A Strategy to Present the Concept of Headship: Healing Families in the North Burundi Mission

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Andrews University

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ABSTRACT

A STRATEGY TO PRESENT THE CONCEPT OF HEADSHIP:
HEALING FAMILIES IN THE NORTH BURUNDI MISSION

by

Ndikubwayo Joseph

Adviser: Bruce L. Bauer
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A STRATEGY TO PRESENT THE CONCEPT OF HEADSHIP: HEALING FAMILIES IN THE NORTH BURUNDI MISSION

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Date completed: October 2014

Problem

The headship of a husband over a wife is one of the concepts that creates a lot of misunderstanding in some Seventh-day Adventist homes in the North Burundi Mission. This situation has impacted both families and the church. On one hand, a husband believes he is to be strong, that he is the only one who can think logically, and that he should make all the decisions for the household. On other hand, a woman is considered to be weak, and therefore must respect her husband, have babies, and keep quiet. Unfortunately many women show respect out of fear rather than from love. In spite of the recent changes in male/female roles in society, most women still do not talk at home or at church. Because of this misunderstanding of roles in society, many males continue to feel
superior to females and females feel oppressed by males. This creates frustration, tension, and even violence in society.

Method

A theology of headship in marriage was established from the Bible and the writings of Ellen White and focused on how the word is used in the OT and NT. Literature was reviewed including books, articles, and Andrews University dissertations focus on the topic. An initial survey was taken to know how church members understand and apply the concept. Material was developed on the subject for a training series in two districts, one in an urban area and the other in a rural area. The training session included Family Life Directors, two district pastors, and the elders from the selected churches. The training was held in two sessions over a period of two years. The people trained were encouraged to train and teach other members. An assessment was conducted to ascertain what changes have occurred in attitudes among husbands and wives. A final report on the project was written up that analyzed, discussed, and reviewed the outcomes of the project.

Results

The project reduced tension, frustration, and violence in church families. Confidence, trust, and love in the relationships between males and females were strengthened and 40 couples went to the local registry to regularize their marital situation. Both husband and wives had a better understanding of the recent changes in male/female roles in society.
Conclusion

This project showed that education of husbands and wives can change cultural attitudes and customs, and can help families better model the biblical concept of headship.
Andrews University
Seventh-day Adventist Theological Seminary

A STRATEGY TO PRESENT THE CONCEPT OF HEADSHIP:
HEALING FAMILIES IN THE NORTH BURUNDI MISSION

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Ndikubwayo Joseph
October 2014
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Date approved
I dedicate this dissertation to all families who will be used by the Holy Spirit to understand and implement the concept of headship in their homes and to improve their spousal relationships and to my elder brother, Nthinyaka Ben-Oni, for loaning me the computer I used during this journey of my studies.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIST OF ILLUSTRATIONS</td>
<td>viii</td>
</tr>
<tr>
<td>LIST OF TABLES</td>
<td>ix</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>x</td>
</tr>
<tr>
<td>Chapter</td>
<td></td>
</tr>
<tr>
<td>1. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Background</td>
<td>1</td>
</tr>
<tr>
<td>Statement of the Problem</td>
<td>2</td>
</tr>
<tr>
<td>Purpose of the Project</td>
<td>2</td>
</tr>
<tr>
<td>Limitations of the Study</td>
<td>2</td>
</tr>
<tr>
<td>Personal Basis for Ministry</td>
<td>2</td>
</tr>
<tr>
<td>Life Journey and General Background</td>
<td>4</td>
</tr>
<tr>
<td>Six Subplots</td>
<td>6</td>
</tr>
<tr>
<td>Culture</td>
<td>6</td>
</tr>
<tr>
<td>Call</td>
<td>7</td>
</tr>
<tr>
<td>Communion</td>
<td>8</td>
</tr>
<tr>
<td>Conflict</td>
<td>8</td>
</tr>
<tr>
<td>Commonplace</td>
<td>9</td>
</tr>
<tr>
<td>Community</td>
<td>9</td>
</tr>
<tr>
<td>Specific Personal Assessments</td>
<td>10</td>
</tr>
<tr>
<td>Conversion and Assurance of Salvation</td>
<td>10</td>
</tr>
<tr>
<td>Time and Resources</td>
<td>10</td>
</tr>
<tr>
<td>Spiritual/Devotional Life</td>
<td>11</td>
</tr>
<tr>
<td>Worldview</td>
<td>12</td>
</tr>
<tr>
<td>Temperament (MBTI)</td>
<td>13</td>
</tr>
<tr>
<td>Damage Factor</td>
<td>14</td>
</tr>
<tr>
<td>Assessments in Relations to Others</td>
<td>16</td>
</tr>
<tr>
<td>Spiritual Gifts</td>
<td>16</td>
</tr>
<tr>
<td>Leadership/Interaction Styles</td>
<td>18</td>
</tr>
<tr>
<td>Task Type Preference</td>
<td>19</td>
</tr>
<tr>
<td>Overview of the Paper</td>
<td>19</td>
</tr>
</tbody>
</table>
2. BIBLICAL AND THEOLOGICAL BASIS FOR THE CONCEPT OF HEADSHIP .......................................................... 20

Introduction .......................................................................................................................... 20
Word Study of Head/Headship ( kepêlahē) ....................................................................... 20
Word Study of Subject/Submission (hupôtassô) .............................................................. 23
Headship/Submission in the Old Testament ...................................................................... 24
Headship/Submission in the New Testament ..................................................................... 28
Spousal Relationship Related to Ephesians 5:21-33 ....................................................... 29
Marriage ............................................................................................................................... 30
Differences Between Males and Females ......................................................................... 31
Feminist Movement ........................................................................................................... 33
Hierarchical Concepts of Equality Within the Context of Ephesians 5:21-33 ................. 36
Male Headship to Christ .................................................................................................... 36
Female Submission to the Church ..................................................................................... 40
Summary .............................................................................................................................. 42
Conclusion ........................................................................................................................... 43

3. POLITICAL, CULTURAL, SOCIAL, AND RELIGIOUS ANALYSIS OF BURUNDI ................................................................. 46

Introduction .......................................................................................................................... 46
Country Analysis ................................................................................................................. 47
Geographic Description ...................................................................................................... 47
Historical Analysis .............................................................................................................. 48
Colonization ........................................................................................................................ 48
Independence and Civil War .............................................................................................. 49
First Attempt at Democracy .............................................................................................. 51
Peace Agreements .............................................................................................................. 52
UN Involvement ................................................................................................................ 53
2006 to Present ................................................................................................................... 54
Political Context Analysis ................................................................................................. 56
Political Life and Government .......................................................................................... 56
Leadership and Political Officials .................................................................................... 56
Burundi’s Political System ................................................................................................. 57
Burundi’s Legislative Branch ............................................................................................. 57
Political Process ................................................................................................................ 58
Participation of Women in the Politics of Burundi ............................................................ 59
Constitution Article 7: Political and Public Life ............................................................... 59
Social Context Analysis .................................................................................................... 61
Marriage, Family, and Kinship .......................................................................................... 61
Marriage and Family Law in Burundi ................................................................................. 62
Changing Lives in Burundi Through Gender Roles and Statuses .................................... 63
Demographics .................................................................................................................... 65
Cultural Context Analysis ................................................................................................. 66
Life, Daily Social Customs, and the Arts ........................................ 66
Religious Context Analysis .................................................................. 68
Establishment Clause ........................................................................ 68
Equal Protection of Religions .............................................................. 68
Religious Freedom .............................................................................. 69
Seventh-day Adventist Church ............................................................. 70
History ............................................................................................... 70
Pastoral Leadership ............................................................................ 71
Summary ........................................................................................... 73

4. STRATEGY TO PRESENT THE CONCEPT OF HEADSHIP:
HEALING FAMILIES IN THE NORTH BURUNDI MISSION ............ 74

Introduction ....................................................................................... 74
General Methodology: Logical Framework Analysis and Gantt Chart 75
Logical Framework ........................................................................... 75
Objectives ......................................................................................... 78
Verifiable Indicators .......................................................................... 78
Means of Verification .......................................................................... 79
Assumptions ...................................................................................... 79
Gantt Chart ....................................................................................... 80
Description of Mission Strategy .......................................................... 81
Application of Logical Framework Analysis ...................................... 81
Overall Goal ....................................................................................... 84
Purpose ............................................................................................... 84
Outputs ............................................................................................... 86
Survey on Headship in Marriage ...................................................... 86
Seminar on Theology of Headship .................................................... 87
Trained Personal Assigned to Local Churches .................................. 87
Monitoring and Evaluation ................................................................. 87
Objectively Measurable Indicators .................................................... 87
Means of Verification .......................................................................... 88
Important Assumptions ...................................................................... 88
Implementation of Strategy ................................................................. 89
First Year Activities .......................................................................... 89
Second Year Activities ...................................................................... 89
Third Year Activities ......................................................................... 89
Monitoring and Evaluation ................................................................. 92

5. PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION .... 93

Introduction ....................................................................................... 93
Report on Project Implementation ..................................................... 93
First Year of Activities ...................................................................... 93
Second Year of Activities .................................................................. 94
Third Year of Activities ..................................................................... 95
LIST OF ILLUSTRATIONS

1. Political Map of Burundi ................................................................. 48
2. North Burundi Field Growth Rate .................................................. 73
3. Summary of the Contexts of a Logical Framework .......................... 77
4. Example of a Gantt Chart .................................................................. 81
5. Logical Framework Matrix ............................................................... 85
6. A Gantt Chart Year 1 ......................................................................... 90
7. Gantt Chart Year 2 and 3 ................................................................. 91
# LIST OF TABLES

1. Freedom of Religion -Religions ........................................................................ 69
2. Freedom of Religion- Christians ...................................................................... 69
3. Freedom of Religion -Churches ....................................................................... 70
4. Annual Charts and Statistics From 2004-2011 .............................................. 72
5. Questionnaire on the Biblical Role of Wives .................................................. 97
6. Questionnaire on the Biblical Role of Husbands ............................................. 98
7. Questionnaire on the Biblical Role of Wives .................................................. 99
8. Questionnaire on the Biblical Role of Husbands ............................................. 100
9. Questionnaire on the Biblical Role of Wives .................................................. 101
10. Questionnaire on the Biblical Role of Husbands .......................................... 102
11. Questionnaire on the Biblical Role of Wives .................................................. 103
12. Questionnaire on the Biblical Role of Husbands .......................................... 104
13. Report from Young People of Rubuye and Muremera Churches .................. 106
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CHAPTER 1

INTRODUCTION

Background

As marriage is an institution of God, husbands and wives should maintain good relationships in order to honor the Lord and fulfill the role of the family in society. However, because of the tension existing in some Christian families and even in non-Christian families as to what the role of the wife and the husband are, many homes are filled with frustration, tension, and violence that can lead to separation and divorce.

The headship of a husband over his wife is first implied in Gen 3:16. It is more fully developed in Eph 5:22-33 where Paul explained headship and submission related to the relationship of a husband towards his wife in their marriage.

Commenting on this injunction, Norman Wright in his book Communication: Key to Your Marriage says:

The marriage relationship functions smoothly when the Biblical guidelines are followed. Traffic laws enable a driver to reach his destination with the least possible chance of accident or injury. Biblical guidelines help a couple reach their destination of a happy, growing relationship. One of these guidelines is for the wife to submit to her husband not because he demands it but because Christ directs her to in His World. Lack of submission to her husband is as much a spiritual problem as it is a marital problem. (1975, pp. 20-21)

Therefore, there is a need to provide an understanding on power sharing so that the relationship between husbands and wives can be what God intends it to be. The concept of headship from Eph 5:22-33 will be established and shared with church members.
Statement of the Problem

The headship of the husband over a wife is one of the concepts that has created a lot of misunderstanding in some Seventh-day Adventist homes in the North Burundi Mission. This situation has impacted both families and the church. On one hand, a husband believes he is to be strong, that he is the only one who can think logically, and that he should make all the decisions for the household. On other hand, a woman is considered to be weak, and therefore must respect her husband, have babies, and keep quiet. Unfortunately many women show respect out of fear rather than from love.

In spite of the recent changes in male/female roles in society, most women still do not talk at home or at church. Because of this misunderstanding of roles, many males continue to feel superior to females and females feel oppressed by males. This creates frustration, tension, and even violence in society.

Purpose of the Project

The purpose of this project is to develop and implement a strategy to develop mutual love and respect between spouses in order to reduce frustration, tension, and even violence caused by recent changes in male/female roles in society.

Limitations of the Study

The project is limited to two urban churches (Rubuye and Muremera) of the South Ngozi District and two rural churches (Mparamirundi and Manga) of the Nyange District.

Personal Basis for Ministry

God knew me even before I was formed in my mother’s womb. My life is not hidden from Him. As the Psalmist wrote, “My frame was not hidden from you when I
was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be” (Ps 139:13-18, NIV). David’s confidence in the knowledge God has about us gives me confidence and peace that I am in His hands. Since God is acquainted with all my ways, I know He is shaping me so that I may help others. My personal basis for ministry reveals the story of my life since I was born until I accepted God’s call to work for Him.

I was born in a Seventh-day Adventist home. From the age of 7 to 16, my father was a minister. At home we lived in a good Christian atmosphere. At church I was more interested in youth activities. The influence my father and my mother had on me contributed to my love of a godly life. My mother made an effort to raise me up as a special child of God to reflect the fact that I was also a son of a minister of the gospel. My parents taught me how to behave and conduct myself as a Christian.

I remember sometimes I used to protest when my father left me behind on Sabbath as I wanted to go with him even though it was not always possible. I loved his ministry. At school students and teachers nicknamed me ‘pastor’ even before I was baptized. My spiritual journey and growth is shaped by my meditation on the Word of God and the academic studies the Lord has allowed me to undergo. I continue to feel a hunger to know God so that He may work on me, assist me to overcome my shortcomings, and enable me to help others.

Through Bible study, meditation, or academic studies, I am discovering more of who I am and who God is. My relationship with Him becomes closer and I feel a strong hunger to know Him more so that I may be able to share Him with others. We are called
to be shaped in order to shape others and to be changed in order to change others.

Life has challenges and problems. My life difficulties and trials have led me to a deep self-knowledge and helped me better understand God’s promise that “no temptation has overtaken you except what is common to humankind. And God is faithful; he will not let you be tempted beyond what you can bear, But when you are tempted, he will also provide a way out so that you can endure it” (1 Cor 10:13). God works through the discouraging problems I meet in the ministry to teach me. As I evaluate my life after passing through a difficult situation, I thank God that I can see His hand leading me. I also believe that I come out stronger to meet other challenges after experiencing difficult situations. Difficult times have taught me to trust in God. Whatever happens in my life I am learning to wait and think about the event and see the hand of God. Instead of complaining and blaming God or people who are involved in my problem, I have assurance from experience, I have through my personal study of the Bible, and through academic studies that God always knows what is going on and is shaping my life in ministry.

Ps 139:7-9 talks about the fact that in the future there is no place to escape God. Therefore, as I face my future, I cannot ignore God. His hand will lead me and hold me as He did in the past. I want God to make my home a model home because I am dealing with a strategy to present the concept of headship. If I want to heal families, my own must be healed first. I want God to protect me from any kind of injustice, hatred, jealousy, hypocrisy, or tribalism.

Life Journey and General Background

I am Joseph Ndikubwayo, a Burundian by birth. I was born on March 7, 1963 in
Bujumbura. My father, Silas Senkomo, was a Seventh-day Adventist minister whose ministry was supported by my mother, Marthe Inarukwavu. On January 22, 1995, I was joined in holy matrimony with Blandine Gahimbare and the Lord has blessed us with three children: Ornella Ndikubwayo (1996), Joe Danny (1997), and Gift Max Ndikubwayo (2001).

I graduated from primary school in 1979 after which I joined Kivoga Adventist College for my secondary school studies for three years. I was forced to leave my country from 1982 to 1987 when Sabbath keepers were persecuted. So I spent nine years studying in Rwanda at the Adventist College of Gitwe and at the Adventist University of Central Africa. I returned home to Burundi with zeal to convince the church members to build more Adventist schools so students could keep the Sabbath.

Even though I graduated with teaching qualifications from a secondary school, I had a passion for pastoral ministry, which led me to the Adventist University of Central Africa in Rwanda for a BA in Theology (1988-1991), then to Andrews University (Babcock University campus in Nigeria) for a MA in Religion (1992-1994). Currently I am a Doctor of Ministry candidate of Andrews University (2014).

From 1991 to 1992 I pastored the Muhungu church in the Nyamusumo District of the West Burundi Mission. From October 1994 to January 1995 I was a pastor and Bible teacher at the Lycee Maranatha School in Kivoga. From 1995 to 2005, I was a Sabbath School, Personal Ministries, Adventist Chaplaincy Ministries, Communication, Adventist Family Ministries, and Education Director. From 2006 to 2009 I served as a departmental director in the North Burundi Mission for Education, Adventist Youth, Adventist Chaplaincy Ministries, and Stewardship. From 2009 to the present (2012), I am the
Executive Secretary, Education, Stewardship, and Adventist Chaplaincy Ministries
director in the North Burundi Mission.

I have worked with young people for more than 17 years in the departments of
Education, Youth, Chaplaincy, Family Life Ministry, Sabbath School, Personal
Ministries, and Communication. I have had the opportunity to encourage them to study
more, develop their potential, and become involved in evangelism. One of the most
successful evangelistic campaigns I conducted was held in Nyeshenza in the West
Burundi Mission, where 637 people were baptized in 2006. After that campaign, more
than 400 young boys and girls requested to be baptized but because they were under 12
years of age, they were encouraged to wait. That experience showed me that the Seventh-
day Adventist Church has a big challenge to nurture its young people. I have a passion to
write books and articles. The most recent article I wrote was titled “The Prevention of
Premarital Sex in SDA Schools,” which appeared in Christ in the Classroom in 1999.

Six Subplots

Culture

My Burundi name Ndikubwayo has meaning in my mother tongue, Kirundi. Ndi,
means I am; and kubwayo, means because of Him. Him stands for God. In other words, I
am because of God. Without God, I would not exist; my life depends on God. My father
was my model. My mother was known as a loving, cheerful person who exercised her
gift of hospitality. Our home was always full of visitors and many times we gave up our
beds in order to let our visitors feel more comfortable. My parents created a good
environment in which I was raised when I was growing up. I was very interested in and
even proud of the ministry my father was doing. Both my mother’s and father’s influence contributed to helping me accept a call to ministry.

Call

As I started above, I left my country in 1982 because the Seventh-day Adventist Church was being persecuted in Burundi. I joined Gitwe College in Rwanda where I enjoyed the freedom of worshiping my Lord on Sabbath. I was baptized in 1984, and became a deacon in the church. After completing secondary school the Burundi Association sent me to the Adventist University of Central Africa at Mudende in the Republic of Rwanda to study theology and train for ministry. The academic dean of that university came to the Adventist College at Gitwe looking for students. He called me and informed me that the Africa Indian Ocean Division (AID) had given me a sponsorship for theology, and that I should get ready to go. I was very surprised because I had not applied for a scholarship. The head master of the school explained that the Burundi Association had proposed my name and it had been approved by the division at Accra in Ghana.

It was always my dream to study theology and God made it a reality. Some students asked, “Can a young man like you go to the university to study theology?” But other students encouraged me saying, “You are a pastor anyway, just go ahead and be like your father!”

After my BA in Theology, I went back to my country wanting to serve God. I did not start immediately and spent three months with no job. I went to the former secretary of the Burundi Association to ask him why I was not given a place to serve, as I thought it was the responsibility of the Burundi Association to assign a place of work to students they sponsored. The secretary responded that the house where they wanted to send me
was not in good condition because there was no cement on the walls or floors. I replied “If you really wanted me to serve, repairs will go on while I work.” So the committee met and sent me to Muhungu in the West Burundi Mission where I started as an evangelist.

Communion

During my ministry, I have tried to maintain a good relationship with God so that I may relate effectively with people, because it is through communion that a leader strengthens his spiritual foundation.

To stay in good communion with God, I would like to improve my relationship with God by becoming more interested in what the Lord is doing for me. God is doing many good things to people, however many people do not realize it and take God for granted. I have discovered that it is always good to be grateful for everything God is doing for us. Another part of my ministry is to my larger family. I allocate one day in three months to be with the family to improve our relationship with God. We pray, sing, give testimonies, praise God, and make a list of requests to pray for. When I meet them the next time, they narrate prayers that have been answered. This experience deepens our spiritual life and reliance on God, as well as strengthens the family.

A sure sign that we have been captured by God’s heart is that we begin to see Him more and more at work. We see Him at church but also in the city commons. We see Him in believers; we see Him in the world outside Christ. We see Him mostly in people’s lives, drawing them to Him and working in them. Because our interest is what interests Him, we find ourselves also drawn to others. (McNeal, 2000, p. 132)

Conflict

According to the book, A Work of Heart, one of God’s methods of shaping
peoples’ hearts is through conflict in a leader’s life that helps develop character (McNeal, 2000, p. 164). I have occasionally made mistakes and exercised poor judgement. When that happens, I quickly admit my mistakes, apologize, and learn from them. The capacity of the leader to do this, or the unwillingness of the leader to do this, reflects on the leader’s character either positively or negatively. This is why I want to let God deal with my character in order to be able to manage my conflicts and help those who are in the same predicament. It is also important to be aware of the various kinds of conflicts one can meet in ministry because no one can escape conflict.

Commonplace

In my ministry, many routine circumstances and ordinary things of life have been used by God to shape me. I need to see these circumstances as learning moments and not as interruptions.

Community

The family of origin also brings many manifestly good gifts. Many Christian leaders have emerged from home where they were nurtured and blessed, their accomplishments celebrated, and their relationships securely anchored in health. This may be your experience. Certainly leaders with families want this to be the legacy of the family environment they provide for their children. The people in such a leader’s ministry constellation of influence are blessed. They are usually served, not manipulated. They are given permission to grow and to risk without punitive retribution for failure; they are privileged to earn credit for their work and are respected for their contribution. In addition, they enjoy a sense of community, because the leader’s heart is aware of the benefits of community. (McNeal, 2000, p. 120)

In my ministry the self-integration that occurs throughout my life will begin with a reckoning of the contribution of the first community of my life. Whether good or bad, these factors and influences can be used by God to shape my heart. Since I have made an
effort to look back at my background, I now have a vantage ground from which I can sit and view the upcoming road more clearly.

Specific Personal Assessments

Conversion and Assurance of Salvation

Since I received Jesus Christ as my Savior, I believe my sins are forgiven. I have also been able to share God’s love with others. As a result I have love, humility, peace, and joy filling my heart. My life changed and I long to see that change in other people so they may also experience a new life in Jesus. Because I have been changed I have the assurance that God can also change others.

Time and Resources

The book Margin is dedicated to exposing and correcting the pain that comes from marginless living (Swenson, 2000, p. 15). There are four areas where people need margin: emotional energy, physical energy, time, and finances. In my life, I need to improve my time and finance management.

Swenson stipulated in his book that to understand how a society experiences time, examine its operative vocabulary. We talk of no time, lack of time, not enough time, or being out of time. Trying to get more time, we borrow time only to incur a time debt and end up with even less time. Management in the workplace is so time-conscious that they practice time-management skills and time-compression techniques. They use a computerized timepiece to assure work efforts are time-intensive. This sense of time urgency creates time pressure and time stress. (2004, p. 111)

Time management is where I need improvement. I have very little discretionary time, or margin for leisure activities, free time, or time off. Nor do I have much personal time, solitude, or time to think. I need more sharing time, family time,
couple time, prayer and meditation time.

As far as finances are concerned, the author says that spending more than we make is one of those modern plastic privileges of dubious advantage. Much of this deficit spending on a personal and family level occurs because buying has become a national mania. According to studies, one-third of all shoppers experience an “irresistible compulsion” to buy. Many buy strictly out of impulse. They go to the mall with nothing in mind other than recreational shopping. Not only is it entertaining, but it makes them feel better—an antidepressant of sorts. (Swenson, 2004, p. 135)

I also need to restore financial margin because what I really need in life is love, friendship, respect, and family, which are things that cannot be valued in monetary terms; money cannot buy the most important things mentioned in life. Therefore, if I restore margin to my finances, I must put first things first. Only then will I be able to break the power money holds on me and instead turn to serve God’s work and other people.

**Spiritual/Devotional Life**

There are nine styles of spiritual growth: sensory, rational, doctrinal, Scripture driven, sharing, ascetic, enthusiastic, mystical, and sacramental. I am more doctrinal, which means “thinking correctly about God” with a focus on “truth and doctrine” (Dybdahl, 2012). The key Scripture reference is “see to it that no one takes you captive through hallow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ” (Col 3:16). I find joy in thinking correctly about God, by reading the Bible where I find truth and doctrines to guide me and other people in their spiritual growth.

One’s spiritual life depends on a regular devotional life. Therefore, I read my Sabbath School study lesson every night before I go to sleep when I am alone or when I am with members of my family we study it as a family. We also discuss the lesson, sing,
and pray together. In addition, I personally find at least 30 minutes every day to communicate with my Creator through reading the Bible and meditating on His Word.

Worldview

Worldview is defined as the deep underlying, mostly unconscious core concepts that influences all of life (Dybdahl, 2008, p. 101). The author suggests that there exist at least five basic worldview options. These five options help us understand how one’s worldview leads to various perspectives on the spiritual life.

The atheistic/agnostic perspective is a worldview that neither accepts the existence of God, nor senses any need for God or a spiritual life. The deist worldview acknowledges God as Creator of the physical universe and laws that govern it, but theorizes that the Creator does not interfere with His created universe. Deists reason that if God’s laws of nature are learned and used, the universe, or humanity has no need of God. The reality of biblical miracles and effectiveness of prayers baffle the deists.

The worldview of magic where events are controlled by supernatural power is the third view. Those who practice magic understand and follow set principles and laws. Their methods of operation rely on the use of magical words, spells, chants, and magical articles. They fail to have a relationship with God.

The fourth worldview is the medieval/mystical view that questions the physical sciences. This worldview sees diseases and physical problems as coming from God or other spiritual powers. The last worldview is Christian theist. A Christian theist acknowledges God and the Creator, believes in a physical orderly universe, the laws that govern it, and that God is the controller and sustainer of His creation (Dybdahl, 2008, pp. 103-105).
Dybdahl presents the implications for the spiritual life of these various worldviews.

An atheistic worldview has no basis for interaction with God, while a deist worldview believes in God but limits His ability to interface with people. The magical worldview turns God into an automaton. Religion becomes the search for the magical formula. The personal side of God and any idea of mystery thus vanish. The medieval/mystical view, on the other hand, makes God capricious and downplays the role of the physical world that He has created, depriving life of a sense of order and structure of law. (2008, p. 105)

My worldview is a Christian theist worldview. I believe that God still interacts in our world, that He answers prayers, heals the sick, and guides and directs His creation.

**Temperament (MBTI)**

According to Keirsey and Bates the temperament is a configuration of observable personality traits, such as habits of communication, patterns of actions, and sets of attitudes, values, and talents. It also encompasses personal needs, the kinds of contributions that individuals make in the workplace, and the roles they play in society. Keirsey has identified four basic temperament types as the Artisan, the Guardian, the Rational, and the Idealist. Each temperament has its own unique qualities and shortcomings, strengths and challenges (1984).

In fact Keirsey identifies eight temperament traits which are combined in different ways. When I took the MBTI my scores were E = 6 and I = 4, S = 14 and N = 6, T = 13 and F = 7, and J = 16 and P = 4. When I took the highest four scores, it placed me in the ESTJ or supervisor group. As an ESTJ my character is E = Extravert: Energized by outer world; S = Sensing: Work with known facts; T = Thinking: Base decisions on impersonal analysis and logic; and J = Judging: Prefer a planned, decided orderly way of life.
As an **ESTJ** I have a sense of responsibility. My most basic need is a sense of community; I often revere tradition, serve on committees, and contribute to a stable family or society (Dybdahl, 2012).

**Damage Factor**

I have experienced some damage in my life that has affected me. First, there was the persecution of the Seventh-day Adventist Church in Burundi in 1982. The President of Burundi, Jean Baptist Bagaza, forced Adventist members to work on Sabbath in community service. Some church members were put in prison because they refused to work on Sabbath. Four pastors, including my father spent three years in prison. Four of my brothers and I left Burundi as refugees. Two went to the Democratic Republic of Congo and three of us went to Rwanda. I stayed there for nine years, far from my homeland where my parents, brothers and sister, and faithful church members were living and where we were forced to live in very challenging circumstances. My life was strongly affected by that event.

The second damage factor in my life was the death of my parents. During that period of persecution, my mother became sick and no one was there to take care of her because my father was in prison and five of her children were refugees. When my father was set free from prison, my mother died. That was in 1987 when I was at school at the Adventist College of Gitwe in Rwanda. I was not able to participate in her funeral. I was very affected by her death because she was very close to me and gave me advice and counsel before I left for Rwanda. She wanted me to study and succeed. She also told me how I should behave as a child of God and as a minister’s child. She was a talented
woman who practiced a high level of hospitality. Our house was always full of visitors and I am glad that I inherited that gift from my mother.

My father was my model and I was proud of him. I liked the way he was a respectful, loving father and parent. He was very responsible and he used all he had to make sure all his children were in school and by the grace of God he succeeded. Above all, none of his children are outside the church. Two of them are ordained pastors; two are elders in the church, while others are active in other areas of churches life. He was a spiritual man, a man of God.

The third damage factor was my experience in the refugee camp. In 1991, when I had just started my ministry in Muhungu, in the district of Nyamusumo in the West Burundi Mission, the war started and the whole church and I went to Rwanda and became refugees for three months. There, I experienced another kind of life which was not easy. But we survived. I found myself becoming a spiritual leader of thousands of people coming from three provinces in Burundi. Both the Adventists and the non-Adventists were very interested in the meetings we held, especially on the topic of the Sabbath. We met on a hill where I had to preach in a loud voice because there were no loud speakers. I was trying to meet the people’s needs regardless of their denomination. I remember when my mission secretary hesitated to send me to live in a house without cement floors, but in the camp I lived in a tent on a hill as a refugee in a very difficult situation. God had shaped me in such a way that I was ready to go anywhere to minister for His sake.

The fourth damage factor happened in two separate attacks on my home. In 2001, my house was targeted by people armed with guns. Fortunately, I was not there and nobody was killed. They took everything, all the electronic things, money, clothes, even
food, and burned my car. During that attack I was absent. I was in the Makamba province preaching. In 2010, another group of armed thieves came with guns. They stole things and took money. We asked why we were targeted. We were not richer than others living in Bujumbura; we were not even politicians so we could not understand why we were targeted. But it happened. People coming from the Mt. Zion Catholic Church early in the morning entered my house to make sure that we were still alive because the thieves used hundreds of bullets in their attack. Those Catholics said: “Praise the Lord and continue to pray to your living God! Your God loves you! He still has a plan for you.”

Assessments in Relation to Others

**Spiritual Gifts**

According to Dan R. Dick and Barbara A. Dick the nature of spiritual gifts is described in these words

More than just those natural abilities and talents with which we are born, more than the skills, roles, and functions that define our ministry and daily lives, the gifts of the Spirit provide the foundation for who we are as the body of Christ in Christian community and in the world. They are not given for us to boast about or to make us superior to anyone inside or beyond the faith community. They are given to us in the place and time in which we find ourselves, equipping us and empowering us, in unique ways, to do the work to which God is calling us now. These are supernatural powers given to each and to all for the building up of the body and the kingdom. (2001, p. 21)

God has already placed that power, to guide, help, and care for others in us as a gift of grace. This is why it is very important to know how people can identify their gifts in order to help them to develop and exercise those gifts in the church for the sake of God’s work and glory.

After taking the spiritual gift inventory, I discovered my three top gifts are Prophecy,
Faith, and Miracles. It is important to give details of what the book *Equipped for Every Good Work* says about these gifts.

Prophecy enables a person to receive words from God and speak them faithfully and clearly to the people. God reveals the future through prophets. True prophets do not presume to know what the future holds but only speak what God has communicated. The gift of faith enables a person to hold and trust the truth of the Word of God without regard to problems, pressures, dangers, and obstacles that may result because of that obedience. Faith completely trusts the promises of God in His word. The gift of miracles enables its possessor to invoke the power of God to do or accomplish things that are impossible to do without divine intervention. Miracle workers cooperate with God and ask Him to work not only in the lives of others, but also in the natural world, such as asking for rain. The miracle gift allows its possessor to rise above the ordinary by the power of God (Dick & Dick, 2001, pp. 40-43).

I see myself possessing the gifts of prophecy and faith. As a prophet I believe that God still speaks new messages through men and women today. I think that God wants me to speak out against things that are wrong such as injustice and promote peace in the family, church, and among the people of my country. As a good speaker I articulate my beliefs without fear of people making fun of me. I do not hide my identity as a Christian. I am unhappy with Christians who act in un-Christian ways. My gift of faith has rooted my trust in God irrespective of life circumstances. In difficult times I take refuge in God through prayer. This has enabled me to stand when other people’s faith is shaken. I value other people and see the image of God in them. God’s unchanging faithfulness is my hope; I do not question or doubt God and pray that He keeps my faith strong in Him.
What about miracles? I have seen God work miracles in my own life and the lives of other people. When situations are threatening I pray to God to intervene. I believe in the Holy Spirit’s power to heal the sick. I do not believe in hopeless situations as long as God is involved; miracles are only blocked by our unbelief. But not everything will be solved by miracles; God is the One Who determines how to handle our circumstances. Many times I have prayed for seemingly irrational situations such as people’s problems and God has kindly answered. I believe prayers and God’s miracles can help families today.

**Leadership/Interaction Styles**

The Leadership/Interaction Styles test is a tool to help leaders identify their dominant style and develop an appreciation for the styles of others. The four different ways that people choose to work together are as Directors, Dreamers, Pleasers, and Thinkers. I have a leadership/interaction style of Director.

As a Director I tend to be task oriented, focused on results and getting the job done. I stick closely to agendas, calendars, and the clock. I begin and end at assigned times. I get down to business quickly and strive to keep everyone focused on the work to be done. I hate to waste time and I am easily annoyed by side conversations and distractions. I like to be in control, and often need to be in charge. As a Director, I often do much of my work alone rather than in groups or teams. I am highly opinionated, outspoken, and decisive, I speak with authority and say exactly what I am thinking, I expect others to speak clearly and concisely, stay on topic and get to the point quickly. I do not want or need more information than absolutely necessary to get the task accomplished. I like very practical ideas that yield measurable, tangible results.
As Director, I display considerable self-confidence and I am not afraid to take risks and accept responsibility for outcomes. I expect concurrence with my thinking and decisions and often do not like being challenged or corrected. I am passionate and energetic about my work. Often I carry other people along with the power of my ideas and actions.

**Task Type Preferences**

There are four task types: Project, Work, Process, and Fellowship (Dick & Dick, 2001, p. 91). I prefer the Project type of task. I enjoy specific tasks, time, assignments, and accountability structures that are clearly understood. I also like to see programs, ministries, or events through from start to finish. I enjoy planning, organizing, implementing, and evaluating all aspects of a project.

**Overview of the Paper**

Chapter 1 introduced the project and included my background and personal basis for the ministry. Chapter 2 will establish a biblical theology for the concept of headship in marriage. Chapter 3 will survey Burundi as the context of my project. Chapter 4 discusses the methodology of the project, and Chapter 5 will describe the project implementation, lessons learned, conclusions, and recommendations.
CHAPTER 2

BIBLICAL AND THEOLOGICAL BASIS FOR
THE CONCEPT OF HEADSHIP

Introduction

This chapter is devoted to developing a biblical and theological basis for the concept of headship which will deal with the study of the words “head/headship” and “subject/submission” within the context of the Scripture in order to develop a theology from those concepts.

Word Study of Head/Headship (Kephalē)

According to the New Strong’s Exhaustive Concordance of the Bible, kephalē comes from the primary word kaptō (in the sense of seizing), the head (as the part most readily taken hold of) (Strong, 1984, p. 42). In the New Testament the primary meaning of “head” is the literal sense (as the part of human body) (Matt 5:36; 6:17; 10:30, Mark 12:4, John 13:9; 20:7, Acts 21:24, 1 Cor 12:21).

The International Standard Bible Encyclopedia, in talking about Jesus’ head says, He had nowhere to lay it (Matt 8:58); it was anointed (Matt 27:29; Mark 14:3), it received a crown of thorns (Matt 27:29; John 19:2), and it received blows (Matt 27:30; Mark 19:29). In Matt 14:8, and Mark 6:24 the decapitation of John the Baptist is graphically described (Bromiley, 1988, p. 640).
In the NT the meaning of *kephalē* as “head,” (not “source”) is unmistakable, as in Eph 5:23-24, where the church is subject to its Head, “Christ is head [authority] of the church” and “the church is subject to Christ”; likewise in the same passage “the husband is head [authority] of the wife” and “so let wives be [subject] to their own husbands.” The meaning of *kephalē* as “head” or “authority” (not source) is also evident in Eph 1:22, where Christ is “the head (kephalē) over (*huper*) all things” (Peters, 2014, p. 31).

The *Biblico-Theological Lexicon of New Testament Greek* uses *kephalē* figuratively, to indicate a position. The head is that part of the body which holds together and governs all the aspects of life and because of this vital connection can indicate the relation of a ruler towards other members of society (Cremer, 1988, p. 356).

Metaphorically, Vine refers to *kephalē* as the authority or direction of God in relation to Christ, of Christ in relation to believers, of a husband in relation to a wife (1 Cor 11:3), and of Christ in relation to the church (Eph 1:22; 4:15; 5:23; Col 1:18; 2:19) (Vine, 1946, p. 202). William Arndt and Wilbur Gingrich support this idea by saying that Christ is the head, not only of the church but also of the universe as a whole (1979, p. 430).

In his article “Restoration of the Image of God: Headship and Submission,” John Peters says:

Metaphorically, *kephalē* means authority over one in subordination. The Greek word for head, *kephalē*, both in the NT and the OT (LXX), can mean either a literal anatomical head (on a body) or a metaphorical head (ruler, leader, authority figure). The claimed meaning of *kephalē* as “source” in 1 Corinthians 11 has been shown to be without foundation. Paul uses the body as a metaphor in 1 Corinthians 12 for the relation of Christ to His church (cf. Col 1:18; Eph 5:23). Just as the head directs the body, so Christ directs His church. The head is not the source of the body, but it is the part that sends directions to the bodily parts. (2014, p. 31)

The divine influence on the world results in God’s authority. God is the *kephalē*
of Christ, Christ the *kephalē* of man, and man the *kephalē* of his wife (1 Cor 11:3).

Geoffrey points out that the sense of “head” indicates a position of leadership when he says that “a head is also the one who holds a position of leadership and authority” (1988, p. 640).

Further, Stuart Owen states that some modern commentators have suggested that “head” is used in some places in the New Testament as “a metaphor for source or origin, rather than authority” (1992, p. 48).

While Davidson writes:

There is no question that the husband-wife relationship is in view and not men-women relationships in general. Eph 5 is part of a series of “Household Codes” providing counsel for proper relationships between various members of domestic households: husbands and wives (Eph 5:22-33) children and parents (Eph 6:1-4), and servants and masters (Eph 6:5-9). Unmistakably in Ephesians 5 the counsel concerns the husband as the head of his own wife. Although attempts have been made to translate *kephalē* as “source” (or a related concept), the pairing or of *kephalē* with *hypotassō* (“submit”) seems to indicate a ranking of relationship, and not the idea of origin or source. This parallels the similar usage of *kephalē* as “preeminence” or “superior rank” with reference to Christ in Eph 1:22 and Col 2:10. (1998, p. 274)

This argument is supported by Peters, who says that in the NT the meaning of *kephalē* as “head,” (not “source”) is unmistakable, as in Eph 5:23-24, where the church is subject to its Head. “Christ is head [authority] of the church” and “the church is subject to Christ”; likewise in the same passage “the husband is head [authority] of the wife” and “so let wives be [subject] to their own husbands.” The meaning of *kephalē* as “head” or “authority” (not source) is also evident in Eph 1:22 where Christ is “the head (*kephalē*) over (*huper*) all things” (Peters, 2014, p. 31).

Therefore, from the study in the paragraphs above, I can assert that “head” stands for the leading member of a family (Exod 6:14) or community (Deut 33:5). Consequently, the term “head” can be used to indicate a “source of authority,” as in
depicting the leadership of a man over a woman in marriage (Eph 5:23).

**Word Study of Subject/Submission (hupotassō)**

The theme of being subject or giving submission is an extremely sensitive one and much misunderstood by some people. So what is the Bible’s understanding of submission, particularly in marriage and generally in other relationships?

The Greek word is *hupotassō*. According to Vine, the word *hupotassō*, is primarily a military term, meaning to rank under (*hupo*, under and *tassō*, to arrange) (Vine, 1946, p. 86). That is to say, as Arndt and Gingrich explain, to become subject to a person (Rom 8:20), subject oneself, be subjected, or subordinated, obey (Rom 13:5; 1 Cor 14:34), of actual subordination to a person worthy, or respect toward the husband (Eph 5:22; Col 3:18; Titus 3:5; 1 Pet 3:1, 5), parent (Luke 2:51), master (Titus 2:9; 1 Pet 2:18). It can also mean submission to a secular authority (Rom 8:7, Rom 10:3) or submission in the sense of a voluntary yielding in love (1 Cor 16:16; Eph 5:21; 1 Pet 5:5) (Arndt & Gingrich 1979, p. 847).

Peters, in his article “Restoration of the Image of God under Headship in the Trinity—Basis for Headship of Man,” writes:

The passage itself (11:3) suggests a Christological and theological framework for the headship of man in relation to woman. Thus, the headship of Christ and the headship of God the Father form the pattern for the headship of the husband-wife (in the home) and man-woman (in the church). One objection to headship has been that the principle of submission is a negative concept, a consequence of sin. This verse invalidates that objection, since Christ is shown to be in submission to the headship of God and every man is in submission to the headship of Christ, and these are not negative relationships. There is no essential conflict between equality of being and submission, for God and Christ are equal in being or nature, yet Christ submits to His Father. The submission is functional, providing for different role relationships; it does not express or imply any inequality of being. And this submission to the headship authority is not a consequence of sin. (2014, p. 33)
Regarding the context, the translation of *hupotassō* is quite different from one version to another even though the word is the same. For instance, “submitting yourself to one another” (KJV), “be subject to one another” (NAS), and “give way to one another” (JB). They all come from the same word.

**Headship/Submission in the Old Testament**

According to the book *Women in Ministry*, on the topic of headship, submission, and equality in Scripture, Davidson writes:

The narrative of Gen 2:27 provides a more detailed account of the creation of man than the terse summary statement of Genesis 1. Over the centuries the preponderance of commentators on Genesis 2 has espoused the hierarchical interpretation, a view that has been reaffirmed in a number of modern scholarly students. The main elements of the narrative which purportedly prove a divinely-ordained hierarchical view of the sexes may be summarized as follows: (a) man is created first and woman last (2:7, 22), and the first is superior and the last is subordinate or inferior; (b) woman is formed for the sake of man to be his “helpmate” or assistant, to cure man’s loneliness (vv. 18-20); (c) woman comes out of man (vv. 21-22), which implies a derivative and subordinate position; (d) woman is created from man’s rib (vv. 21-22), which indicates her dependence upon him for life; and (e) the man names the woman (v. 23) which indicates his power and authority over him. (1998, pp. 260-261)

Commenting on these points in the book of *God and the Rhetoric of Sexuality*, Trible asserts that although such specifics continue to be cited as support for traditional interpretations of male superiority and female inferiority, not one of them is altogether accurate and most of them are simply not present in the story itself (1978, p. 73).

To describe the creative activity of God, there are verbs used in the narrative in Gen 1 and 2: “to create” (1:27), “to make” (1:26), and “to form” (2:7). Adam’s rib formed the basic material from which his mate was created. In other words, it seems that the woman was formed for inseparable unity and fellowship with the man, and the mode of her creation was to lay the actual foundation for the moral ordinance of marriage.
Ellen White also pointed out that “Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him” (1958, p. 46). Peter Lombard used a similar statement, saying that Eve was not taken from the feet of Adam to be his slave, nor from his head to be his ruler, but from his side to be his beloved partner (1963, p. 10). Therefore Eve was to stand by Adam’s side as an equal, to be loved and protected by him, and not as his slave nor as his ruler.

Renee McKey in his article “Headship Theology or Pagan Philosophy: A Look at 1 Cor 11:3” affirmed this with a most beautiful account that

if man is the head, she (woman) is the crown, a crown to her husband, the crown of visible creation. The man was dust refined, but the woman was double-refined, one remove further from the earth. . . . The woman was made of a rib out of the side of Adam, not trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. (2010, pp. 36-37)

When Eve was presented to Adam by the Creator, he manifested joy by saying that “this is now bone of my bones” (Gen 2:23). Adam, recognized in her the desired companion, welcomed her joyfully as his bride and expressed his joy in a poetic exclamation. The phrase “this is now,” reflects his pleasant surprise as he saw in the woman the fulfillment of his heart’s desire. Adam’s thrice-repeated “this” vividly points to her upon whom, in joyful astonishment, his eye now rested with the intense thrill of first love. Instinctively, or as result of divine instruction, he recognized in her part of his own being. Gen 2:18-20 teaches that the woman was created to be a “helpmate,” one who was to be a complement to the man and assist him.

Unfortunately, this word “helpmate” has been often taken to imply the inferiority or the subordinate status of woman which is wrong. This is more relational term than a
description of position or rank, either superiority or inferiority.

According to the article: “The real meaning of the term ‘Help meet’,” Falmege says,

I know that understanding the real meaning of the term “help meet” earlier in my life would have made a huge difference in how I understood my role and mission as a woman. I think that if I had caught the vision of who we are as women and what a marvelous stewardship the Lord has given us I wouldn’t have wasted so many years and so much energy being angry that I couldn’t have a man’s stewardship. I realize now that the true power comes when men and women realize that they have been blessed with different gifts, abilities and stewardship’s and truly work together as equal partners to help each other be successful. The basic is that men and women need each other and it is only when they are united, body, soul and mind, that God’s work moves forth. We are nothing without each other and nothing without Christ. (Falmege, 2010)

There is a need to notice that God is also called a “helper.” The prophet Isaiah says that “your Maker is your husband, the Lord of hosts is His name; and your Redeemer is the Holy One of Israel; He is called the God of the whole earth. For the Lord has called you like a woman forsaken and grieved in spirit, like a youthful wife when you were refused, says your God” (Isa 54:5-6)

In the article “The Divine Marriage: God as Husband to His People in the Old Testament,” using His relationship with the nation of Israel, God hints at the meaning of marriage. Foster invites us to look more closely at the idea of Christ as our Bridegroom using the research of Dr. Scott Hahn as follows:

In Scripture, you have four successive ideas lain upon each other: (1) God is the Husband and the Bridegroom of the corporate nation of Israel. (2) He is the Husband and Bridegroom of an expanded expression of Israel, the Church, which in Gal 6:16 Paul refers to as the Israel of God. (Paul had also told us in Rom 9:4 that “not all who are descended from Israel are Israel”). (3) God is the Husband and Bridegroom of every individual member of that corporate body. (4) He is the Husband and Bridegroom, in a unique way, of everyone who, like Paul, has been called to remain celibate for the sake of the Kingdom of God. When talking about the blessing bestowed on “eunuchs for the kingdom,” God says in Is. 56:5: “I will give them an everlasting name that will not be cut off.” (Foster, 2014)
The assignment God gave to women as a helpmeet to her husband makes a woman reflect her Maker’s character. God calls Himself, not only a husband of His people (Isa 54:5) representing headship of man, but also a helper of His people (Isa 41:10) representing His character that He gave to a woman.

According to Peters,

It should be noted that man is never said to be an ‘ēzer of his wife. By definition the woman as ‘ēzer k'neğdô, the ideas is conveyed that she will play a role within the overall responsibility given to the man. A “helper” is one who assists the person having primary responsibility for the task at hand. The suggestion that “’ never does the word refer to a subordinate helper (‘ēzer), from him (Eze 12:14), if he tried escape from the siege of the invading Babylonian forces. As evangelical feminists and some Adventist egalitarians have pointed out “Elsewhere in Scripture, it is most often God Himself who is called ‘ēzer (‘helper’)” (Exod 18:4; Deut 33:7, 26; Ps 33:20; 70:5; 115:9, 10, 11). (2014 pp. 11-12)

Ellen White says that“ woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on equality with her husband as adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty ” (White, 1946, p. 467). She continues to explain that “God’s design for the wife” is to stand by the side of the husband as his equal, sharing all the responsibilities of life, rendering due respect to him who has selected her for his lifelong companion.” (White, 1993, 21:214)

The expression suggests the declaration of Gen 2:23, “This is now bone of my bones, and flesh of my flesh,” are words in which Adam described the closeness of the relationship between him and Eve. That reflects how male and female are complementary, making together one perfect being.

God Himself solemnized the first marriage. After making the woman, He led her to Adam who by that time must have awakened from his deep sleep and presented her to
him (v. 22). The marriage covenant, therefore, is appropriately called the covenant of God (Prov 2:17), a name implying His authorship of that sacred institution.

Marriage was given to humankind before any break in the relationship with God, and the family stands as one of the foundations of human existence (Gen 1:26, 27). I assert that marriage is part of God’s plan. Therefore, it is a gift which has to be valued and respected. In other word we are to remain faithful to God and must respect this gift which includes sexual relations between a husband and wife (1 Cor 7: 3-5). We should also understand that marriage is part of God’s creative plan for the world and not a human initiative or a cultural habit that has developed in various ways according to peoples’ need in each particular society.

Headship/Submission in the New Testament

Eph 5:21-33 is where the foundational New Testament passage dealing with husband-wife relations is, and is the only New Testament passage on this issue that contains both the word  

kephalē (“head”) and hupotassō (“submit”).

According to Richard Davidson, there is no question that the husband-wife relationship is the focus and not men-women relationships in general. He proposes that the following points emerge clearly from this passage:

1. The context of the Pauline counsel for husbands and wives (Eph 5:22-33) is one of “mutual submission,” described in v. 21: “submitting to one another in the fear of God. (2) The word hupotassō whether actually present in v. 22 or implied in v. 21 (manuscript evidence is divided here), occurs in the middle voice (“wives, submit yourselves”), indicating that the wife’s submission is a “voluntary yielding in love. Not forced by the husband. There is no permission given for the husband to demand that his wife submit to his headship. (3) The wife’s submission is not a blind yield of her individuality; she is to submit only “as to the Lord” (v. 22). (4) The nature of the husband’s headship is paralleled to that of Christ, who “loved the church and gave Himself for it” (v. 25). The husband’s “headship” is thus a loving servant leadership. It means “head servant, or taking the lead in serving, not an authoritarian rule. It
consists of the husband’s loving his wife as his own body, nourishing and cherishing her, as Christ does the church (vv. 28-29). (5) The emphasis in the headship/submission relationship seems underscored in the summary of v. 33: love (of the husband for his wife) and respect (of the wife for her husband). (6) Though mutual submission is implied between husband and wife, yet this does not quite approach total role interchangeability in the marriage in the marriage relation. The term “head” is used only of the husband. (7) The respective roles of husband and wife are not defined by the social setting or the qualifications of the partners, but from the model of Christ and his church. Thus they transcend cultural circumstances. (8) The ultimate ideal for husband-wife relations is still the partnership of equals that is set forth from the beginning in Gen 2:24; “the two shall become one flesh” (quoted in Eph 5:31). (Davidson, 1998, pp. 274-275)

There is nothing wrong in submitting. Submission is the correct thing for all Christians to practice, because Christians, whose minds are well set on spiritual matters, should submit to God’s law as Paul says in Rom 8:7 “For the mind that is set on the flesh is hostile to God; does not submit to God’s law, indeed it cannot.” And in Rom 13:1, 5 he says, “let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore you must be subject, not only because of wrath but also for conscience’ sake.”

Submit to one another in the fear of God. Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let wives be to their own husbands in everything. Husbands love your wives, just as Christ also loved the church and gave Himself for her. (Eph 5:21-25)

The emphasis on headship/submission/equality in the New Testament is also in the passages dealing with male/female relationships. However, there is a clear distinction between the counsel regarding husband-wife relationships and general men-women relationships in the church or in society.

Spousal Relationships Related to Ephesians 5:21-33

This section will deal with the spousal relationships in terms of marriage, sex-
differentiation influences within families and society, and the Feminist Movement.

Spousal relationships provide the basis for the renewal and transformation of marriage.

**Marriage**

According to Jay E. Adam, God describes marriage as a “covenant” or an institution of the natural order (1979, p. 45). This is why a man leaves his father and mother and is united with his wife, and they become one (Gen 2:24). And in the book *Marriage and Celibacy for the Sake of the Kingdom of Heaven*, “marriage belongs to all people, even to non-Christians” (Schick, 1989, p. 139).

As the first home was established by God in Eden, it means that the home is of divine origin. In the same line, Ellen White wrote that marriage was one of the first gifts of God to man, and it is of the two institutions that, after the fall, Adam brought with him beyond the gate or Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing, it guards the purity and happiness of the race, it provides for man’s social needs, it elevates the physical, the intellectual, and the moral nature. (1958, p. 46)

To support this idea Paul says that “marriage is honorable” (Heb 13:4).

Commenting on the relationship between man and woman as far as marriage is concerned, William Benjamin affirms that “to Adam and Eve, paradise was home, and to their descendants, home is to be Paradise” (1957, p. 67).

This means that before Adam and Eve sinned, the home was perfect. However, their descendants have to make a great effort in the area of spousal relationships in order to bring back the former state of the home. Since the fall of man, Satan has wormed his way into the homes of many people and has caused heartaches, sorrow, suffering, and by extension divorce.

Knowing that, divorce will not solve the problem of married people. Therefore,
one of good ways to avoid divorce according to Judson L. and Mary G. Landis is to avoid marriage to a person who is a personality problem himself/herself. Consequently, they counsel that before marriage is the time to examine your behavior patterns and go to work to change ways or habits that are handicaps (1960, p. 289).

This view is confirmed by Vanderman in giving a challenge to married people that in marriage it is not only in finding the right person but being the right person (1968, p. 38). This shows that it is not common to find a man or a woman who is perfect in relationship with his or her partner. The husband and his wife may not necessarily have the same character or behavior while they are living together. They may also react differently toward the same or different facts or ideas. Courtenay Beale points out that a marriage that deserves that name, is in essence, and above all, a union of two human spirits for mutual help, mutual education, for the attainment of unity in diversity (1953, p. 200).

According to the book *Counsels for the Church*,

Those who regard the marriage relation as one of God’s sacred ordinances, guarded by His holy precept, will be controlled by the dictates of reason. The marriage relation is holy, but in this degenerate age it covers vileness of every description. It is abused and has become a crime which now constitutes one of the signs of the last days, even as marriage, managed as they were previous to the flood, were then a crime. When his sacred nature and the claims of marriage are understood, it will even now be approved of Heaven, and the result will be happiness to both parties, and God will be glorified. (White, 1991, p. 133)

It is very important to look at some of the distinctions between a man and a woman in order to deal with the differences between males and females.

**Differences Between Males and Females**

Sex-differentiation is today the most fundamental aspect of personality
differences in spousal relationships within families and in society.

Elizabeth Elliot says

God created male and female, the male to call forth, to lead, initiate and rule, and the female to respond, follow, adapt, and submit. Even if we held to a different theory, the physical structure of a female tells us that women were made to receive, to bear, to be acted upon, to complement, to nourish. (1976, p. 59)

It appears that the creation of male and female differences had its purpose. In addition to that assertion, a Chinese proverb reads: “A hundred men may make a campmate, but it takes a woman to make a home” (Benjamin, 1957, p. 67). These differences emphasize how different the roles or influences are of males and females within the family and society.

On the differences as far as biology is concerned; it is clear that there are roles exclusively attributed to a given individual. However, it is true that individuals are biologically either male or female, and this foundation greatly influences some behavioral tendencies.

The book, What Wives Wish Their Husbands Know About Women, describes the emotional differences between men and women and has a message of great importance to every husband who loves and wants to understand his wife.

Whereas men and women have the same needs for self-worth and belonging, they typically satisfy those needs differently. A man derives his sense of worth primarily from the reputation he earns in his job or profession. He draws emotional satisfaction from achieving in business, becoming financially independent, developing a highly respected graft or skill, supervising others, becoming “boss,” or by being loved and appreciated by his patients or clients or fellow businessmen. The man who is successful in these areas does not depend on his wife as his primary shield against inferiority. Of course, she plays an important role as his companion and lover, but she is not essential to his self-respect day by day. By contrast, a housewife approaches her marriage from a totally different perspective. She does not have access to “other” sources of self-esteem commonly available to her husband. She can cook a good dinner, but once it is eaten her family may not even remember to thank her for it. Her household duties do not bring her respect in the community, and she is not likely to
be praised for the quality of her dusting techniques. Therefore, the more isolated she becomes, as we have discussed, the more vital her man will be to her sense of fulfillment, confidence, and well-being. He must be that “one person” of whom Glasser wrote, and if he is not, she is “unable to fulfill her basic needs.” That spells trouble with a capital T. Let’s reduce it to a useful over simplification: men derive self-esteem by being respected; women feel worthy when they are loved. This may be the most important personality distinction between the sexes. (Dobson, 1975, p. 64)

Participation on an equal basis in domestic chores and child rearing, and career equality of the sexes in marriage cut so deep into the basic structure of the present organization of life that they are greeted with anxiety and hostility by most men and by many women. Therefore, some women felt to change the situation of life by claiming to live as men live with the equal rights under the law. This led to the creation of the Feminist Movement.

**Feminist Movement**

According to Elton and Pauline Trueblood, the feminist movement was born of atheist parentage. Self-centered women were concerned for their right to live as men live, with the equal rights under the law (1953, p. 65).

The book, *Perspectives on Family Communication*, describes the goals of some women’s movements relevant to the family and seeks to get society to think about the value of women in families.

(1) Eliminate inequalities in family (e.g., Institute equal sharing of household tasks), (2) break down power and dominance in family (e.g., support lesbian mothers serving as co-parents), (3) examine family relations and events from a female’s perspective (e.g., impact on mother’s job of having another child), and (4) promote women’s knowledge about their bodies, (sisters, mothers and grand-mothers undergoing a mammogram). (Turner & West, 2006, p. 282)

However, it is not easy to understand what people mean when they speak of equality. It is true that at creation, male and female were made in the image of God, but
the woman was created after man for his sake (Gen 2:18, 22).

It is also true that according to Gen 1:27, “So God created man in His own image; in the image of God He created him; male and female He created them.” The word “man,” in this verse does not mean a male person. It just means a person. The last part of the verse shows that it means both men and women. Therefore, both male and female are valuable people. God created them in His own image. God gave both male and female the power to think, to choose, to speak, to plan, to worship, and to do many good things. The fact that Eve was created after the man for his sake does not justify any kind of submission or inferiority.

This ideal is supported in the book *Women in Ministry*, in Davidson’s article on headship, submission, and equality in the Scripture as follows:

There is no hint of ontological or functional superiority/inferiority or headship/submission between male and female. Both are “equally immediate to the Creator and His act. Both are given the same dominion over the earth and other living creatures (chap. 1:26 and 28). Both share alike in the blessing and responsibility of procreation (chap. 1:19-30). In short, both participate equally in the image of God. (Davidson, 1998, p. 260)

Yet, Elliot tries to analyze how equality is not a Christian idea.

“All men are created equal” is a political one referring to a single purpose. As far as marriage is concerned, she asserts that marriage is one place, where politics doesn’t belong at all. Marriage is not a political arena. It is a union of opposites. Therefore, it is a confusion to speak of “separate but equal,” or “opposite but equal” in referring to this unique union of two people who have become one, because they were made different in order. (1976, p. 127)

According to Betty Friedman, concerning the confusion of equality, she states “that men are men and women are women and both are quietly, pleasantly, securely confident of which they are and absolutely delighted to find themselves married to someone of the opposite sex” (1970, p. 52).
Christian people have defended the right of women to be treated justly, feminists, who care nothing for the feminine virtues, won the legal right to be equal competitors of men. Equality with complementary roles is the Christian view of relations between men and women, but feminists were not concerned with such relationships. Therefore, for women to aspire to become like men and reject their womanhood is not a genuine form of equality. Friedman advises feminists to fight for the God-given nature of women (1970, p. 79). That is to say, women should be liberated from society’s stereotypes of what women are supposed to be instead of being liberated from being women.

Another aspect which is very important to promote in gender equality is women’s empowerment across multiple sectors as described in the book of *Equality for Women*. It offers three domains where equality is needed.

1) The access to resources and opportunities domain, which refers primarily to equality in the opportunity to use or apply basic capabilities through access to economic assets (such as land, property, or infrastructure) and resources (such as representation in parliaments and other political bodies). Without access to resources and opportunities, both politic and economic, women will be unable to employ their capabilities for their well-being and that of their families, communities, and societies.

2) The security domain, which means reduced vulnerability to violence and conflict. Violence and conflict result in physical and psychological harm and lessen the ability of individuals, households, and communities to fulfill their potential. Violence directed specifically to women and girls often aims at keeping them in “their place” through fear.

3) The capabilities domains, which refers to basic human abilities as reflected in education, health, and nutrition. These capabilities are fundamental to individual well-being and are the means through which individuals access other forms of well-being. (Mayra, Morrison, Ameah, & Mirja, 2008, pp. 208-210)

Paul established the equality of men and women before God because baptism into union with Christ has removed all distinctions. Paul says that “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Gal 3:28).

Paul continues to show how through the cross there is reconciliation.
But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and had broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near. (Eph 2:13-17)

However, this text does not mean that equality removes the physical distinctions given at creation which have a divine purpose. The freedom mentioned should give all the opportunity to serve the divine purpose for which they were created.

Finally, men and women are equal in the sense of being created by God in His image. They are equally called to obedience and responsibility within the family and in their relationship to Christ and to the church.

Hierarchical Concepts of Equality Within the Context of Ephesians 5:21-33

In Ephesians, Paul paralleled the marriage relationship with the holy relationship that exists between Jesus Christ and His church. That is what marriage should and can be. That hierarchical concept is related to the traditional concept of male/headship and female/submission. When you look at Jesus Christ as the Head of the Church, it means something else.

Male Headship to Christ

The position of the husband as the head of the family consists in his ability and responsibility to care for his wife as Christ cares for the church.

Peter M. Van Bemmelen, writing about “Equality, Headship, and Submission in the writings of Ellen G. White,” in the book Women in Ministry, says:
The biblical teaching that God made the husband the head in the marriage relationship in the fallen condition of the human race is affirmed throughout Ellen’s writings. She often quotes Ephesians 5 on the relationship between husbands and wives. However, it is evident that she never understood this headship to mean that husbands could lord it over their wives or that it granted them the right to suppress the individuality of the women or to become their conscience. (Van Bemmelen, 1998, p. 299)

According to Milton Wilcox, it appears, unfortunately, that some husbands have the wrong idea that they are lords of creation, rather than the “head of the household,” so they lord it over their household and exercise authority as a tyrant or as a dictator (1921, p. 97).

It is important to know that the style of leadership adopted by the husband-father contributes to the male’s ultimate success or failure as the family leader. In the same line, Don Odunze explains the dictatorship style in the family:

Some men think that they can ménage a home by being dictators having absolute power and decision-making rights. Some foolish young husbands attempt to lead in this style by informing their new wives about their “law” of the home. They threaten “fire and brimstone” if their wives violate any of these petty rules. Yet, to their dismay, they generally find that it does not work! When a man unleashes a reign of terror in his home, the final result will always be the development of confusion, bitterness, and hatred, instead of the well run home he was hoping for, he will only find despair. (1993, p. 64)

Furthermore, Odunze says that what earns respect in the home is not how strong the man is in administering the home, but how righteous and caring he is as he is leading.

When God created man, He gave him the privilege of choosing his own destiny and fate. God graciously and lovingly involved mankind in the all-important matter of salvation by requiring individuals to choose to be saved by faith in Jesus Christ. God gave us wonderful liberty and the freedom of choice, even though He Himself remains all powerful and wise. A husband should in the same manner, allow his wife and children to participate freely in the affairs of the home. Such participation and freedom of choice within limits is the essence of a democratic style. A democratic style of leadership is the preferred approach in creating family harmony. Each voice in the family is heard, yet the voices of the parents especially father’s are the most influential. The father is the leader, yet he can still lead effectively by consultation and family involvement. (Odunze, 1993, p. 65)
The Apostle Paul calls for harmony in the relationship between husbands and wives. The church has traditionally read all the passages with the English meaning of head. From this explanation I would say that the misreading of the Greek word has been used to teach that male dominance over women was ordained by God, while Paul may have been saying something quite different. Paul uses kephalē in reference to Christ as the head of the Church and a man as the head of a woman.

This loving exercise is very important in the relationship of married people because it favors both husband and wife. In the same line, the *Seventh-day Adventist Bible Commentary* (*SDABC*) asserts that no question of inferiority or of headship ever arises in a family where the husband shows the same solicitude for the welfare of his wife that Christ shows for his Church (Nichol, 1980, vol. 6, p. 1036).

Jesus is the Head of the Church, His bride; He loves and gives Himself for her continuously. In the same way, a father, as head of his family, loves and gives himself daily for his wife and children. For the husband, is the head of the wife as Christ is the head of the Church, his body, of which he is the Savior (Eph 5:23).

The apostle Paul tried to show how the relationship should exist between a Christian man and his wife when he insisted that the love of Christ towards the church is like it should be between a husband and his wife. For that reason the husband should sacrifice time and energy for his wife.

A true husband will express this love in many ways. It will be given in words of understanding and affection. The husband will properly provide for the wife’s temporal support (1 Tim 5:8), doing everything possible to insure her happiness.

Trueblood and Trueblood observe that personal happiness must never become our
chief end or goal. The purpose is not to be happy but to perpetuate what is best for human life. Of course happiness usually comes through such activities, but it comes as a by-product (1953, p. 49).

In addition to this observation, Shyrock counsels that when a husband and wife are members of the same church, the establishment of spirituality in their home will provide for happiness and success (1949, p. 25).

Therefore, it is only when the recognition of male headship as expressed in the biblical story of creation is fully accepted by both partners in a marriage where the dignity, not only of manhood but also of womanhood, is appreciated. The beauty of a woman’s character appears most normally, not when she becomes the one who wants to rule within the family, but when she is the helper of her husband.

Peter Naylor strongly suggests that “a wife is never to be the head of the home. Leadership is vested in the husband” (1988, p. 78). In a similar vein Augustine understood the concept of headship in terms of the pre-eminence of the husband and the subjection of the wife (p. 116).

From these views, it seems that according to the principle of headship, the wife is enjoined to obey and reverence her husband. This is possible only when the husband is to be as aavior in his family (Col 3:18-24, Eph 5: 23). It was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ to represent the relation of Christ to the Church (Eph 5:25). This leads to the next section that deals with female submission and the church.
Female Submission to the Church

One of the critical issues that the NT calls for is for the wife to submit to her husband. In the first place, where should the submission of the wife come from?

According to Gen 3:16c-d a change is instituted involving the subjection/submission of the wife to the husband. The force of the last line (v. 16d) is difficult to avoid, “he [your husband] shall rule over you.” The word *masal* in this form in verse 16d means “to rule” (and not “to be like”) and definitely implies subjection (Davidson, 1998, p. 267).

Davidson makes a clear statement on this matter.

In the creation God had made her [Eve] the equal of Adam. Had they remained obedient to God-in harmony with His great law of love-they would ever have in harmony with each; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin. Would have proved a blessing to them; but man’s abuse of the supremacy thus given him has too often rendered the lot of woman very bitter and made her life a burden. (1998, pp. 267-268)

This implies that before Eve sinned, God created Eve equal to Adam. Thus, it seems that submission may be the consequence of sin. Second, submission is attributed to the order of creation for the simple reason that Eve was created after Adam.

It appears that a woman is still subject to man in spite of equality in the divine family (1 Cor 11:10; Col 3:18; Eph 5:21-33). However, submission is a demonstration of the fact that personal significance does not depend on one’s role in a family or in society. The Christian is responsive to God, fulfilling his or her highest destiny in choosing to obey Him.
In Eph 5:22-33, Paul further speaks of the subordination of a woman to her husband. This is based not only on the order in creation but on the relationship between Christ and the church.

Elliot writes that the woman’s highest fulfillment is to be found in subjecting herself to a man in marriage. She meant, of course, a woman to whom God has given the gift of marriage. Her highest fulfillment will be found in obedience to that calling. Her highest human joys will be found in being a wife and mother (1976, p. 66).

A woman should also recognize that God has presented her with specific roles and duties as a wife. She should look at her husband as the stronger one and the proper one to look to for help and comfort and counsel.

It is assumed that the church is subject to its Lord and Savior. In spite of the weaknesses which may exist among the Lord’s people, Christ remains the Lord of the church. Therefore, as Christians are an extended family of God, their homes should learn from the Scriptures to accept, forgive, encourage, rebuke, build up, respect, submit, and in many other ways, participate in one another’s love.

It is also fair to strongly consider that the biblical teaching of the husband as the head of the wife is meaningful if he truly follows Christ as his example, and nothing of a comparable male headship in the church, except the Christ is the head of the church.

Submitting to one another in the fear of God. Wives, submit to your own husbands, as to the Christ. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself for her. That He might sanctify and cleanse her with the washing of water by the word. That He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who love his wife loves himself for no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. (Eph 5:21-29)
To be the head of the church means that Jesus Christ had to die for the church. Thus a man’s headship means far more than that he can tell his wife what to do. We should know that Jesus Christ sacrificed himself for the Church. In the same line, the husband must love his wife and also sacrifice for her for the good of the family.

In his book *Communication: Key to Your Marriage*, Wright says:

The basic truth of this passage is not control and dominion, but sacrificial love for the wife. The husband is nowhere given the prerogative to rule with a rod of iron. He may not impose his own selfish will upon his wife and overshadow her feelings. He is not to demand leadership. The Scripture does not emphasize that Jesus Christ dominates or dictates to the Church. Christ gave Himself for the Church. He takes the initiative to love and serve her Church; this is the pattern that husbands are follow in caring for their wives. When a husband does not do this, he has a spiritual problem (disobedience to the Word) as well as a marital problem. A loving husband is willing to give all that is required to fulfill the life of his wife. His love is ready to make any sacrifice for the good. The man’s first responsibility is to his wife. His love for her enables him to give himself to her. (1975, p. 24)

As the husband submits to Christ, his authority is transformed by Christ into sacrificial care.

**Summary**

The word study seems to show that the husband as head of the wife in the light of Eph 5:21-33 may signify that the husband is “the source of authority” in the sense of being the leading member of the family, to which the wife should be subject with a responsive obedience to the authority of the husband for the sake of the family.

Concerning the spousal relationships, marriage is an institution of God. The husband and the wife were created and made one flesh in order to live together in harmony in spite of their physical, psychological, and emotional distinctions. Men and women are equally called to obedience and responsibility in the marriage relationship.

Even though some couples have problems in their roles and responsibilities within
their families or society, men should not feel superior to women or try to oppress them. Along the same line, women should not create a feminist movement in order to aspire to become like men, which is not a genuine form of equality.

However, the rule or headship bestowed on the husband after the fall was never intended by God to lead to oppression of the wife or to interfere with her right and duty to make moral choices under God. Neither did it mean that women could never be used by God in a role of leadership.

The Apostle Paul tries to show how marriage should and can be the light of headship/submission concepts towards equality. That equality appears to have been characterized by the love which Jesus Christ shows toward His church and the same love is recommended for the husband to have toward his wife in their spousal relationships.

Therefore the wife should be submitted to and obey her husband as the church must be submitted to and obey Christ. The only other submission that is binding upon all Christians, both men and women, is submission to the judgment of the united church.

**Conclusion**

In conclusion, I may say that the husband-wife relationship requires a family organization with the husband as the head, the leader, main provider and protector of the wife. In order to maintain the stability of the relationship among family members, marriage should be seen as a developmental process, which is modified as personalities change and as husbands and wives adjust to life’s situations. Consequently, how they adjust to changing situations and to the needs of others determines whether the spousal relationship will be successful.

Hence, Christian marriage is a mystery like the typology of the Christ-Church
relationship. The church has definite roles; the husband and the wife have their definite roles. The woman is subject to the man in spite of her equality in the divine family and must respect and obey her husband.

Therefore, it is the duty of the man to exercise his leadership, as Christ does as “the source of life” for His people, not selfishly, but with love and consideration to all the members of the family.

As a missiological implication to make practical this concept of headship teaching of the apostle Paul about the husband as head of the wife in the light of Eph 5:21-33, I would like to share these recommendations concerning a theology of headship/submission:

1. The Adventist Church should continue to teach Christians how to have a successful marriage and give a special definition to marriage, because that relationship is different from other Christian personal relationships.

2. Husbands should love their wives just as they are because wives should not be expected to become ideal people in order to receive love and care from their husbands. As the husband submits to Christ, his authority is transformed by Christ into sacrificial care. The proof is that Jesus loves us in spite of our state as sinners.

3. Husbands should always try to help and encourage their wives, even as Christ helps his church towards glory.

4. Mature women should acknowledge that submission is the will of God for them, and obedience to His will is no sign of weakness.

5. In the church all believers are equal in Christ. There is to be no first and last, no higher and lower, no male headship and female submission. The only Head is Christ, the
only submission the entire submission of every believer to Christ, and within the bounds
of conscience to the judgment of the united Church.

Chapter 2 dealt with the biblical and theological basis for the concept of the
headship by doing a word study of head/headship (κεφαλή) and subject/submission
(ὑποτασσό) in the Old Testament and New Testament, and using Ellen G. White’s
writings and other Christian’s written work. Chapter 3 will deal with the political,
cultural, and religious contexts in which the concept of headship will be presented.
CHAPTER 3

POLITICAL, CULTURAL, SOCIAL, AND RELIGIOUS
ANALYSIS OF BURUNDI

Introduction

It is very important to understand the political, cultural, social, and religious contexts for any project because there is a need to have an overall perspective of the approach to what matters in family life among the Burundian people.

This chapter will conduct a brief political, historical, cultural, social, and religious analysis of the setting where the strategy of headship in families will be conducted in the North Burundi Mission. The project analysis will deal with the headship of a husband over a wife as one of the concepts that cause misunderstandings in some Seventh-day Adventist homes in the North Burundi Mission. This situation has impacted families, the church, and society. On one hand, a husband believes he is to be strong, that he is the only one who can think logically, and who should make all the decisions for the household. On the other hand, a woman is considered to be weak, and therefore must respect her husband, have babies, and keep quiet. Unfortunately many women show respect out of fear rather than from love.

In spite of the recent changes in male/female roles in society, most women remain silent at home and at church, and even in society. Because of this misunderstanding of roles, males continue to feel superior to females and females feel oppressed by males.
This creates frustration, tension, and even violence in the society.

Therefore the task of this project is to develop and implement a strategy to develop mutual love and respect between spouses in order to reduce frustration, tension, and even violence caused by recent changes in male/female roles in society within the context of all aspects of the life of Burundian people.

Country Analysis

Geographic Description

Burundi is a small landlocked country in East Central Africa. The Republic of Burundi is surrounded by the Democratic Republic of Congo in the West, the Republic of Rwanda in the North, and the United Republic of Tanzania in the East. Burundi is situated near the Equator (Bidou, Ndayirukiye, Ndayishimiye, & Sirven, 1991, p. 4). The country is situated on a high plateau, and lies along the East African rift and experiences occasional tremors and earthquakes. Forty-four percent of the land is arable, but only 9% is planted with permanent crops. One-third of the country is used as pastureland. The most fertile areas are in the highlands, where temperatures are moderate and rainfall averages 60 in. (152 cm) a year. Wildlife includes elephants, hippopotamus, crocodiles, buffalo, warthogs, baboons, and antelopes. These animals are being threatened as development encroaches on their natural habitat, and the country has not established national park areas or sanctuaries where species are protected. Laws against poaching are not strictly enforced. The country also is experiencing deforestation and soil erosion because of overgrazing and the spread of farming (Culture of Burundi, 2005).
Historical Analysis

The last Burundian monarchy is said to have begun in the late 17th century.

Colonization

After its defeat in World War I, Germany handed control of a section of the former German East Africa to Belgium (United States Department of State, 2008). On
October 20, 1924, this land, which consisted of modern-day Rwanda and Burundi, became a Belgian League of Nations mandate territory, a part of the Belgian colonial empire, known as Ruanda-Urundi. However, the Belgians allowed Ruanda-Urundi to continue its kingship dynasty (Weinstein & Schrere, 1976).

Following World War II, Ruanda-Urundi was a United Nations Trust Territory under Belgian administrative authority (Weinstein & Schrere, 1976). During the 1940s, a series of policies caused divisions throughout the country. On October 4, 1943, powers were split in the legislative division of Burundi’s government between chiefdoms and lower chiefdoms. Chiefdoms were to be in charge of the land, and lower sub-chiefdoms were established. Native authorities also had powers (Burundi, n.d., under “Colonization”). In 1948, Belgium allowed the region to form political parties (United States Department of State, 2008). These factions would be one of the main influences for Burundi’s independence from Belgium.

**Independence and Civil War**

On January 20, 1959, Burundi’s ruler Mwami Mwambutsa IV requested from the Belgian Minister of Colonies a separation of Burundi and Rwanda and a dissolution of Ruanda-Urundi (United States Department of State, 2008). Six months later, political parties were formed to bring attention to Burundi’s independence from Europe and to separate Rwanda from Burundi (United States Department of State, 2008).

The first of these political parties was the Union for National Progress (UPRONA). The country claimed independence on July 1, 1962 (United States Department of State, 2008) and Mwami Mwambutsa IV was named king of Burundi (MacDonald, 2001, p. 60). On September 18, 1962, just over two months after declaring
independence from Belgium, Burundi joined the United Nations (Cook & Bewes, 1999, p. 281). Mwambutsa was deposed in 1966 by his son, Prince Ntare V, who claimed the throne. That same year, Tutsi Prime Minister, Captain Michel Micombero deposed Ntare, abolished the monarchy, and declared the nation a republic, though it was in effect a military regime (United States Department of State, 2008). The Workers’ Party (UBU) organized and carried out systematic attacks on ethnic Tutsi with the declared intent of annihilating the whole group (Burundi, n.d., under “Independence and Civil War”). In 1972, an all-Hutu organization known as Umugambwe w’Abakozi b’Uburundi was established. The military regime responded with large-scale reprisals targeting Hutus.

In 1976, another Tutsi, Colonel Jean-Baptiste Bagaza, led a bloodless coup and promoted various reforms. A new constitution was promulgated in 1981, keeping Burundi a one-party state (United Nations Member States, 2006). In August 1984, Bagaza was elected head of state. During his tenure, Bagaza suppressed political opponents and religious freedoms.

Major Pierre Buyoya, a Tutsi, overthrew Bagaza in 1987 and suspended the constitution, dissolved the political parties, and reinstated military rule under the Military Committee for National Salvation (CSMN) (United Nations Member States, 2006). Anti-Tutsi ethnic propaganda disseminated by the remnants of the 1972 UBU, which had re-organized as the Liberation Party of Hutu People (PALIPEHUTU) in 1981, led to killings of Tutsi peasants in the northern communes of Ntega and Marangara in August 1988. The
death toll was put at 5,000 by the government, though some international NGOs believe this understates the losses. An estimated 250,000 people died between 1962 and 1993 (Manirakiza, 1992, pp. 211-212). Since Burundi’s independence in 1962, there have been two events called genocides in the country. The 1972 mass killings of Hutus by the Tutsi dominated army (Uvin, 2002), and the 1993 mass killings of Tutsis by the Hutu populace are both described as genocide in the final report of the International Commission of Inquiry for Burundi presented to the United Nations Security Council in 2002 (Burundian Genocide, n.d.).

First Attempt at Democracy

In June 1993, Melchior Ndadaye, leader of the Hutu-dominated Front for Democracy in Burundi (FRODEBU), won the first democratic election and became the first Hutu head of state, leading a pro-Hutu government. However, in October 1993, Tutsi soldiers assassinated Ndadaye, which started further years of violence between Hutus and Tutsis. It is estimated that some 300,000 people, mostly civilians, were killed in the years following the assassination (Burundi, n.d., under “First Attempt at Democracy”).

In early 1994, the parliament elected Cyprien Ntaryamira, also a Hutu, to the office of president. He and the president of Rwanda both died together when their airplane was shot down. More refugees started fleeing to Rwanda. Another Hutu, parliament speaker Sylvestre Ntibantunganya was appointed as president in October 1994. Within months, a wave of ethnic violence began, starting with the massacre of Hutu refugees in the capital, Bujumbura, and the withdrawal of the mainly Tutsi Union for National Progress from the government and parliament.

In 1996, Pierre Buyoya, a Tutsi, took power through a coup d’état. He suspended
the constitution and was sworn in as president in 1998. In response to the rebel attacks, the population was forced by the government to relocate to refugee camps (Burundi, n.d., under “First Attempt at Democracy”). Under his rule, long peace talks started, mediated by South Africa. Both parties signed agreements in Arusha Tanzania, and Pretoria South Africa, to share power in Burundi. The agreements took four years to plan, and on August 28, 2000, a transitional government for Burundi was planned as a part of the Arusha Peace and Reconciliation Agreement. The transitional government was placed on a trial basis for five years. After several aborted cease-fires, a 2001 peace plan and power sharing agreement has been relatively successful. A cease-fire was signed in 2003 between the Tutsi-controlled Burundian government and the largest Hutu rebel group, CNDD-FDD (National Council for the Defense of Democracy-Forces for the Defense of Democracy) (Burundi Civil War, Global Security).

In 2003, FRODEBU Hutu leader Domitien Ndayizeye was elected president. (“Global Ceasefire,” 2003). In early 2005, ethnic quotas were formed for determining positions in Burundi’s government. Throughout the year, elections for parliament and the president occurred (Derek, 2008). Pierre Nkurunziza, once a leader of a Hutu rebel group, was elected president. As of 2008, the Burundian government is talking with the Hutu-led Palipehutu-National Liberation Forces (NLF) (Burundi: Basic Education Indicators UNESCO, 2007) to bring peace to the country (Haskin, 2005, p. 151).

**Peace Agreements**

African leaders began a series of peace talks between the warring factions following a request by the United Nations Secretary General Boutros Boutros-Ghali for them to intervene in the humanitarian crisis. Talks were initiated under the aegis of
former Tanzanian President Julius Nyerere in 1995; following his death, South African President Nelson Mandela took the helm. As the talks progressed, South African President Thabo Mbeki and United States President Bill Clinton also lent their respective weight. The main objective framing the talks was a structural transformation of the Burundian government and military as a way to bridge the ethnic gap between the Tutsis and Hutus. This would be accomplished in two ways. First, a transitional power sharing government would be established, with the presidents holding office for three-year terms. The second objective involved a restructuring of the military, where the two groups would be represented equally.

In 2000, the Burundian President signed the treaty, as well as 13 of the 19 warring Hutu and Tutsi factions. However, disagreements persisted over which group would preside over the nascent government and when the ceasefire would commence. The spoilers of the peace talks were the hardliner Tutsi and Hutu groups who refused to sign the accord; as a result, violence intensified. Three years later at a summit of African leaders in Tanzania, the Burundian president and the main opposition Hutu group signed an accord to end the conflict; the signatory members were granted ministerial posts within the government. However, smaller militant Hutu groups such as the Forces for National Liberation remained active and continued to fight.

**UN Involvement**

Between 1993 and 2003, many rounds of peace talks, overseen by regional leaders in Tanzania, South Africa, and Uganda, gradually established power-sharing agreements to satisfy the majority of the contending groups. Initially the South African Protection Support Detachment was deployed to protect Burundian leaders returning from exile,
which then became part of the African Union Mission to Burundi, deployed to help oversee the installation of a transitional government. In June 2004, the UN stepped in and took over peacekeeping responsibilities as a signal of growing international support for the already markedly advanced peace process in Burundi (Burundi, n.d., under “UN Involvement”).

The focus of the UN’s mission had been to enshrine the power-sharing arrangements in a popularly voted constitution, so that elections could be held and a new government installed. Disarmament, demobilization, and reintegration were done in tandem with elections preparations. In February 2005, the Constitution was approved with over 90% of the popular vote. In May, June, and August 2005, three separate elections were also held at the local level for the Parliament and the presidency.

**2006 to Present**

Reconstruction efforts in Burundi started to practically take effect after 2006. The UN shut down its peacekeeping mission and re-focused on helping with reconstruction (Howard, 2008). Toward achieving economic reconstruction in Rwanda, D. R. Congo, and Burundi re-launched the regional economic bloc: The Great Lakes Countries Economic Community (Howard, 2008). In addition, Burundi, along with Rwanda, joined the East African Community in 2007. The 2007 report of Amnesty International mentions many areas where improvement is still required. Civilians are victims of repeated acts of violence done by the FLN. The latter also recruits child soldiers. The rate of violence against women is high. Perpetrators regularly escape prosecution and punishment by the state. There is an urgent need for reform of the judicial system. Genocide, war crimes, and crimes against humanity remain unpunished. The establishment of a Truth and
Reconciliation Commission and a Special Tribunal for investigation and prosecution has not yet been implemented. The freedom of expression is limited; journalists are frequently arrested for carrying out legitimate professional activities. A total of 38,087 Burundian refugees have been repatriated between January and November 2007 (Amnesty International [BAI], 2008).

In late March 2008, the FLN sought for the parliament to adopt a law guaranteeing them ‘provisional immunity’ from arrest. This would cover ordinary crimes, but not grave violations of international humanitarian law like war crimes or crimes against humanity (BAI, 2008). Even though the government has granted this in the past to people, the FLN has been unable to obtain the provisional immunity. On April 17, 2008, the FLN bombarded Bujumbura. The Burundian army fought back and the FLN suffered heavy losses. A new ceasefire was signed on May 26, 2008. In August 2008, President Nkurunziza met with the FLN leader Agathon Rwasa, with the mediation of Charles Nqakula, South Africa’s Minister for Safety and Security. This was the first direct meeting since June 2007. Both agree to meet twice a week to establish a commission to resolve any disputes that might arise during the peace negotiations (Burundi, n.d., under “2006 to Present”). Refugee camps are now closing down, and 450,000 refugees have returned. The economy of the country is shattered—as of 2011 Burundi has one of the lowest per capita gross incomes in the world. With the return of refugees, among others, property conflicts have started. Burundi now participates in African Union peacekeeping missions, including the mission to Somalia against Al-Shahab militants (“Special Research Report No. 5,” 2008).
Political Context Analysis

Political Life and Government

The constitution ratified in 1992 established a plural political system that was suspended after a military coup in 1996. In 1998, it was replaced by a transitional constitution that enlarged the National Assembly and created two vice presidents. The president, who is elected for a maximum of two five-year terms, is both chief of state and head of the government. The legislative branch is the unicameral National Assembly, which has 121 members elected by popular vote to serve five-year terms. Technically there is universal suffrage, but the current president came to power through a coup, at which point he suspended all elections for the National Assembly. The country is divided into fifteen provinces that are administered by governors appointed by the president. These regions are further subdivided into arrondissements, then into communes or townships (Culture of Burundi, 2005).

Leadership and Political Officials

Political leaders are not trusted among the population. Instability and frequent changes in regime, as well as the disregard for the democratic process shown by many rulers, have led to a feeling of disenfranchisement and bitterness, especially among the Hutu. A number of elected Hutu leaders have been assassinated since independence. While it has been exacerbated in recent years, this sentiment of distrust dates back centuries to the long standing domination by the Tutsi in a non-representative governmental system (Culture of Burundi, 2005).
Burundi’s Political System

Burundi’s political system is that of a presidential representative democratic republic based upon a multi-party state. The President of Burundi is the head of state and head of government. There are currently 21 registered parties in Burundi (United States Department of State, 2008). On March 13, 1992, Tutsi coup leader Pierre Buyoya established a constitution, which provided for a multi-party political process (Burundi. International Center for Transitional Justice) and reflected multi-party competition. Six years later, on June 6, 1998, the constitution was changed, broadening the National Assembly’s seats and making provisions for two vice-presidents. Because of the Arusha Accord, Burundi enacted a transitional government in 2000 (Burundi—Politics, 2004).

Burundi’s Legislative Branch

Burundi’s legislative branch is a bicameral assembly, consisting of the Transitional National Assembly and the Transitional Senate. As of 2004, the Transitional National Assembly consists of 170 members, with the Front for Democracy in Burundi holding 38% of seats, and 10% of the assembly is controlled by UPRONA. Fifty-two seats are controlled by other parties. The Burundi constitution mandates representation in the Transitional National Assembly to be consistent with 60% Hutu, 40% Tutsi, and 30% female members, as well as three Batwa members (United States Department of State, 2008). Members of the National Assembly are elected by popular vote and serve for five-year terms (Burundi, n.d., under “Politics”). The Transitional Senate has 51 members, and 3 seats are reserved for former presidents. Due to stipulations in Burundi’s constitution, 30% of Senate members must be female. Members of the Senate are elected by an electoral colleges, which consist of members from each of Burundi’s provinces and
communes (United States Department of State, 2008). For each of Burundi’s 17 provinces, one Hutu and one Tutsi senator are chosen. One term for the Transitional Senate is five years (pp. 5-7). Together, Burundi’s legislative branch elects the President to a five-year term. Burundi’s president appoints officials to his Council of Ministers, which is also part of the executive branch (“Burundi–Politics,” 2004). The president can also pick 14 members of the Transitional Senate to serve on the Council of Ministers (United States Department of State, 2008). Members of the Council of Ministers must be approved by two-thirds of Burundi’s legislature. The president also chooses two vice-presidents (Burundi, n.d., under “Politics”).

As of 2010, the President of Burundi is Pierre Nkurunziza. The First Vice President is Therence Sinunguruza, and the Second Vice President is Gervais Ruyikiri (Arch, 2007, pp. 145-146). The Court Supreme (Supreme Court) is Burundi’s highest court. There are three Courts of Appeals directly below the Supreme Court. Tribunals of First Instance are used as judicial courts in each of Burundi’s provinces as well as 123 local tribunals (pp. 145-146).

Political Process

Political parties are legally recognized only if they show a national rather than a regional or ethnic membership. Unity for National Progress (Unité pour le Progrès National [UPRONA]) was founded in 1958 and dissolved in 1976 after a coup, later re-emerging as the country’s only recognized political party for a period of time. Many parties have since been created, including the Front for Democracy in Burundi (Front pour la Démocratie au Burundi [FRODEBU]), which only emerged in 1992 after the constitution promulgated that year provided for multiparty politics; the National Council

Women have had the right to vote since 1961, but few have held political positions of power; a notable exception was Sylvie Kinigi, Burundi’s first female prime minister, who held the office for almost seven months beginning in July 1993. Female representation in Burundi government increased following the 2005 constitutional mandate that at least 30 percent of the seats in both houses be held by women. Indeed, in the post-transition government installed in 2005, women constituted about one-third of both the National Assembly and the Senate. Burundi’s constitution has become a model for other countries in Africa. (Local government, 2005)

Participation of Women in the Politics of Burundi

Women were not involved in Burundi’s political life in the past. This is why there is a convention Article 7 related to the political and public life prepared for women to be integrated into the political life of the country as follows:

Convention Article 7: Political and Public Life

Women are underrepresented in Burundian government and politics. Of the 22 cabinet members, only one, the Minister of Women, Welfare, and Social Affairs, is a
woman. In 1998, the Parliamentary Assembly expanded to 117 seats. Women held 17 of these seats (14.5%) (United Nations, CEDAW, n.d.) One of nine members of the Supreme Court is a woman. (US Department of State) The number of women holding political posts peaked in 1993 at 5.03 percent and included a female Prime Minister from July 1993 to February 1994. During the period of unrest, this figure declined back to 3.4 percent. (United Nations, CEDAW, n.d.)

Women’s groups were, for many years, excluded from all government peace negotiations. Marie Goretti Nduwayo, the National Program Officer of UNIFEM in Burundi, reports that women turned to international organization for help to facilitate their inclusion: With the help of Ms. Speciose Kazibwe, the Vice President of Uganda, and Ms. Perry, the ex-President of Liberia, they managed to organize a conference in Uganda, after which they met H. E. Museveni, the President of Uganda, who agreed to negotiate the participation of Burundian women in the Burundi peace negotiation in Arusha (Nduwayo, n.d.).

The Final Declaration, drafted at the All-Party Burundi Women’s Peace Conference in July 2000 in Arusha, marked the end of the exclusion of women in the peacemaking process. All 19 peace negotiation parties agreed to incorporate women’s concerns in the final peace accord. The accord includes 23 of the recommendations made in the Final Declaration Burundi Women’s Peace Role (Burundi Women’s Peace Role).

Recommendations made by the Women’s Peace conference include: a women’s charter in the new constitution, a 30% quota of women in the legislature, explicit statements in the peace accord on women’s property and inheritance rights, policies
ensuring girls equal access to education at all levels, and that mechanisms to ensure these rights have sufficient budget (UN Security Council, n.d.).

Social Context Analysis

Marriage, Family, and Kinship

Marriage

Polygamy was practiced traditionally. Despite being forbidden by both civil law and the Christian churches, it still exists. Traditionally, it was the duty of the father to find a first wife for his son. It is still common practice for the parents of a young man to meet with his potential bride and her parents and discuss issues such as the bridewealth. This is the equivalent of a dowry, but it is given by the groom’s family to the bride’s. Traditionally, it consisted of cattle, goats, and hoes, but today it can include cash, clothing, and furniture. The bridewealth is delivered on the wedding day, when the bride leaves her parents (who do not attend the wedding ceremony) to participate in the festivities at the husband’s home (Culture of Burundi, 2005).

Domestic unit

Each family generally has its own house, and these houses are grouped together in compounds that include the homes of extended family members. Upon marriage, a woman becomes part of her husband’s family. In Tutsi tradition, wives and husbands live separately, but in Hutu practice, they share a house.

Inheritance

Inheritance passes from the male head of the family to his oldest son after the father’s death. This is symbolized by the bequest of the ceremonial spear.
Kin groups

Family ties are very powerful, and extended families live in close proximity as a clan. Particularly in the countryside, the extended family is the primary social unit, as kin groups live together in relative isolation from other groups. The Tutsi divide themselves into four ganwa (royal) clans: the Batare, Bezi, Bataga, and Bambutsu descendants of the four dynasties that once ruled the country (Culture of Burundi, 2005).

Marriage and Family Law in Burundi

According to the Convention Article 16 related to marriage and family law, in Burundi, a husband traditionally makes the majority of family decisions, including those regarding the management of family finances and the education of their children. Men do not share household responsibilities nor do they share equally in child rearing. All of these inequalities have been exacerbated by the civil conflict. Human Rights Watch (2000) reports that many Burundian men have begun to marry additional wives in displacement and refugee camps during the conflict, even though polygamy is illegal in Burundi. Some men take their families’ food rations to give to their new wives, thus depriving their families of their basic needs (Lobe, 2000). Others take their families’ belongings and flee with their new girlfriends or spouses (Mabuwa, 2000). Women do not have equal rights in such illegal marital dissolutions. Again, Burundian law prohibits discrimination. Article 15 of Decree-Law No. 1/088 of 6 June 1998 states: “All persons are equal in dignity and in rights and duties without distinction as to sex, origin, race, religion or beliefs. All persons are equal before the law and are entitled without distinction to equal protection by the law” (United Nations CEDAW, n.d.). Despite this
legal guarantee, women face systematic discrimination perpetuated by patriarchal Burundian traditions.

According to Human Rights Watch, women are accorded inferior status to men in Burundi. Men are seen as the natural heads of their households and women are considered dependents of male relatives and husbands. Men generally make decisions regarding the allocation of the family’s resources, whether their children attend school, whether their wives may leave the home, and when sex with their wives will occur (Human Rights Watch, 2000). Women are required to do all household chores, including the collection of fuel wood, the provision of food and child care.

One journalist reports, “Traditional Burundian society permits husbands to use physical punishment to discipline their wives when they are considered to have done wrong” (Lobe, 2000). Burundian women are beaten, for example, when they do not have dinner ready on time (Human Rights Watch, 2000). The difficulty in eliminating discrimination has been exacerbated by the civil unrest that has displaced hundreds of thousands of Burundian women and men both internally and to neighboring countries. It is unknown how government officials intend to carry out this obligation, now that refugees are being repatriated at an increasing rate (Burundi, 2000, under “Traditions”).

**Changing Lives in Burundi Through Gender Roles and Statuses**

Division of labor by gender

Women are also responsible for household chores, including cleaning and food preparation. In rural areas women’s primary duties are childbearing and child care. Women also work in agriculture and do most of the work of planting, as their fertility is
believed to be transferred to the seeds. Women are almost entirely unrepresented in business and at all levels of government (Local government, 2005).

The relative status of women and men

Women are respected, particularly for their power as life bearers. The role of the mother is highly honored, but in practice, women have little decision-making authority in the family or in society as a whole. Fatherhood is considered an important responsibility, and it is the man who is in charge of the family. Women’s status is a little higher than that of children, and like them, women are expected to defer to the wishes of any adult male.

In her article “Now I Am No Longer Beaten” Lyduine Ruronona (2012) says: “Women in Burundi have won radical changes to the country’s Penal Code, making rape punishable by life imprisonment. The taboo of speaking out against sexual violence has been broken and the lives of some women and men are beginning to change forever.”

The Nkurunziza regime has brought some positive change for women, primarily through the revision of the Penal Code so that it is clear on the issue of gender based violence. We now hope to see the adoption of a specific law on the issue of gender based violence. If financial means permit, we hope to develop a new strategy to lobby parliamentarians, using the same model that we employed for the revision of the Penal Code. The aim is to help them to understand the real need for this law. Once again, the battle is not yet won (Ruronona, 2012).

It is true that gender equality is mandated by law, but in society the tendency is for men to be given priority over women. Positions are not necessarily fixed because the important roles traditionally reserved for men are being transformed into public roles awarded according to level of education, wealth, and community leadership. Burundians
are now taking these kinds of things into consideration and there are spaces for promoting
gender equality.

Demographics

Demographics of Burundi and languages of Burundi: Kirundi-speaking 98.2%;
considerable inter-ethnic mixing; Hutu 83.6% (estimate); Tutsi 13.6% (estimate);
Twa Pygmies 1%. Neglected by other groups; Other Africans 1.6%, Congolese/
Lingala 1.5%; Other South Asian, European, Arab 0.2%; The literacy rate is 58%.
The official languages are Kirundi and French. English use is widespread. All
languages 4. Indigenous languages 3. Languages with Scriptures 3 Bi. (Mandryk,
2010, p. 181)

As of July 2012, Burundi is projected to have an estimated population of
10,557,259 people. This estimate explicitly takes into account the effects of AIDS, which
has a significant effect on the demographics of the country (Burundi CIA–The World
Factbook).

Many Burundians have migrated to other countries as a result of the civil war. In
2006, the United States accepted approximately 10,000 Burundian refugees (Burundi:
Financial Sector Profile). Most Burundians live in rural areas, while 11% of the
population live in urban areas (CIA–The World Factbook–Burundi CIA). The population
density of around 315 people per square kilometer (753 per sq mi) is the second highest
in Sub-Saharan Africa (United States Department of State, 2008). Roughly 85% of the
population are of Hutu ethnic origin, 15% are Tutsi, and less than 1% are indigenous
Twa/Pygmies (Stephen, 2006). Burundi has the fifth highest total fertility rate in the
Burundi CIA).
Cultural Context Analysis

Life, Daily Social Customs, and the Arts

Much of Burundi’s rich cultural heritage, most notably folk songs and dances, was intended to extol the virtues of kingship; however, since the fall of the monarchy in 1966 (and particularly after a massacre of Hutu in 1972), such cultural expression has waned. Burundian daily life has since been conditioned by the exigencies of survival in a time of civil strife and ethnic hatred, and many important social institutions, such as the family and the village council, have lost their force, weakened by political chaos and the wholesale displacement of populations. Once widely-celebrated events include the annual sorghum festival (*umuganuro*), the occasion for a magnificent display of traditional dances by court dancers (*intore*). Also participating in the festival are drummers beating the *Karyenda* (“sacred drum”), an emblem of the monarchy. Their performance is intended to give both musical and symbolic resonance to this festival and to other ceremonial occasions. Government efforts to promote interethnic harmony through displays of a shared cultural heritage have been sporadic and only modestly successful. Burundian museums that celebrate the country’s heritage include the National Museum in Gitega and the Living Museum in Bujumbura, which also includes botanical gardens and animal exhibits (Local government, 2005).

Throughout its history, Burundians have enjoyed a tradition of expression in the visual arts. Decorated papyrus panels, which feature geometric patterns and often depict themes from Burundian legend, are prized by collectors of ethnic arts, as are Burundian-made swords and drums. Ceramic manufacture, introduced by Italian missionaries in the 1960s, has also been an important form of artistic expression, and Burundian potters have
added indigenous elements to this imported medium. Other arts and crafts include basketry and beadwork. The dye usually used to colour Burundian handicrafts is derived from natural plant extracts. Burundian conversations and social gatherings often feature recitations, singing, and the exchange of jokes, proverbs, and tall tales. Only a few books have been written to date in Rundi, most of them collections of contemporary poetry and folklore. The few writers to have emerged since independence notably the novelists Séraphin Sésé, Louis Katamari, and Richard Ndayizigamiye, along with the memoirist Michel Kakoya are little known outside the country. Founded in 1989, the National Library in Bujumbura is a repository for Burundian literature (Local government, 2005).

Traditional activities such as drumming and dancing contain aspects of both culture and competition: the Intore Dancers, a group that celebrates national folklore, has won numerous international folk dance competitions, and drummers compete with the traditional Karyenda drums. Burundi’s best-known cultural export is a troupe of traveling musicians called Les Maîtres-Tambours du Burundi (Drummers of Burundi). This group, made up of as many as 30 percussionists and dancers, produces an energetic, polyrhythmic sound organized around the inkiranya drum. The addition of the amashako drum, which provides a continuous beat, and the complimentary rhythm of the ibishikiso drum complete the impressive sound. The group has been widely influential and has made many recordings. Burundian singer Khadja Nin has also released several recordings, with lyrics in Swahili, Rundi, and French (Local government, 2005).
Religious Context Analysis


Current research done by Jeremy Patrick on projects involves analysis of the religion provisions of various constitutions enacted since 2000. From time to time on this blog, he posts extracts of those provisions arranged according to categories such as “Religious Freedom” (guarantee of individual rights), “Established Religion” (joining religion and government), “Establishment Clause” (separating religion and government), “Ceremonial Deism” (symbolic references to religion that have little or no legal effect), “Equal Protection of Religion” (non-discrimination guarantees), “Preamble,” “Religious Education,” and “Religious Limitations.” These are the religion provisions of the 2005 Constitution of the small, land-locked African country Burundi (Mandryk, 2010).

Establishment Clause

Article 1: Burundi is an independent Republic, sovereign, secular, democratic, and unified that is respectful of ethnic and religious diversity.

Equal Protection of Religions

Article 13: No Burundians shall be excluded from the social, economic, or political life of the nation because of their race, language, religion, sex, or ethnic origin.

Article 22: No one shall be the object of discrimination due to race, ethnicity, sex, color, language, social situation, religious, philosophical, or political beliefs, physical or mental handicap, HIV/AIDS, or other incurable disease.
Religious Freedom

Article 21: The State respects freedom of religion. Therefore those articles for Religion provision of Burundi constitution (2005) help people living in Burundi to enjoy equal protection of religion and religious freedom that resulted in the following statistics:

Table 1
*Freedom of Religion—Religions*

<table>
<thead>
<tr>
<th>Religions</th>
<th>Pop %</th>
<th>Population</th>
<th>Ann Gr</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>90.46</td>
<td>7,704,984</td>
<td>3.1%</td>
</tr>
<tr>
<td>Muslim</td>
<td>5.50</td>
<td>468,537</td>
<td>5.2%</td>
</tr>
<tr>
<td>Ethnoreligionist</td>
<td>3.80</td>
<td>323,717</td>
<td>0.9%</td>
</tr>
<tr>
<td>Non-religious</td>
<td>0.09</td>
<td>7,667</td>
<td>5.4%</td>
</tr>
<tr>
<td>Baha’i</td>
<td>0.08</td>
<td>6,815</td>
<td>2.9%</td>
</tr>
<tr>
<td>Other</td>
<td>0.08</td>
<td>6,815</td>
<td>2.9%</td>
</tr>
</tbody>
</table>

*Note.* Adapted from Freedom of religion. Taken from Mandryk, 2000, p. 181.

Table 2
*Freedom of Religion—Christians*

<table>
<thead>
<tr>
<th>Christians</th>
<th>Denoms</th>
<th>Pop %</th>
<th>Affiliates</th>
<th>Ann Gn</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestant</td>
<td>27</td>
<td>9.89</td>
<td>842,000</td>
<td>5.2%</td>
</tr>
<tr>
<td>Independent</td>
<td>26</td>
<td>10.59</td>
<td>902,000</td>
<td>3.2%</td>
</tr>
<tr>
<td>Anglican</td>
<td>1</td>
<td>8.49</td>
<td>724,000</td>
<td>3.8%</td>
</tr>
<tr>
<td>Catholic</td>
<td>160</td>
<td>92</td>
<td>5,190,000</td>
<td>2.6%</td>
</tr>
<tr>
<td>Orthodox</td>
<td>1</td>
<td>0.02</td>
<td>2,000</td>
<td>0.0%</td>
</tr>
<tr>
<td>Marginal</td>
<td>1</td>
<td>0.19</td>
<td>16,000</td>
<td>12.2%</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>1.3</td>
<td>110,000</td>
<td>13.4%</td>
<td></td>
</tr>
<tr>
<td>Doubly affiliated</td>
<td>1.35</td>
<td>115,000</td>
<td>0.0%</td>
<td></td>
</tr>
</tbody>
</table>

*Note.* Adapted from Freedom of religion taken from Mandryk, 2000, p. 181.
Table 3

*Freedom of Religion—Churches*

<table>
<thead>
<tr>
<th>Churches</th>
<th>MegaBloc</th>
<th>Congs</th>
<th>Members</th>
<th>Affiliates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic Church</td>
<td>C</td>
<td>130</td>
<td>2,965,714</td>
<td>5,190,000</td>
</tr>
<tr>
<td>Anglican Church</td>
<td>A</td>
<td>8,203</td>
<td>246,088</td>
<td>723,500</td>
</tr>
<tr>
<td>Church of Pentecost</td>
<td>I</td>
<td>3,646</td>
<td>382,778</td>
<td>689,000</td>
</tr>
<tr>
<td>Seventh-day Adventist</td>
<td>P</td>
<td>250</td>
<td>121,200</td>
<td>220,584</td>
</tr>
<tr>
<td>Pente Evang Fell of Afr</td>
<td>P</td>
<td>465</td>
<td>89,000</td>
<td>165,000</td>
</tr>
<tr>
<td>Eglise Vivante</td>
<td>I</td>
<td>45</td>
<td>47,500</td>
<td>95,000</td>
</tr>
<tr>
<td>Methodist Ch Union</td>
<td>P</td>
<td>500</td>
<td>50,000</td>
<td>86,500</td>
</tr>
<tr>
<td>Christian Brethren</td>
<td>P</td>
<td>95</td>
<td>25,000</td>
<td>70,000</td>
</tr>
<tr>
<td>Evang Episcopal Ch</td>
<td>P</td>
<td>210</td>
<td>32,500</td>
<td>65,000</td>
</tr>
<tr>
<td>Union of Baptist Chs</td>
<td>P</td>
<td>95</td>
<td>32,418</td>
<td>59,000</td>
</tr>
<tr>
<td>Foursquare Gospel</td>
<td>P</td>
<td>354</td>
<td>20,700</td>
<td>41,400</td>
</tr>
<tr>
<td>Friends (Quakers)</td>
<td>P</td>
<td>74</td>
<td>17,000</td>
<td>34,000</td>
</tr>
<tr>
<td>United Methodist Ch</td>
<td>P</td>
<td>75</td>
<td>15,000</td>
<td>34,000</td>
</tr>
<tr>
<td>Other denominations[43]</td>
<td>1,492</td>
<td></td>
<td>120,813</td>
<td>236,000</td>
</tr>
<tr>
<td><strong>Doubly affiliated</strong></td>
<td></td>
<td></td>
<td></td>
<td>115,000</td>
</tr>
<tr>
<td><strong>Total Christians[56]</strong></td>
<td>15,634</td>
<td>4,165,711</td>
<td>7,593,984</td>
<td></td>
</tr>
</tbody>
</table>

*Note.* Adapted from Freedom of religion taken from (Mandyrk, 2010, p. 181).

Seventh-day Adventist Church

**History**

The North Burundi Field started in 2004 operating in five provinces: Kayanza, Ngozi, Karusi, Kirundo, and Muyinga in 18 evangelistic districts with 18 districts leaders.

The North Burundi field has three officers and one permanent department director. The three officers are also responsible for three or four departments apart from their duties as
administrators. The field is very new and needs to be taken care of. Financial problems need to be improved so that all activities planned can be realized and implemented. In 2004, the North Burundi field started with ten evangelistic districts. In 2009, four more districts were created. In 2011, four more districts were added to help district leaders to be more effective and reach church members easily. Today, the North Burundi Field is composed of 18 districts.

Pastoral Leadership

From 2004 to 2010, the President was Pastor Ngiriyumunyurwa Eliazar. From 2011 up to now Pastor Bidandaza Benjamin leads the church. The office started with two officers such as the President and the Executive Secretary-Treasurer until in 2009 when the team was completed by appointing an Executive Secretary. It is also important to note that the North Burundi Field is the only and first field with a treasurer who is a woman in the church history of Burundi. This particularity is very meaningful as far as my project is concerned because the church shows through this office how much women should be respected and valued not only in homes or in the church but even in society.

The statistics of members from 2004 to 2011 is available and represented in the annual charts and statistics containing the number of churches, champagnes, membership, baptisms, professions of faith, transfers out, deaths, dropped, missing, total gains, net growth, and the North Burundi Growth Rate as follows:
Table 4

Annual Charts and Statistics From 2004 to 2011

<table>
<thead>
<tr>
<th></th>
<th>2004</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches</td>
<td>45</td>
<td>49</td>
<td>52</td>
<td>57</td>
<td>66</td>
<td>70</td>
<td>75</td>
<td>76</td>
</tr>
<tr>
<td>Companies</td>
<td>61</td>
<td>56</td>
<td>67</td>
<td>75</td>
<td>84</td>
<td>86</td>
<td>86</td>
<td>97</td>
</tr>
<tr>
<td>Beginning Membership</td>
<td>16,827</td>
<td>18,294</td>
<td>19,484</td>
<td>20,962</td>
<td>23,291</td>
<td>26,146</td>
<td>27,530</td>
<td>28,729</td>
</tr>
<tr>
<td>Baptisms</td>
<td>1,864</td>
<td>1,608</td>
<td>1,896</td>
<td>2,623</td>
<td>2,750</td>
<td>2,437</td>
<td>2,232</td>
<td>2,386</td>
</tr>
<tr>
<td>Professions of Faith</td>
<td>42</td>
<td>79</td>
<td>40</td>
<td>7</td>
<td>50</td>
<td>1</td>
<td>17</td>
<td>27</td>
</tr>
<tr>
<td>Transfers In</td>
<td>521</td>
<td>92</td>
<td>425</td>
<td>230</td>
<td>394</td>
<td>52</td>
<td>79</td>
<td>101</td>
</tr>
<tr>
<td>Transfers Out</td>
<td>561</td>
<td>170</td>
<td>502</td>
<td>226</td>
<td>400</td>
<td>372</td>
<td>244</td>
<td>233</td>
</tr>
<tr>
<td>Deaths</td>
<td>58</td>
<td>65</td>
<td>57</td>
<td>52</td>
<td>63</td>
<td>40</td>
<td>56</td>
<td>77</td>
</tr>
<tr>
<td>Dropped</td>
<td>285</td>
<td>300</td>
<td>296</td>
<td>250</td>
<td>257</td>
<td>492</td>
<td>668</td>
<td>820</td>
</tr>
<tr>
<td>Missing</td>
<td>56</td>
<td>54</td>
<td>28</td>
<td>3</td>
<td>52</td>
<td>202</td>
<td>236</td>
<td>306</td>
</tr>
<tr>
<td>Total Gains</td>
<td>2,427</td>
<td>1,779</td>
<td>2,361</td>
<td>2,860</td>
<td>3,194</td>
<td>2,490</td>
<td>2,328</td>
<td>2,514</td>
</tr>
<tr>
<td>Total Losses</td>
<td>960</td>
<td>589</td>
<td>883</td>
<td>531</td>
<td>772</td>
<td>1,106</td>
<td>1,204</td>
<td>1,436</td>
</tr>
<tr>
<td>Adjustment</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>433</td>
<td>0</td>
<td>75</td>
<td>0</td>
</tr>
<tr>
<td>Net Growth</td>
<td>1,467</td>
<td>1,190</td>
<td>1,478</td>
<td>2,329</td>
<td>2,855</td>
<td>1,384</td>
<td>1,199</td>
<td>1,078</td>
</tr>
<tr>
<td>Ending Membership</td>
<td>18,294</td>
<td>19,484</td>
<td>20,962</td>
<td>23,291</td>
<td>26,146</td>
<td>27,530</td>
<td>28,729</td>
<td>29,807</td>
</tr>
<tr>
<td>Growth Rate</td>
<td>8.72%</td>
<td>6.50%</td>
<td>7.59%</td>
<td>11.11%</td>
<td>12.26%</td>
<td>5.29%</td>
<td>4.36%</td>
<td>3.75%</td>
</tr>
<tr>
<td>Accession Rate</td>
<td>11.33%</td>
<td>9.22%</td>
<td>9.94%</td>
<td>12.55%</td>
<td>12.02%</td>
<td>9.32%</td>
<td>8.17%</td>
<td>8.40%</td>
</tr>
<tr>
<td>Death Rate</td>
<td>0.34%</td>
<td>0.36%</td>
<td>0.29%</td>
<td>0.25%</td>
<td>0.27%</td>
<td>0.15%</td>
<td>0.20%</td>
<td>0.27%</td>
</tr>
<tr>
<td>Ordained Ministers</td>
<td>15</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>14</td>
<td>14</td>
<td>11</td>
</tr>
<tr>
<td>Licensed Ministers</td>
<td>8</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>7</td>
</tr>
</tbody>
</table>

Summary

In this chapter I dealt with the political, historical, geographic, social, and cultural context of Burundi where the concept of headship will be implemented in the context of Burundian people. I showed the effort made by the law of the country that changed people’s lives in Burundi through gender roles and statuses by protecting the right of women of being not discriminated, having her religion her choice, being respected, and being valuable even as a leader. The next chapter will deal with the implementation of the project of the concept of headship in the context of the Burundian people, especially in the North Burundi field.
CHAPTER 4

A STRATEGY TO PRESENT THE CONCEPT OF HEADSHIP:
HEALING FAMILIES IN THE NORTH BURUNDI MISSION

Introduction

The preceding chapter dealt with different aspects of the Burundi context such as the political, cultural, and religious contexts in order to provide a better understanding of how to meet the challenges facing families concerning the concept of headship.

To determine a strategy to present the concept of headship in the North Burundi Mission, both husbands and wives need to gain a good understanding of the biblical concept of headship. This is why it is important to clarify what Paul meant in Eph 5:22-33 when he said that a husband is the head of the wife. Wives also need to understand to what extent they should submit to their husbands.

Many church members have experienced tension, frustration, and even violence in their homes. This project seeks to reduce those relationship problems between males and females in the families in the North Burundi Mission.

Women are often not allowed to talk or express their opinions even in the home. They are often hindered from working outside the home or contributing to the family income. They are hindered in these areas, not because they cannot do these things, but because many men have a non-biblical view of the role of women. This project seeks to develop the potential in women and to contribute to the development of the family.
The Family Life Ministries Department wishes to see Seventh-day Adventist members enjoy the benefits of a Christian home and modeling that type of home for the larger society. It is anticipated that this project will improve family life in Seventh-day Adventist homes in the North Burundi Mission.

Therefore, in order to carry out this project a major tool often employed in planning, management, and evaluation cycles, the Logical Framework Approach (LFA), has been adopted. This approach is explained in the following section.

**General Methodology: Logical Framework Analysis and Gantt Chart**

**Logical Framework**

A logframe, as described by Emmanuel Takyi, is a tool for planning and managing projects and programs or managing development projects. It looks like a table and aims to present information about the key components of a project in a clear, concise, logical, and systematic way. In other words, “the log frame matrix” which summarizes all important planning decisions, assumptions, and resource allocations is a frame which lists the important elements of a project. It is important to know also what the key elements of the logframe are. The project design elements are: Goal or Objectives, Purpose or Outcomes, Outputs, Activities, Performance Indicators, and Inputs (Takyi, 2011).

According to Wikipedia, the free encyclopedia, the logical framework takes the form of a four column and four row tables. The four rows are used to describe four different types of events that take place as a project is implemented: Activities, Outputs, Purpose, and Goal (reading from bottom to top on the left hand side). The four columns provide different types of information about the events in each row. The first column is
used to provide a Narrative Description of the events. The second column lists one or more Objectively Verifiable Indicators (OVI), the third column describes the Means of Verification (MOV) where information will be available on the OVIs, and the fourth column lists the Assumptions. The Assumptions are external factors that it is believed could influence (positively or negatively) the events described in the narrative column. The list of assumptions should include those factors that could potentially impact the success of the projects but which cannot be directly controlled by the project or program managers (Schmidt, 2009).

In order to produce a successful project, it is also necessary to understand the linkages that follow the “IF THEN” logic model. For example, certain resources (inputs) are needed to carry out a project. If you have access to them, then you can use them to accomplish your planned activities, then you will get your outputs. If you achieve your outputs, then your intended outcome/purpose will be achieved, leading to the goal.

For Rick Davies, a logframe is described as a tool for improving the planning, implementation, management, monitoring, and evaluation of projects. The logframe is a way of structuring the main elements in a project and highlighting the logical linkages between them as follows: IF activities are implemented, will outputs be produced? IF outputs are produced, will outcomes result? IF outputs result, will the objectives be achieved? Will the objectives achieved contribute to the large goal? (Davies, 2008).

The Logframe has four rows and four columns (Figure 3). The vertical columns identify what the project intends to do, clarifies the relationships, and specifies the important assumptions. The horizontal rows indicate the measurements of the effect, the resources used, and the means by which these measurements will be verified (Kar, 2013).
<table>
<thead>
<tr>
<th>Narrative Summary</th>
<th>Verifiable Indicators</th>
<th>Means of Verification</th>
<th>Important Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Goal:</strong> Long term benefits to beneficiaries and wider benefits to other groups</td>
<td>What are the quantitative ways of measuring, or qualitative ways of judging, whether these broad objectives are being achieved? (estimated time)</td>
<td>What sources of information exists, or can be provided cost effectively?</td>
<td>What external factors are necessary for sustaining objectives in the long run?</td>
</tr>
<tr>
<td><strong>Purpose:</strong> Core problem and benefits to be received by the core group</td>
<td>What are the quantitative measures or qualitative evidence by which achievements and distribution of impacts and benefits can be judged (estimated time)</td>
<td>What sources of information exists or can be provided cost effectively? Does provision for collection need to be made under inputs-outputs?</td>
<td>What conditions external to the project are necessary if achievement of the project purpose is to contribute to reaching the project goal?</td>
</tr>
<tr>
<td><strong>Outputs:</strong> Indicate each of the outputs that are to be produced by the project in order to achieve project purpose</td>
<td>What kind and quantity of outputs, and by when will they be produced? (quantity, quality, time)</td>
<td>What sources of information?</td>
<td>What are the factors not within the control of the project which if not present, are liable to restrict progress from outputs to achievements of project purpose?</td>
</tr>
<tr>
<td><strong>Activities:</strong> Indicate each of the activities that must be undertaken in order to accomplish the outputs.</td>
<td>We recommend that VI’s are included against all activities. This is essential for projects reporting and monitoring against the Logical Framework</td>
<td>What are sources of information?</td>
<td>What external factors must be realized to obtain planned outputs on schedule? What kind of decisions or actions outside the control of the project is necessary for inception of project?</td>
</tr>
</tbody>
</table>

Figure 3. Summary of the contents of a logical framework.
Objectives

The first column of the log frame is the narrative summary of the project and is filled from the top to the bottom with what the situation will be like when the outputs have been achieved and the beneficiaries have profited from the project (European Commission, 2001, pp. 22-23). It is also known as the objectives column. The topmost section, the overall objective, expresses the “longer-term benefits to beneficiaries and the wider benefits to other groups” (Spreckly, 2013, p. 26).

Next comes the project purpose which addresses the core problem and the benefits to be received by the beneficiaries or target group through the implementation of the project (European Commission, 2001, p. 23). It is here that the success or failure of a project is measured. It is necessary to explain three key points: what will it be like when the services are used, what are the benefits from the project, and what change in behavior or performance is expected from the project?

Outputs are the delivered services and facilities that the project provides. The outputs should address the causes of the problem the project seeks to resolve. In the logframe matrix they are usually written in the past tense. The activities are the specified services and facilities that will produce the outputs; these are written as actions yet to be done. This section is usually the last to be filled in after other logframe components have been completed and indicate the success of the outputs (Spreckley, 2013, p. 26).

Verifiable Indicators

The second column—verifiable indictors—defines the objective in a concrete measurable way. Indicators provide a basis for performance and measurement and serve as a check to the viability of objectives, thereby forming the basis for project monitoring.
The “indicators should include a measure of quantity, quality, time, target group and sometimes location” (Spreckley, 2013, p. 31). They provide the basis for performance measurement, serve as a check of the viability of the objectives, and form a basis for the project monitoring system (European Commission, 2001, pp. 29-30). It is advisable to specify in detail the verifiable indicators during project implementation.

**Means of Verification**

The means of verification are written in the third column and describe where the information will come from for the monitoring of the project. In filling in this section there is a need to check for a logical relationship between the vertical and horizontal boxes. Some of the questions asked in this connection include, is the responsibility for collecting data properly assigned, that is, whose responsibility is it to provide the information needed? Can the information gathered be used in monitoring and evaluating the project’s progress? (European Commission, 2001, p. 32). Also, in what format will information be provided?

**Assumptions**

It is very important to know that for every project to be successfully executed certain assumptions need to be taken into consideration which may prevent the project’s completion. The last column of the matrix is for the assumptions that are the external factors beyond one’s control that may impact upon the program and affect the success of its completion. The inclusion of this section has certain advantages according to Edward Dayton and David Fraser. They list among the benefits the fact that assumptions help project managers discover missing steps or needs. The assumptions also help
communicate more effectively and clear up any misconceptions the managers may have (1980, p. 221). When filling in this column it is best to fill in the boxes from the bottom to the top (European Commission, 2001, p. 32).

**Gantt Chart**

The Gantt chart is the main tool that is employed in a project to depict “a graphical representation of the duration of the tasks against the progression of time” (Kidasa Software, 2013). It is also described as “a popular type of bar chart that illustrates a project schedule” (Gantt Chart, 2013). It illustrates clearly the start and finish dates of the terminal and summary elements of a project.

A Gantt chart can be used to produce an accurate timescale for the project as well as: Breaking down the structure, Showing team members how their work relates to others, Schedule of work on a day to day basis throughout the entire duration, and Able to be used in the critical path method. In order to produce a Gantt chart it is essential that you know all of the processes involved. This means that you will need to use a flow chart or arrow chart to go through each of the steps which are required to make sure the project is completed. Once you have these basic processes it is then necessary to work out how long each of the tasks will last, and how many resources are needed to complete the task. (Nishadha, 2012)

In short, a simple chart of this nature provides all the information required for project planning and scheduling that can be used by multiple people including the client to help everyone stay on track and informed from start to finish.

The Gantt chart indeed has many features which make it useful for a project of this sort for it allows the assessment of how long a project should take, lays out the order
in which the tasks need to be carried out, and highlights the dependencies between the various tasks in a project (Kidasa Software, 2013, “Gantt Charts”).

Another advantage of the Gantt chart is that it demonstrates that you know what you are doing. When you produce a nicely presented Gantt chart with high level tasks properly organized and resources allocated to those tasks, it speaks volumes about whether you are on top of the needs of the project and that the project will be successful (Jeffreys, 2009).

This is why Jeffreys says that using a Gantt chart is a tried and true method of managing a project.

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Jan</th>
<th>Feb</th>
<th>Mar</th>
<th>Apr</th>
<th>May</th>
<th>Jun</th>
<th>Jul</th>
<th>Aug</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feasibility analysis</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Design</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Test</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>Implement stage 1</td>
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<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Receive feedback</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Revise</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Implement stage 2</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Review</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Figure 4. Example of a Gantt Chart. Taken from C. Burton and N. Michael, A Practical Guide to Project Management, London: Kogan, 1993, p. 65."

**Description of Mission Strategy**

Application of Logical Framework Analysis

In order to apply the LFA to my project which is “A Strategy to Present the Biblical Concept of Headship: Healing Families in the North Burundi Mission,” I asked the following questions: What is the project going to achieve? What activities will be
carried out to achieve its outputs and purpose? What resources (inputs) are required? What are the potential problems which could affect the success of the project? How will the progress and ultimate success of the project be measured and verified? (Vyhmeister, 2011). The World Bank logframe methodology handbook also points out that “clear objectives and stakeholder commitment drive successful projects” (World Bank, 2000).

With those ideas in mind I applied the logframe to my project as follows:

1. **What is the project going to achieve?** The task of this project is to develop and implement a strategy to develop mutual love and respect between spouses in order to reduce frustration, tension, and violence caused by recent changes in male/female roles in society.

2. **What activities will be carried out to achieve its outputs and purpose?** A theology of headship in marriage will be established from the Bible and the Spirit of Prophecy and will focus on how the word is used in the OT and the NT. Literature will be reviewed including books, articles, Ellen G. White writings, and Andrews University dissertations focusing on the topic. An initial survey will be taken to know how church members understand and apply the concept. Material will be developed on the subject for a training series in two districts, one in an urban area, and the other in a rural area. A training session for Family Life Directors, the two districts pastors, and the elders from the selected churches will be held in two sessions over a period of one month. The people trained will be encouraged to train and teach others members. An assessment will be conducted to ascertain what changes have occurred in attitudes among husbands and wives. A report on the project will be written up in order to analyze, discuss, and review the outcome of the project.
3. **What resources (inputs) are required?** Money will be needed to produce material for the seminars.

4. **What are the potential problems which could affect the success of the project?** I do not see any problem because we have freedom to meet or gather together as Christians and conduct our seminars.

5. **How will the progress and ultimate success of the project be measured and verified?** Assessment will be based on changing the behaviors and attitudes of husbands and wives in their relationship at home. By improving communication between a husband and a wife, tension, frustration, and violence will be reduced. By visiting homes we will observe or see trust, love, and confidence manifested in the relationship between spouses. By understanding the roles of women in development and their application, the potential of women and their contribution to the overall development of the family will be enhanced. Homes will improve as far as income is concerned and the church will receive more tithe and offerings and other kind of development in society.

In order to verify the above changes the attendance records and the people who received certificates of completion from attending the seminars will be used. The post-seminar survey will also show attitude changes among the participants. In addition, I plan on interviewing the children of those who attend the seminar to see if they notice any change in the home atmosphere.

By responding to these important questions, I can better see the picture of what I am going to deal with in this project? I also know what resources (inputs) are required, the number of activities to be carried out in order for such a project to be realized, and how the progress and ultimate success of the project will be measured and verified.
Below is the Logical Framework Matrix which describes in detail using Objectives, Measurable Indicators, Means of Verification, and Important Assumptions in the horizontal rows, and Goal, Purpose, Outputs, and Activities in the vertical columns.

Overall Goal

This proposed project will have as a goal to improve family life in Seventh-day Adventist homes in the North Burundi Mission.

Purpose

The purpose of this project is to establish a biblical concept of headship that will be understood and adopted by the families in the North Burundi Mission.

The Logical Framework Matrix is shown how my project dealing with A Strategy to Present the Concept of Headship: Healing Families in the North Burundi Mission is represented in a logframe (Figure 5).
<table>
<thead>
<tr>
<th>Narrative Summary.</th>
<th>Objectively Verifiable Indicators.</th>
<th>Means of Verification.</th>
<th>Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GOAL:</strong> Improvement of Family Life in SDA homes in the North Burundi Mission</td>
<td>Christian love and respect shown by husbands in the homes by the Last quarter 2013</td>
<td>Family report</td>
<td>North Burundi Mission supports the project</td>
</tr>
<tr>
<td></td>
<td>• Wives and children see Christ likeness in husband/father and drop in domestic violence by the Last quarter 2013</td>
<td>Testimonies of wives and children</td>
<td></td>
</tr>
<tr>
<td><strong>PURPOSE:</strong> Biblical concept of headship understood and adopted by families in the North Burundi Mission</td>
<td>50% of husbands change their understanding of headship by the Last quarter 2013</td>
<td>Family Life report</td>
<td>Husbands accept to adopt the concept</td>
</tr>
<tr>
<td></td>
<td>• 50% of wives testify of the change in behaviors of husbands by the Last quarter 2013</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>OUTPUTS:</strong> 1. Survey on headship in marriage conducted 2. Seminar on theology of headship conducted 3. Trained personnel assigned to local churches 4. Monitoring and Evaluation</td>
<td>120 questionnaires prepared and administered 2011 Seminar conducted by 1st quarter 2012</td>
<td>Questionnaires  • Seminar attendance record Certificates of completion offered Final report of the project</td>
<td>Husbands and wives accept to be guided by the theology of headship  • Couples willing to attend</td>
</tr>
<tr>
<td></td>
<td>• 20 Family Life Series run by Dec. 2013  • Last quarter 2013</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Narrative Summary

<table>
<thead>
<tr>
<th>ACTIVITIES:</th>
<th>Objectively Verifiable Indicators</th>
<th>Means of Verification</th>
<th>Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1. Conduct survey</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2. Examine contemporary literature</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3. Establish a theology of headship in marriage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1. Conduct seminar</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.2. Conduct assessment on changes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1. Assign people trained to local churches</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.2. Gather progress reports from churches</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Monitoring and evaluation</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### INPUTS
- Budget

### Outputs

The outputs which will be needed for the project to be realized and carrying out are: to conduct a survey on headship in marriage, conduct a seminar on the theology of headship, to train personnel assigned to local churches, and to monitor and evaluate the project.

### Survey on Headship in Marriage

First, a survey on headship in marriage will be administered in two urban churches (Rubuye and Muremera) in the Ngozi South District and in two rural churches (Mparamirundi and Manga) by the first quarter 2012.

---

*Figure 5. Logical Framework Matrix*
Seminar on Theology of Headship

Second, a seminar on the theology of headship will be conducted in the same churches using material prepared on the theology of headship and allowing time for discussion. The seminar will be open to married couples and young mature boys and girls during the first quarter 2012.

Trained Personnel Assigned to Local Churches

Third, trained personnel will be assigned to local churches and will be given material to continue the series of Family Life Seminars on the theology of headship in marriage. They will conduct 20 series of Family Life Seminars by December 2013.

Monitoring and Evaluation

Fourth, monitoring and evaluation will be ongoing to make sure of the progress of the activities during the implementation phase with a final report due by the last quarter of 2013.

Objectively Measurable Indicators

The objectively measurable indicators by which the outputs will be checked are: Christians love and respect will be shown by husbands in the homes, wives and children will see Christ likeness in husbands/fathers, and there will be a drop in domestic violence in Seventh-day Adventist homes in the North Burundi Mission by the last quarter of 2013. To make sure that the biblical concept of headship will be understood and adopted by families as a measurable indicator, 50% of husbands will change their understanding of headship and 50% of wives will testify to the change in behaviors of their husbands by
the last quarter of 2013. A survey on headship in marriage and a seminar on the theology of headship that will be conducted, 120 questionnaires will be prepared and administered by the first quarter of 2012. By December 2013, 20 Family Life series will have been conducted by trained personnel assigned to the local churches. Finally, by the last quarter of 2013, the monitoring and evaluation will end with a final report of the project prepared.

Means of Verification

The means of verification for the project will include the family interview reports where I will interview husbands and wives in their homes, receive testimonies from the children where will they be able to indicate changes they notice in their fathers and if there is a drop in domestic violence. Finally, questionnaires, seminar attendance records, certificates of completion for the seminars, and the final report of the project will be produced to verify that questionnaires were prepared and administered, seminars, monitoring, and evaluation took place by the last quarter 2013.

Important Assumptions

The important assumptions for the project are: that the North Burundi mission will support the project, that husbands will accept and adopt the concept of biblical headship in their families, and that husbands and wives will accept to be guided by the theology of headship in their families.

Finally, I assume that there will be political stability in the country in general and in the North Burundi Mission where the project will take place.
Implementation of Strategy

This section will detail the implementation of the strategy by using the Gantt chart which shows activities and the resource schedule sub-divided into various activities with the time indicated for the completion of the various tasks.

During the first year of the project activities will include conducting the survey, examining contemporary literature, and establishing a theology of headship.

The second year will be devoted to holding the seminars and training personnel. The third year will deal with monitoring and evaluation in order to assess the efficacy of the results of the implementation of the various outputs and activities of the project.

First Year Activities

I will conduct a survey on attitudes toward headship by preparing questionnaires and administering them by September 2011. Second, I will examine contemporary literature from others Christian and Adventist writers by November 2011. Third, I will establish a theology of headship from the Bible and from the Spirit of Prophecy by December 2011.

Second Year Activities

In the second year I will conduct seminars by selecting 15 couples from each of the four churches (Rubuye, Muremera, Mparamirindi, and Manga) and conduct an assessment on attitude change by year-end 2012.

Third Year Activities

In the third year I will train the members in the four churches so that they can also use the seminar material to train others.
<table>
<thead>
<tr>
<th>ACTIVITIES</th>
<th>Year 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Output 1 Survey on headship conducted</strong></td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>Activity 1.1 Conduct survey</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>1.1.1 Prepare questionnaires</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>1.1.2 Administer questionnaires</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>Activity 1.2 Examine contemporary literature</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>1.2.1 From others Christian writers</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>1.2.2 From Adventist writers</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>Activity 1.3 Establish a theology of headship</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>1.3.1 From the Bible</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>1.3.2 From the Spirit of Prophecy</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td><strong>Output 2 Seminar conducted</strong></td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>Activity 2.1 Conduct seminar</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>2.1.1 Select 15 Couples from each church</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>2.1.2 Run seminar</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>Activity 2.2 Conduct assessment on changes</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>2.2.1 Prepare assessment instrument</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>2.2.2 Conduct assessment</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td><strong>Output 3 Trained personnel assigned</strong></td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>Activity 3.1 Assign people trained</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>3.1.1 Group trained members</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>3.1.2 Group members</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>3.1.3 Assign trainer of trainees</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>Activity 3.2 Gather progress reports</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td><strong>Output 4 Monitoring and evaluation</strong></td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>Activity 4.1: Monitoring</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>4.1.1 Quarterly information gathering</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>4.1.2 Annual report summaries</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>Activity 4.2: Evaluation</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>4.2.1 Internal midterm evaluation</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
<tr>
<td>4.2.2 External midterm evaluation</td>
<td><img src="#" alt="Gantt chart" /></td>
</tr>
</tbody>
</table>

*Figure 6. Gantt chart year 1.*
### ACTIVITIES

<table>
<thead>
<tr>
<th>Output 1</th>
<th>Survey on headship conducted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activity 1.1</td>
<td>Conduct survey</td>
</tr>
<tr>
<td>1.1.1</td>
<td>Prepare questionnaires</td>
</tr>
<tr>
<td>1.1.2</td>
<td>Administer questionnaires</td>
</tr>
<tr>
<td>Activity 1.2</td>
<td>Examine contemporary literature</td>
</tr>
<tr>
<td>1.2.1</td>
<td>From others Christian writers</td>
</tr>
<tr>
<td>1.2.2</td>
<td>From Adventist writers</td>
</tr>
<tr>
<td>Activity 1.3</td>
<td>Establish a theology of headship</td>
</tr>
<tr>
<td>1.3.1</td>
<td>From the Bible</td>
</tr>
<tr>
<td>1.3.2</td>
<td>From the Spirit of Prophecy</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Output 2</th>
<th>Seminar conducted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activity 2.1</td>
<td>Conduct seminar</td>
</tr>
<tr>
<td>2.1.1</td>
<td>Select 15 Couples from each church</td>
</tr>
<tr>
<td>2.1.2</td>
<td>Run seminar</td>
</tr>
<tr>
<td>Activity 2.2</td>
<td>Conduct assessment on changes</td>
</tr>
<tr>
<td>2.2.1</td>
<td>Prepare assessment instrument</td>
</tr>
<tr>
<td>2.2.2</td>
<td>Conduct assessment</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Output 3</th>
<th>Trained personnel assigned</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activity 3.1</td>
<td>Assign people trained</td>
</tr>
<tr>
<td>3.1.1</td>
<td>Group trained members</td>
</tr>
<tr>
<td>3.1.2</td>
<td>Group members</td>
</tr>
<tr>
<td>3.1.3</td>
<td>Assign trainer of trainees</td>
</tr>
<tr>
<td>Activity 3.2</td>
<td>Gather progress reports</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Output 4</th>
<th>Monitoring and evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activity 4.1</td>
<td>Monitoring</td>
</tr>
<tr>
<td>4.1.1</td>
<td>Quarterly information gathering</td>
</tr>
<tr>
<td>4.1.2</td>
<td>Annual report summaries</td>
</tr>
<tr>
<td>Activity 4.2</td>
<td>Evaluation</td>
</tr>
<tr>
<td>4.2.1</td>
<td>Internal midterm evaluation</td>
</tr>
<tr>
<td>4.2.2</td>
<td>External midterm evaluation</td>
</tr>
</tbody>
</table>

Key: A= Researcher, B= Church Elders, C= Family Ministries Director, and D= External Evaluator

Figure 7. Gantt chart years 2 and 3.
Monitoring and Evaluation

Monitoring and evaluation will be conducted by gathering quarterly and annual reports, and doing evaluations during the last two quarters of 2013.

This chapter has outlined the strategy I intend to implement in my four churches. Chapter 5 will describe that implementation, offer a conclusion and recommendations, and mention lessons learned from the project.
CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION

Introduction

In Chapter 4, I used the logical framework analysis to describe my mission strategy, A Strategy to Present the Biblical Concept of Headship: Healing Families in the North Burundi Mission. This led me to consider and respond to the following questions: What does the project seek to achieve? What activities need to be carried out to achieve its outputs and purpose? What resources (inputs) were required? What were the potential problems that could affect the success of the project? And, how were the progress and ultimate success of the project measured and verified?

In Chapter 2, I established a theology of the biblical concept of headship in marriage. In Chapter 3, I dealt with a political, historical, cultural, social, and religious analysis of my ministry context. In Chapter 4, I described the outputs and activities of the strategy. In this chapter I will report on the development and implementation of the strategy to develop mutual love and respect between spouses to reduce frustration, tension, and violence caused by recent changes in male/female roles in society.

Report on Project Implementation

First Year of Activities

Because the purpose of the project was to communicate the biblical concept of
headship that needed to be understood and adopted by families in the North Burundi Mission, the following steps took place as activities in the first year of the project.

First, I conducted a survey on attitudes toward headship by preparing and administering questionnaires in the selected churches; second, I examined contemporary literature from others Christians and Adventist writers who wrote on the concept of headship; third, I established a theology of headship from the Bible and the writings of Ellen White.

Second Year of Activities

In the second year of the activities, I invited the two urban churches (Rubuye and Muremera) to gather on Sabbath February 18, 2012 at the Rubuye Church in the South Ngozi District. I conducted a seminar using material prepared on the theology of headship, and following the presentation I allowed time for discussion. The seminar was open to married couples and young people. After delivering the message, which was very interesting and attractive, the audience was ready to ask questions. They were then given time for discussion before filling out the questionnaires. Participants who knew how to read and write were encouraged to assist those who were not able to fill out their questionnaires.

Husbands and wives were seated together for the worship service, which is not common in our churches. I requested this at the beginning of the program because it was a special day for family life, and sitting together encouraged discussion.

Young people were invited because they needed to understand the biblical concept of headship for their future happiness in marriage.

This program brought renewal in marital relationships. The interest each spouse
manifested toward this program stands as a testimony to their commitment in following biblical principles. At the end of the meeting participants were further challenged to apply what they had learned in their individual lives, homes, and churches.

The following Sabbath, February 25, 2012, the same program was conducted at the Mparamirundi and Manga Churches in the Nyange District. The two churches met at Mparamirundi. Participants also expressed total satisfaction with what they learned.

This seminar provided a good opportunity for me to address the issue of some church members living as couples without being legally married. I explained to them the importance of complying with biblical principles and state laws as long as those laws do not conflict with the teachings of the Bible. Some readily decided to regularize their marital situation at the registry. Others were reluctant because they thought that by going to the registry they would lose their authority as husbands. When I explained to them the benefits of being married at the registry, they in turn accepted the advice to do whatever was necessary to regularize their marital situation.

Third Year of Activities

The activities of the third year were mainly focused on training trainers to conduct seminars in various churches. I gathered again the Rubuye and Muremera church members at the Rubuye Church on Sabbath September 14, 2013. I conducted the same seminar with the same material. For some, it was the first time to attend, but for others it was the second time. Nevertheless, both groups of participants paid careful attention to the content of the presentations.

The only difference with the seminar conducted during the second year of my project was that both husbands and wives fully participated in the discussion after my
presentation. This time women were more open to discuss the topic. This is another sign that attitudes are changing. Such seminars empower women to not only express themselves in public but also in their homes. Participants also eagerly filled out the questionnaires. I also had a brief interview time with young people on the effect of the seminar on their families. I wanted to know if these young people noticed any change in their home atmosphere. To make things easier for them, I asked them to respond to my questions by raising their hands with their eyes closed so that no one would be embarrassed. Tables 9 and 10 illustrate the responses to the interview questions.

On September 21, 2013, I went to conduct the same seminar in the Mparamirundi and Manga churches in the Nyange District. The same seminar materials were used. Generally speaking, the same satisfaction was also expressed. Adults filled out questionnaires and young people were briefly interviewed just as I had done at the Rubuye and Muremera churches. Some of the couples were also happy for having regularized their marriages at the registry. Among those who had done so were 8 couples from Mparamirundi, 10 couples from Manga, and 22 couples from the Kinyami Church in the Nyange District. This is a tremendous achievement for my project.

Monitoring and evaluation of the project was done at the end of the third year. The questionnaires filled out by the participants were crafted around the biblical role of a wife, the biblical role of a husband, and God’s plan for husbands and wives. Room was also given to describe in some detail the change of attitudes and practices a husband or a wife should make for the wellbeing of his/her family. That exercise provided an opportunity to the participants to compare their practices prior to the seminar with the biblical concept of headship in Eph 5:22-33.
Seminar 1 at Rubuye and Muremera Churches

During the seminar the questionnaires were filled out by a total of 119 participants: 61 church members from Rubuye, 24 church members from the Muremera Church, 13 visitors from various churches, and 21 young people.

Table 5

*Questionnaire on the Biblical Role of Wives*

<table>
<thead>
<tr>
<th>Questions</th>
<th>Responses</th>
<th>Responses</th>
<th>Responses</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evaluation</td>
<td>Agree strongly</td>
<td>Agree with reservation</td>
<td>Disagree strongly</td>
<td>Disagree with reservation</td>
</tr>
<tr>
<td>1. It was God’s ideas that a wife should immediately give up everything to go with her husband.</td>
<td>2</td>
<td>35</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>2. It is all right for an obedient wife to instruct and give advice to her husband.</td>
<td>98</td>
<td>21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. A wife has the right to disobey her husband when she feels he is dictating to her.</td>
<td>42</td>
<td>12</td>
<td>40</td>
<td>15</td>
</tr>
<tr>
<td>4. Since the wife is assigned the subordinate position in marriage, she is not on an equal basis with man.</td>
<td>24</td>
<td>5</td>
<td>74</td>
<td>16</td>
</tr>
<tr>
<td>5. The wife is to be regarded as the one who does the cooking, washing, training of the children, and at the same time she is to be a ‘helpmeet’ to her husband.</td>
<td>70</td>
<td>35</td>
<td>12</td>
<td>2</td>
</tr>
</tbody>
</table>
Table 6

*Questionnaire on the Biblical Role of Husbands*

<table>
<thead>
<tr>
<th>Questions</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Agreement</td>
</tr>
<tr>
<td></td>
<td>Strongly Agree</td>
</tr>
<tr>
<td></td>
<td>With Reservation</td>
</tr>
<tr>
<td></td>
<td>Disagree Strongly</td>
</tr>
<tr>
<td></td>
<td>With Reservation</td>
</tr>
<tr>
<td>1. The Scripture teaches that the husband is the head of the family.</td>
<td>65</td>
</tr>
<tr>
<td>Thus, the wife should be submissive and obedient to her husband in</td>
<td>14</td>
</tr>
<tr>
<td>every thing even if he is unbeliever.</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
<tr>
<td>2. Since the man is the head of the family, and this headship is patterned</td>
<td>10</td>
</tr>
<tr>
<td>after that of Christ, therefore, the husband should be the ‘boss’ of his</td>
<td>13</td>
</tr>
<tr>
<td>wife.</td>
<td>86</td>
</tr>
<tr>
<td>3. It is all right for the husband to demand obedience or order his wife</td>
<td>76</td>
</tr>
<tr>
<td>to respect his authority.</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>23</td>
</tr>
<tr>
<td>4. Usually the husband should make the final decision when he and his</td>
<td>78</td>
</tr>
<tr>
<td>wife cannot agree upon a decision that must be made.</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>

Seminar 1 at Mparamirundi and Manga Churches

In this session, the questionnaires were distributed to a total of 131 participants:

54 church members from Mparamirundi church, 43 church members from Manga Church, 22 visitors from Kinyami and Rukere churches, and 12 young people.
Table 7

*Questionnaire on the Biblical Role of Wives*

<table>
<thead>
<tr>
<th>Questions</th>
<th>Evaluation</th>
<th>Agree strongly</th>
<th>Agree with reservation</th>
<th>Disagree strongly</th>
<th>Disagree with reservation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. It was God’s idea that a wife should immediately give up everything to go with her husband.</td>
<td>67</td>
<td>34</td>
<td>18</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>2. It is all right for an obedient wife to instruct and give advice to her husband.</td>
<td>109</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. A wife has the right to disobey her husband when she feels he is dictating to her husband.</td>
<td>54</td>
<td>11</td>
<td>64</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>4. Since the wife is assigned the subordinate position in marriage, she is not on an equal basis with man.</td>
<td>21</td>
<td>7</td>
<td>83</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>5. The wife is to be regarded as the one who does the cooking, washing, training of the children, and at the same time she is to be a ‘helpmeet’ to her husband.</td>
<td>87</td>
<td>29</td>
<td>11</td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>
Table 8

*Questionnaire on the Biblical Role of Husbands*

<table>
<thead>
<tr>
<th>Questions</th>
<th>Responses</th>
<th>Agree strongly</th>
<th>Agree with reservation</th>
<th>Disagree strongly</th>
<th>Disagree with reservation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Scripture teaches that the husband is the head of the family.</td>
<td></td>
<td>76</td>
<td>23</td>
<td>28</td>
<td>4</td>
</tr>
<tr>
<td>Thus, the wife should be submissive and obedient to her husband in</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>everything even if he is unbeliever.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Since the man is the head of the family, and this headship is</td>
<td></td>
<td>16</td>
<td>25</td>
<td>87</td>
<td>3</td>
</tr>
<tr>
<td>patterned after that of Christ, therefore, the husband should be the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘boss’ of his wife.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. It is all right for the husband to demand obedience or order his</td>
<td></td>
<td>82</td>
<td>14</td>
<td>25</td>
<td>10</td>
</tr>
<tr>
<td>wife to respect his authority.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Usually the husband should make the final decision when he and his</td>
<td></td>
<td>98</td>
<td>21</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>wife cannot agree upon a decision that must be made.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Seminar 2 at Rubuye and Muremera Churches

A total of 159 members took part in this seminar: 86 from Rubuye Church, 26 from Muremera Church, 14 visitors from various churches, and 33 young people.
Table 9

*Questionnaire on the Biblical Role of Wives*

<table>
<thead>
<tr>
<th>Questions</th>
<th>Responses</th>
<th>Agree</th>
<th>Agree with reservation</th>
<th>Disagree</th>
<th>Disagree with reservation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. It was God’s ideas that a wife should immediately give up everything</td>
<td>124</td>
<td>23</td>
<td>8</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>to go with her husband.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. It is all right for an obedient wife to instruct and give advice to</td>
<td>146</td>
<td>13</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>her husband.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. A wife has the right to disobey her husband when she feels he is</td>
<td>66</td>
<td>25</td>
<td>63</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>dictating to her.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Since the wife is assigned the subordinate position in marriage,</td>
<td>31</td>
<td>20</td>
<td>99</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>she is not on an equal basis with man.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. The wife is to be regarded as the one who does the cooking,</td>
<td>121</td>
<td>24</td>
<td>10</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>washing, training of the children, and at the same time she is to</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>be a ‘helpmeet’ to her husband.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 10

*Questionnaire on the Biblical Role of Husbands*

<table>
<thead>
<tr>
<th>Questions Evaluation</th>
<th>Responses</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Agree strongly</td>
<td>Agree with reservation</td>
<td>Disagree strongly</td>
<td>Disagree with reservation</td>
</tr>
<tr>
<td>1. The Scripture teaches that the husband is the head of the family. Thus, the wife should be submissive and obedient to her husband in everything even if he is unbeliever.</td>
<td>95</td>
<td>21</td>
<td>35</td>
<td>8</td>
</tr>
<tr>
<td>2. Since the man is the head of the family, and this headship is patterned after that of Christ, therefore, the husband should be the ‘boss’ of his wife.</td>
<td>15</td>
<td>5</td>
<td>135</td>
<td>4</td>
</tr>
<tr>
<td>3. It is all right for the husband to demand obedience or order his wife to respect his authority.</td>
<td>103</td>
<td>28</td>
<td>22</td>
<td>6</td>
</tr>
<tr>
<td>4. Usually the husband should make the final decision when he and his wife cannot agree upon a decision that must be made.</td>
<td>135</td>
<td>5</td>
<td>14</td>
<td>5</td>
</tr>
</tbody>
</table>

Seminar 2 at Mparamirundi and Manga Churches

A total of 91 took part in this seminar: 32 from Mparamirundi, 29 from Manga, 6 visitors from various churches, and 16 young people.
Table 11

*Questionnaire on the Biblical Role of Wives.*

<table>
<thead>
<tr>
<th>Questions</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Agree strongly</td>
</tr>
<tr>
<td>1. It was God’s ideas that a wife should immediately give up everything to go with her husband.</td>
<td>69</td>
</tr>
<tr>
<td>2. It is all right for an obedient wife to instruct and give advice to her husband.</td>
<td>82</td>
</tr>
<tr>
<td>3. A wife has the right to disobey her husband when she feels he is dictating to her.</td>
<td>47</td>
</tr>
<tr>
<td>4. Since the wife is assigned the subordinate position in marriage, she is not on an equal basis with man.</td>
<td>30</td>
</tr>
<tr>
<td>5. The wife is to be regarded as the one who does the cooking, washing, training of the children, and at the same time she is to be a ‘helpmeet’ to her husband.</td>
<td>67</td>
</tr>
</tbody>
</table>
Table 12

*Questionnaire on the Biblical Role of Husbands*

<table>
<thead>
<tr>
<th>Questions</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evaluation</td>
<td>Agree strongly</td>
</tr>
<tr>
<td>1. The Scripture teaches that the husband is the head of the family. Thus, the wife should be submissive and obedient to her husband in everything even if he is unbeliever.</td>
<td>68</td>
</tr>
<tr>
<td>2. Since the man is the head of the family, and this headship is patterned after that of Christ, therefore, the husband should be the ‘boss’ of his wife.</td>
<td>12</td>
</tr>
<tr>
<td>3. It is all right for the husband to demand obedience or order his wife to respect his authority.</td>
<td>75</td>
</tr>
<tr>
<td>4. Usually the husband should make the final decision when he and his wife cannot agree upon a decision that must be made.</td>
<td>80</td>
</tr>
</tbody>
</table>

God’s Plan for Husbands and Wives.

As the church members grew in their understanding of the biblical guidelines given in Eph 5:22-33, their attitudes as husbands and wives changed. As they compared ideas, feelings, and attitudes they achieved new levels of communication and understanding in their marriages.

I asked the question, What changes or additions to their lifestyle do they feel they should make to measure up to the instructions given in Eph 5:22-33? They described in some detail the changes and additions they thought should be made.
Possible Things a Husband Could Do to Improve His Relationship with His Wife

Show more love by asking my wife where she would like to go next weekend. Consider my wife’s feelings and opinions when it comes time to decide on where our children will go to study next year. Sit down and talk with my wife about something that interests her. Tell her that I love her and appreciate her. Give more respect to my wife by paying attention to her advice. Say thank you to my wife whenever she undertakes an activity to encourage her. Ask for forgiveness when I am wrong. Give her a second chance to try another business when she fails the first time. Promise my wife that I will never abuse her. Ask my wife to give me suggestions that will improve our relationship to create trust between us. Promise my wife that I will no longer hide from her anything about my finances or my project. Promise my wife that I will admire the good things she does to demonstrate that I love her. Promise my wife that in case there is a problem between us I will sit with her and discuss it and seek a peaceful solution. Promise my wife that I will avoid any kind of discussion that will bring confusion and conflict.

Possible Things a Wife Could Do to Improve Her Relationship With Her Husband.

Seek to discover the needs of my husband and see that they are met. Watch my tone of voice when he comes home late from work and he has not called to tell me he will be late. Support him more by encouraging and building him up in areas where confidence is lacking. Respect my husband by listening to him, and applying what he advises me to do. Thank my husband for everything he gives me as a gift. Tell my husband that I love him so much. Promise my husband that I will contribute to the income of the family. Promise to my husband that I will help him to educate our children in a Christian way. Ask for forgiveness whenever I am wrong. Promise my husband that I will support him when he is jobless. Promise my husband that I will bring to him issues for discussion in order to get a solution for the good of our relationship. Promise my husband that I will avoid anything that can create a bad atmosphere or destroy our relationship. Promise my husband that I will make any effort to bring and maintain joy and happiness in our home.
Promise my husband that I will be honest and transparent in our relationship in order to build confidence between us.

Young People’s Report From Rubuye, Muremera, Mparamirundi, and Manga Churches

Tables 13 and 14 show the results of the interviews I conducted with young people from both urban churches (Rubuye and Muremera) and rural churches (Mparamirundi and Manga):

Table 13

*Report From Young People of Rubuye and Muremera Churches*

<table>
<thead>
<tr>
<th>Questions</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>How many pray with parents at home?</td>
<td>129/134</td>
</tr>
<tr>
<td>How many communicate easily and any time they need with parents at home?</td>
<td>100/134</td>
</tr>
<tr>
<td>How many share food on one table with parents at home?</td>
<td>89/134</td>
</tr>
<tr>
<td>How many have seen their father beating their mother?</td>
<td>91/134</td>
</tr>
<tr>
<td>How many have been beaten by their parents?</td>
<td>42/134</td>
</tr>
<tr>
<td>How many parents have stopped beating you?</td>
<td>32/134</td>
</tr>
<tr>
<td>How many have observed that father intimidate their mother?</td>
<td>85/134</td>
</tr>
<tr>
<td>How many have seen their father abuse their mother?</td>
<td>57/134</td>
</tr>
<tr>
<td>How many fathers have stopped beating their wives?</td>
<td>73/134</td>
</tr>
<tr>
<td>How many have seen their parents play, sing, and talk peacefully?</td>
<td>128/134</td>
</tr>
</tbody>
</table>
Table 14

Report From Young People of Mparamirundi and Manga Churches

<table>
<thead>
<tr>
<th>Questions</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>How many pray with parents at home?</td>
<td>71/73</td>
</tr>
<tr>
<td>How many communicate easily and any time needed with parents at home?</td>
<td>60/73</td>
</tr>
<tr>
<td>How many share food on one table with parents at home?</td>
<td>38/73</td>
</tr>
<tr>
<td>How many have seen their father beating their mother?</td>
<td>26/73</td>
</tr>
<tr>
<td>How many of you have been beaten by their parents?</td>
<td>59/73</td>
</tr>
<tr>
<td>How many parents have stopped beating you?</td>
<td>46/73</td>
</tr>
<tr>
<td>How many have observed their father intimidate their mother?</td>
<td>45/73</td>
</tr>
<tr>
<td>How many have seen their father abuse their mother?</td>
<td>25/73</td>
</tr>
<tr>
<td>How many fathers have stopped beating their wives?</td>
<td>18/73</td>
</tr>
<tr>
<td>How many have seen their parents play, sing, and talk peacefully</td>
<td>70/73</td>
</tr>
</tbody>
</table>

After the completion of the seminars I gave out 250 certificates to all the participants from the four churches and all the visitors from other churches for having attended and contributed to the success of this project.

**Lessons Learned**

1. People will not accept and apply new information to their lives until they know how this information positively imparts their lives.

2. I have learned that repetition is the mother of learning. The seminar, as part of the implementation of this project strategy, was conducted twice in each venue. It was only after the second presentation that women started contributing to the discussion. They felt liberated to speak after hearing the same things twice.

3. I learned that biblical principles well explained can change cultural practices. Usually in the church husbands and wives do not sit beside each other. They said it was culturally abnormal to do so in public. But at the end of the seminars that practice was reversed. Husbands and wives now enjoy sitting together.
4. I have learned the need to stop seeing young people as only the church of tomorrow. We also need to see them as the church of today because it is only when their thoughts are well molded today that they can become responsible members tomorrow. By including young people in the training and seminars they were able to appreciate the changes in their parent’s attitude toward each other. Children thus learned that not all cultural norms are biblically acceptable.

5. We need to be flexible in the implementation of our projects. I intended to work with 120 members. But the day I conducted the seminars more than that number of people wanted to take part in the entire program including filling out the questionnaires. Some had come from different churches even beyond my district, but I accepted them as part of the program. Twenty-two couples among those that were not originally part of my study agreed to regularize their marital situation. Because of the impact the program had on them, they asked me to conduct the same seminars in the churches of the district they came from. If this works out it will ease the replication of this project in the entire North Burundi Mission and even in the entire Burundi Union Mission.

**Future Impact(s)**

Because of the impact of this project in the selected churches it is very important that it is replicated in all 18 districts of the North Burundi Mission and later in the Burundi Union Mission.

To be effective, all district leaders and family life directors should attend a seminar on the biblical concept of headship and have access to the material related to it so that they may use it to train church members under their responsibility. Making the
material available in all local churches and presenting seminars regularly will also contribute to the overall goal.

Summary and Recommendations

Summary

Chapter 1 gave an Introduction to the project including my personal basis for ministry. Chapter 2 was devoted to developing a biblical and theological basis for the concept of headship which dealt with the study of the word “head/headship” and “subject/submission” within the context of the Scriptures to develop a theology of this concept. Chapter 3 dealt with a political, historical, cultural, social, and religious analysis of my ministry context because for any project it is necessary to have an overall understanding of the approach to what matters in family life in the Burundian context. Chapter 4 dealt with the project strategy, and Chapter 5 focused on the implementation of the project. The purpose of this project was to establish a biblical concept of headship that would be understood and adopted by families in the North Burundi Field, so that husbands and wives could live in harmony in order to build love, trust, respect, and confidence in their relationship, thus reducing tension, frustration, and even violence in Seventh-day Adventist homes.

Recommendations

1. I recommend that the material produced should be made available to church leaders in the Burundi Union in order to train church members and teach them the biblical concept of headship

2. I recommend that regular seminars be conducted starting with district pastors,
church elders, Family Life Department leaders in local churches, and the Mission Family Life leader on topics dealing with marriage and family.

3. I recommend that the nominating committees should not elect a church member for any position in the church when he/she does not legalize his/her marital situation at the local registry.

4. I recommend that the mission and union should recognize that this type of project is not just for the researcher only, but that they should support it, even financially, for the good of the church.

5. To those who would implement a similar project, I recommend that there be flexibility during the implementation of the project to allow for the realities that exist in local churches because the topic is very delicate.

6. Finally, I recommend that through the Family Life Ministries department that the final report of this project be given to the North Burundi Mission and the Burundi Union Mission in order to help similar projects to be implemented in local churches.
APPENDIX A

LETTERS

EGLISE
ADVENTISTE
DU SEPTIEME JOUR

MISSION DU NORD DU BURUNDI

Nkya Social Ngozi
R.P. 124 Ngozi - Burundi
Afrique Centrale
Tel: (257) 22 303 827
E-mail: minb.adventiste@gmail.com

Ngozi, August 20, 2011

Concern: Permission to conduct seminars

To: Pastor Joseph NKURUBAYO
DMin Student at Andrews University
AUA Campus, KENYA.

Dear Colleague,

It has been with great joy that we received your letter requesting permission to conduct seminars related to your DMin project dissertation as a requirement for the program that you are attending at Andrews University, AUA Campus, Kenya.

Considering the impact of the topic "A Strategy to Preserve the Biblical Concept of Headship: Healing Families in the North Burundi Mission," and given that family issues is a subject up-to-date, and also taking into account the fact that the family is the foundation and nucleus of every aspect of development, I wish to inform you that on behalf of the North Burundi leadership, we give you permission to conduct your seminars related to your research topic in the churches of Rubaye and Murumeza (located in the town) in South Ngozi district and Mparintundu and Manga (located in rural area) in Nyange district.

Hence, we would also request you to give to the North Burundi Field leadership the outcomes of these seminars putting emphasis on mutual love and respect between spouses for further implementation.

We wish you success in this endeavor and in all the aspects of your ministry.

Yours in His vineyard!

North Burundi Mission, Burundi
Pastor Benjamin BIDANDAZA

Copies:
- North Burundi Mission Executive Secretary
- North Burundi Mission Treasurer
- North Burundi Mission Family Ministries Director
- South Ngozi District leader
- Nyange District leader
From: Pastor NDIKUBWAYO Joseph  
DMin Student at Andrews University  
AUA Campus, Kenya  

Ngozi, August 15, 2013  

To: North Burundi Mission President  

Subject: Permission to conduct seminars  

Dear President,  

I’m pleased to request you the permission to conduct seminars related to my DMin project dissertation for the requirement of the program of Andrews University at AUA in Kenya that I’m attending.  

In fact my project, the topic of my project is “A Strategy to Preserve the Biblical Concept of Headship: Milking Families in the North Burundi Mission”. This project will be conducted in two churches located in town which are Rubuye and Muremeta in South Ngozi district and two churches located in rural area which are Mparamurudj and Manga in Nyange district.  

According to my schedule, I will start this in the first quarter of 2012 and finish in the last quarter of 2013. And I hope this project will be useful and will bring positive changes in relationship between a husband and a wife in home, in church and in society. The task of this project is to develop mutual love and respect between spouses in order to reduce tension, frustration, and even violence caused by recent changes in male/female roles in society. Finally the report will be submitted to your entity to be implemented.  

I wish you the best in your Ministry. May God continue to bless you for your great support.  

Sincerely yours,  

Pastor NDIKUBWAYO Joseph  

Copies:  
- North Burundi Mission Executive Secretary  
- North Burundi Mission Treasurer  
- Family Ministries Director  
- South Ngozi District leader  
- Nyange District leader
APPENDIX B

QUESTIONNAIRE

The purpose of using the questionnaire in two city churches and two rural churches is to discover from husbands and wives their understanding of the concept of headship of a man over his wife in the light of Ephesians 5:22-33. The survey will be given to all the married members attending the church on the same Sabbath in all four churches. The same survey will be used before and after a seminar series on the biblical concept of headship.

What is the Biblical Role of a Wife?

Do you agree or disagree that...........
   1. It was God’s idea that a wife should immediately give up everything to go with her husband.
      a. Agree strongly
      b. Agree with reservation
      c. Disagree strongly
      d. Disagree with reservations

   2. It is all right for an obedient wife to instruct and give advice to her husband.
      a. Agree strongly
      b. Agree with reservations
      c. Disagree strongly
      d. Disagree with reservation

   3. A wife has the right to disobey her husband when she feels he is dictating to her husband.
      a. Agree strongly
      b. Agree with reservations
      c. Disagree strongly
      d. Disagree with reservations

   4. Since the wife is assigned the subordinate position in marriage, she is not on an equal basis with man.
      a. Agree strongly
      b. Agree with reservations
      c. Disagree strongly
      d. Disagree with reservation

   5. The wife is to be regarded as the one who does the cooking, washing, training of the children, and at the same time she is to be a ‘helpmeet’ to her husband.
      a. Agree strongly
      b. Agree with reservation
c. Disagree strongly
d. Disagree with reservations

**What is the biblical role of a husband?**

Do you agree or disagree that………

1. The Scripture teaches that the husband is the head of the family. Thus, the wife should be submissive and obedient to her husband in everything even if he an unbeliever.
   a. Agree strongly
   b. Agree with reservations
   c. Disagree strongly
   d. Disagree with reservations

2. Since the man is the head of the family, and this headship is patterned after that of Christ, therefore, the husband should be the ‘boss’ of his wife.
   a. Agree strongly
   b. Agree with reservations
   c. Disagree strongly
   d. Disagree with reservations

3. It is all right for the husband to demand obedience or order his wife to respect his authority.
   a. Agree strongly
   b. Agree with reservations
   c. Disagree strongly
   d. Disagree with reservations

4. Usually the husband should make the final decision when he and his wife cannot agree upon a decision that must be made.
   a. Agree strongly
   b. Agree with reservations
   c. Disagree strongly
   d. Disagree with reservations

**What Is God’s Plan for Husbands and Wives?**

As you grow in your understanding of God’s guidelines given in Ephesians 5:22-33 your attitudes as husbands and wives will change. The best results will be obtained. As you compare ideas, feelings, and attitudes you will achieve new levels of communication and understanding in your marriage. What changes or addictions to your life-style do you feel you should make to measure up to the instructions given in Ephesians 5:22-33?

**Describe the Changes and Additions You Think Should be Made in Some Detail.**

**A husband might say**

-I can show more love by asking my wife where she would like to go next week end.
-I can consider her feelings and opinions when it comes time to decide on where our children will go to study next year.
-I can sit down and talk to my wife about something that interests her.
-I can tell her that I love her and appreciate her.
-Add your own ideas of things you want to say and changes you want to make.

A wife might say:

- I can seek to discover the needs of my husband and see that they are met.
- I can watch my tone of voice when he comes home late from work and he hasn’t called to tell me he will be late.
- I can support him more by encouraging and building him up in areas where confidence is lacking.
- Add your own ideas of things you want to say and changes you want to make.

A. Questionnaire for Interview to Young People of Rubuye, Muremera, Mparamirundi, and Manga Churches

<table>
<thead>
<tr>
<th>Questions</th>
<th>Score</th>
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</thead>
<tbody>
<tr>
<td>How many pray with parents at home?</td>
<td></td>
</tr>
<tr>
<td>How many communicate easily and any time they need with parents at home?</td>
<td></td>
</tr>
<tr>
<td>How many share food on one table with parents at home?</td>
<td></td>
</tr>
<tr>
<td>How many have seen their father beating their mother?</td>
<td></td>
</tr>
<tr>
<td>How many have been beaten by their parents?</td>
<td></td>
</tr>
<tr>
<td>How many parents have stopped beating you?</td>
<td></td>
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<tr>
<td>How many have observed that father intimidate their mother?</td>
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</tr>
<tr>
<td>How many have seen their father abuse their mother?</td>
<td></td>
</tr>
<tr>
<td>How many fathers have stopped beating their wives?</td>
<td></td>
</tr>
<tr>
<td>How many have seen their parents play, sing, and talk peacefully?</td>
<td></td>
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</tbody>
</table>
APPENDIX C

SEMINAR MATERIAL

I. Presentation

The seminar material was based on the Biblical and theological basis of the concept of headship which is developed in chapter 2 of my dissertation. The outline was presented as follows:

The good understanding of the concept of headship requires the word study of two main words: Head/Headship ( kephalē) and Subject/submission (hupotassō).

Word study of Head/Headship ( kephalē)

The word “Head” stands for the leading member of a family (Exod 6:14) or community (Deut 33:5). Consequently, the term “head” can be used to mean “source of authority as in depicting the leadership of a man over a woman in marriage (Eph 5:23).

Word study of Subject/Submission (hupotassō)

The Greek word is hupotassō. According to Vine, the word hupotassō is primarily a military term, meaning to rank under (hupo) under and tassō to arrange). That is to say, as Arndt and Gingrich explain, to became subject to a person (Rom8:20), subject oneself, be subjected, or subordinated, obey (Rom 13:5; 1 Cor 14:34), of actual subornation to a person worthy, or respect toward the husband (Eph 5:22; Col 3:18; Titus 3:5; 1 Peter 3:1,5), parent (Luke2:51), master(Titus 2: 9; 1 Pet 2:18).

The submission is functional, providing for different role relationships; it does not express or imply any inequality of being. And this submission to the headship authority is not a consequence of sin.

Headship/Submission in Old Testament

God Himself solemnized the first marriage. After making the woman, he led her to Adam who by that time must have awakened from his deep and presented her to him. The marriage covenant, therefore, is appropriately called the covenant of God (Prov.2:17), a name implying His authority of that sacred institution. Marriage was given to humankind before any break in the relationship with God, and the family stands as one of the foundations of human existence (Gen 1:26, 27). Marriage is part of God’s plan. Therefore it is a gift which has to be valued and respected.

Headship/Submission in the New Testament

Ephesians 5:21-33 is where the foundational New Testament passage dealing with husband-wife relation is, and is the only New Testament passage on this issue that contains both the word kephalē (“head”) and hupotassō (“submit”). In fact, there is nothing wrong in submitting. Submission is the correct thing for all Christians to practice,
because Christians, whose minds are well set on spiritual matters, should submit to God’s law as Paul says in Rom 8:7. In Rom 13:1, 5, Paul says “let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore you must be subject, not because of wrath but also for conscience’ sake.’’

The emphasis on headship/submission/equality in the New Testament is also in the passages dealing with male/female relationships. However, there is a clear distinction between the counsel regarding husband-wife relationships and general men-women relationships in the church or in society.

Spousal Relationships Related to Eph 5:21-33

Marriage.

According to Jay E. Adam describes marriage as a “covenant’’ or an institution of the natural order (1979, p. 45). This is why a man leaves his father and mother and is united with his wife, and they become one (Gen2:24). And in the book “Marriage and Celibacy for the sake of the kingdom of Heaven,” marriage belongs to all people, even to non-Christians (Schick, 1989, p. 139). As the first home was established by God in Eden, it means that the home is of divine origin. To support this idea Paul says that “marriage is honorable’’ (Heb 13:3). Ellen G. White wrote that marriage was one of the first gifts of God to man, and it is of the two institutions that, after the fall, Adam brought with him beyond the gate or Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing, it guards the purity and happiness of the race, it provides for man’s social needs, it elevates the physical, the intellectual, and the moral nature.(1958, p. 46).

William Benjamin affirms that “to Adam and Eve, paradise was home, and to their descendants, home is to be Paradise.’’(1957, p. 67). This means that before Adam and Eve sinned, the home was perfect. However, their descendants have to make a great effort in the area of spousal relationships in order to bring back the former state of the home. Since the fall of man, Satan has wormed his way into the homes of many people and has caused heartaches, sorrow, suffering, and by extension divorce.

Differences Between Male and Females

Sex-differences are today the most fundamental aspect of personality differences in spousal relationships within families and in society. It appears that the creation of male and female differences had its purpose. In addition to that assertion, a Chinese proverb reads; “A husband men may make a campmate, but it takes a woman to make a home” (Benjamin, 1957, p. 67). These differences are to emphasize how different the roles or influence are of males and female within the family and society. The book, What Wives Wish their Husbands Know About Women, Dobson described the emotional differences between women and has a message of great importance to every husband who loves and wants to understand his wife (1975, p. 640). However some women felt to change the
situation of life by claiming to live as men live with the equal rights under the law. This led to the creation of the Feminist Movement.

**Feminist Movement**

The book, *Perspectives on Family communication*, describes the goals of some women’s movements relevant to the family and seek to get society to think about the value of women in families:

1. Eliminate inequalities in family (eg. Institute equal sharing of household tasks).
2. break down power and dominance in family (eg. Support lesbian mothers serving as co-parents).
3. examine family relations and events from a female’s perspective (eg. Impact on mother’s job of having child), and
4. promote women’s knowledge about their bodies, (sisters, mothers and grand-mothers undergoing a mammogram) (Turner & West, 2006, p. 282).

It is not easy to understand what people mean when they speak of equality. It is true that at creation, male and female were made in the image of God, but the woman was created after man for his sake (Gen 2:22). It is also true that according to Gen 1:27, “So God created man in His own image; in the image of God He created him; male and female He created them. The word “man.” In the verse does not mean a male person. It just means a person. The last part of the verse shows that it means both men and women. Therefore, both male and female are valuable people. God created them in His own image. God gave both male and female the power to think, to choose, to speak, to plan, to worship, and do many good things. The fact that she was created after the man for his sake does not justify any kind of submission or inferiority.

**Hierarchical Concepts of Equality within the Concept of Eph 5:21-33**

In Ephesians, Paul paralleled the marriage relationship with the holy relationship that exists between Jesus Christ and His church. That is what marriage should and can be. That hierarchical concept is related to the traditional concept of male/headship and female/submission. When you look a Jesus Christ as the Head of the Church, it means something else.

**Male Headship to Christ**

The position of the headship as the head of the family consists in his ability and responsibility to care for his wife as Christ does for the church.

Peter M. Van Bemmelen, writing of “Equality, Headship, and Submission in the writings of Ellen G. White, “in the book *Women in Ministry* says:

The Biblical teaching that God made the husband the head in the marriage relationship in the fallen condition of the human race is affirmed throughout Ellen’s writings. She often quotes Ephesians 5 on the relationship between husbands and wives. However, it is evident that she never understood this headship to mean that husbands could lord it over their wives or that it granted them the right to suppress the individuality of the women or to become their conscience (Van Bemmelen, 1998, p. 299)
The Apostle Paul calls for harmony in the relationship between husbands and wives. The church has traditionally read all the passages with the English meaning of head. From this explanation I would say that the misreading of the Greek word has been used to teach that male dominance over women was ordained by God, while Paul may have been saying something quite different. Paul uses kephalē in reference to Christ as the head of the Church and a man as the head of a woman.

Jesus is the Head of the Church, He loves Himself for her continuously, In the same way, father, as head of his family, loves and gives himself daily for his wife and children. For the husband, is the head of the wife as Christ is the head of the Church, his body, of which he is the Savior (Eph 5:23).

It seems that according to the principle of headship, the wife is enjoined to obey and reverence her husband. This is possible only when the husband is to be as a Savior in his family (Col 3:18-24, Eph 5:23). It was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the Church (Eph 5:25).

Female Submission to the Christ

God created Adam and Eve equal. But because of sin it seems that submission of a woman took place. It appears that a woman is still subject to man in spite of equality in the divine family (1 Cor 11:10; Col 3:18, Eph 5:21-33). However, submission is a demonstration of the fact that personal significance does not depend on one’s role in a family or in society. The Christian is responsive to God, fulfilling his or her highest destiny in choosing to obey Him. In Eph 5:22-23, Paul further speaks of the subordination of a woman to her husband. This is based not only on the order in creation but on in the relationship between Christ and the church.

It is assumed that the church is subject to its Lord and Savior. In spite of the weaknesses which may exist among the Lord’s people, Christ remains the Lord of the church. Therefore, as Christians are an extended family of God, their homes should learn from the Scriptures to accept, forgive, encourage, rebuke, building up, respect, submit, and in many other ways, participate in one another’s love.

It is also fair to strongly consider that the biblical teaching of the husband as the head of the wife is meaningful if he truly follows Christ as his example, and nothing of a comparable male headship in the church, except the Christ is the head the church.(Eph5: 21-29). To be the head of the church means that Jesus Christ had to die for the church.

Thus a man’s headship means far more than he can tell his wife what to do. We should know that Jesus Christ sacrificed himself for the Church. In the same line, the husband must love his wife and also sacrifice for her for the good of the family. As the husband submits to Christ, his authority is transformed by Christ into sacrificial care.
Therefore the wife should be subject to and obey her husband as the church must be subject to and obey Christ. The only other submission that is binding upon all Christians, both men and women, is submission to the judgment of the united church.

**Application**

As you study Eph5:22-33 you should remember to apply these truths in a very personal and specific way. Do not concern yourself with your partner’s role. Concentrate on your own responsibility in your marriage, according to what God’s World teaches. We all like to apply the Scriptures to “someone else”. Applying it personally often gets too close to home. And in Ephesians 5 Paul is “close to home,” indeed.

For example, some wives react to Paul’s teaching in Ephesians by saying, “I will submit to my husband if he does his part and loves me the way I want to be loved.” But in Eph 5:21-24 Paul doesn’t say that. Paul says to wives, in so many words. “Forget what the man is to do and concern yourself with your own responsibility. Don’t base your attitudes and actions on the idea that if your husband does one thing you will do another. Your attitudes and actions are to be the result of your commitment and obedience to Christ, who should be at the center of your marriage.”

The same thing is true for husbands. Some men take Paul’s teaching and deduce that, “I’m boss in my house. My wife has to obey me. Scripture is on my side.” But notice in Eph5:22-33 Paul does not emphasize the husband’s authority over his wife. Instead Paul focuses on the husband’s responsibility to have a self-giving love for his wife. A master illustrator, Paul reminds the husband that he loves his own body; does he love his wife as much? Christ loved His “body,” the Church. He set the example that the husband is to follow. As the husband, you do not demand obedience. You do not order your wife to respect your authority. You do not say, “you are submissive and obedient and then I will love you as Scripture tells me to,” you give your wife the freedom to decide to submit to you. Submission, according to Paul, is her responsibility, not yours. And, of course, as she submits, she is loved.

In Eph 5:33 Paul puts his teaching into one capsule statement: So again I say, an man must love his wife as a part of himself, and the wife must see to it that she deeply respects her husband-obeying, praising and honoring him. Husband or wife, here is the blueprint for a truly happy marriage. Meet your responsibility and give your mate the freedom to meet his or hers. Then you will build a marriage in which both partners are free to communicate openly and honestly. With good communication, there will be no leadership gap. As husband and wife, fulfill their respective Biblical roles, love and submission intertwine. The result is an atmosphere of trust and security where both partners grow and mature as God intends.

2. **A Document of Training on Gender and Development**

Briefly, I would like to translate the content of the following important material which is in French:

120
Association of Cooperation and Research for the Development (ACORD-BURUNDI) prepared a Document of Training on Gender and Development.

This material was used by ACORD-Burundi dealing with Gender and Development, promoting the equality between a man and a woman as part of the rights of human being. It is a condition toward the instauration of a social justice which leads to the development and peace. By working together the achievement to the balance between a man and a woman that we can think and promote the process to the development that can take longer, involving the participation of both male and female toward the equality.

The objective of the training is to promote the concept of equality of gender and enhance their capacities in order to involve women in making decision and contribute to the development. This material is very useful because is adapted to the context of Burundian culture and realities: Gender and Burundians proverbs dealing with positive and negative reports related to the women, characteristics of men and women, and differences between the sex and the gender.

The material will also deal with cultural changes and Gender, Gender and social exclusion, and the historical approach of Gender and Development. The material will explain the concept of Access/Control and Participation/power. For example a woman has access to the land but does not sale. That is to say that she can cultivate but she cannot sale the product from the land.
ACORD-BURUNDI

ASSOCIATION DE COOPERATION
ET DE RECHERCHE POUR
LE DEVELOPPEMENT

DOCUMENT DE FORMATION
SUR LE GENRE ET DEVELOPPEMENT

Bujumbura, Février 2002
1. INTRODUCTION GÉNÉRALE

1.1. CONTEXTE ET JUSTIFICATION

L’égalité entre l’homme et la femme relève des droits de la personne humaine. C’est une condition sine qua non à l’instauration d’une justice sociale porteuse de développement et de paix. C’est en oeuvrant pour un partenariat mieux équilibré entre l’homme et la femme qu’on peut aspirer à un processus de développement durable, participatif et équitable.

ACORD en tant qu’Agence de développement engagée à la promotion d’une justice sociale à travers la lutte contre la pauvreté, la promotion des droits fondamentaux et l’aide aux populations à faire face aux situations de conflit, partage la conviction et inscrit la question d’égalité des genres dans ses préoccupations stratégiques.

Comme on le sait, en effet, la question « Genre et Développement » est émotive et suscite des réactions de la part de presque tout le monde au Burundi.

C’est pourquoi, malgré un début de prise de conscience sur cette question, beaucoup de changements restent encore à engager et des efforts en matière de sensibilisation et de renforcement de capacités doivent être déploïés en direction des acteurs clés des systèmes politiques, économiques et sociaux.

La connaissance et la compréhension accrue de l’opinion et une volonté affirmée de tous à l’échelon individuel et collectif sont d’ailleurs des préalables à la réalisation d’un programme de développement humain qui tienne compte des problèmes liés au genre.

C’est dans ce cadre que le Ministère de l’Action Sociale et de la Promotion de la Femme en collaboration avec l’UNIFEM et ACORD a organisé ce séminaire de formation à l’intention des acteurs clés dans la prise de décision au niveau politique, économique et social en vue de sensibiliser sur cette question et renforcer leurs capacités pour une meilleure prise en compte de l’approche dans toutes leurs interventions, dans la programmation et dans toutes les prises de décision.

1.2. Objectifs de la formation

Le programme de la formation a pour objectif de sensibiliser les participants sur la question d’égalité des genres et de renforcer leurs capacités en vue d’une meilleure prise en compte de l’approche dans leurs organisations en matière de programmation et dans leur travail de plaidoyer, dans toute prise de décision et contribuer ainsi à la conduite des transformations nécessaires dans ce domaine. Comme résultat à l’issue de la formation, les participants :

* auront une compréhension commune de concepts, d’outils et cadre d’analyse afférents au genre

* pourront appliquer les outils et cadres d’analyse dans la recherche et la diffusion de l’information

* auront clarifié leurs attitudes et comportements tout en renforçant leur sens d’engagement en faveur d’un développement sensible au genre

* pourront développer des plans d’action pour promouvoir l’égalité des genres et les initier dans leurs organisations respectives

* auront renforcé leurs capacités à élaborer des programmes en rapport avec l’égalité des relations de genre.
1.3. Contenu de la formation

La formation se déroule en 6 sessions à savoir

Session 1 : Introduction
Session 2 : Harmonisation des concepts-clés afférents au genre
Session 3 : Historique de l’approche Genre et Développement et Comparaison entre les approches IFD et GED
Session 4 : Genre et changements culturels
              Genre et Exclusion Sociale
Session 5 : Les outils et Cadre d’analyse GED
Session 6 : Plans d’action :
              - personnel
              - professionnel

1.4. Méthodologie

La formation se déroule en français et se base sur des approches pratiques d’auto apprentissage : exposés-débats, brainstorming et travaux de groupes avec des études de cas.

1.5. Durée de la formation et profil des participants

L’atelier dure 5 jours. Le programme s’adresse aux cadres impliqués dans la planification d’activités d’appui à la communauté, dans le plaidoyer et dans l’administration pour promouvoir un développement équitable et durable et la promotion de la justice sociale. La formation se déroule en sessions : une session introductive et 5 sessions qui concernent la formation proprement dite.

2.2. Session 1 : Harmonisation des concepts afférents au genre

2.2.1. Postulat et jugement

Ex : « Les femmes appartiennent au sexe faible et doivent par conséquent être protégées »
     « Le meilleur moyen de développer les femmes est de promouvoir leurs activités génératrices de revenus »

Les conclusions :

- Toute question relative à l’EQHOF suscite appréhension, crainte, résistance
- Il y a de grandes diversités d’opinions sur la question
- Il y a souvent accord sur les principes vitaux, il y a des dénominateurs communs
- Nos comportements, nos opinions sur les questions de genre sont changeables
2.2.2. Genre et proverbes

Dans la culture burundaise, il existe une multitude de chansons, de comptes et de proverbes qui relatent les rapports hommes-femmes aussi bien positifs que négatifs. Voici quelques proverbes :

- Proverbes traduisant des rapports positifs :
  - Umuhuratungwa ahusa umugore
  - Urugo ni babiri
  - Ubugirigir bugira babiri

- Proverbes traduisant les rapports négatifs :
  - Umugore ntamwana
  - Inokokazi nitibika isake irho
  - Umugore musangira amata ntimusangira amazi

Le fait que les rapports homme-femme soient traités à travers les différents éléments de la culture prouve ce qui suit :

- Le genre n’est pas une notion étrangère, importée

- Ce n’est pas un concept nouveau, il est présent dans notre culture, il se traduit dans nos proverbes, lesquels traduisent les rapports aussi bien positifs que négatifs entre les hommes/femmes. C’est un concept avec lequel nous vivons, il est encré dans notre vie, il fait partie de nos réalités sociales. Il est nécessaire d’en tenir compte dans nos décisions, dans nos actions.

2.2.3. Caractéristiques hommes femmes

- Hormis les caractéristiques biologiques, les caractéristiques dites masculines ou féminines sont interchangeables, elles relèvent des préjugés, des stéréotypes, des constructions sociales

- Les caractéristiques changeables sont attribuées au genre et celles immuables au sexe.

Ainsi :


- L’Equo intègre d’autres variables d’ordre social qui sont acquises respectivement par l’homme et par la femme (après la naissance)
  (ex : l’hypothèse selon laquelle, sous prétexte qu’elle donne la vie, la femme est par la force des choses mieux équipée que l’homme pour s’occuper des enfants, constitue certainement une dérivation de cette réalité biologique, qui en tant que telle est objectivement et universellement inverifiable. C’est une caractéristique de l’existence humaine qui n’est pas absolue mais plutôt apprise en tant que norme au sein de nombreuses sociétés).
2.2.4. Différence entre le sexe et le genre

**SEXE**
- Conditions physiques, liées aux chromosomes, aux organes génitaux
- Il est naturel, inné
- Biologique
- Universel, scientifiquement vérifiable
- Immuable

**GENRE**
- Construction sociale et psychologique
- Acquis après la naissance
- Varie dans le temps, espace, est changeable
- Se perpétue par la socialisation, l'éducation, les familles, l'école, les institutions de l'état, les politiques
- Est défini par les attentes des communautés, les normes
- Détermine les rôles, responsabilités, les comportements, les valeurs, les normes, attribués aux hommes, aux femmes, aux jeunes, vieux, ...
- Varie selon la culture, l'âge, la religion

Pensée : Les hommes et les femmes l'ont construit, ils peuvent le déconstruire
La définition du genre est donc la suivante :

« EQHOF » ou « Gender » est une approche de développement. L'approche est globale, relationnelle. Elle vise la réduction des inégalités, des disparités entre hommes et femmes, filles et garçons, vieux, jeunes, riches, pauvres etc.... Sur les plans des rapports sociaux, l'acquisition et la réparation des ressources ; en fin le pouvoir de décider en toute liberté.

2.2.5 Les triples rôles / répartition des fonctions

LE ROLE PRODUCTIF
- Pour la consommation ou subsistance
- Pour la commercialisation ou la transaction

Rôle de production: production de bien et de service destiné à la commercialisation (travaux agricole, artisanat, commerce, industrie, services, indépendant.)

LE ROLE REPRODUCTIF
- Reproduction biologique
- Reproduction et maintien de l'unité familiale

- Rôle/activités de reproduction: il s'agit de la prise en charge et de la cohésion du ménage et des membres qui la composent, il/elles assure(nt) la perpétuation du ménage ou du groupe social (encadrement des enfants, préparation de la nourriture, corvée d'eau, courses, ménages et santé familiale, ...)

Le rôle communautaire ou social :
- Scène publique
- Scène communautaire
- **Le rôle communautaire**: associé au rôle de gestion social pour que la vie soit possible au sein de la communauté. Il s'agit notamment des activités de régulation, d'entraide, les fêtes d'organisation communautaire, politiques...

- Les rôles sont l'une des variables clés de l'EQHOF

- La répartition des tâches (division du travail) définit la nature et la portée des responsabilités qu'on attend respectivement de l'homme et de la femme et que les structures sociales contribuent à renforcer

- Ces phénomènes varient seront le milieu dans lequel on se trouve et avec le temps (ex., le conflit modifie la division du travail ici)

- Le rôle de reproduction a malheureusement tendance à être dévalorisé ou mésestimé (demander ce que un chômeur femme fait, elle vous dira qu'elle ne fait rien...).

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**2.2.6. Accès/ Contrôle, Participation/ pouvoir**

* Accès-contrôle

- **Accès** : droit/ Possibilité/autorisation d'utiliser les ressources ou un bénéfice, sans pouvoir décider de l'usage (femme accès à la terre, mais pas vendre)

- **Contrôle** : Droit de décider de l'usage d'une ressource ou d'un bénéfice


. Participation-Pouvoir

. Participation

La participation se définit comme la volonté des hommes et des femmes d’accroître leurs pouvoirs et leurs moyens de contrôle par rapport aux ressources et aux structures et organisation.

Il ne faut pas classer sous le label participation toute adhésion à un système quelconque qui peut aller d’une simple présence en tant que bénéficiaire passif au travailleur silencieux jusqu’à une position engagée en tant que décideur.

La Participation renvoie à la notion de pouvoir. La participation reste donc la clé de la pérennisation.

☑ Les niveaux de la participation

- Bénéficiaires passifs, sans influence sur le projet
- Agir en suivant les instructions des autres
- Consultation, concertation, extraction
- Responsabilité, Planifier, Mettre en œuvre, Evaluer les Solutions, Contrôle, Sanctionner
La participation est vue à plusieurs niveaux:

- Etre un passif réceptif: de l'assistance matérielle, ou services sans aucune implication dans leur prévision, et sans aucun contrôle de leur contribution (ex: déplacés et urgence)
- Prendre ou être impliqué dans des actions conçues par d'autres comme l'apport de la main d'œuvre (la force de travail)
- Etre consulté sur les problèmes et besoins, mais pas nécessairement sur le contexte, l'analyse et l'option en terme de réponses. Ceci aboutit à une liste de souhaits sans une réelle responsabilité communautaire ou appropriation
- Habilitation (empowerment) des personnes à s'organiser elles-mêmes pour faire face à leurs besoins, à planifier leurs solutions, et à prendre la responsabilité de développement de leurs actions.

En genre et développement
- Les hommes et les femmes bénéficient à court terme des réponses au niveau des besoins pratiques, donc matériels. Mais les bénéfices à long terme sont meilleurs si les femmes et les communautés accroissent le pouvoir de décision et leur statut (réponse aux besoins stratégiques).

Le but recherché est de promouvoir les femmes et les hommes comme agents de changement, agents de transformation, leaders, organisateurs, conseillers, membres des comités ou des conseils et éducateurs à des niveaux différents, ménager au niveau communautaire, national, international dans leur vie professionnelle et privée comme planificateurs, gestionnaires.

La notion de pouvoir

- **POUVOIR: 4 sortes**

  - **POUVOIR qui s'exerce sur**:
    - Rapport de domination/subordination
    - Création de dualité, violence, intimidation, conflit, frustration, exclusion

  - **POUVOIR qui s'exerce avec**:
    - Confiance en soi, respect mutuel.
    - Cas de personnes qui s'organisent ensemble pour s'attaquer à problème commun

- **POUVOIR de**:
  - Pouvoir créateur, qui réfère à la capacité, rend apte à faire les choses

- **POUVOIR intérieur**:
  - Il est d'ordre spirituel, développe l'esprit d'acceptation de soi et d'autrui

EN GED :
Bannir le pouvoir qui s'exerce sur, et développer plutôt le pouvoir qui s'exerce avec, pouvoir intérieur, pouvoir de.
Il existe un lien entre les notions de besoins pratiques et condition et d'intérêts stratégiques et position.

**CONDITION**

La condition touche l'ETAT MATERIEL des femmes et des hommes, le type de travail qu'elle/il accomplit, ses besoins premiers et ceux de ses enfants: eau potable, soins de santé primaires, alimentation...

Les projets de développement auront des répercussions différentes sur les conditions de vie des femmes et des hommes.
Par ex.; un projet de diffusion de foyers améliorés aura plus d’impact sur la condition des femmes que celle des hommes. Par ailleurs, un projet de crédit agricole pourra ne modifier que la condition des hommes.

**Position**

La situation renvoie à la POSITION SOCIALE ET ECONOMIQUE des femmes par rapport à celle des hommes.
Un projet d’approvisionnement en eau potable aura des répercussions positives sur la situation des femmes s’il prévoit que les comités de gestion de l’eau seront composés de femmes, que l’on formera des femmes à l’entretien des pompes et que ce soient des femmes qui feront la vulgarisation et l’éducation sur l’utilisation de l’eau potable et ses bienfaits.
2.2.8. Les Notions d'Égalité et d'Équité

Besoins pratiques \(\rightarrow\) Intérêts stratégiques

CONDITION \(\rightarrow\) POSITION/STATUT

STATUQUO n'altère pas les rapports \(\rightarrow\) MODIFICATION DES RAPPORTS

POUVOIR

L'égalité entre l'homme et la femme ne doit pas être prise d'une manière mathématique. Elle est sur le plan de droit.

La notion d'égalité n'a son sens que si elle est accompagnée par la notion d'équité, c'est-à-dire une égalité tenant compte de la spécificité de chaque genre. (cas d'une formation en alphabétisation)

En matière d'approche genre, il est question d'égalité de chance et d'équité d'impact.

L'équité est une notion de justice sociale en vue d'une harmonie sociale

Le concept de complémentarité est manipulable car il cache parfois l'existence de situations inégalitaires.
2.2.9. Quelle définition du genre ?

L'analyse des concepts-clé afférents au genre débouche sur la définition suivante du concept genre:
Le genre :

- C'est un concept qui ne se définit pas linéairement, en une seule formule. C'est une réalité vécue, enracinée dans nos cultures, qui évolue, change dans le temps à travers les générations et dans l'espace à travers les sociétés.

- Il désigne les différenciations homme-femme qui se définissent sur le plan social en fonction des spécificités respectives de l'homme et de la femme. Il s'agit en tant que telle, d'une fonction aux variables indéterminées, qui exclut donc les données fondamentales telles que les différences de sexes, purement biologiques, innées, qui restent fixes quelque soient les variations extérieures (temps et lieux). Les écart de genre sont intrinsèques à toutes les sociétés.

- est multidimensionnel, fait référence à plusieurs variables : dont la division homme/femme du travail (triplés rôles), l'accès et le contrôle, la participation, le pouvoir, les besoins pratiques et stratégiques, la position et condition, l'égalité/équité....

- fait référence à la différentiation, aux rapports hommes-femmes ; aux rapports riches-pauvres ...

- C'est une approche qui met à l'ordre du jour toute forme d'inégalité, d'injuste et de résignation et s'efforce de les transformer en relation d'égalité et de justice pour le bien de tous

- Vise ainsi l'égalité et l'équité, c'est à dire la réduction des inégalités, des disparités entre hommes et femmes, filles et garçons, riches et pauvres, sur la plan des rapports sociaux, l'accès et contrôle de ressources, et du pouvoir de décision

- C'est une approche globale de développement, relationnelle, qui combat la marginalisation et l'exclusion
Rapprocher Genre et développement, c'est rapprocher la diversité et l'égalité, l'injustice et la justice, le pouvoir et le manque de pouvoir et c'est préparer le changement.

**But de l'approche GED**

Transformer les rapports femmes/hommes pour atteindre un développement équitable, durable, égalitaire et participatif.

**Stratégie**

- Identifier et analyser les rapports hommes-femmes : division du travail selon le genre, accès, contrôle des ressources et bénéfices, participation aux prises de décision pour mettre en exergue le groupe qui est en position de soumission.
- Accroître le pouvoir des femmes et des hommes pour déterminer ensemble leur développement.
- Accroître l'accès et le contrôle aux ressources et aux bénéfices.
- Faire participer les femmes et les hommes aux prises de décision.
- Atteindre l'égalité dans les répercussions/bénéfices.

La notion de développement sous l'angle du genre est également abordée en ce moment :

- Un développement visant la réduction de la pauvreté.
- Un développement visant la croissance économique.
- Un développement visant l'autonomie.
- Un développement visant la suppression des inégalités.
- Un développement en tant que processus.
- Un développement comme processus de démocratisation.
- Un développement comme processus d'émancipation.
- Un développement comme processus d'acquisition de pouvoir.
Session 2 : Historique de l’approche Genre et comparaison entre IFD et GED

1960-1970
Approche sociale

1970-1990
Approche IFD

A partir de 1990
Approche Genre

- Rôle d’épouse et de mère
- Mesure d’aide sociale et alimentaire
- Féminisation de la pauvreté
- Remédier à la situation
- Rôle productif
- Cible les femmes à travers les projets
- Intégrer les femmes au développement
- Impact limité
- Equité-Egalité H/F
- Partenariat H/F
- Restructuration de la société

La comparaison entre IFD et GED

<table>
<thead>
<tr>
<th>INTEGRATION DES FEMMES AU DEVELOPPEMENT (IFD)</th>
<th>GENRE ET DEVELOPPEMENT (GED) OU EGHOF ET DEVELOPPEMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. L’approche</td>
<td>1. Une approche qui considère les femmes.</td>
</tr>
<tr>
<td>Comme étant le problème</td>
<td>Une approche du Développement</td>
</tr>
<tr>
<td>2. Le centre d’intérêt</td>
<td>2. Les femmes</td>
</tr>
<tr>
<td>3. Le problème</td>
<td>3. Les rapports femmes-hommes</td>
</tr>
<tr>
<td>4. L’objectif</td>
<td>4. L’exclusion des femmes (qui représentent la moitié des ressources potentielles de production) du processus de développement</td>
</tr>
<tr>
<td>5. La solution</td>
<td>5. Un développement plus efficient, plus efficace</td>
</tr>
<tr>
<td>6. Les stratégies</td>
<td>6. Les relations de pouvoir inégales (riches et pauvres, femmes et hommes) qui empêchent un développement équitable ainsi que la plaine participation des femmes</td>
</tr>
<tr>
<td>Projets pour femmes</td>
<td>Accroître le pouvoir des plus démunis et des femmes.</td>
</tr>
<tr>
<td>Volets femmes</td>
<td>Transformer les relations non-égalitaires</td>
</tr>
<tr>
<td>Projets intégrés</td>
<td>7. Accroître la productivité des femmes</td>
</tr>
<tr>
<td>Accroître la revenu des femmes</td>
<td>8. Accroître la capacité des femmes d’effectuer les tâches traditionnellement liées à leur rôle</td>
</tr>
<tr>
<td>Accroître les façons de participer à des activités qui sont traditionnellement réservées aux femmes</td>
<td>9. Identifier/considérer les besoins pratiques déterminés par les femmes et les hommes en vue d’améliorer leur condition</td>
</tr>
<tr>
<td>Faire face aux intérêts stratégiques des pauvres par un développement axé sur les gens</td>
<td>10. Tracter en même temps les intérêts</td>
</tr>
<tr>
<td>Stratégiques des femmes et des hommes</td>
<td>11. Faire face aux intérêts stratégiques des pauvres par un développement axé sur les gens</td>
</tr>
</tbody>
</table>
Session : Genre et changements culturels et Genre et Exclusion sociale

- Genre et changements culturels
  - L'Eghof est un élément du tissu social qui affecte tous les membres de la société
  - L'injustice des phénomènes qui déséquilibrent l'Eghof est en contradiction directe avec le devoir qui revient à la société d'encadrer et de protéger l'ensemble de ses membres. Oeuvrer contre l'injustice, c'est agir dans l'intérêt et non à l'encontre de la société entière.
  - La culture peut représenter une force et un patrimoine précieux
  - La culture est un phénomène évolutif c'est à dire sujet aux transformations et aux adaptations dictées par l'apparition et le cours des événements.
  - Le changement est un phénomène inévitable, qu'on puisse ou non en orienter ou en gérer le cours
  - L'évolution des phénomènes culturels et des rapports sociaux entre l'homme et la femme est à la fois inévitable et nécessaire.
  - La tradition offre souvent des modèles d'égalité et de justice: le changement n'est pas toujours pour le meilleur.
  - La vraie question à poser, c'est quels changements la communauté elle-même souhaite-t-elle promouvoir ?
Analyse et exclusion sociale
Rapport homme-femme et exclusion sociale

Niveau individuel
Niveau social et organisationnel

Attitudes et comportements
Stéréotypes
Préjugés
Valeurs
+

- Construit relation de domination de l'homme sur la femme
- Exploitation économique systématique de la femme
- L'homme et la femme l'intériorisent
- Cette situation aide les deux à se réconforter dans leurs positions

EXCLUSION SOCIALE

Pouvoir d'agir des

Formes
- Directe
- Indirecte
- Inaction

Conséquences
- Réduction des possibilités
- Réduction, accès aux ressources et aux services sociaux
- moins de respect de soi

Véhiculée par
- Education
- Médias
- Législation

Idéologie de supériorité
Supériorité de l'homme

Historique
Culture
Exploitation économique
Pour apporter un changement dans le sens d'une inclusion, il faut remettre en cause tout le système

Il est plus facile de décrire une situation où l'on est victime, qu'une situation où l'on est acteur.
On est tous d'une manière ou d'une autre acteur et victime d'une discrimination.
On a tous quelque part une parcelle de pouvoir.
2.5. Session 4 : OUTILS D'ANALYSE GED

Cette session est très importante car elle doit permettre aux participants d'utiliser certains outils d'analyse GED (calendrier journalier et saisonnier, cadre de Harvard, arbre à problèmes, mateqhof et grille d'acquisition de pouvoir).

2.5.1. Calendrier journalier/saisonnier

Pour aborder cet outil, les participants réfléchissent individuellement sur leur calendrier journalier. Quelques participants sont ensuite invités à raconter leur routine quotidienne. Les autres participants font ensuite une représentation schématique des activités identifiées. Le facilitateur y revient, fait la synthèse et tire les conclusions suivantes :

**Objet du calendrier saisonnier et quotidien :**

le calendrier quotidien permet d'étudier les activités quotidiennes d'une personne et de comparer celles de deux ou plus entre elles

le calendrier saisonnier aide à identifier les variations qui existent dans les priorités et les charges de travail de l'homme et de la femme suivant les saisons

les calendriers aident également les participants à :

- concevoir un calendrier différent pour l'homme et pour la femme ou pour d'autres catégories spécifiques
- parler des problèmes de surcharge de travail pendant certaines périodes de l'année et chercher des solutions

**Construction :** 3 principales possibilités

La construction du calendrier se fait sous forme de matrice (repères temporels en ordonnées et activités en abscisses), de cadrans de 24 heures (ou 12 mois) ou sous forme linéaire.

**Utilité**

Les calendriers permettent de :

- Documenter les activités des hommes et des femmes
- Identifier et analyser le volume et la répartition des activités des hommes et des femmes
- Noter les moments où plusieurs activités sont menées de front
- Identifier les moments propices pour l'introduction de certaines activités comme les réunions, les sessions de formation, les activités d'alphabetisation, etc ...
- Discuter les conséquences de l'introduction de nouvelles activités par rapport à l'utilisation habituelle du temps
- Susciter des discussions autour des questions de genre (ex. : comparaison des calendriers des hommes et des femmes, des jeunes et des adultes, etc.)
- Résoudre les problèmes de gestion du temps (ex. : organiser les activités d'une journée ou d'une année type à l'école, au centre de santé, etc.)
Performance :

Les calendriers sont très souvent performants en matière de recherche et de planification, car ils peuvent être utilisés pour un individu ou un groupe et permettent de voir :

- Combien de temps travaille-t-on par jour ou par an ?
- quelle période organiser une activité ?
- quel moment pour la distribution communautaire, par exemple combien de temps passé à chaque activité ?

Fiablet

Les calendriers saisonniers et quotidiens sont fiables parce que :

- Il s'agit de voir les perceptions des gens et on n'a pas à les juger
- Fait en commun, on corrige et on arrive à un consensus

Exemples de constats pouvant être faits à base des calendriers :

- les femmes se réveillent plus tôt (et ou dorment plus tard) que les hommes ou inversement
- les hommes ont plus de temps de repos et de loisir que les femmes ou inversement
- les femmes s'occupent surtout des activités de reproduction (activités peu visibles et par conséquent peu valorisantes)
- les hommes s'occupent surtout des activités de reproduction et des activités communautaires
- les hommes sont responsables des activités en rapport avec la négociation et la gestion de l'argent
- les femmes sont souvent plus chargées que les hommes
  - les femmes s'occupent de plusieurs activités à la fois
  - les hommes et les femmes s'entraînent pour la plupart (ou certaines) des activités
  - certaines périodes peuvent être plus chargées que d'autres

Il faut également se rappeler ce qui suit :

- garder à l'esprit que les calendriers doivent refléter les concepts locaux de temps et ne commencent pas nécessairement à la première heure de la journée ou en janvier. Il faut alors demander aux membres de la communauté comment ils organisent leur calendrier. Dans certaines régions du monde, le calendrier grégorien n'est pas utilisé et d'autres types de référence non mensuels peuvent s'avérer plus pertinents (saison de pluie, saison sèche, saison culturelle, etc.).
  - Dans les milieux analphabètes, les calendriers sont dessinés sur le sol par les membres de la communauté en utilisant une symbolisation convenue
  - Il est mieux de commencer par la période la plus chargée et les activités correspondantes, puis la période la moins chargée et finalement compléter les périodes intermédiaires.
  - Pour le calendrier journalier, l'heure de sommeil et l'heure de levée sont des points de comparaison importants.
Objectif du calendrier saisonnier et quotidien :

- le calendrier permet d’étudier les activités quotidiennes d’une personne et de comparer celles de deux ou plus entre elles

- le calendrier saisonnier aide à identifier les variations qui existent dans les priorités et les charges de travail de l’homme et de la femme suivant les saisons.

2.5.2. Cadre de HARVARD

Profil d’activités
Le facilitateur présente sous forme d’exposé-débat et à l’aide de carton le lien qui existe entre les activités, les ressources et les bénéfices.
Sous forme d’exposé-débat, il fait un bref rappel du triple rôle en revenant sur l’inventaire des activités antérieurement identifiées et organisées dans les 3 catégories de rôles (reproduction, production et gestion de la communauté), ce qui permet de présenter le profil des activités à partir d’un exercice de groupe.
Les participants identifient les activités des hommes et des femmes et construit l'outil en question. Voici les résultats des travaux de groupe :

<table>
<thead>
<tr>
<th>Activités</th>
<th>Hommes</th>
<th>Femmes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Activités liées à la production</td>
<td></td>
<td></td>
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<tr>
<td>Agriculture</td>
<td></td>
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<tr>
<td>ouverture</td>
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<tr>
<td>labour</td>
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<tr>
<td>semis</td>
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<tr>
<td>sarclage</td>
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<td>récolte</td>
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<tr>
<td>Pêche</td>
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<tr>
<td>Elevage</td>
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</tr>
<tr>
<td>- conduite du troupeau</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- alimentation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- traite</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Artisanat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fonctionnariat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commerce</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- approvisionnement</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- étalage</td>
<td></td>
<td></td>
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<tr>
<td>- recherche de marchés</td>
<td></td>
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<tr>
<td>- contrôle</td>
<td></td>
<td></td>
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<tr>
<td>Activités de reproduction</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- faire des enfants/procréer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- maternité-allaitement</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- collecte de l'eau</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- collecte du bois de chauffage</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Artisanaux à usage familial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activités communautaires</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- visites médicales</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- palabre</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- fêtes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Sécurité (ronde de nuit)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Après un riche débat sur le profil des activités élaboré par les participants, le facilitataire tire les conclusions suivantes :

L'analyse des activités permet de :

- Prendre conscience de tout le travail accompli dans une collectivité et de sa valeur
- Planifier en fonction des conséquences prévisibles des projets sur les fonctions sociales, économiques etc.
- Réduire les charges de travail des uns et des autres
- Améliorer la participation des hommes et des femmes aux projets
**Profil d'accès et de contrôle des ressources/bénéfices**

Qui a accès à quoi ? Qui contrôle quoi ? En répondant à ces questions, le facilitateur présente schématiquement l'outil et l'explique aux participants :

<table>
<thead>
<tr>
<th>Ressources Bénéfices</th>
<th>Accès</th>
<th></th>
<th>Contrôle</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>H</td>
<td>F</td>
<td></td>
</tr>
<tr>
<td>A. Ressources</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. Bénéfices</td>
<td></td>
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</tbody>
</table>

La difficulté ressortie est que les participants ne parvenaient pas à faire une distinction nette entre les ressources et les bénéfices.

**Facteurs d'influence**

Le facilitateur présente d'abord, l'outil sous forme d'exposé-débat. Les participants se repartissent ensuite en groupe et discutent sur les questions suivants :

Citer les facteurs politiques, économiques, environnementaux etc dans le contexte burundais qui ont modifié les rapports entre les hommes et les femmes

Dites si ce sont des possibilités ou des contraintes

Les rapporteurs des groupes présentent en plénière les résultats de leurs échanges qui sont résumés comme suit :

<table>
<thead>
<tr>
<th>Facteurs</th>
<th>Possibilités</th>
<th></th>
<th>Contraintes</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hommes</td>
<td>Femmes</td>
<td>Hommes</td>
<td>Femmes</td>
</tr>
<tr>
<td>.Economiques</td>
<td>Augmentation du</td>
<td>Accord au</td>
<td>Pouvoir d'achat</td>
<td>Augmentation des</td>
</tr>
<tr>
<td>.crédit logement</td>
<td>nombre de logements</td>
<td>logement</td>
<td>diminuité</td>
<td>dépenses familiales</td>
</tr>
<tr>
<td>.Commerce</td>
<td>Beaucoup d'hommes</td>
<td>Accord faible au</td>
<td>Absence de garanties</td>
<td>Absence de garantie</td>
</tr>
<tr>
<td></td>
<td></td>
<td>commerce</td>
<td>commerce</td>
<td>bancaires</td>
</tr>
<tr>
<td>.Education</td>
<td>Facilité d'accès pour</td>
<td>.Faible accès</td>
<td>.Nombre limité de</td>
<td>.Culture</td>
</tr>
<tr>
<td></td>
<td></td>
<td>les hommes</td>
<td></td>
<td>bourses d'étude</td>
</tr>
<tr>
<td>.Juridique</td>
<td>Les hommes sont</td>
<td>Possibilité réduite</td>
<td>Diminution de la</td>
<td></td>
</tr>
<tr>
<td>code des personnes et la famille</td>
<td>héritiers de part le</td>
<td>d'être héritle</td>
<td>matière à hériter</td>
<td></td>
</tr>
<tr>
<td></td>
<td>droit coutumier</td>
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</tbody>
</table>

Les participants reconnaissent que cet outil peut être utilisé au moment de la planification pour analyser le contexte, lors de la définition de stratégies pour la mise en œuvre d'un projet et pendant l'évaluation.

Il ressort de l'exercice précédent que les participants ont des difficultés à percevoir l'aspect contrainte.
Afin de mieux internaliser l’outil des facteurs d’influence, le facilitateur fait la conceptualisation suivante en guise de conclusion aux travaux de groupe :

Dans toute société, les rapports entre les genres (y compris la division du travail, le genre de travail accompli par les femmes et les hommes, et les divers degrés d’accès et de contrôle) se transforment jusqu’à un certain point avec le temps. Plusieurs facteurs tissent, influencent et modifient ces rapports. Dans les pays en développement, les rapports entre les genres ont été influencés par des facteurs tels que l’économie, les conditions environnementales, la guerre et les crises politiques, l’éducation, la religion, la montée du mouvement des femmes et les influences occidentales.

La capacité de comprendre les influences passées et présentes peut aider à mieux saisir les contraintes ainsi que les possibilités ayant un impact sur la transformation sociale en général et sur les rapports entre les genres en particulier. La montée de l’intégrisme religieux, par exemple, peut imposer de nouvelles restrictions aux femmes et limiter leur capacité de participer à des programmes et projets. La migration des hommes, d’autre part, peut donner aux femmes de nouvelles responsabilités, des tâches non traditionnelles et plus d’indépendance. Des crises telles que la guerre ou la famine peuvent modifier de manière importante les rapports entre les genres, ne serait-ce que temporairement, et pousser les femmes à assumer de nouveaux rôles dans les domaines du leadership et de l’organisation. Les interventions dans le domaine du développement peuvent en elles-mêmes apporter des changements et être influencées par l’un ou l’autre facteurs suivants :

- facteur socio-culturel – telle l’évolution des styles de vie traditionnels
- économique – telles les politiques d’ajustement structurel
- politique – tels l’adoption de nouvelles politiques, un changement de gouvernement, la guerre
- environnemental – telle la sécheresse
- démographie – telles la migration des hommes, l’urbanisation et l’exode rural
- juridique – tels des changements aux lois sur possession et le suffrage
- touchant l’éducation – telle l’influence de la culture occidentale
- religieux – telle la montée de l’intégrisme.


Utilité

- énumère les facteurs qui modifient les rapports de genre
- utiliser pour la planification, le suivi, l’évaluation, pour la recherche, pour la communauté
- utiliser pour sensibiliser
- utiliser par les agents de développement

Limite

ne donne pas d’orientation
doit être analysé
**Avantages**

Peut être adapté au besoin de l’utilisateur
La présentation des 3 outils au cadre d’analyse de Harvard.

Pour clore ce chapitre le facilitateur résume les 3 grilles (profil d’activités, profil d’accès et de contrôle des ressources et des bénéfices et facteurs d’influence) à travers le cadre d’analyse de Harvard

**Cadre de Harvard**

1°) *Description*

.Trois grilles : profil des activités, profil des ressources, facteur d’influence
.Division du travail selon le genre
.L’accès et contrôle des bénéfices
.Facteur qui influencent, modifient les rapports préalablement établis

(répond à qui fait quoi ?, Qui contrôle ou a accès à quoi ?, Qu’est ce qui modifie les rapports de genre ?)

2°) *Utilité*

Permet de :

- connaître les rapports de genre d’une communauté
- faire un travail de recherche, de planification, de suivi-évaluation
- Permet de sensibiliser

3°) *Utilisateurs*

.Les communautés
.Les agents de développement
.Les décideurs
.Les chercheurs

4°) *Les limites*

.Ne précise pas l’intensité de l’activité (profil des activités)
.Ne donne pas le degré d’accès (profil d’accès et contrôle)
.Doit être complété par d’autres outils
.Doit être suivi d’analyse
.Ne donne pas d’orientation

5°) *Avantages*

.Facile à utiliser
.Peut être adapté au besoin de l’utilisateur
Le facilitateur projette alors sur transparent tout le cadre de Harvard en guise de conclusion :

### LE CADRE D’ANALYSE DE HARVARD

<table>
<thead>
<tr>
<th>1. Profil d’activités</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A. Activités liées à la production</strong></td>
</tr>
<tr>
<td>Agriculture :</td>
</tr>
<tr>
<td>Activité n°1 activité n°2, etc</td>
</tr>
<tr>
<td>Création de revenu :</td>
</tr>
<tr>
<td>Activité n°1 activité n°2, etc</td>
</tr>
<tr>
<td>Emploi :</td>
</tr>
<tr>
<td>activité n°1 activité n°2, etc</td>
</tr>
<tr>
<td><strong>Autres :</strong></td>
</tr>
<tr>
<td><strong>B. Activité liées à la reproduction</strong></td>
</tr>
<tr>
<td>Liées à l’eau activité n°1 activité n°2, etc</td>
</tr>
<tr>
<td>Liées au combustible :</td>
</tr>
<tr>
<td>Préparation des aliments :</td>
</tr>
<tr>
<td>Soins des enfants :</td>
</tr>
<tr>
<td>Liées à la santé :</td>
</tr>
<tr>
<td>Ménage et réparations :</td>
</tr>
<tr>
<td>Liées au marché</td>
</tr>
<tr>
<td><strong>Autres :</strong></td>
</tr>
</tbody>
</table>

#### 2. Profil accès et contrôle

| **A. Ressources** |
| Tère |
| Equipement |
| Main-d’œuvre |
| Argent comptant |
| Education-formation, etc. |
| **Autres** |

| **B. Bénéfices** |
| Revenu gagné à l'extérieur du foyer |
| Possession de biens |
| Besoins essentiels (nourriture, vêtements, logements) |
| Éducation |
| Pouvoir politique/ prestige, etc. |
| **Autres** |

#### 3. Facteurs d’influence

| **Facteurs** |
| Politiques |
| Économiques |
| Culturels |
| Education |
| Environnementaux |
| Juridiques |
| Internationaux |
| **Autres** |

| **Possibilités** |
| Femmes |
| Hommes |

| **Contraintes** |
| Femmes |
| Hommes |

---

147
2.5.3. Arbre à problèmes et arbre à objectifs

Le facilitateur explique l’arbre à problèmes sous forme d’exposé théorique à partir d’un schéma d’un arbre projeté sur transparent.

Les branches symbolisent les conséquences, le tronc représente le problème central tandis que les racines correspondent aux causes du problème.

De la même manière, le facilitateur présente l’arbre à objectifs. Cette fois, les branches correspondent aux résultats, le tronc correspond à l’objectif principal et les racines aux activités et autres composantes du cadre logique.

En guise d’application les participants travaillent sur le problème de lutte contre le VIH/SIDA. Ils élaborent en groupes l’arbre à problèmes et arbre à objectif. À l’issue des travaux, les participants se retrouvent en plénière pour présenter les résultats. Voici à titre d’exemple les résultats de leur réflexion.

Arbre à problèmes

Problème central :
.Séro-prévalence du VIH/SIDA

Causes :
- Instinct de survie
- Pauvreté
- Guerre
- Faible accès aux ressources
- Promiscuité
- Ignorance
- Vagabondage sexuel
- Détérioration des mœurs
- Choc de culture
- Instinct de Procrétion
- Poids de la tradition
- Analphabétisme

Conséquences :
- Forte mortalité
- Orphelins
- Enfants de la rue
- Problème d’encadrement
- Insécurité
- Pauvreté
- Faible productivité
- Dislocation des familles

Arbre à objectifs

Objectif : lutte contre le sida
Activités :
- Revalorisation des mœurs
- Information
- Action de prévention
- Lutte contre la prostitution clandestine
- Abandon de certaines pratiques
Résultats :

- Réduction du taux des enfants orphelins
- Prise de conscience de la population
- Amélioration de la santé
- Acquisition de connaissances sur le VIH/SIDA
- Augmentation de la production
- Diminution du taux de séroprévalence du VIH/SIDA

Après la présentation des travaux de groupes, le facilitateur aborde l'objectif de cet outil, les étapes de son élaboration, les avantages et les limites dont voici:

OBJECTIF
C'est un support de diagnostic participatif/perméttant de tenir compte des inégalités.

ETAPES DE CONSTRUCTION

- Brainstorming sur les problèmes, leurs causes et leurs conséquences
- Construction de l'arbre des problèmes
- Construction de l'arbre à objectifs
- Étude de cohérence.

AVANTAGES

- Réflexion collective et approfondie sur les problèmes
- Différencier les causes et les conséquences
- Écoute et échange
- Priorisation des actions :
  - Traitement des symptômes et des urgences
  - Traitement des causes et élaboration des actions de développement, ce qui implique la planification.
- Compréhension et représentation de situations complexes

LIMITES :

- Simplification des situations en un problème central alors que les problèmes sont multiples, indépendants ou interdépendants
- Difficultés de différencier les causes et les conséquences
- Elle ne met pas en évidence les atouts, les envies et les désirs.

2.5.4. Matrice analytique de L'EQHOF (MATEQHOF)

Le facilitateur presente l'outil sous-forme d'exposé-débat au cours duquel, il explique ses différentes composantes :

<table>
<thead>
<tr>
<th></th>
<th>Travail</th>
<th>Temps</th>
<th>Ressources</th>
<th>Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Femme</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homme</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Famille</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Communauté</td>
<td></td>
<td></td>
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</tbody>
</table>
Les facteurs :

- **Travail** : volume
  Type d'activités
  Nouvelles techniques

- **Temps** : temps libre
  Liberté d'organisation

- **Ressources** : ce sont des ressources ayant une valeur économique
  (terre, revenus ; intrants, cheptel ...)

- **Culture** : l'organisation sociale en général
  Attachées culturelles

Cette première étape méthodologique est suivie par un exercice de groupe. Les participants s'entendent sur un projet réalisé dans l'une ou l'autre organisation et connu de tous pour en faire une évaluation à l'aide de la matrice analytique de l'équation hommes-femmes. Les travaux de groupes donnent les résultats ci-après :

**Groupe I :**

**Projet : Réinsertion familiale des enfants de la Rue**

<table>
<thead>
<tr>
<th>Homme</th>
<th>Culture</th>
<th>Ressources</th>
<th>Travail</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tradition patriarcale</td>
<td>Morcellement des terres</td>
<td>Aide</td>
</tr>
<tr>
<td></td>
<td>Naissance de conflits</td>
<td>Augmentation des charges</td>
<td></td>
</tr>
<tr>
<td>Femme</td>
<td>Idem</td>
<td>Idem</td>
<td>Aide</td>
</tr>
<tr>
<td>Famille</td>
<td>Naissance de conflits</td>
<td>Problème de partage et de satisfaction des besoins pratiques</td>
<td>Augmentation de la main d'œuvre</td>
</tr>
<tr>
<td>Communauté</td>
<td>Enfant rejeté</td>
<td>Impact limité</td>
<td>Mains d'œuvre augmentée</td>
</tr>
</tbody>
</table>

**Conclusion :** législation pour la protection des enfants nés hors mariage

30
Groupe II :

Projet d’implantation des pépinières agro-forestières communautaires :

<table>
<thead>
<tr>
<th></th>
<th>Travail</th>
<th>Temps</th>
<th>Ressources</th>
<th>Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Femme</strong></td>
<td>Travail nouveau</td>
<td>Surcharge</td>
<td>Augmentation de plants</td>
<td>Changement de mentalité</td>
</tr>
<tr>
<td><strong>Homme</strong></td>
<td>Perte de travail rémunéré</td>
<td>Surcharge</td>
<td>Argent Plants</td>
<td>Epanouissement</td>
</tr>
<tr>
<td><strong>Famille</strong></td>
<td>Les enfants ne sont pas aussi</td>
<td>Modification de l’horaire de travail</td>
<td>Augmentation des revenus</td>
<td>Changement de mentalité</td>
</tr>
<tr>
<td></td>
<td>encadrés qu’avant le projet</td>
<td></td>
<td>Satisfactions des besoins</td>
<td>Solidarité</td>
</tr>
<tr>
<td></td>
<td>Travail des enfants</td>
<td></td>
<td>pratiques</td>
<td>Résistance au changement</td>
</tr>
<tr>
<td><strong>Communauté</strong></td>
<td>Organisation communautaire du travail</td>
<td>Economie du temps</td>
<td>Augmentation du pouvoir d’achat</td>
<td>Amélioration de l’habitat et de l’alimentation</td>
</tr>
<tr>
<td></td>
<td>Répartition des tâches</td>
<td></td>
<td>Disponibilité de bois</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(combustibles, construction...)</td>
<td></td>
</tr>
</tbody>
</table>

Observations : Impact négatif : Résistance au changement. Cet impact est mineur

Impact positif : Développement global de la communauté

Solution : sensibilisation des personnes hostiles au changement

Après cet exercice d’application, le facilitateur fait la synthèse et tire les conclusions :

**MATEQHO**

Pourquoi : mesurer l’impact d’une intervention

Quand : Programmation

Suivi

Evaluation

Par qui : Agent de développement avec la communauté

Evaluation

Inconvénients : Elle s’applique sur un projet et non sur des programmes complets

Avantages : Elle s’applique à toute la communauté

Possibilité de modifications

Ne se limite pas à l’EQHO
2.5.5. La grille d'analyse pour l'égalité et l'acquisition de pouvoir

Le facilitateur revient sur l'exercice déjà fait en groupes sur la notion de pouvoir et explique tout le processus d'acquisition de pouvoir. Il présente également l'intérêt et les limites de la grille d'analyse du niveau d'acquisition de Pouvoir.
En conclusion, il fait la fixation suivante :

1. Niveaux d'égalité et d'acquisition de pouvoir

Le développement est bien plus qu'un accès accru aux ressources et des conditions de vie améliorées. C'est aussi le processus par lequel ces résultats peuvent être obtenus et maintenus. Le processus de développement, tel que défini par la plupart des institutions, implique que les membres des groupes cibles des projets et programmes soient eux-mêmes impliqués en tant que participants au processus de développement. Ils ne doivent pas être simplement des bénéficiaires passifs des retombées de ces projets, mais doivent améliorer leur capacité à reconnaître et surmonter leurs propres difficultés. Afin d'en arriver à une définition pratique et utilisable de l’approche genre et développement, il est nécessaire d’associer les concepts d’égalité des genres et ceux de l’acquisition de pouvoir, pour permettre l’implication des femmes et des hommes dans le processus de développement.

Si l’égalité entre les hommes et les femmes fait partie de façon intrinsèque de la définition de l’approche genre et développement, cela implique nécessairement son corollaire qui est l’acquisition de pouvoir par les femmes et les hommes, vue comme une démarche essentielle pour surmonter les obstacles à l'égalité des genres.

Egalité des genres et acquisition de pouvoir par les femmes

Le diagramme ci-dessous montre que l’avancement des hommes et des femmes peut être mesuré selon cinq niveaux d’égalité, et qu’une démarche de l’acquisition de pouvoir est nécessaire à chaque niveau, pour que les hommes et les femmes évoluent vers l'égalité de statut.

<table>
<thead>
<tr>
<th>Grille d'analyse pour l'égalité et l'acquisition de pouvoir par les femmes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Niveaux d'égalité</td>
</tr>
<tr>
<td>-------------------</td>
</tr>
<tr>
<td>• Contrôle</td>
</tr>
<tr>
<td>• Participation</td>
</tr>
<tr>
<td>• Conscientisation</td>
</tr>
<tr>
<td>• Accès</td>
</tr>
<tr>
<td>• Conditions de vie</td>
</tr>
</tbody>
</table>

Il faut souligner que ces niveaux d'égalité sont en interrelations, de façon dynamique et synergique, et qu'ils se renforcent mutuellement l’un l’autre. Les niveaux supérieurs d'égalité sont nécessairement des niveaux supérieurs de développement et de pouvoir, le niveau de la conscientisation étant la clé permettant de changer le statu-quo. Dans l'analyse de la situation socio-économique des femmes, par rapport à celle des hommes, les
préoccupations genre et développement prennent leur sens lorsque l’on constate des disparités entre les hommes et les femmes à chacun de ces niveaux d’égalité.

Regardons maintenant de plus près chacun de ces niveaux, et tentons de comprendre leur signification ainsi que leurs interrelations.

Premier niveau : L’amélioration des conditions de vie

Il s’agit ici de la satisfaction des besoins des femmes, par rapport à ceux des hommes, dans les domaines tels que le statut nutritionnel, l’approvisionnement en nourriture et les revenus. A ce niveau, les femmes sont considérées plutôt comme des données statistiques que comme des individus capables de transformer leur vie - comme des bénéficiaires passives des résultats du développement. Les disparités entre les hommes et les femmes seront identifiées en termes d’indicateurs sur le statut nutritionnel, les taux de mortalité, etc. On ne peut parler à ce niveau de l’acquisition de pouvoir. Cependant, les actions entreprises pour améliorer les conditions de base des femmes impliquent un accès accru aux ressources, ce qui nous amène au second niveau.

Deuxième niveau : L’accès

Les disparités entre les hommes et les femmes au niveau de la satisfaction des besoins de base proviennent directement d’un accès inégal aux ressources. Les niveaux de productivité plus faibles des femmes émanent de leur accès limité aux facteurs de production disponibles dans la société - terre, le crédit, le travail et les services. Par rapport aux hommes, les femmes ont moins accès à l’éducation, aux emplois salariés, ainsi qu’aux services et à la formation technique qui donnent accès aux emplois productifs. La notion de « disparité des genres » suppose que les femmes sous-utilisent les opportunités et les ressources disponibles - incluant même l’accès à leur propre force de travail. En effet, dans la plupart des sociétés, les femmes ont une charge de travail tellement lourde au service de leurs familles, qu’elles n’ont jamais assez de temps pour s’investir dans leur propre développement.

Pour éliminer les disparités entre les hommes et les femmes, les femmes devront obtenir l’égalité d’accès, selon le principe de l’égalité des chances. La démarche de l’acquisition de pouvoir implique que les femmes prennent conscience de ces disparités et qu’elles se mobilisent pour entreprendre des actions contribuant à leur donner l’accès à une part juste et équitable des ressources disponibles au sein du ménage, et au niveau plus large des ressources de l’état.

Dans cette grille d’analyse, l’égalité dans l’accès aux ressources est perçue comme une étape vers l’avancement des femmes. Le niveau suivant de la grille d’analyse, la conscientisation, considère cependant que la situation actuelle des femmes en matière d’accès aux ressources est le résultat d’un système de discrimination envers les femmes. Lorsque les femmes ont tenté de lever les obstacles empêchant leur accès égal aux ressources, elles se sont heurtées à une discrimination systématique, contre laquelle elles ne peuvent lutter que par le processus de conscientisation.

Troisième niveau : La conscientisation

A ce niveau, la disparité de statut entre les hommes et les femmes n’est pas abordée comme une donnée empirique, mais comme un système de valeur : la croyance que le statut socio-économique inférieur des femmes et la division traditionnelle du travail font partie de l’ordre naturel des choses, ou qu’ils sont un « don de Dieu ». Cette conception est habituellement véhiculée à travers les messages diffusés tous les jours par les mass media et les manuels scolaires. La démarche de l’acquisition de pouvoir implique la prise de
conscience et le rejet de ces croyances et pratiques ; elle implique de reconnaître que la subordination des femmes ne fait pas partie de l'ordre naturel des choses, mais est imposée par un système de discrimination qui, parce qu'il est socialement construit, peut aussi être modifié.

Ce niveau d'égalité implique que l'on conçoive le processus de développement en terme d'inégalité structurelle : les hommes et les femmes doivent comprendre que ce type de problème ne provient pas des carences des femmes elles-mêmes, mais plutôt d'un système de discrimination institutionnalisé à l'égard des femmes et des filles. Cela suppose une capacité d'analyse critique de la société, de reconnaître comme discriminatoires des pratiques jusque là considérées comme « normales », comme faisant partie de l'ordre naturel des choses et ne pouvant donc pas être changeées. Cela suppose la compréhension de la distinction entre les rôles sexuels et les rôles déterminés selon le genre, et que ces derniers peuvent être modifiés puisqu'ils relèvent de pratiques socio-culturelles. En conséquence, l'égalité dans la division sociale du travail devrait être recevable, tant pour les hommes que pour les femmes, et ne devrait pas entraîner de domination économique ou politique des uns envers les autres.

La reconnaissance de l'égalité entre les hommes et les femmes en tant qu'objectif de développement constitue la base de la « conscience de genre » ; elle représente l'élément idéologique le plus important dans la démarche de l'acquisition de pouvoir ainsi que la base conceptuelle pour une mobilisation autour des questions d'inégalité des femmes par rapport aux hommes.

Quatrième niveau : La participation

C'est à ce niveau, celui de la participation, que la disparité hommes - femmes apparaît la plus évidente et la plus visible. Dans la plupart des pays en développement, on ne retrouve qu'une minorité de femmes dans les assemblées législatives ou à des postes de direction des organisations privées ou publiques, et on peut facilement quantifier ce phénomène. La participation, telle qu'elle est définie ici, signifie que les femmes autant que les hommes sont impliquées activement dans le processus de développement, et particulièrement au niveau de la prise de décision.

Dans le cadre d'un projet de développement, cela signifie que les femmes sont présentes à toutes les étapes du cycle de gestion : l'évaluation des besoins, l'identification des problèmes, la planification, la mise en œuvre, la gestion et l'évaluation. L'égalité de participation signifie que les femmes des communautés cibles des projets sont associées aux prises de décision, et ce, dans la même proportion que leur représentation au sein de ces communautés. L'égalité de participation ne s'obtient pas facilement dans une société à caractère patriarcal, il faut appuyer fortement la mobilisation des femmes dans ce sens. L'amélioration de la représentation sociale des femmes leur permet d'accéder au niveau du pouvoir et éventuellement d'y obtenir une place égale à celle des hommes.

Cinquième niveau : Le contrôle

Au niveau du contrôle, la disparité se manifeste par des rapports de pouvoir inégaux entre les hommes et les femmes. Par exemple, au sein du ménage, le contrôle du mari sur le travail de sa femme, et sur le revenu qui en découle, peut signifier qu'une productivité accrue n'entraîne pas nécessairement d'amélioration des conditions de vie pour elle et ses enfants. Il n'y a donc plus de corrélation entre l'effort fourni et sa récompense : c'est la femme qui fournit l'effort, mais le mari qui récolte les bénéfices. Une meilleure participation des femmes dans les processus de prise de décision constituera un pas important vers l'acquisition de pouvoir si cette participation leur permet un meilleur contrôle sur les facteurs de production, un accès égal aux ressources et une répartition équitable des bénéfices. L'égalité de
contrôle signifie un équilibre du pouvoir entre les hommes et les femmes, de sorte que nul ne domine l’autre, que les femmes peuvent exercer le pouvoir, aux côtés des hommes, et avoir de l’influence sur leur destinée et celle de leur société.

C’est l’égalité de contrôle qui permettra aux femmes d’améliorer leur accès aux ressources et, conséquemment, leurs conditions de vie et celles de leurs enfants. Il ne faut surtout pas penser que la satisfaction des besoins de base constitue un objectif mineur, ou de moindre importance par rapport aux autres niveaux, il faut plutôt comprendre que l’égalité de participation et de contrôle sont des pré-requis à l’égalité entre les hommes et les femmes pour la satisfaction de ces besoins essentiels.
2. **Le cycle de l’acquisition de pouvoir**

La présentation de ces cinq niveaux démontre bien que l’inégalité entre les hommes et les femmes à un de ces niveaux entraîne nécessairement l’inégalité aux autres niveaux aussi. Plutôt que de concevoir la démarche de l’acquisition de pouvoir comme un processus linéaire, comme dans le diagramme précédent, voyons-le plutôt comme un cycle où chaque élément est relié aux autres, comme dans le schéma ci-dessous :

**Le cycle d’acquisition de pouvoir par les femmes**

![Diagramme de cycle d’acquisition de pouvoir](image)
2.6. Session : Elaboration des plans d’action

L’objectif de cette session est de donner aux participants l’occasion d’élaborer un plan d’action professionnel et des plans d’action personnels en tenant compte de la dimension genre.

2.6.1. Plan d’action professionnel

Par rapport à l’objectif et à leur environnement socio-professionnel, les participants inventorent les opportunités, les faiblesses, trouvent des stratégies pour renforcer les opportunités, annuler les faiblesses et réduire les risques (plusieurs), se fixent un ou deux objectifs spécifiques, mesurables, réalisables et réalisables dans le temps et indiquent les acteurs pour la réalisation de ces plans d’action. Chaque groupe choisi deux personnes chargé du suivi de ces plans d’action. Ils se retrouvent ensuite en plénière pour présenter leurs plans.

2.6.2. Relations interpersonnelles

Les participants font un exercice individuel. L’exercice consiste à tracer un tableau de relations que chacun entretient avec ses proches : relations personnelles, familiales, professionnelles tant avec les hommes qu’avec les femmes.

- Tracer un cercle au milieu d’une feuille pour se présenter soi-même.
- Faire figurer autour : ami(e), père, patronne, employé(e)... avec lesquels vous entrezenez des relations.

Au dessus du cercle, il s’agit des relations de subordination, en parallèle des relations d’égalité et en dessous des relations de domination.

- Décrivez votre sentiment dans chaque cas ?
- Quelles conclusions tirez-vous ?
- Quel engagement prendre ?
Après réflexion, quelques participants présentent leur schéma de relations. Sur le plan professionnel ou familial, voici un exemple de plan où une participante se situe :

![Diagramme de relations]

Le constat que l’on peut faire à l’issue de l’exercice est que l’on se situe difficilement dans une situation de dominateur. Par contre, sur le plan horizontal et supérieur, les participants n’ont eu aucun problème à identifier ces relations.

Le facilitateur tire alors les conclusions suivantes :

Quelque soit le contexte dans lequel on se situe soit au niveau familial, on ressent les situations de la manière suivante :
- **Quand on est dominé** : Soumission, peur, évasion, frustration, résignation, manque de confiance en soi, révolte ...

- **Quand on est en situation de dominateur** :
  C’est le « pouvoir sur » qui s’exerce sur l’autre.
  Il y a un sentiment de supériorité qui paraît naturel, quelque fois même un dédain pour l’autre, le paternalisme, la sous-estimation de l’autre, des préjugés sur l’autre, des suppositions, le refus du droit de l’autre, la violence, l’intimidation ...
- Quand on est en position d'égalité :

C'est le pouvoir intérieur, l'acceptation de soi et le respect de l'autre. C'est aussi le pouvoir avec et le pouvoir créateur. Il y a collaboration, échanges d'idées, d'expériences mutuelles, on fait attention à l'autre et on lui donne ses droits. C'est cette dernière forme qui est préconisée par l'approche Genre et Développement.

Prendre conscience que nous vivons tous ces trois niveaux : Domination, subordination, égalité.

Chacun de nous a une parcelle de pouvoir. Comment l'utilisons-nous ? Devons-nous revoir le comportement et les attitudes.

3. Evaluation

L'évaluation de chaque journée est faite par les participants sur des post-it. Chaque participant reçoit 3 post-it où il marque ce qu'il a aimé, ce qu'il n'a pas aimé et donne des suggestions pour améliorer la formation.

Cette évaluation journalière permet aux facilitateurs de préparer la journée qui suit en répondant aux attentes des participants.
REFERENCES LIST


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