frequency tables to show the number of



responses to a particular question. For example, the table to show the age group level of education, marital status and others. Each table will be explained according to the data including in the table". (Dr.Gilbert A, 1979).

### **3.7 Research ethics**

Marshall and Rossman (2011) expressed the most significant ethical concern for qualitative and quantitative research was reliable. Other factors of interest included credibility, dependability, and transferability. As indicated by Marshall and Rossman, the subjective and quantitative analysis must answer questions, such as, "Do we believe in the claims that a research report puts forward? On what grounds do we judge these as credible? How would we assess it? Were the claims potentially helpful for the problems we were concerned with?" In tending to these concerns, they believed that researchers should present data with greater confidence.

From my viewpoint, it was important that every person's case was chronicled with care and respect; and, it was essential to weigh both what information was gathered and how the information gathered was to be used. As a researcher, I must maintain sound ethics and integrity throughout the research process. Marshall and Rossman (2011) admonished researchers also to think about their role and to be aware of their impact on the human subjects while gathering information. The researcher considered the ethical issues as it is related to confidentiality of the participants, from harm, not compromising the participants' values, and ensuring that the participants were unidentifiable to the public (Marshall and Rossman (2011). It was also fundamental to communicate the data that illustrated the real intent aim of the participants. Since the participants were the specialists in their lived experience, interviews were used, extracts, and quotes to give the participants the opportunity to share their stories in their own words.

As it related to confidentiality and anonymity, the names of the respondents were not revealed. Participants were briefed on the research process and had them sign an informed consent at the beginning and debriefed them at the end so that a researcher could address any follow-up questions and concerns. When it came to research ethics, Riessman (2008) suggested that all work acquired from the research, participants be taken to them for their review, input, and approval. In this way, participants would have the option to guarantee their information was

being passed on or hidden with integrity and care. The research should be in partnership with the participants so that they were comfortable and confident with the study.

During the design stage, the researcher focused on transactional validity, which encompassed keeping the participants involved in the research process (Marshall & Rossman, 2011). There was committed to co-construct each narrative with the assistance and full knowledge of the participants and did not take liberties to express thoughts, ideas, or facts with single subjectivity (Riessman, 2008).

### **3.8. Research limitations**

The researcher experienced the following problems in the course of the study. First, there was the challenge of getting in touch with and penetrating in the parish for investigation. Secondary, it was not easy to access these parish administrators since they were busy in supervising some activities concerning the chapel that constitute this parish. In actual sense, the major challenge was making people meet on the planned dates and times. Some used to postpone because of being busy and this was a big challenge. Thirdly, the distance covered in the distribution of questionnaires and conducting interviews demanded a lot of travelling since some respondents were found to their homes. Fourth, parish officials could not disclose information that may appear to criticize the church structure and policy for fear of exposing the church. Others expected me as a leader from the government to understand why women are underrepresentation in administrative leadership. These suspicions and fear wasted a lot of time for the researcher. These challenges were overcome by clear explanations of intentions of the study and adequate data were collected.

### **3.9. Position of the researcher**

The research has made a direct link with the topic and the past experience of the researcher in ADEPR Church. From a law studies background, the researcher was concerned about gender justice in the Church, thus, how gender equality is addressed. Indeed, no one can talk about justice when there is gender discrimination, yet, in a Christian organization that was supposed to preach equality of human being, all created in the image of God.

On the other side, being a female who have grown up in a patriarchal society in remote areas, the research observed this trend both in secular and Christian arenas, almost at the same level. The experience of the researcher is that for years, women have struggled to gain equality in all areas of life, from the home to the workplace, and especially in positions of leadership. Despite being the majority in different Churches, only few executive officers in Churches are women, and overall, women only earn fewer salaries as compared to men. Yet women of faith have historically played a pivotal role in challenging gender inequality, and they continue to defy stereotypes in the Church, the workplace, and houses of worship. Indeed, this experience has motivated the researcher to undertake this study and has contributed to bring insightful inputs of the researcher to this study.

#### **9.10.VALIDITY AND RELIABILITY**

According to (Messick, 1989, p. 6), validity refers to the appropriateness of the inferences made about the results of an assessment. Inferences being –the conclusions derived from empirical evidence bearing on score meaning. It implies that the research findings of a study reflect the true picture of a given phenomenon. In addition, validity is considered to be evaluative judgments made on inferences of assessment results or test scores and require to be correct and reflective of the truth. (Taherdoost, 2016).

Whereas, reliability reflects consistency and ability to replicate the same results over time. Furthermore, reliability is seen as the degree to which a test is free from measurement errors, since the more measurement errors occur the less reliable the test would become. It is a very important factor in assessment, and is presented as an aspect that contributes to validity (Bruin, 2010).For purposes of this study validity is evidenced in the methodology used during the research whereas reliability is evidenced in the question guides administered and the target participants to the study.

To ensure that this study is credible, the research findings have been well documented to convince and make the reader believe them. And a number of strategies have been used and they included triangulation (used data from two study areas), data collection techniques, instruments and recording tools. The researcher interviewed men and women from different households with different perspectives and information about the research topic using a combination of interview

and observation. In regards to the instruments used, the question guide and observation checklist are put on archive. The research also used audio recording using an online application and written notes were also used. In some cases, the researcher spoke to the children of the household as one way to verify information provided by the adult.

### **3.11. Conclusion**

This chapter explained to the reader how the field work of this study was conducted, explaining the research design that was used and why, defining the target population and how the sample was selected to represent the whole population and increase the accuracy and consistency of data. This chapter also explained limitations, research ethics of this study in the academic concept. This chapter is considered to be the foundation of the field work of this study.

## CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION

### 4.0.INTRODUCTION

This chapter considers the analysis of data collected and does interpret it to draw conclusions in line with the study objectives. As stated in the research methodology, information was collected using both primary and secondary data. The data has been collected from ADEPR Gatenga Parish Christians by issuing the questionnaires and conducting short-time interviews to its staff.

This chapter is divided into two sections. Section one deal with the presentation, analysis and interpretation of the primary data from the respondents, while section two deals with the analysis and general discussions of the obtained secondary data.

#### 4.1. Demographic Characteristics of respondents

This sub-chapter comprises the profile of respondents; the later have been identified by their gender, age group, marital status, level of education level that is very important in conducting information in case of fulfill the requirement of the research.

**Table 2: Distribution of respondents by Gender**

<b>Gender</b>	<b>Frequency</b>	<b>Percentage</b>
Male	10	40
Female	15	60
Total	25	100

Source: Fieldwork survey, 2020

Today's civilization requires that the quest of gender balance be taken into consideration in all aspects of socio-economic activities. In this research, the gender dimension was taken into consideration to explore the extent to which ADEPR as a religious organization integrates the dimension of gender balance in its policy. According to the information provided by this table1, the majority of respondents are females 60 % while males represented 40%. This has been

influenced by church factors that females are more than men in religions. Instead, this helps explain why their involvement is still low, meanwhile they are many compared to men.

This reality is also confirmed by James (1992: 119) who points out that women constitute the majority in the church membership and are the sustaining force in most congregations, but controversially, they have very little power within the leadership of the church. These views of James from James make it important for this study and which have unraveled underlying factors that make women to be poorly represented in Church leadership. Another study conducted by Groothuis (1994) explains that many of Churches' historical teaching, they play a role in gender discrimination and stresses that they all play around the issue of sex and gender roles which has been inspiring and enhancing the status of women.

Last but not least, Okemwa (2007:319) makes it clear that even though some churches like Methodist and Presbyterian have blessed the ordination of women, this haven't been translated into a reality and there is still a long way to go with some other churches like ADEPR. The reality is that women still work as supportive church agents. However, that is done despite the fact that women are the majority in almost all the churches, ADEPR included. The responsibilities of women still remain at the reproductive level, as highlighted once again by James (2003:324) who also approves that woman as treated as second class members of the church. This environment raised a concern to the researcher on whether ADEPR adequately address women's participation in church leadership. Oduyoye (2001:3-5) stresses the reality that women and power look like oil and water in a society dominated by patriarchy.

**Table 3: Distribution of respondents by Age-group**

<b>Age Group</b>	<b>Frequency</b>	<b>Percentage</b>
18-25	1	4
26-35	4	16
36-45	7	28
46-55	5	20
56-65	3	12
66 and above	2	8
<b>Total</b>	<b>25</b>	<b>100</b>

Source: Fieldwork survey, 2020

Age groups play a big role in research where the researcher must consider the age group of respondents. In an analytical research, the researcher considers the age scope that is relevant to understand and provide reliable answers. Table 3 revealed that the majority of the respondents fall in the age group of 36-45 years with 28% followed by age brackets 46-55 with 20%, and age bracket 26-35 years cause 16% of respondents and to 56-65 years 12%. These findings left the researcher with the knowledge about the competence of the research outcomes since the study involved mature respondents who are mostly respected as far as providing the trusted information is concerned hence unbiased findings.

However, the above table also shows how there is a shortage of the youth (18-25 years = 4%). According to a key informant interview, the youth doesn't like a rigorous discipline imposed by the church, especially ADEPR church, you will see the youth in rather this liberal and new churches where they can relax and dance in the church and organize youth picnics and tours. A second issue raised by the same key informant is that the youth is dominantly females who realize that they have some barriers in the church, especially when it comes to being involved in the church leadership (Interview with a key informant, December 2019).

**Table 4: Distribution of respondents by marital status**

<b>Marital status</b>	<b>Frequency</b>	<b>Percentage</b>
Married	15	60
Single	3	12
widowed	7	28
<b>Total</b>	<b>25</b>	<b>100</b>

Source: Fieldwork survey, 2020

Marital status of respondents plays a vital role in determining their views since their aspirations defer from one another depending on whether they are married, single or divorced. Since the research is conducted on discrimination based on Gender roles in Rwanda.” with a case study of ADEPR Gatenga Parish, the researcher considered only the married, single and widowed marital status since the church members are Christians and don’t recognize the separation or divorce of Christians. From the table 4 above, the results revealed that the majority of respondents according to their marital status are married; this is indicated by 60% of respondents, 12% are single; whereas 28% of respondents were identified as widowed, this high rate of married has revealed that the majority are married with reference to evidences given from ADEPR Gatenga Parish. As the researcher’s observation, these women are bound by beliefs and traditional aspect of life, where they fell they submit in their marriages and end up submitting in administration of the church too.

**Table 5: Distribution of respondents by Educational level**

<b>Educational level</b>	<b>Frequency</b>	<b>Percentage</b>
Primary	4	16
Secondary	10	40
University	11	44
<b>Total</b>	<b>25</b>	<b>100</b>

Source: Fieldwork survey, 2020

Education level is important for respondents since it is based on in decision making concerning the church. Simply means if some respondents have a certain education level they can give



relevant information. The data from this table 5 indicated that among respondents from ADEPR Gatenga Parish, primary level of respondents was 16%, secondary level with 40%. And the university level with was corresponding to 44%. This means that ADEPR Gatenga Parish Church Christians and staff have different educational level. Information given was from the educated source with experience, skills but still these educated females cannot be found in managerial and discussion positions.

But is also shows that when it comes to interviews, it is not everyone who feel free to respond to the call for interview; some may have an inferiority complex. Meaning that there may be more parishioners with the primary school levels who were probably intimidated by their level of education. But this wasn't the concern of the researcher, as long as the call was inclusive and free.

#### **4.2 Key issues identified during the fieldwork**

During the fieldwork, the research observed some key issues linked to research problem, research question and research objectives.

##### **4.2.1 The Church membership experience impacted on this research**

**Table 6: Church membership experience**

Church membership experience	Frequency	Percentage
1-5 years	4	16
6-10 years	9	40
11-15 years	12	44
Total	25	100

Source: Fieldwork survey, 2020

The table above 5 shows the distribution of respondents by church membership experience, the results demonstrated that 16% of respondents have experience between 1-5 years, and then 40% of respondents have experience of 6-10 years, and 44% for people who are between 11-15 years of experience, this simply means that more Christians have enjoyed being members of ADEPR Gatenga parish and it's very crucial in a such way that their information was meaningful in this

research in a such manner that their data will be important in this examination. This brought the researchers observation that information shared came from experienced and skillful source.

#### 4.2.2 The place of gender roles in ADEPR Gatenga Parish

**Table 7: Gender roles**

<b>Gender roles</b>	<b>Frequency</b>	<b>Percentage</b>
Women's participation as church elders	7	28
Women as deacons	15	60
Women as pastors	0	0
Women as evangelists	3	12
Total	25	100

Source: Fieldwork survey, 2020

As it was displayed in the above table, the findings indicated that the majority of women are deacons with 60%, they manage the affairs of the church finances, church properties, assisting elders, the poor and the spiritual life of the congregation. Therefore, 12% of respondents indicated that they contribute as evangelists, but their number is still low whereby it was found that in one parish only 1 female was evangelist and 15 were males. Meanwhile 28% of respondents indicated that women participate as church elders.

There is no respondent shown that a woman is a pastor, there are just engaged with intercessory gatherings, bible study, praise and worship, prayer and even preaching. The study showed that most general responsibilities allocated to women include hospitality, caring for the church visitors, cleaning the church and doing decorations in weddings or conferences, counseling the youth, singing in the church choir, leading praise and worship, preparing the pastor table, managing children's homes, cooking and serving food when there are church functions. Therefore, some study participants highlighted that the number of men outnumbers that of women. The priesthood position is the last rank in decision making process and women have no representation, meaning 0% and this addresses the first objective whereby it was esteemed to investigate the place and role of gender roles in ADEPR, Gatenga Parish.

In view of the above, one can conclude that the above bad attitude towards women is an issue of concern in this study as it is likely to examine unfairness motivated by gender roles, an attitude that needs to be discouraged by all means, if really women and men were both created in the image of God. It is essential to note paying little heed to all the roles women play in church they should to be part of decision making process because in addition to the potential for women to contribute to successful leadership outcomes, their participation should also be encouraged on the basis of fairness and justice. This is stressed by Groothuis, (1994:35) who gives a good insight that the historical acknowledgement of women as fully-fledged human beings has a root in the biblical doctrine of the *imago Dei*” which upholds the fundamental dignity of all human beings, regardless of gender or social status (Groothuis, 1994:35). In fact, an important body of research shows that the most substantial drivers of violence against women are the unfair sharing of power and resources between women and men, and obedience to severely defined danger roles. In different churches, fair dignity and personhood for women when compared with men has not yet been addressed and patriarchal structures place women at greater risk of abuse (Groothuis, 1994:77)

In the same direction, Ayandele, E.A. (1966) shows that that “in all the gospels, no place does Jesus treat women as inferior. He argues that Jesus obviously felt particularly sent to the typical classes of "inferior beings”, for example, poor people, the lame, sinners and women to call them to freedom and equality in the reign of God”. Additionally, Ayandele highlights that Jesus attitude towards women is expressed by the Gospel language. Jesus uses women in his stories and sayings, something generally strange for his culture. ADEPR constitution that depends on Biblical teaching doesn't contradict with this teaching. In spite of this, women are not represented to in administrative church leadership. This indicates there is an urgent need for a concerted effort among ADEPR members to give value women this study focused more on discrimination based on gender roles, especially in ADEPR Gatenga Parish.

### 4.2.3 Women representation per year in church administrative committee was observed

**Table 8: Women representation per year**

Period	Men	Women
2018-2019	16 (88%)	2(12%)
2019-2020	13(73%)	5(27%)

Source: Gatenga Parish, 2020

The researcher has observed that while women are the most faithful members of the bible study groups and prayer fellowships, the church has not accorded them the rightful place as prominent church leaders since Gatenga Parish administrative structure is led by 18 staff with reference to data indicated in the above table, it's very clear that women have a less contribution in administrative tasks till today. One of respondents indicated that "women often find themselves excluded from decision making positions even issues that directly affect them". Though the number has increased by 15% within two years, it was due to more of sensitization, change in biblical approach, and change of mindset for both female and males. Historically, leadership has carried the notion of masculinity and the belief that men make better leaders than women which is still common today. This practice would be interpreted as discrimination against the women. And this came to fulfill what was indicated in the problem statement and is evidenced by the fact that over the last one hundred years since the inception of ADEPR in Rwanda, there has been no woman in the highest executive position in the General Assembly where vital decisions are made by men (ADEPR Diary, 2013b:3)

The above results demonstrate how women are poorly represented in the leadership positions of the church. This finding agrees with Mwaura's assertion that western Christianity, whose tradition, mainline Christianity in Africa adopted, provided women with no leadership roles in their church structures (Mwaura, 2005:421).

The discrimination in the church as showed in the table 8 is reinforced by Psychologist Kylie Pidgeon (1998) who recognizes gender discrimination in Churches, stressing that in all the

churches, as compared to men, women are less able to receive pastoral care by a minister of their own gender, by virtue of most ministers being men. It is very rare to see a woman preaching, and when she does so, she is over watched by a man minister in the parish. This ends in the congregation being less educated and biblically taught about women’s issues. Even with women’s events, almost all the sermons of preaching heard are from men, and when it comes to single mothers, they face even tougher constraints to receiving pastoral care from all-male leadership squads, due to necessary propriety.

According to the statistics in table 8 related to distribution of respondents on women representation per year in church administrative committee, it is still clear that women in ADEPR are lagging behind about the experience in the church, merely because they didn’t have a chance to exercise duties that allow them to have experience in the church. Groothuis (1994) makes it clear that women have fewer lasting duties and counselors in the field of spiritual formation, ending to maturity and growth. The truth is that in most churches, the issues that have negative impacts on women are either not taken as priority or are taken away from the whole church’s agenda by men in positions of power. A culture of male-ness forms and is everlastingly led from the front. The reality is that women’s ministries are established as exceptional interest ministries, rather than as mainstream. Women, who are equally gifted in leadership, teaching and preaching as men, are refused the same chance to show and nurture their gifts (Groothuis, 1994).

**4.2.4 Distribution of respondents on women representation as indicated in church administrative committee**

**Table 9: Women representation in church administrative committee**

Roles	Women	Men
Church leaders	1(25%) out of 4	3(75%) out of 4
Accountants	0(0%) out of 2	2(100%) out of 2
Evangelists	0(0%) out of 4	4(100%) out of 4
Project social workers	1(25%) out of 4	3(75%) out of 4

Source: Fieldwork survey, 2020

Women representation in church administrative positions was high at the lower church hierarchy. According to majority of the respondents 1 out of 4(25%), women were represented as church leaders, while also 1 out of 4(25%) indicated that women were represented as project social workers, this is a project of the parish supported by compassion international Rwanda, no women represented among accountants out of 4 in this parish, and also there is a gap because no woman represented as evangelists out of 4. the findings may be interpreted to mean that the church has not accorded women their rightful place as prominent church leaders. This is in line with the premise that women are not well represented in church administrative leadership.

It was also found that even though women keep on to be committed to the church, still their representation in church administrative leadership positions is so challenging. A male key informant affirmed with facts how women appear invisible in top church hierarchy (for instance, there is 0% of accountants and evangelists) (Interview with a key informant, January 2020). This was supported by one of the women elder in the church who observed that it is like patriarchy has shaped women in church as inferior, leading some women to build a self- image and to male dominance in all the aspects of the church. Subsequently, women end up in discouragement and discrimination, sometimes done under the support of some Biblical teachings wrongly interpreted, or just explained out of their context. However, unanimously, respondents didn't only advance Biblical teachings, but also culture and traditions.

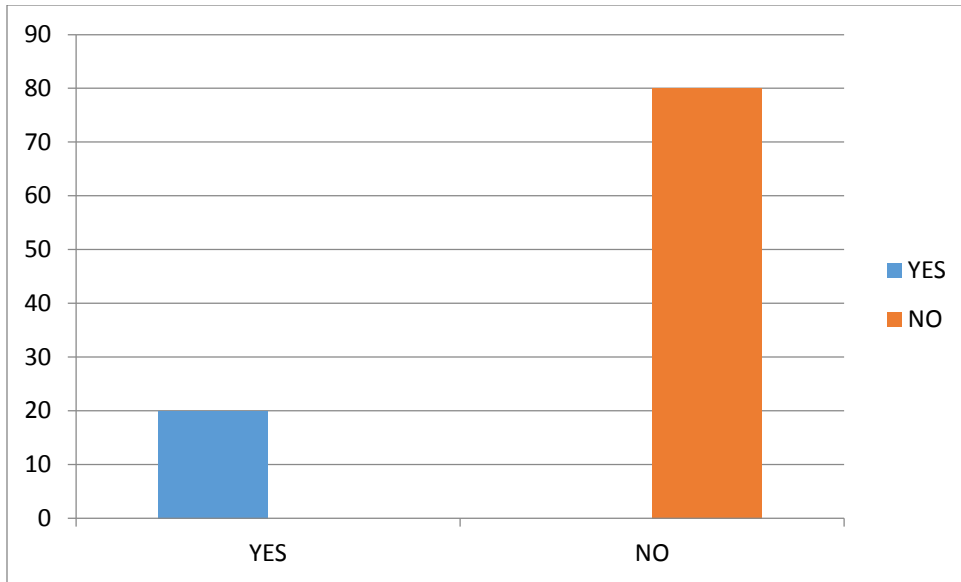
However, some of respondents felt that the onset of Christianity men dominated. This single woman represented as a church elder appointed that in administrative church leadership in the name of gender balance and not due to her intellectual capacity to do the job. However, since the church teaches the liberation of the captive, it is disapprovingly significant for a balanced representation. In view of this, one can say that the church needs to be liberated first from the institutionalized nature since this has led to the domination of women but still preaching that both men and women were created in the image of God. In some cases, this domination and discrimination push shy women shy from to not showing interest in the leadership of the Church.

The study results are in line with Peterson & Runyan (1993) who explored gender role mindset as a way to explain why women are offered subordinate duties in various spheres of life generally and the church specifically. They inform that gender socialization; situational challenges and structural hindrances are couples and contribute towards the marginalization of women as

candidates for, and efficient holders of any public office. The author's key point is that women have the potential and capacity to perform administrative responsibility and it is therefore imperative to establish self-worth and dignity among women around Africa and beyond. All the above discussion addresses the fourth objective that aim at investigating to what extent ADEPR structures influence women participation in Gatenga Parish administrative leadership

According to Iglitzin & Ross (1976) patriarchy mindset plays a big role in all of this. Patriarchal ideology assumes that within patriarchal environments the roles of women and men are obstructed by patriarchal ideology and the patriarchal social structure is shaped by a strident variation between the public and the private circles of life. More precisely, Iglitzin and Ross (1976) indicate with facts that the theory of patriarchy expresses that the public arena refers to politics issues, economics matters, religion and whatever done out of the home is man's field. On the other side, the private arena refers to the home and is the field of women. This understanding has made impacted on women dependence and exploitation. This being the case at that point, Iglitzin and Ross (1976) patriarchal ideology set the frame of reference for understanding women's' involvement in ADEPR leadership.

As highlighted by Iglitzin, the religion is one of the roots of patriarchal ideology, mentioning that essentials of all substantial world religions including Christianity replicate the attitudes and moral values of the male priests and scribes who articulated them. This mindset ends in an androcentric society, which brightens why ADEPR administrative leadership roles are dominated by men. The meaning of this is that societal and cultural influences impact the kind of leadership found to be suitable and positive by people within that culture.



Source: Fieldwork survey, 2020

**Figure 2: Distribution of pastor’s views on women participation in church administrative leadership**

It can be seen that the majority of church pastors agreed that women are not highly represented in church leadership whereby 4 respondents out of 5(80%),agreed that men are more involved in church leadership representation. According to Edouard (2011),”the church favors good leadership not gender leadership”. This is an indication that, while the church does not set any discriminative rule, the underlying male belief system is strong enough to allow for wide gender disparity over the years.

Decision making is a male prerogative and women always have to go along with what the males decided even against their will. One of the retired pastors from GatengaParish indicated that “women’s concerns are not addressed since most decisions are made by men”, women are implementers and men are decision makers”. This concept is coupled with patriarchal influence that dictates a woman’s place at the domestic sphere. This obviously affecting the church in that women’s voice has fundamentally remained inaudible. The researchers’ observation was seen that women serve in the lower church hierarchy. These results may indicate that there is need to put more emphasis on having more women in administrative church leadership. This finding emphasizes what was reviewed in the literature that ADEPR structures have kept them away from decision making in administrative church leadership.

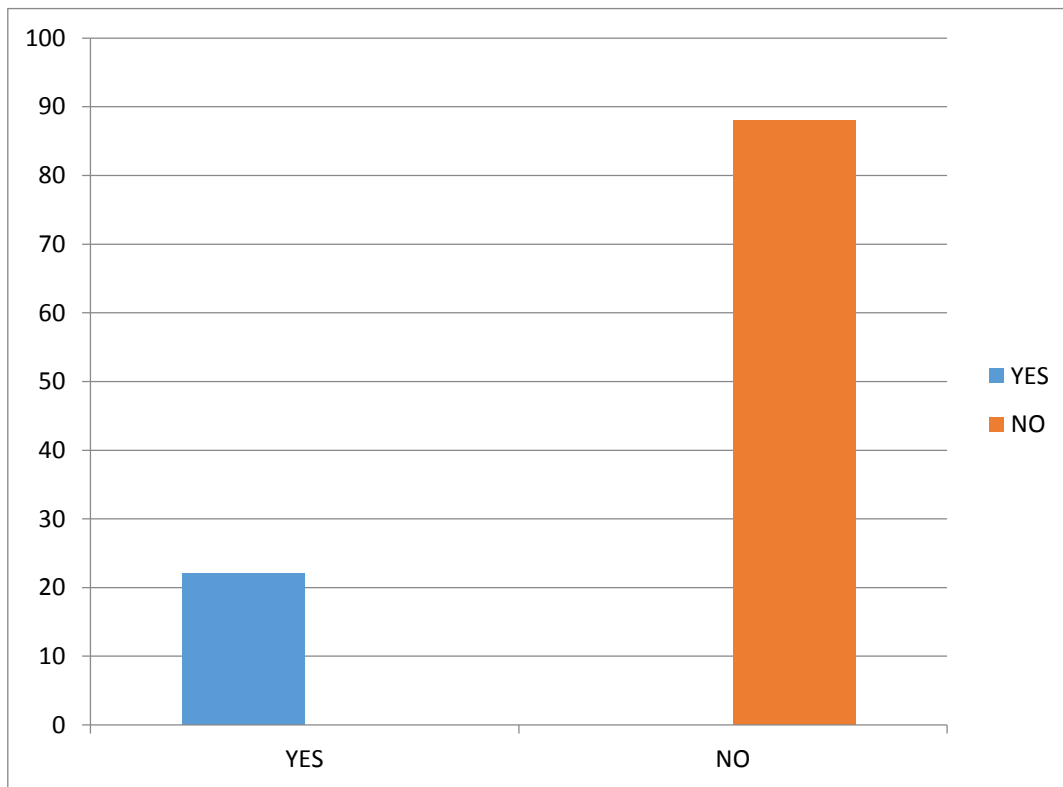


The same views are raised Bem (1993:3) advanced that the main focal point is “androcentrism (male-centeredness), describing males and male experience as a standard or norm and females and female experience as deviation to that norm. This mindset generates a belief in male dominance and a masculine system in which female values, experiences, and behaviors are regarded as inferior. This leads a patriarchal system that that has ended up in an androcentric system where men and not women hold a majority of administrative church leadership (Bem, 1993:41).

In addition to the above, Ruether (2002:5) indicates that the second lens, gender polarization, enforces male-female differences on almost every facet of human experience, from the way of clothing and the roles played in the society to the ways of manifesting emotion and sexual desire. Some hidden traditions about sex and gender stayrooted in cultural paradigms, social organizations, and individual mindsets is borne out in experiences in the church, manifested in the idea that polarization gives shape on how people view church leadership.

According to the views of respondents and the insights from the literature review in chapter two of this research, the researcher could understand that, people are all born female or male, however, everyone is influenced by culture and fashioned by cultural socialization which is exported and reinforced in the church and church activities, making it hard to women to access some services at the church. In fact, women can’t be involved in leadership due to the way the society stereotype them. The thing is, the notion of gender polarity appears to preserve the roles of women and men as divergent in the church, with the men in leadership positions and women in service giving roles.

#### 4.2.5. Gatenga parish staff responses on men confidence in women in church administrative leadership



**Figure 3: Gatenga parish staff**Source: Fieldwork survey, 2020

In ADEPR Gatenga parish, most of parish staff 16(out of 18) are men and women are not eligible to vote at the local and parish levels. Usually, the local church and parish levels are the basis for leaders' identifications, which are then forwarded to higher courts. Parish staff responses on men confidence level in women as leaders was found to be above average with 88% agreeing that men were confident in having women as church administrative leaders. The reason being they have succeeded as deacons and group leaders. Moreover, it was also found that some men participate in electing women in administrative leadership positions, which could be based on the trust that women just like men, can lead. one of women staff leaders argued that the fact that some women are already in various church administrative levels was a clear indication that the church was convinced of their capability.

According to responses given above, there are several factors which contribute to the confidence level given to women by their fellow women as administrative leaders. When asked to give

reasons for their answers, majority of staff indicated women in the church today have proved that they are capable to lead.

The researcher noted that women are majority in the church, which means they would have the mass power to influence leadership in the church greatly, but it was attested that many held leadership in various groups like choirs, social affairs of the church. This was caused by low self-esteem since men's confidence on women to be in administrative leadership was so less at 88%. Once no encouragement and confidence from male partners, women feel low in confidence.

Nevertheless, from the discussion groups, the issue of culture still came in. Children learn from their parents but inspired by culture. The issue of masculinity, especially negative masculinity also come in. All of them are learnt from early childhood, depending on family members within the same family considers each other, how they share responsibilities, even up to which diet taken by boys or girls in some families in African generally and Rwanda specifically. This fits very well in the theory of family system as developed by Bowen. His theory of the family systems is a theory of human behavior that views the family as an emotional unit and uses systems thinking to define the complex interactions in the unit. The idea is that family and its members are intensely connected emotionally. So, there is no doubt that boys and girls are shaped by what their culture learnt from their families. The reality is that family members so profoundly affect each other's thoughts, feelings, and actions that it often seems as if people are living under the same emotional skin. People solicit each other's attention, approval, and support and react to each other's needs, expectations, and distress. That connectedness makes the members of the family close to each other, and builds a certain level of interdependence, making a family a sort of school when it comes to gender, and gender relations.

#### **4.2.6 Distribution of respondents on traditional African culture influences**

**Table 10: traditional African culture influences**

Indicators	Frequency	Percentage
Traditional beliefs	15	60
Cultural attitudes	10	40
Total	25	100

Source: Fieldwork survey, 2020

With reference to the findings showed in the table 7, it was revealed that the majority of respondents 60% demonstrated that traditional beliefs are the major dominant and social attitudes contributes 40% therefore, in the African setting traditional beliefs and cultural attitudes with regarding the role and status of women in the society are still prevalent and many women are part of this system thinking that it's hard to dislocate from this culture and tradition.

The researcher argued that social values, traditional beliefs, norms and superstitions have been the major obstacles in the realization of women's aspiration to spiritual leadership positions in ADEPR Gatenga Parish. In spite of women's education and entry in the job market, the woman's role is ordinarily one of homemaker. The man, then again, is the provider, head of family unit and has a right to public life. This finding match with Hezekiah, 2011 where in his study pointed that "social cultural factors tied with traditional and cultural practices play a great role in determining women participation in administrative church leadership".

The researcher observed that ADEPR practices are therefore influenced by cultural influence in women access to church administrative since it is evident that it doesn't not attach much importance to women leadership.

#### **4.2.7 Respondents' views on the impact of missionary education**

**Table 11: The impact of missionary education**

Respondent's Views	Frequency	percentage
Missionary education did not influence women's participation in church leadership	10	40
Missionaries empowered women through education and enlighten them to know their roles	3	12
Missionaries encouraged common education for both boys and girls	2	8
Missionaries taught biblical culture of men superiority	9	36
Missionaries didn't allow women in the church leadership	1	4
Total	25	100

Source: Fieldwork survey, 2020

According to information indicated in the table above, 40% of respondents' views agreed that Missionary education did not influence women's participation in church leadership, 12% indicated that missionaries empowered men through education and enlighten them to know their roles, and on the other hand 36% agreed that Missionaries taught biblical culture of men superiority. 2 respondents representing 8% indicated that missionaries encouraged common education for both boys and girls; meanwhile only 1 respondent represented by 4% said that missionaries didn't allow women in the church leadership. This simply means that missionary education made a positive contribution since they planted churches, men were highly educated. It was further argued that through this education woman were not enlightened and were unable to understand their rights, read and write.

In view of the above, it is evident that missionary education has greatly influenced women's discrimination based on gender roles especially in ADEPR and this affected their growth in church leadership and thus this explains why women's roles are characteristically lower than that of men, therefore, it was observed that ADEPR aggressively counters the traditional biases against women, with references to biblical passages to domesticate women's minds and this occurs when there is no pastor in this church who is a female.

These findings match with Odoyoye (1995) & Phiri (1997) study, they noted that missionary teaching used suggestive biblical passages to domesticate women's minds and this concurs with other studies (Odoyoye,1995;Phiri,1997) who argue that missionary Christian teachings were patriarchal and related with patriarchal African culture, which also undermined women status. This was the only sensible system in a protectorate where the European interests would continue to be paramount. On my observation with reference to these findings, it is evident seen that missionary education has greatly influenced women's participation in administrative church leadership, and this affected their growth in ADEPR church leadership, and this explains why women's roles are characteristically lower than that of men, this emphasizes the third objective on missionaries' biblical education influence women's participation in ADEPR church administrative leadership.

#### 4.2.8 Distribution of respondents on reasons that lower a number of women in church administrative leadership

**Table 12: Lower a number of women in church administrative leadership**

Reasons	Frequency	Percentage
Lack of unity and trust among themselves	10	40
Culture influence on Christianity	9	36
African culture doesn't allow women to lead or stand before men	3	12
Cultural attitude and domestic chores limit women participation	3	12
Total	25	100

Source: Fieldwork survey, 2020

The table 12 outlines that a dominant part of respondents (40%) agreed that lack of unity among women themselves, here the respondents highlighted that since women strive for limited positions, they will in general consider others women to be as danger and are jealous of one another, they have the potential to bring about change but they lack organization due to lack of time, since they are given their multiple roles as providers, wives and mothers.36% of respondents demonstrated that culture impacts on Christianity, 12 % of respondents indicated that African culture doesn't allow women to lead or stand before men, and also 12% of respondents indicated that Cultural attitude and domestic chores limit women participation.

These respondents noticed that historically leadership has carried the notion of masculinity and the belief that men make better leaders than women is still common today, further, the societal conventions regarding gender and leadership traditionally prohibits women and top leadership is viewed as manly space. At that point given such reactions, we could mention observation that ADEPR tends to reinforce societal emphasis on the subordination of women. These findings confirm the second objective on traditional Christian scriptures influence the participation of gender roles in administrative leadership of ADEPR.

As mentioned earlier, it is controversial that gender discrimination can be seen in the church that teaches equality in God. From the views of Ayandele, E.A. (1966), “in all the gospels, no place does Jesus treat women as inferior. He argues that Jesus obviously felt particularly sent to the typical classes of "inferior beings”, for example, poor people, the lame, sinners and women to call them to freedom and equality in the reign of God”. From the Biblical teachings, Jesus attitude towards women was always expressed by the Gospel understanding. Jesus uses women in his stories and sayings, something generally strange for his culture.

The experience from different ADEPR parishes, there are different women and men organizations, but still women’s organizations mostly perform the service and healing responsibilities, while men’s organizations perform most or all senior leadership duties roles and take responsibility for spiritual authority

#### **4.2.9 Distribution of respondents on the influence of the church structures**

**Table 13: Distribution of respondents on the influence of the church structures**

Responses	Frequency	Percentage
Yes	18	72
No	7	28
Total	25	100

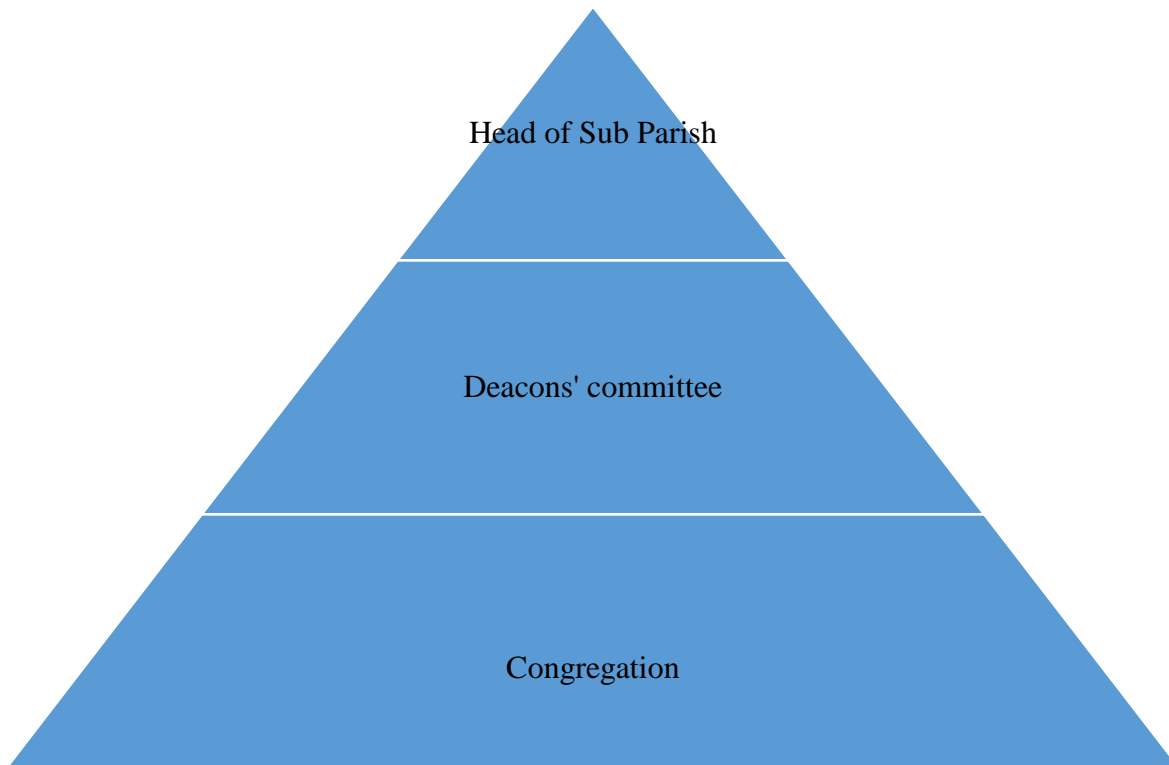
Source: Fieldwork survey, 2020

According to information displayed in the above table, 72%(18 out of 25) said Yes, 28 %(7 out of 25) said No. From the results, the majority 72% agreed that missionary form of Christianity and worship continue to influence ADEPR church structures. Therefore, it was found that in ADEPR many women in the church became formally dependent on men in the church; this persists to date and has very negative consequences for the participation of women in administrative positions. Women’s presence becomes visible where there are service giving roles such as cooking when they have visitors, arranging flowers. This may be due to the fact that the church has not come up with a different position from the one introduced by early missionaries and the bible gave prominence to male authority over women. These findings match with Riessman(2008) in his study indicated that it is this inequality, inherited from the gender insensitive political structures of the wider society as such, which has found its way into the

church of God in Africa. For this reason, the present patriarchal structures need to be transformed if the partnership of men and women is to be realized. Men and women need to be approached from the point of view of gift's ability and interest rather than inferiority or superiority complexes.

It was observed by the researcher that, the structure introduced by missionaries has not been transformative as it has a tendency which has over the years allowed men to assume leadership at the high hierarchy while women remain mostly at the lower level. These indicators given by respondents are theones confirming the fourth objective on how ADEPR structures influence women participation in Gatenga Parish administrative leadership, then, the continued uses of the missionary structure have greatly hampered the process of women discrimination based on gender roles in ADEPR.

**ADEPRGatenga Parish administrative structures hierarchy**



**Figure. No.5: ADEPR Gatenga Parish administrative structures hierarchy**



Presently, ADEPR has a hierarchical structure that defines various levels of leadership. ADEPR structure starts with the congregation, Deacon’s committee and moves to Head of sub parish. Figure above provided a visual description of the current structure of ADEPR.

#### 4.2.10 Distribution of respondents on Gatenga parish administrative structures

**Table 14: Gatenga parish administrative structures**

	Women	Men	Total
1.Pastors	0	2	2
2. Deacons’ committee	20	9	29
3.Congregation committee	5	10	15

Source: Fieldwork survey, 2020

The table 11 shows a list of leaders as found from a sampled Parish (ADEPR Gatenga Parish) church leaders. The study finding indicates, the concentration of women leaders is at the deacon and the congregation committee levels, while they are no longer represented as pastors. ADEPR Gatenga Parish has more than one pastor representing the parish but none is a female. Based on the evidence in this study, it can be argued that several factors can be deduced. Ordinarily, there is also outright acceptance seen in the way that the church has lived more men representation than women and this is normalized through time. It was noted that lack of research on the subject and courage to point at these challenges and generate discussion for change may also have delayed transformation. Furthermore, the congregation committee has more influence, authority, and control power over Deacons and that’s according to the researcher’s observation. It’s the committee representing congregation and takes decisions on behalf of the congression that will be raised to pastoral level while deacon deals with more of social affairs and finances of the church. This once highlights the discrimination of women since there are more engaged in deaconship.

One man respondent responded in these words:

“In ADEPR, women are involved in the church management, they clean the church, prepare food when we have visitors or church meetings, arrange the flowers and teach the Sunday school”.

He continued saying that “sometimes a woman is asked by the pastor to do a reading or say the prayers, and added that mostly those jobs are done by men. Lastly, the respondent informed that women are given a chance to sit on the committees but one will see that they are often very quiet and silent in the meetings (Interview with a respondent at ADEPR Gatenga, December 2019).

Nevertheless, discussions groups highlighted a very important point, that ADEPR is making a big change from the time the time some individuals among the congregation started raising discussions about gender and how to empower women. Since then, one can see that some women are taking up key leadership roles in the church; women can lead Bible studies and others have applied to stud in theological colleges and schools. There is no doubt about that, if some women finish these studies, ordination as pastors will follow. The pastor responding a key informant said that so far, the whole process is moving on well, even though the church still faces some constraints, due to the fact that a portion of church members have not yet accepted such a change.

## **Conclusion**

This part showed that shows that women participate in the ADEPR structure and have a voice, however this has stayed at the lower levels. Despite the growth of the church development, the structure that exists today has not changed much from the colonial outfit. And then the structure introduced by missionaries has not been transformative as it has a tendency which has over the years allowed men assume leadership at the high hierarchy while women remain mostly at lower level.

The significant discrepancy is that in church even if there are more women, men are the majority in hierarchy, and this shows outright discrimination. This shows church structure has stayed a bottleneck and women have not risen beyond service delivery status. Therefore, ADEPR should address itself to gender issues with an intention to renew the church structures. This will assist with defeating the underrepresentation of women in church administrative leadership and makes the women participate in all positions.

## **CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS**

### **5.0 INTRODUCTION**

This chapter seeks to present the summary of the findings, general conclusions and the derived findings. The main problem of this research was to study and digging out Gender discrimination in Rwanda Churches. The case of gender-based roles in ADEPR Gatenga, Kigali City.

### **5.1 SUMMARY OF FINDINGS**

The research findings were classified according to research objectives:

#### **5.1.1. The place and the role of women in ADEPR Gatenga Parish**

The first objective was to investigate the place and the role of women in ADEPR Gatenga Parish. Data revealed that women's roles are confined to marginal levels of the church. Women are found in many local church levels and women's presence in leadership becomes visible where there are supposed to be headed by women.

Further, the data indicated that the majority of women are deacons with 60% by managing the affairs of the church finances, church properties, assisting elders, the poor and the spiritual life of the congregation. Therefore, 12% of respondents indicated that they contribute as evangelists, but their number is still low whereby it was found that in one parish only 1 female was evangelist and 15 were males.

#### **5.1.2. African culture influences the participation of gender roles in the administrative leadership of the ADEPR**

The second objective was to assess how traditional Christian scriptures influence the participation of gender roles in the administrative leadership of the ADEPR from the information built up that traditional Christian scriptures impact is still strong and greatly influences women's low participation in administrative leadership. It was revealed that the majority of respondents 60% showed that traditional Christian scriptures are the major that drive women less valued in

administrative leadership in ADEPR. With these patriarchal syndrome women are kept away from holding decision making positions and instead are drawn to serve the cultural system and ideology that upholds it.

The study shows that traditional beliefs system has been persistent to date and continues to provide different threads towards women discrimination based on gender roles. It was additionally illustrated 40% of respondents Lack of unity among women themselves has led to the spread of that lower representation, this occurs since women strive for restricted positions, they tend to see other women as threat and are jealous of each other, they have the potential to bring about change but they lack organization due to lack of time, because they are given their multiple roles as breadwinners, wives and mothers.

### **5.1.3 Impact of missionary education on gender roles**

The third objective was to establish the impact of missionary education on the place and role of gender in Gatenga Parish. 36% agreed that Missionaries taught biblical culture of men superiority. This simply means that missionary education made a positive contribution since they planted churches; men were highly educated this explains why women's roles are characteristically lower than that of men. Therefore, it was observed that ADEPR aggressively counters the traditional biases against women, with references to biblical passages to domesticate women's minds and this occurs when there is no pastor in this church who is a female.

### **5.1.4 ADEPR structures influences on gender roles in Gatenga Parish**

The fourth objective was to examine the influence of the ADEPR structures on gender roles in Gatenga Parish. 72% of respondents confirmed that ADEPR administrative structures favors women discrimination based on gender roles since there is a lower number of females in church administrative and most administrative church leaders' women are represented at the lower level.

## **5.2 CONCLUSION**

Basing on the findings, it was revealed that women are discriminated basing on ADEPR due to less representation despite their large membership in the church. This is despite the fact that men continue to dominate the higher ranks of church leadership. This study contributed to the on-

going struggle to overcome a male dominated system in the church, and embrace a system that will encourage women to maximize their potential in church administrative leadership.

### **5.3 RECOMMENDATIONS**

By taking into account the different findings that emerged from this study, the following recommendations were made:

#### **To ADEPR:**

ADEPR has to conscientize its members to consider gender roles, seminars and workshops should be organized to impress on them the importance of gender roles in church. And experts in gender and theology studies should be engaged to facilitate these forums to make leaders understand support and promote women in leadership in churches.

The church should empower women and develop them to enhance their leadership capacity and have more women in church administrative leadership.

ADEPR should employ equity policies and affirmative action. This would address historical injustices to women underrepresentation

#### **To the Government Policies:**

Women's experiences and concerns are different from men's and need to be represented to in conversations that result policymaking and implementation. These distinctions and concerns imply that. The interests of men and women different and even conflicting and therefore women are needed in representative institutions to articulate the interest of women. Moreover, there some issues in which women can most effectively minister to each other. For example, to effectively include women in church leadership, it requires women to raise the issue of their small numbers in church representative.it is very hard for men to challenge the underrepresentation of women since men are the ones in church positions.

#### **To the Women:**

- To raise self-esteem and know that they can step-in decision-making offices and compete with men since there are equally and socially made.

- To support each other by promoting culture of solidarity among themselves. This will result into a great number of women in decision making ranks especially in churches.
- Read and interpret the bible from a different perspective and according to current context, not ignoring the main message of the bible which is redemption of human being and of which has to be holistic.

**To the men:**

- To share gender roles and responsibilities at home so that their wives / sisters and even mums do get enough time to participate in church administrative offices since church is home based and later extended to the community.
- To break the negative masculinities where they felt there are superior, and women are inferior and teach the positive masculinities to their children from the low age.
- To have a mindset change and even accept that women are equal to men according to the bible and laws of the government.
- Men also to read and interpret the bible from a different perspective and according to current context, not ignoring the main message of the bible which is redemption of human being and of which has to be holistic.

**5.4 Areas for further research**

The findings of this study focused primarily on digging out Gender discrimination in Rwanda Churches. The case of gender-based roles in ADEPR Gatenga, Kigali City. Women in ADEPR continue to be underrepresented in administrative leadership. Other issues could not be investigated further because they were not the focus of my study.

Firstly, it is necessary to conduct further research on how women are performing versus men, as well as whether people prefer women to lead men.

Secondly, further research should be carried out looking at the members preserve the population of women in church and the roles they perform and how transformative they are in their roles.

Thirdly, further research should be carried out on issues of liberating way of reading the scripture

## BIBLIOGRAPHY

- ADEPR Gatenga Parish (2013a). Annual Report 2013. Kigali
- ADEPR Gatenga Parish(2013b).Diary, Kigali/ Rwanda
- ADEPR Gatenga Parish (2020a). Annual Report 2020. Kigali
- ADEPR Gatenga Parish (2020b). Archives, Kigali/ Rwanda
- Agonito, R., (1977). History of Ideas on Women; A Course book. New York: G.P.Putnam's Sons Publishers.
- Aruna G., Kanyoro M. &Spadden M. A. L., (2005). Women, Violence and Nonviolent Change.Ostervalva: TemdahlsTryckeri AB.
- Ary Donald (2010). Introduction to Research in Education: 8th (eighth), Edition Hardcover (Amazon Publishing House)
- Awolalu, J.O., (1976). “Women from the Perspective of Religion”, in Orita: Ibadan Journal of Religious Studies, Volume X / 2, December, (1), 1- 95.
- Ayandele, E.A., (1966). The Missionary Impact on Modern Nigeria 1824-1914, London: Longman Publishers.
- Bauer, J., (1994). 2000 Years of Christianity in Africa, An African History, Nairobi: Pauline Publishers.
- Bem Sandra Lipsitz (1993). The Lenses of Gender: Transforming the Debate on Sexual Inequality. Yale University Press
- Bowden, J., (ed.) (2005). Christianity: The Complete Guide, London, Continuum Publishers.
- Bryne.L., ed. (1993). The Hidden Journey: Missionary Heroines in Many Lands, London: SPCK.
- Camba, R. E., (1993). “Neither Male nor Female: New Testament View of Women”, United Church Letter, World Alliance of Reformed Churches. Manila: The Institute of Religion and Culture.
- Cooper Donald R. &Schindler Pamela S. (2006). Business Research Methods, Volume 1 (The McGraw-Hill/Irwin Series

- Gilbert A. Churchill (1979). Editorship of Journal of Marketing Research, Journal of Marketing Research 51(1):105-106
- Groothuis D. (1994). Wagering Belief: Examining Two Objections to Pascal's Wager. *Religious Studies* 30 (4):479 - 486.
- Iglitzin Lynne B. & Ross Ruth (1976). Studies in Comparative Politics, no. 6. (Santa Barbara, Calif.: American Bibliographical Center, Clio Press
- Jon B. (2006). "Disorder in the Courts: Proving same-sex sex discrimination in Title VII cases via 'gender stereotyping'." *Employee Relations Law Journal*. Spring 2006
- Kang'ara Sylvia Wairimu (2007). Beyond Bed and Bread: Making the African State Through Marriage Reform--Constitutive and Transformative Influences in Anglo-American Legal Thought, 9 Hastings Race & Poverty L.J. 353-95 (2012).
- Kothari C.R. (2007). Research Methodology –Methods and Techniques (New Delhi: Wiley Eastern Ltd.).
- Levesque R.J.R. (2011) Sex Roles and Gender Roles. In: Levesque R.J.R. (eds) Encyclopedia of Adolescence. Springer, New York
- Marshall, C. & Rossman, G. (2011). The handbook of qualitative research. Thousand Oaks, CA: Sage Publications.
- Mbiti John S. (1975). An introduction to African religion. New York, Praeger
- Mugambi J N Kanyua&MagesaLaurenti (1990). The Church in African Christianity: innovative essays in ecclesiology. All Africa Conference of Churches. Nairobi, Kenya: Initiatives, African challenge series, no. 1
- Mwaura F. Mwega(2005). Africa Imperatives in the World Trade Order: Case Studies on Kenya. Nairobi: AERC -KIPPRA
- Njoroge, R. (2000). Philosophy and Education in Africa: An Introductory Text for Students of Education. Nairobi: Trans-Africa Press.
- Oduyoye, Mercy Amba(2020). Book Review: Daughters of Anowa: African Women and Patriarchy. Maryknoll, NY: Orbis Books
- Oduyoye, Mercy Amba. 1995. African Women's Hermeneutics. Pages 359-371 in 140 in Initiation into Theology: The Rich Variety of Theology and Hermeneutics. Edited by Simon Maimela and AdrioKönig. Pretoria: J. L. van Schaik.



- Okemwa E. Ondari (1995).The role of knowledge management in enhancing government service-delivery in Kenya,South African Journal of Libraries and Information Science 75 (1), 28-39
- Peterson V. Spike &Runyan Anne Sisson (1998). Gender Global Issues. Avalon Publishing
- Phiri, Isabel Apawo (1997). Doing Theology in Community: The Case of African Women Theologians in the 1990s. Journal of Theology for Southern Africa 99, 68-76.
- Riessman Catherine Kohler (2008). Narrative Methods for the Human Sciences. CA, USA: SAGE Publications
- Ruether Rosemary Radford (2002).Visionary Women: Three Medieval Mystics, Fortress Press, Minneapolis
- WamburaF.Ngunjiri(2006). Challenges and Opportunities in Community Leadership. The Experiences of Tempered Radicals in Community Transformation, Paper Presented at Women as Global Leaders Annual Conference, March 12-14, At Abu Dhabi, United Arab Emirates
- Wood Wendy (2006). Social Image and Economic Behavior in the Field: Identifying, Understanding, and Shaping Social Pressure. Annual Review of Economics, Vol. 9:131-153 (Volume publication date August 2017).

# APPENDIXES

## APPENDIX I: QUESTIONNAIRE

### Consent Form;

My name is **KOBUSINGYE V. ROBINAH**, a student of University of Rwanda, pursuing Master of Social Sciences and gender development conducting a study on Gender discrimination in Rwanda Churches. The case of gender-based roles in ADEPR Gatenga, Kigali City. This study is purely academic and the contributions you make will be treated with utmost confidentiality. Please answer by ticking the relevant box or filling in the space provided. All answers will be treated as anonymous. Please spare some time and give your opinions in the following questions.

### Instructions

- The research question is not a test, and thus there is no right or wrong answer
- Do not write your names on this questionnaire
- The questionnaire is composed of closed and open-ended questions
- For closed questions that require a choice among the proposed responses, please tick off in the box that correspond to your choice
- For open ended questions that require you to express your ideas, please use the space provided to write your answer.
- The purpose of this research for academic purposes only
- Any time the respondent has a right to withdraw.

Thank you very much for your assistance.

**KOBUSINGYE V. ROBINAH**

**Part A**

1. Name..... (Optional)

2. Gender Male  Male

3. Age group 18-25 years

26-35

36-45

46-55

56-65

66 and above

4. Marital status

a) Married

b) Single

c) Separate

d) Divorced

e) Widowed

5. Highest education level attained

a) primary

b) Secondary

c) University

6. How long have you been a member of this church?

1-5 years  6-10 years  11-15 years

7. Have you ever held any leadership position in the church?

a) Yes  b) No

If yes which one.....

8. From observation, are women represented in the following administrative positions of your church?

- i) Pastor                      Yes       No
- ii) Deacons                      Yes       No
- iii) Head of the congregation      Yes       No

9. From your observation, who are more involved in the administrative leadership positions stated in questions 4 above?

- i) Men       ii) Women

10. Mention 4 roles of women in your church.....

11. Would you like to take up any leadership position in your church?

- a) Yes       b) No

If yes, what form of support would you suggest for the church leadership position?

.....

.....

.....

.....

12. In your view how do the following church structures incorporate women in the administrative church leadership positions?

- i) Parish session.....
- ii) church committee.....

13. Is the church structure giving women enough opportunity in church administrative leadership?

- a) Yes       b) No

Explain your answer

.....

.....

14. In your view, are men confident with women as church administrative leaders?

- Yes       No

Give reasons for your answer

.....  
.....  
.....  
.....  
15. What are the challenges faced by women in top church leadership positions?

Explain each reason

- i. ....  
.....
- ii. ....  
.....
- iii. ....  
.....

16. In your opinion, do you think the African culture has influenced participation of women in administrative church leadership?

Yes                       No

Explain your answer.....  
.....

17. In your opinion do you think the missionary's education could have influenced women's participation in administrative church leadership?

Yes     No

Give reasons for your answer  
.....  
.....

18. In your view do women have administrative positions in your parish?

i) Pastor    Yes     No

ii) Deacon    Yes     No

iii) Evangelists    Yes     No

Explain your answer.....  
.....

**Thank you very much for your response**

**Interview guide schedule for Gatenga parish officials and head of departments of the church**

Dear Madam/Sir,

My name is **KOBUSINGYE V. ROBINAH**, a student of University of Rwanda, pursuing Master of Social Sciences and gender development conducting a study on Gender discrimination in Rwanda Churches. The case of gender-based roles in ADEPR Gatenga, Kigali City. This study is purely academic and the contributions you make will be treated with utmost confidentiality. Please answer by ticking the relevant box or filling in the space provided. All answers will be treated as anonymous. Please spare some time and give your opinions in the following questions

Thank you very much for your assistance,

**KOBUSINGYE V. ROBINAH**

1. In your view how do the following church structures incorporate women in the administrative church leadership positions?

General assembly.....

Parish session.....

Local church committee.....Are the church structures giving women enough opportunity in church administrative leadership? Yes.....

No .....

Explain your answer.....

1. a) in your opinion list 3 reasons that hinder women from taking administrative leadership positions in your church

Explain each reason.....

2. in your opinion do you think the African culture has influenced participation of women in administrative church leadership

Yes.....

No .....

3. how has Christian scriptures and worship continued to influence the place of women in church administrative leadership with reference to:

Administrative structures.....

Teachings.....

4. Mention 4 roles of women in your church.....

5. In your opinion, do ADEPR members appreciate women in church administrative leadership?

6. How do social-cultural issues influence participation of women in church administrative leadership?