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ABSTRACT

The Bible is the standard for Christianity yet the scriptures do not seem to give a normative direction in matters of dressing in general and women's attire in particular. The main objective of this paper was to examine the Biblical teaching on dressing in general, and for women in particular. The literature review was carried out using themes drawn from the objective. The study was guided by the liberal feminism theory. This theory was used to establish if there were individual rights and

equal opportunities as a basis for social justice and reform in Church. This study adopted descriptive survey design to present data thus it was involved in studying the situation as it is in an attempt to explain why the situation is the way it is. The sampling techniques were stratified random sampling, purposive and simple random sampling. Purposive sampling was used to select the clergy and their spouses, stratified random sampling was used to select the representative sample from the target population of the general faithful and the simple random technique was used to sample respondents for the Focus Group Discussion. The study instruments were interview schedule, questionnaires, Focus Group Discussions and document review. The validity of the instruments was established through content validity by experts from the school arts and social sciences, Masinde Muliro University. The study found out that there is gender bias against women in church. Patriarchy of the African society had been carried to, and perpetuated by the church through formulation of rules and erroneous interpretation of the Bible to favor paternalistic positions on issues of dressing translating to a church that is oppressive to the womenfolk. The paper recommended that the church should initiate training programs for the clergy and other leaders in hermeneutics and exegesis for better leadership and training skills on matters of dressing. Women should also be allowed freedom of choice according to the constitution. This study shall add to the existing pool of knowledge in Religious and Gender studies and bring about liberation to oppressed women so that they can freely contribute to development.

1.0 Introduction

This paper discusses the Biblical position on dressing generally and for women in particular. This is because all Christian teachings are based on the Bible, women dressing inclusive yet it seems every Christian denomination has its own interpretation and understanding on the same. Does it then mean that the Bible keeps on shifting position? Or does it offer different instructions concerning adornment to different denominations? That is why this paper

sought to establish the true position of the Bible on the same.

1.1 Objective

To examine the Bible teaching on dressing in general, and for women in particular

2.0 Methodology

This study adopted descriptive survey design according to Orodho (2008) This study was carried out in Mumias sub-county which is in western Kenya. The

study population consisted of 540 [five hundred and forty] members of Mumias sub-county Full Gospel churches of Kenya, 14 clergy (Baseline survey across 6 branches of FGCK-Mumias LCA, 2015). The respondents for this study were drawn from members of the church. The sample was selected using stratified random sampling, simple random sampling and purposive sampling techniques.

3.0 Results and Discussions

3.1 The Bible

The Bible is the Christian standard since it is believed to be the word of God which is God Himself. This position is validated in John 1:1 which says that “In the beginning there was the word and the word was with God and the word was God.

Njoroge (2014) says that the Bible can also be referred to as the scriptures written by men under the inspiration of the Holy Spirit. He says that the scriptures are infallible, inerrant and the sole final authority for all matter of faith.

3.2 Nakedness and the Bible

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

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

Bacchiocchi (1995) goes on to point out that in the Bible, clothes or their absence thus nudity serves to

represent the spiritual conditions of human beings before God. This implies that dressing in the Bible is only but symbolic. Their nakedness was not as a result of removing physical garments. This is because they had never worn any garment until that time. Rather they became aware of their nakedness the moment they sinned and sensed their separation from the presence of God which had been their covering. This study can confidently deduce that dressing from the beginning in genesis was symbolic. It carries a deeper meaning than what can be seen on the surface. Physical nudity was equally good and perfect in the beginning and that dressing came in after the fall of man due to shame and guilt of man. Bacchiocchi (1995) emphasizes that imagery of clothing extends beyond creation and restoration to include the time in-between therefore began with the fall of man in the Garden of Eden. After the temporary covering of fig leaves God himself provided a replacement of skin garments (Genesis 3:20)

3.3 Clothing in the Bible

Since Adam and Eve were not comfortable with their new found nakedness, God made for them some kind of clothing made from skin, so says the Bible. This clothing gave the first man and woman some relief from the shame they felt after sinning.

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

The commonly referred to scripture in terms of the clothing is **Deuteronomy 22:5** which says that “A woman must not wear man’s clothes, nor a man wear woman’s clothing for lord your God detest anyone who does this. This was part of laws which were given specifically to the nation of Israel as they were Promised Land. This admonition may not have had a literal meaning but call for them to shun from transvestite life. This was to do more than just clothing. The clothing were just but symbolic to illustrate to the Israelites that they should shun from

life that emulates the opposite sex in every way. The Israelites were being warned against transvestitism which was a Canaanite practice. The symbolic clothing administration was meant to help this Israelites nation to consider transvestitism as abomination.

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

A significant part of the common Jewish costume was the "outer garment." Throughout the Old and New Testaments, the outer garment varied in size, shape and purpose. It is given various names (both in the original Hebrew and in translation) and is used in a variety of ways. This outer garment was commonly used to cover the head of both men and women (Ruth 3:15, 2 Sam 15:30) and was also commonly wrapped around the shoulders (Isa 3:22). While the outer garment served many purposes and was at times used in different ways by men and women, the way it was used was not consistent with either sex. The garment itself does not appear to have been made functionally different to any significant degree, and the distinctions between the male and female outer garments were merely stylistic (That is to say, color, trim, size and etcetera.) (Young 2015).

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

It's not easy to find Godly men wearing skirts in our churches today but then God's men did wear them.

When the Bible first mentions a skirt, it is a man's skirt. Deuteronomy 22:30 says, a man shall not take his father's wife nor discover his father's skirt. Another instance is found in Ruth 3:9 whence it says, "And he said who are you? And she answered, I am Ruth your hand maid; spread therefore your skirt over your hand maid; because you are a close relative". Samuel also wore a skirt. 1 Samuel 15:27 says, "And as Samuel turned about to go away he laid upon the skirt of his mantle, and it rent". Saul also wore skirts. In 1 Samuel 24:5 says, "And it came to pass afterwards, that David heart smote him, because he had cut off Saul's skirt. Ezekiel 16:8 says, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine". And Zechariah 8:23 says, "Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Burke, 2000).

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

Lackey (2016) exhorts as not to use the arguments of this world to justify Biblical principles. He is backed by this three portion of scriptures: "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" I Cor. 1:20; "That your faith should not stand in the wisdom of men, but in the power of God." I Cor. 2:5 and "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Col. 1:9. He continues to say that, if you read these verses you find out there is a difference between the wisdom of the

world and spiritual wisdom. A Christian is in trouble when he has to resort to the wisdom of the world to justify what he is doing. We ought to be able to use the wisdom of God. If I am going to defend my position I ought to be able to go to the Bible and use spiritual wisdom to do it. God help us if we have to use worldly wisdom to justify our clothing or actions.

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

It is amazing that men never wore trousers both in the Old Testament and the New Testament. Neither did Biblical writers like Paul who is often quoted in the trouser debate, wear trousers. It therefore follows that the rules against women in trousers are un-Biblical and therefore a fabrication of the church which is part of the society. In such a society, women are not allowed to rise to their full potential and even perform better than men.

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

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

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

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

The question about whether Christian women should wear pants or slacks is an issue that is raised about externals when the life of the child of God should rather be about a spiritual relationship based upon our position in Christ as believers. The obedience of a child of God is not measured by what clothing we wear but by our walk in the Spirit (Galatians 5:16). There is therefore no Biblical law that spells out what a woman should or should not wear rather than modesty. Therefore the men in this society come up with oppressive rules to thwart the women's effort in church engagements. The trouser for a man speaks of freedom even as seen in the way he sits. It therefore follows that a trouser for a woman will mean this same freedom and that is what the men in the society are against; these same men congregate as the church.

3.4 Women, Trousers and the Bible

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

The Bible does not talk specifically about the trousers since when the scriptures were being written the trousers were nonexistent. It is therefore evident that when the Bible forbids women from adorning

themselves in men's clothing, it does not necessarily mean trousers.

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

Young (2015) observes that considering the sheer specificity of Deuteronomy 22:5 and the precise nature of those things that are forbidden, Deuteronomy 22:5 is most likely ceremonial law rather than moral law, which would mean that it would have little, if any, implications for Christian today. Many believe, however, that this verse still applies to us today because this verse states that violators of this law are an abomination to God and that which was an abomination to God in the Old Testament would also be an abomination to God in the New Testament. However, the usage of the word *abomination* in Deuteronomy 22:5 does not necessarily make it timeless moral law because any violation of God's mandates is an abomination to him, whether it is a violation of ceremonial law or moral law. Furthermore, Deuteronomy 22:5 is placed squarely in the middle of, and is completely surrounded by, ceremonial laws. If it is indeed a principle to be literally followed today, why would God choose to bury this verse in the middle of what are clearly ceremonial laws?

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

Genesis 3:21 records that God made "coats of skin" for Adam and Eve. The word *coats* in this verse is the Hebrew word *kethoneth* and means "a long shirt-like garment". Interestingly, Moses, under the inspiration of the Holy Spirit, chose the exact same word to describe the specific type of clothing that God made for both Adam and Eve. Where is the distinction here?

If God chose to make so little distinction between a man's and woman's clothes that a single word can describe the specific clothing worn both by Adam and Eve, then who are we to require a greater distinction? (Young, 2015).

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

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

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

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

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

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

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

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

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

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

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

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

a patriarchal culture, the Jewish culture. Perhaps a woman would have had a different opinion.

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

Table 1: FGCK Membership and Leadership in Mumias LCA

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

Key: f- frequency, %- percentage

With regard to leadership in the church, this study as already stated that 24.44% of the respondents held leadership positions while 75.56% of the respondents are ordinary members of the church. Interestingly, of the 44 who said they hold leadership positions in the church, 26 were male and only 18 of them are women. Clearly, the leadership of the church is dominated by men. This position is ironical putting in mind that women are the majority in this church. This, as Nadar (2005) relevantly cites Isabel Phiri, expresses the tragedy that, "women are visitors in the Church yet women are in the Church in Africa." Phiri further adds that men have illegitimately held a monopoly over the church's mission for too long. This state of affairs according to this author contradicted the liberating nature of the mission of the Church as Christ body upon the earth with a mission meant to bring life and not death, healing rather than suffering, and freedom rather than bondage. The minority in this case are the ones lording over the majority. This is because the male who are part of the dominance of the society have carried the same into the Church. The male have brought patriarchy in the church where the male dominate women regardless of the latter's efforts and achievements. The male in this way have turned the church into a discrimination ground against women. Relating this situation in history, Wiesner (1993) observed that there was always conflict between the opinion of men and the commandment of God in which Women always had to choose between male political and religious authorities and what they perceived as God's plan for their lives. This author further adds that early modern women frequently argued that their religious actions were private and that only God could be the true judge as Christianity

contained streaks of misogyny in which everything was controlled by male hierarchies with all levels of the clergy especially the highest were reserved for males and even God thought of as a male.

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

It is important to note that at the time when the Bible was being written there was little distinction between men and women clothes as we particularly understand them today. It is thus the not factual when part of the respondents say that women should not put on men's clothes and assume that this position is Biblical. This opinion is to a large extent motivated by cultural influences on the mode of dressing for both men and women. It therefore lends credence to conclude that the church is considerably influenced by societal cultures and this may be the source of misinformation and controversy surrounding issues such as the trouser as the mode of dressing for women. This is not a new phenomenon in the Christian Church as we see for example in Jesus in an incident when he freed a woman from exclusion by the society. The woman had been suffering from incessant vaginal hemorrhaging for twelve years. According to the laws of the day, she was unclean and compromised the purity of everything else she touched. Instead of Jesus rebuking her when she secretly touched him, he commended her instead with a strong message that no longer would the flow of menstrual blood exclude women from full participation among the people of God.

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

Further interrogation of these positions on women adorning on trousers during worship points out diverse interpretation of the scriptural texts as challenged by the changed contexts. For example, the scripture is quoted to say that a woman should not wear a man's clothing. This does not necessarily imply the trouser even though many respondents in this study maintained so. The study points out in relation to context that when the Bible was being written, there were no trousers whatsoever. Furthermore, dressing varies from one culture to another yet all religions including Christianity are culture bound. When a flowing robe may be a woman's dressing in one culture, it may be a man's clothing in another culture; while a skirt may be a woman's clothing in another, and it may be clothing for men in another culture as is the case of kilts for Scottish men (Mac Duff and Mac Gregor, 2017).

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

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

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

4.0 Conclusion

Patriarchy is deeply rooted in the Bible. This is because Christianity was founded in the Jewish culture which is highly patriarchal. They are men who were forming the rules and women had to abide just like in any other patriarchal society. And as already discussed earlier, in all books of the Bible were authored by men meaning one does not expect absolute fairness towards the women. The woman's voice is missing save for what was narrated on her behalf.

For this very reason Jesus came with a voice of liberation for the oppressed, thus women inclusive. Jesus the Christ who is the author of Christianity is so particular about the freedom of the women and breaking the shackles of slavery off her existence. This slavery may include social slavery where one dose not freedom of association, speech and participation in within her society which are not contrary to the Bible. This work also established that even before the advent of Christianity, God himself did not have a problem with dressing. In fact he created a naked man and made him a helper and marveled at how good they were in their naked state. Clothing was born out of disobedience and desire of man and kept on changing. Conclusively, the Bible is not against the adornment of the trousers during worship. Jesus is the author of Christianity accepted all women the way they were. They even served with him in ministry and stuck with him till the very end, when men had taken off. Therefore according to Bible, women should not be emancipated from church engagement based on their clothing.

5.0 Summary of the Findings and way forward

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

To this end, the study developed objectives that included the examinations of the Biblical teaching on dressing in general and for women in particular, assessment of the society's position on dressing from a gender perspective, analysis of the FGCK policy on women dressing, and determine the extent to which the attitude of the church towards trousers as worn by women in FGCK, Mumias LCA during worship was a gender issue. All these constituted paper one that basically introduced the study. Paper two mainly dealt with the review of related literature. It was clear in this paper that trousers for women comes in handy in symbolically as a language of culture thus clothing communicates. This study premised that trousers as worn by women in FGCK, Mumias LCA was symbolic of liberty and less as a rule that should be added to worship rules. The theme of adorning in trousers by women seems to compromise God's principle of absolute equality for sexes on the other hand, while opposition to it implied a form of patriarchy imported into the church. This means that the church is just a sub-section of the society where the men form the rules and the women have to obey without question. Trousers for women are tacitly perceived by the society as freedom for a woman, an ideal that the men are not comfortable with both within and without the church. Critical analysis of the bible on dressing formed the basis of discussions in paper four and brought to the fore the fact that the Bible is not explicitly against women adornment in trousers neither were trousers in existence in the original history of Christianity in this context.

The paper further underscores that Jesus the Christ who is the author of Christianity died for the freedom of mankind, women inclusive. The verse commonly cited in disfavor of women adorning in trousers is Deuteronomy 22:5 which says that women shall not wear that which pertains to a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord. The study noted that neither this verse nor any other describes what a woman should wear or not in explicit terms, and as mentioned earlier dressing is a language of culture that varies from one society to the other. In conclusion of this section, it is noted that the entire traditional argument on adornment stands challenged today when the concept of womanhood is being re-examined and the traditional theological views increasingly changed and challenged as being crude and archaic. That the society in which the church under study is found is patriarchal formed the basis of discussion in paper five. This society exhibited features of gender bias against women. The church under study exhibited resistance to the cotemporary trends and is rigid to modernization in the changing world that in many ways implied freedom and equalization from ties of community and tradition that occasionally weighed down the woman. The modern society therefore advocates for living instead with forms of regulation that are formal, specified and impersonal. The paper however mentions as a concern that the emphasis on equality among men and women is on the surface, but underneath, women are yet to realize this freedom. FGCK is a church in Kenya with a long history that ironically should favour women since the church was founded by two women Alma and EevaRaatikainen. The history of this church forms the basis of discussion of paper six of this study. This church's constitution does not contradict the Bible at all in matters of dress and especially for women. It does not whatsoever dictate the kind of clothing that should be adorned by either sexes of its adherents neither does it have an official dress code for worship services. Unfortunately the clergy who are all men do not propagate the true position of the church policy on dress to the faithful. The study further revealed that some of the clergy are at variance with the FGCK constitution (2013) in regard to dress. Instead they have imported patriarchy into the church which either frustrates or thwarts the effort of women to be equal members with men in church. The women are voiceless since they don't have any representation in the church leadership

nor the decision making bodies of the church under study.

6.0 Recommendations

According to Bible, women should not be emancipated from church engagement based on their clothing. They should be given a level playground with men to worship and serve God through the society in their God given talents

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