

**ORDINATION OF WOMEN:
PARTNERSHIP, PRAXIS AND EXPERIENCE OF THE
UNITED CHURCH OF ZAMBIA**

by
**PEGGY MULAMBYA-KABONDE
205512387**

**Submitted in accordance with the requirements
for the degree of**

DOCTOR OF PHILOSOPHY

in the Subject of

GENDER AND RELIGION

at the

**SCHOOL OF RELIGION, PHILOSOPHY AND
CLASSICS**

in the

**COLLEGE OF HUMANITIES
UNIVERSITY OF KWAZULU-NATAL
(Pietermaritzburg Campus)**

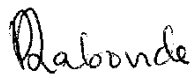
**SUPERVISOR
PROFESSOR ISABEL APAWO PHIRI**

**CO-SUPERVISOR
DR. JULIUS GATHOGO**

MARCH 2014

DECLARATION

As required by University regulations, I hereby state unambiguously that this work has not been presented at any other University or any other institution of higher learning other than the University of KwaZulu-Natal, (Pietermaritzburg Campus) and that unless specifically indicated to the contrary within the text it is my original work.



PEGGY MULAMBYA-KABONDE

21 March 2014

As candidate supervisor I hereby approve this thesis for submission



PROF. ISABEL APAWO PHIRI

21 March 2014

As candidate co-supervisor I hereby approve this thesis for submission



DR. JULIUS GATHOGO

21 March 2014

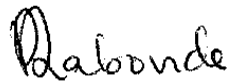
CERTIFICATION

We the undersigned declare that we have abided by the College of Humanities, University of KwaZulu-Natal's policy on language editing. We also declare that earlier forms of the dissertation have been retained should they be required.



GARY STUART DAVID LEONARD

21 March 2014



PEGGY MULAMBYA-KABONDE

21 March 2014

DEDICATION

I dedicate this doctoral thesis to my mother, Mrs. Vickie Nyimbili-Mulambya and mother-in-law, Mrs. Mable Kapema-Kabonde, both of whom are now late, for being resilient and a source of constant inspiration in my life.

ACKNOWLEDGEMENTS

It is with a deep sense of gratitude and appreciation that I acknowledge the support and guidance that I received from a cross-section of people while working on this doctoral thesis.

In a special way, I acknowledge the invaluable academic guidance and supervision I received from Professor Isabel Apawo Phiri as my academic supervisor and mentor, and the valuable assistance I had from my co-supervisor, Dr. Julius Gathogo. Together, they constantly provided me with critical scholarly guidance and advice that enabled me to retain focus throughout my research journey, culminating in this final work.

Very close also were members of the PhD. Doctoral Seminar cohort in the School of Religion, Philosophy and Classics at the University of KwaZulu-Natal. Interacting with students, lecturers and invited guest-speakers in the doctoral seminars provided me with a vibrant intellectual community that invaluable contributed to my intellectual and academic growth and development. My sincere gratitude also goes to the Postgraduate Office in the College of Humanities, Pietermaritzburg Campus as well as the International Student's Office at the University of KwaZulu-Natal for all the administrative support I received during my period of study. A word of grateful thanks also to the Rev. Gary S. D. Leonard for his labour in language editing my work as well as providing the layout and desktop publishing.

In a special way, let me recognise the United Church of Zambia for acceding to my requests for study leave to read for my PhD. I also acknowledge the World Council of Churches, the Church of Scotland and the University of KwaZulu-Natal for their financial support; my research participants, and the many others who helped me access information, oral or written. I am also highly indebted to those scholars whose work I consulted and used directly or indirectly. I take responsibility for any mistakes and misrepresentations that might have occurred in the process of using such information.

While available time and space does not allow me to mention the many others who equally played an important role in ensuring that I completed this thesis, I remain especially indebted to Dr. Nyambura J. Njoroge for her encouragement and inspiration.

Last, but not least, I will also ever remain indebted to my sisters and brothers, as well as my husband and children you were an inspiration in my going out and coming in during the process of research and writing thesis.

May the good Lord bless you all!

DEFINITIONS

For the purpose of this thesis, the following words and concepts have been defined in the following way:

Affirmative Action: Refers to special measures aimed at creating a state of equality between females and males through the implementation of deliberate strategies aimed at elevating the status of the disadvantaged. In this thesis, this term has been used as a strategy not only to empower the ordained women but also other women in general in the UCZ to be equal partners with men in mission. (ZNGP 2000:V; Njoroge 2002:43).

Culture: Refers to the whole complex of distinctive, spiritual, material, intellectual and emotional attributes that characterise a society or a social group. Culture in this thesis was used as one source that bleeds gender injustices as experienced by ordained women (Green 2011:199).

Discrimination: Refers to the unequal treatment of persons based on sex, colour, race and religious beliefs. This study found that Ordained Women in some instances were denied to occupy certain influential positions both in church and society, as a result of their biological make up (ZNGP 2000:V).

Feminist: Refers to any person fighting for the rights of women. An example in this thesis is drawn from a growing number of both women and men that are propagating on the gender equity of the dual way of perception. The study was mainly informed from a feminist discourse (hooks 2000; Oduyoye 2001).

Gender: Refers to socially given attributes, roles, responsibilities, activities for women and men in a given society, at a given time and as member of that society. This study showed that the UCZ had imported these same gender roles from society which in turn had been transferred into the church (ZNGP 2000: V, Oakley 1972: 23).

Gender Mainstreaming: Refers to those strategies that take into consideration the concerns and experiences of women and men in all spheres and of life, so that women and men benefit equally and inequality is not perpetuated. The study showed that as a result of not having clear policies on women and gender mainstreaming in all the operations of the UCZ, there has been no equity between female and male (DAWN 1995:4).

Myths: Refers to commonly held beliefs, ideas, and explanations given by people to make sense of acts that are difficult to understand. Many of the statements used in our daily lives to reflect on issues not clear to us could usually be described as myths. The study showed that many Christians relied on the stories that have been told to them especially on the subordinate role of women. The story on women as being the source of evil backed by the biblical culture. See chapter four (ZNGP 2000:VII; Oduyoye 1995:19).

Ordination / Holy Orders: Refers to the process by which a person is consecrated to the work of God and is thereby set apart for the administration of various religious rites. In this context, it was used to mean both women and men having the entitlement of ascending or being eligible to be ordained since Christ died for all and more importantly for the whole world that God loved. (UCZ Constitution 2004:20; Küng 1986:369).

Patriarchy: Refers to male superiority reinforced by institutions that has to do with power and authority. The study on the experiences of ordained women revealed that the operations of the UCZ were deeply entrenched in the structures that have been sustained by males since the inception of the UCZ (Ruether 1983; Kabonde 2003).

Sex: This is a biological term referring to people either being male or female. It is given at birth and is universal. In this study, sex has been used as not a determinant of someone's ability to perform a given role as prescribed by society (Oakley 1972:18; McKissack 1992).

Socialisation: This is a process through which a person learns all things that s/he needs to know in order to function as a member of a specific society. Socialisation in

this study has been used due to the language used during the field research beginning with the seminary where teaching and preaching are all dominated with male language (ZNGP 2000:VII).

Traditional Practices: These are human acts performed over-and-over again that eventually become part-and-parcel of daily life and by extension sub-sets of mainstream society. Traditional practices are very much part of the Christian life in Zambia especially when it comes to the ‘do’s and don’ts’ among women in the church e.g., kneeling down before speaking to men (ZNGP 2000:VII; Kanyoro 2002).

ABSTRACT

There exists a gender distortion in the United Church of Zambia (UCZ) concerning the participation of women in the ministry, mainly because of the biased patriarchal images about women and their role in church and society. To achieve the goal of women participation, the UCZ has to re-image their understanding of women from a historical bias to that of a fair, balanced, and historical inclusion of both genders. Consequently, this thesis called for the initiation of such a paradigm shift within the church. To achieve this, the UCZ Theological Seminary needed to realign its programmes and curricula in order to be more gender sensitive and thereby include more women scholars as partners in theological education. Such a theology of partnership between women and men was explored through the feminist discourse using ecclesiology and gender partnership theories.

This study is located within the United Church of Zambia (UCZ). It set out to explore the unequal partnership between the ordained women and men in the United Church of Zambia from a gendered perspective. Its focus was to address the praxis of partnership between women and men as reflected in the following areas: first, in the church policies on the ordination of women; second, in the experiences of patriarchy by the ordained women; and third, in the theological curriculum at the UCZ Theological Seminary.

In view of the above, the UCZ needed to work out interventions to control those leadership structures that are dominated by men and which only represent male interests. Even the theological curriculum offered at the UCZ Theological Seminary was not gender mainstreamed to assist both the clergy and laity to fully embrace the ordination and service of women. Consequently, the study addressed the key question as to how the church had promoted the unequal partnership between women and men in its policies and practices. This was guided by the hypothesis that although the UCZ had encouraged the ordination of women, yet there were no clear policies and practices that supported the partnership of women and men in the church structures and in the theological curriculum.

The data analysed in this study was obtained through in-depth interviews with representatives of Synod officers as policy-makers and ordained women. A survey questionnaire was used to generate a mixture of qualitative data with members of staff and students resident at the UCZ Theological Seminary. While previous studies on gender justice theory and praxis had been based upon rhetoric in addressing the gender justice issue in the UCZ, this present study availed a body of knowledge based on the recorded patriarchy experiences by women ordained ministers because of lack of a clear gender policy and gender mainstreaming of the theological education at the UCZ Theological Seminary.

GLOSSARY OF ACRONYMS AND ABBREVIATIONS

AACC	All Africa Conference of Churches
ACHPR	African Charter on Human and People's Rights
AIC	African Indigenous Church
ATR	African Traditional Religion
BTh	Bachelor of Theology
CCAP	Church of Central Africa Presbyterian
CCAR	Church of Central Africa of Rhodesia
CCAWT	Circle of Concerned African Women Theologians
CCZ	Council of Churches in Zambia
CEDAW	Convention on the Elimination of all forms of Discrimination against Women
CL	Church Leader
CODESTRIA	Council for the Development of Social Science Research in Africa
CRC	Convention on the Rights of the Child
CoS	Church of Scotland
CWM	Council for World Mission
DAWN	Development Alternatives for Women of New Era
WEAF	World Education for All Forum
GBV	Gender Based Violence
GI	Gender Injustice
GID	Gender in Development
LMS	London Missionary Society

MCF	Men's Christian Fellowship
MISA	Media Institute of Southern Africa
MSTS	Member of Staff Theological Seminary
MTC	Ministerial training Committee
NGOCC	Non Governmental Organization Coordinating Council
OWM	Ordained Woman Minister
PAG	Participatory Assessment Group
PEMS	Paris Evangelical Missionary Society
PHD	Doctor of Philosophy
SADC	Southern Africa Development Cooperation
STS	Student Theological Seminary
UCC	United Church of Canada
UCZ	United Church of Zambia
UCCAR	United Church of Central Africa in Rhodesia
UCZTC	United Church of Zambia Theological College
UKZN	University of KwaZulu-Natal
UN	United Nations
UNDP	United Nations Development Plan
UNIP	United Nation Independence Party
VSU	Victim Support Unit
WARC	World Alliance of Reformed Churches
WCC	World Council of Churches
WWD	Women's Work Department
WCF	Women's Christian Fellowship
WCHR	World Conference on Human Rights
WCRC	World Communion of Reformed Churches

YMCA	Young Men Christian Association
YWCA	Young Women Christian Association
ZARD	Zambia Association for Research and Development
ZNWL	Zambia National Women's Lobby
ZNGP	Zambia National Gender Policy

TABLE OF CONTENTS

DECLARATION	ii
CERTIFICATION	iii
DEDICATION	iv
ACKNOWLEDGEMENTS	v
DEFINITIONS	vii
ABSTRACT	x
GLOSSARY OF ACRONYMS AND ABBREVIATIONS	xii
TABLE OF CONTENTS	xv
LIST OF TABLES	xxv
LIST OF APPENDICES	xxvi

PART ONE
CONTEXTUAL, THEORETICAL AND
METHODOLOGICAL FRAMING OF THE STUDY

CHAPTER ONE
INTRODUCING THE STUDY: ORIENTATION AND
BACKGROUND

1.1.	Introduction	1
1.2	Context of the Study	2
1.2.1.	Locating the Study within the Context of the Unequal Partnership between Women and Men in the UCZ	3
1.3.	Focus of the Study	4
1.4.	Rationale and Motivation of the Study	6
1.5.	The Significance of the Study and the Key Research Question	8
1.6.	The Aims of the Study	9
1.6.1.	The Ideology of Patriarchy	9
1.6.2.	Culture and Women	11
1.6.3.	Theological Curriculum	12
1.6.4.	Partnership between Women and Men	12
1.7.	Ancillary Research Questions and Objectives	14
1.8.	Structure of the Thesis	16
1.9.	Chapter Summary	19

CHAPTER TWO
THEORIES GOVERNING THE FEMINIST DISCOURSE
ON PARTNERSHIP BETWEEN WOMEN AND MEN

2.1.	Introduction	20
2.2.	Historical Background of Feminist Theories	20
2.3.	Feminist Ecclesiology	26
2.4.	Gender Partnership Theory	30
2.4.1.	Gender Theory	31
2.4.2.	Gender Analysis	34
2.4.3.	Partnership Theory	35
2.4.4.	Feminist Discourse on the Theory of Gender Partnership	37
2.5.	Chapter Summary	39

CHAPTER THREE
GENEALOGY OF PARTNERSHIP BETWEEN WOMEN
AND MEN IN CHURCH AND SOCIETY

3.1.	Introduction	42
3.2.	Genealogical Analysis	42
3.2.1.	Genealogy of the Unequal Partnership in Society	44
3.2.2.	National and International Conventions on Human Rights and Gender Equality	48

3.3.	Sketching the Genealogy of the Unequal Partnership in the Church	49
3.3.1.	Human Rights Violations in and through the Church	49
3.3.2.	Pre-colonial Theological Understanding of Partnership between Women and Men	51
3.3.3.	Church in the Colonial Period of Zambia	52
3.3.4.	History of the Church in Zambia	53
3.3.5.	Women in Pre-colonial Zambia	56
3.4.	African Indigenous Churches: The Lumpa Church	60
3.5.	Gender Analysis of Policies in the UCZ	64
3.6.	Defining the Context of the UCZ	68
3.6.1.	Structure and Governance of the UCZ	70
3.7.	Genealogy of Women in the UCZ	70
3.7.1.	History of the Diaconal Ministry	70
3.7.2.	The Ordained Women Ministry	74
3.7.3.	The Role of the Minister's Wife	76
3.7.4.	The Women's Christian Fellowship	77
3.8.	Gender Analysis of Women's Policies in the UCZ	78
3.9.	Chapter Summary	83

CHAPTER FOUR
ARCHAEOLOGY OF THE UNEQUAL PARTNERSHIP

4.1.	Introduction	86
4.2.	Background of Archaeological Analysis	87
4.3.	Synopsis of Gender Injustices as Experienced by Women in Zambia	88
4.4.	Polity on the Ordination of Women	89
4.4.1	Debates on the Role of Women in the Church	93
4.5.	Archaeology of Patriarchy Ideology in Church and Society	96
4.6.	Women and Culture	102
4.6.1.	Primal Culture	103
4.6.2.	Biblical Culture	106
4.6.3.	Western Culture	107
4.7.	Feminist Remonstrations on Biblical Interpretation and Structures	110
4.7.1.	Examining the Subjugation of Women in the Bible	110
4.7.2.	Discovering and Recovering Traditions that Challenge Culture	112
4.8.	Chapter Summary	115

CHAPTER FIVE
RESEARCH METHODOLOGY AND METHODS

5.1.	Introduction	117
5.2.	Research Participants and Sampling Procedures	118
5.2.1.	UCZ Synod Officials	119
5.2.2.	Lecturers and Students at the UCZ Theological Seminary	121
5.2.3.	Ordained Women Ministers	123
5.3.	Data Production, Process and Methods	125
5.3.1.	In-depth Interviews	127
5.3.2.	In-depth Interviews with the Synod Officials	129
5.3.3.	In-depth Interviews with UCZ Theological Seminary Members of Staff and Students	130
5.4.	Review of Documents	130
5.4.1.	Primary Sources	131
5.4.2.	Secondary Sources	131
5.5.	Survey Questionnaire with Synod Officers	134
5.6.	Data Analysis: Process and Methods	134
5.7.	Piloting the Study	135
5.8.	Methodological Limitations	136
5.9.	Ethical Considerations	139

PART TWO
ANALYSIS AND INTERPRETATION OF RESEARCH
FINDINGS

CHAPTER SIX
ORDAINED WOMEN IN THE UCZ AND PATRIARCHAL
EXPERIENCES

6.1.	Introduction	145
6.2.	Responses on Patriarchal Experiences by the Ordained Women	146
6.2.1.	Response from the Ordained Woman Minister #1	146
6.2.2.	Responses from the Ordained Woman Minister #2	151
6.2.3.	Responses from the Ordained Woman Minister #3	156
6.2.4.	Responses from the Ordained Woman Minister #4	158
6.3.	Responses on Patriarchy Experiences by Church Leaders	164
6.3.1.	Response from Church Leader #1	164
6.3.2.	Responses from Church Leader #2	168
6.4.	Responses from the Male Church Leaders on the Patriarchy Experiences by the Ordained Women	172
6.5.	Gender Analysis on the Experiences of Patriarchy by the Ordained Women	176

6.6.	Gender Analysis on the Women Policies	181
6.7.	Chapter Summary	183

CHAPTER SEVEN
GENDER ANALYSIS OF THE THEOLOGICAL
EDUCATION OFFERED AT THE UNITED CHURCH OF
ZAMBIA THEOLOGICAL SEMINARY

7.1.	Introduction	185
7.2.	Feminist Critique of the Theological Education offered at the UCZ Theological College	186
7.2.1.	Composition of Female and Male Staff and Students	191
7.3.	Gender Analysis of Responses on the Theological Education Offered	195
7.3.1.	Responses from the Members of Staff, Students and Church Leaders	198
7.4.	Feminist Comparative Analysis of the Responses on Theological Education	201
7.5.	Feminist Theological Critique	208
7.6.	Chapter Summary	212

CHAPTER EIGHT
TOWARDS A GENDER-SENSITIVE THEOLOGICAL
EDUCATION

8.1.	Introduction	215
8.2.	UCZ Theology on Priesthood of all Believers	216
8.2.1.	<i>Missio Dei</i> and <i>Imago Dei</i> on Priesthood of All Believers	218
8.3.	Alternative History and Tradition affirming the Inclusion of Women	221
8.4.	Engendering the Theological Education	224
8.5.	Theology of Partnership between Women and Men	229
8.6.	Theology of Relationship between Women and Men	232
8.7.	Contributing a Schema in Gender Studies and Mainstreaming	236
8.8.	Chapter Summary	241

CHAPTER NINE
TOWARDS A SYNTHETICAL AND FEMINIST
INTERPRETATION: THESIS AND CONCLUSION

9.1.	Introduction	243
9.2.	Church, Socialisation and the Matrix of Gender Injustice	244
9.3.	Contribution of the Study to Gender and Theology in the United Church of Zambia	247
9.4.	Recommendations for Further Investigation and Study	249
9.5.	Concluding Reflections of the Thesis	250
9.6.	Summary of the Thesis	252
	BIBLIOGRAPHY	255
	APPENDICES	272

LIST OF TABLES

3.1.	The Number of Women in Parliament from 1964 to 2006	46
3.2.	The Number of Women in Government Positions from 1964 to 2006	47
5.1.	A Sample of Ordained Women from each Presbytery	124
5.2.	A Purposive and Convenience Sample of Ordained Women involved in the Study	125
6.1.	The Domination of Men in Leadership Positions within the UCZ	177

LIST OF APPENDICES

1.	Consent Form for the Church Leaders	273
2.	Consent Form for Ordained Women to be Interviewed	276
3.	Consent Form for the Theological Seminary (Lecturers and Students)	278
4.	Research Instruments for the Participants in the Research: Questionnaire for Ordained Women	282
5.	Research Instruments for the Participants in the Research: Questionnaire for Church Leaders	287
6.	Research Instruments for the Participants in the Research: Questionnaire for the Theological Seminary (Lecturers and Students)	292
7.	United Church of Zambia / United Church of Zambia Theological College: Curriculum for the BTh. Degree	297
8.	United Church of Zambia: Proposed Gender Policy	300
9.	Presbytery Reports: Brotse Presbytery	307
10.	United Church of Zambia: Minister's Licence	308
11.	Ministerial Training Report: Extract	309
12.	United Church of Zambia: An Act of Worship to Constitute	310
13.	Graduate Statistics According to Gender	311
14.	Table of Appropriate Against Inappropriate Gender Terms	315
15.	United Church of Zambia: Introductory Letter	316
16.	United Church of Zambia / United Church of Zambia Theological College: List of Participants	317
17.	United Church of Zambia: Approximate Extension of Presbyteries	319

PART ONE

CONTEXTUAL, THEORETICAL AND METHODOLOGICAL FRAMING OF THE STUDY

CHAPTER ONE

INTRODUCING THE STUDY: ORIENTATION AND BACKGROUND

1.1. Introduction

According to the records of the Zambian Central Statistics Office, the United Church of Zambia (UCZ), which came into union on 16 January 1965, as of 2010 had a membership numbering more than two million. As such, it was the largest Protestant denomination in Zambia today. The focus of this present study was to address the praxis (Holland and Henriot 1980:8)¹ of partnership as coined by the United Church of Canada (UCC) Gender Justice and Partnership Guidelines (1998:8)² of women and men in this church as reflected in the following three areas:

- i. The church policies on the ordination of women;
- ii. The experiences of patriarchy by ordained women;
- iii. The theological curriculum of the UCZ theological seminary.

¹ As Holland and Henriot (1980:8) can state, “According to Paulo Freire (1970), praxis emphasises the relationship between reflection and action. The concept of praxis is related to what has been called the ‘hermeneutic circle,’ or the method of interpretation that sees new questions continually raised to challenge older theories by the forces of new situations.”

² Partnership means becoming involved with others in God’s mission for the wholeness of life, especially with those who suffer from systems of injustice. Partnership brings people together in community for mutual empowerment through the sharing of gifts. We believe that movement toward a more just, participatory society will be fostered through the building of relationships of respect (United Church of Canada, Gender Justice and Partnership Guidelines).

This research study was to investigate the experiences of the UCZ women and how the church had shaped their experiences. As argued by Isabel Apawo Phiri (2005:34), women must understand God for themselves and not through men. In addition, an attempt was made in the study to illustrate from the women's experiences how a lack of gender equity in the church had shaped their subjectivity. As a consequence, this study provided a transformatory praxis towards the establishment of gender equity especially in the area of a theological education that could inform the UCZ. As D. Elson (1991:1) has contended, it is not acceptable practice to "trivialise the injustices that women face" even when such issues could be redressed.³ Conversely, the analysis and evaluation of the policies and systems which govern the ministry of women in the UCZ had been brought out in this study.

To understand the policies of the church one needed to know the history of the UCZ, a brief outline of which had been provided in the section which follows.⁴

1.2. Context of the Study

On 16 January 1965, the UCZ was formed out of four mainline mission organisations. The four different Christian traditions and the dates of their original establishment in Zambia were as follows: the Paris Evangelical Missionary Society (1884); the London Missionary Society in Northern Zambia (1885); the Primitive Methodists who were later joined by the Wesleyan Methodists (1886); the Church of Scotland (i.e., a Presbyterian denomination) in North-Eastern Zambia (1885).

The formation of the UCZ was as a result of the Zambian spirit of integration. In addition, the political liberation of Zambia from its previous colonialists contributed to the Christian union of the four church missions, thereby echoing the slogan "of

³ As D. Elson (1991:1) can state, "It may even give rise to the feeling that the women are unreasonably asking for special treatment rather than redress from injustices and for the removal of distortions which limit their capacities."

⁴ See also chapter three of this thesis where the history of the UCZ is discussed.

being as Zambians” (Bolink 1984:204)⁵ coined by its first Republican president, Dr. Kenneth Kaunda. Even with this success of uniting the seventy-three Zambian dialects/tribes to belong to the UCZ achieving ecclesiastical union, it nevertheless remained insensitive to the concerns and contributions of women.

1.2.1. Locating the Study within the Context of the Unequal Partnership between Women and Men in the UCZ

The absence of fulltime women workers resulted in the limited participation of women in the leadership of the church from 1965 to 1976. The only woman who was in leadership during the period under review was Deaconess Beatrice Chileshe who was called a fulltime African woman worker.⁶ At a synod (the highest governing court of the church) council meeting of the UCZ in Lusaka Zambia held in 1971, a decision was made to begin sending women to the UCZ theological seminary. However, no preparations were made at the seminary to make the place conducive for accommodating women. Violet Sampa-Bredt, the first woman to be sent for theological training narrated how traumatic it was for her to go to a seminary that had no facilities for women. She said that after one year at the seminary, the principal recommended to synod that she should be sent to Australia to complete her undergraduate theological studies because the local seminary environment was not suitable for women.⁷ Sampa-Bredt returned to Zambia in 1976 after completing her studies and was ordained on the 13 July 1976, making her the first Zambian woman to be ordained in the UCZ. She could however not be stationed at a local congregation because the church was still not ready for a woman clergy. Consequently, she was assigned to do chaplaincy work at the University of Zambia.

⁵ The history of women is not mentioned in this book apart from the history of mainstream Christianity.

⁶ Fulltime African woman worker: We are increasing our efforts to interest young men in the ministry and the time has come to train women also for full-time service in the church. Many tasks in the church are such that they do not require the specific training that is given to our ministers (male), who are ordained to the preaching of the word and administration of the sacraments. The church does not stop here, but includes all areas of life, education, health, youth work and preparation of women for their responsibility in the Christian home. This report was presented to synod in an attempt to offer some possible steps to be taken to further the outreach of the church, especially among the women and children (UCCAR Synod Executive /1960/93) Kitwe.

⁷ See chapter three of this thesis.

Natalie Watson (2002:66) has argued that ordination within untransformed church structures becomes artificial as a result of the continuance of patriarchal structures. Can ordination therefore be a meaningful way of women's participation in the church with untransformed structures? The above scenario is a clear indication of how untransformed structures can be insensitive to those that are led. Even after the second, third and fourth women students had been accepted at different times to the UCZ seminary, the basic facilities on campus were still not women-friendly. Indeed, it took more than twenty years for the church to erect facilities that were conducive for co-educational purposes.

It has never been clear where the second woman was accommodated during her training at the UCZ theological seminary. The third woman was squatting at the nearby Teacher's Training College. When I entered the UCZ seminary in 1983 as the fourth woman student, the seminary administrators decided that the third woman student and I should be moved temporarily to a deaconess house. When the situation became out of proportion, the UCZ Department of Women appealed to its international missionary partner organisation, the United Church of Canada (UCC) to build a women's hostel. In its quest for gender justice in partnership with the UCZ, the UCC funded the building of a hostel that could accommodate both women and men in 2002. The absence of facilities at the seminary for many years was a strategy of patriarchy as attested by women who passed through the institution.⁸

1.3. Focus of the Study

From the time of the union of the UCZ to the present day, no ordained woman had ever ascended to a senior leadership position in the church because of entrenched traditional beliefs apart from the author of this study who became its first female General Secretary. There were qualified ordained women who were capable of taking up leadership roles in the church headquarters and its congregations and yet they have been denied the opportunity to perform such duties. Conversely, well-trained women

⁸ See chapter six of this thesis.

theologians were merely stationed in institutions of learning. This was a clear indication of consciously undermining the leadership potential of women. Despite the fact that women were in the majority within the UCZ and some were currently getting ordained, if no conscious programme of intervention was put in place the top leadership structures would continue to be dominated by men who inevitably could only represent their own interests.

In similar vein, Mark Chaves (1997:27) has highlighted how women are always stationed in either rural or small congregations where one would not be adequately supported materially. Similarly, Watson (2002:72) has argued that the “church has failed women in so many ways by allowing patriarchal forces” to be part of the church.⁹

The actions of the UCZ on how it treated ordained women raised the following important question:

What does ordination mean in terms of partnership between women and men when there are gender disparities in the posting of church staff who have received the same theological training?

This question was attested by a number of ordained women and some church leaders that the church had produced a number of capable women who were able to undertake whatever responsibility would be given to them by the church. According to the UCZ (Constitution 2004:15), the word ‘ordination’ meant that God’s grace through the

⁹ As Natalie Watson (2002:72) can state, “The problem of the ordination of women is not a question of employment rights, but rather a question of the church living up to its calling to enable all people to be human in the image of the triune God and to provide space for human beings to develop the full potential of their humanity and enable others to do the same.”

laying of hands of human beings, ordained both women and men.¹⁰ It was a requirement of the UCZ that whenever a woman or man sought ordination to its ministry, each had to undergo the prescribed theological training offered at its seminary. A related area which this research study focused on was the theological curriculum offered at the UCZ, with particular emphasis being placed on the question whether gender was mainstreamed so as to assist church members to accept female clergy.

As Sarojini Nadar and Phiri (2005:19) have pointed out, theological education played a pivotal role in the life and work of the church. Although the UCZ had built hostels for both women and men at its seminary as noted above, its theological curriculum still had no gender component within it. According to Phiri, women and men needed to receive theological education that was relevant and which promoted “female and male humanity as reflecting the image of God” (2005:34). Theological education should thus serve as an invaluable tool to liberate the UCZ from the destructive and unproductive practices that undermined women.¹¹

1.4. Rationale and Motivation of the Study

Concerning my rationale and motivation, I came to this study as a Zambian woman, an ordained minister of the UCZ, and a social activist on gender issues. As a consequence, I was able to speak to the situation from within. In particular, this study

¹⁰ “The UCZ believes that in ordination, God in answer to the prayers of his church, gives and guarantees to those men and women whom He has called and whom His church has accepted for the Ministry, His commission for it and the grace appropriate to it. The ordained ministry of the church derives from Christ as continued by his Apostles and continues to receive its authority from Christ through the Holy Spirit in the church. While recognising the special role of the ordained minister, the United Church of Zambia affirms that the ministry is given to the church as a task of the whole body and therefore the ordained minister works as part of the Body of Christ and his or her task cannot be exercised in separation of the body. Ministers shall be ordained for life by the laying on of hands and shall perform the above duties in the United Church of Zambia so long as they are licensed thereto by Synod. Upon ordination, the minister shall take the prescribed Oath and Declaration and shall receive the certificate of ordination and license to conduct sacraments and preach the Word. A minister who has ceased to exercise his or her ministry whether by his or her own volition or by withdrawal of his or her license by synod shall not be re-ordained on beginning again to exercise the ministry. The retirement of a minister from the active service of the church shall not affect his or her standing as a minister” (UCZ Constitution, Article 10 (D), 2004:22).

¹¹ See in particular chapter eight of this thesis.

came about as a result of my personal experience of patriarchy as an ordained woman within the UCZ. I was particularly encouraged by the United Church of Canada (UCC), Division of World outreach's (1998) in the manner in which they articulated issues pertaining to the partnership existing between sex, age, ethnicity, creation, race, religion, but more importantly on their beliefs and perceptions on the issue of gender justice and partnership in the church.¹²

While in 1999, the UCC enabled the UCZ to engage in deliberations on gender justice and partnerships, no decisive steps were taken to address the injustices experienced by the coterie of ordained women. As a consequence, a number of ordained women came forward to raise awareness over the insensitivity of the UCZ towards and violation of women in its ordained ministry. Nevertheless, there was still a notion that the power relations between women and men were a Western concept (Kabonde 2003; Njoroge 2000; Phiri 2001). Consequently, even when the ordination of both genders had been accepted, one found that the female gender was discriminated against in terms of equal opportunities in leadership and sometimes even remuneration. As Oduyoye (1995:183) has observed:

Ecumenical experience has taught me that Christian churches in the West are at least willing to examine and discuss these issues. African churches on the other hand, declare no problem exists.

One would assume that the ordination of women came about as a result of external pressure as it existed without clear rules and policies in place to promote the equal partnership of female and male clergy. As Oduyoye has observed, it was a fact that the churches that brought the Christian Gospel to Zambia and came into union to form the UCZ had moved dramatically with time, while the receiving church had remained stagnant within its received nineteenth-century theology. This is an ideology that has to be decolonised.

¹² "The Aurora Consultation was a four-day gathering held in February, 1998 at a conference centre in Aurora, Ontario, Canada. The thirty participants included nine overseas partners, members of the United Church from across Canada. They discussed, prayed, and celebrated together. This document is the result of their work, which was revised and then approved by the annual meeting of the Division of World Outreach on February 9, 1998" (UCC Gender Justice and Partnership Guidelines 1998:11).

1.5. The Significance of the Study and the Key Research Question

The significance of this study was seen in the fact that it sought to fill the gap that existed in the body of research concerning the status quo of the ordained women in the UCZ. The church seemingly operated as though female clergy were not present. In view of this, a gender analysis on the ordained ministry in relation to gender praxis and partnership in the church had been explored. Watson (2002:75) in citing Chaves, questions the symbolic nature of women's ordination and whether it implied gender equality in the church. In response to the above, the research question of the study was:

To what extent had the UCZ promoted the equal partnership between women and men in its policies and practices?

This key research question was guided by the hypothesis that while the UCZ had encouraged the ordination of women, there were no clear policies and practices that supported the equal partnership of women and men in church structures and in the theological curriculum of its seminary. To this end, this hypothesis built on Beverly Haddad's (2000:385) assertion that,

...while gender equity has been a priority within government structures, in theological education and in the practice of the church, patriarchal forces are still firmly in control. There is little active commitment to policies on gender affirmation action within leadership structures.

Haddad therefore makes it clear that there are no clear partnership policies between women and men.¹³

¹³ See chapter three of this thesis.

1.6. The Aims of the Study

This study addressed the following four areas, all of which had been discussed in detail:

- i. The ideology of patriarchy;
- ii. Women and culture;
- iii. The theological curriculum;
- iv. Partnerships between men and women.

1.6.1. The Ideology of Patriarchy

Patriarchy derived from a historical base in which feudalism was the order of the day and where the patriarch ruled. The patriarch was a wealthy man who was vested with power and control over women and also over younger and poorer men (Christina Hoff Sommers 1995:45). Patriarchal ideology defines the system of domination which is the basis of female subjugation. This ideology thrives upon and is sustained by systems of hierarchy, domination and control.

In light of this, patriarchy could be understood as the structuring of family units based on the man as a father figure, having primary authority over the rest of the family members and the larger community. However, patriarchy also has two technical functions. In anthropology, it refers to men predominating in roles associated with governing societies. In feminism, it refers to the inequality of social roles between women and men. Many feminists such as Judith Squires and Christina Hoff Sommers contend that patriarchy in their sense of the word is universal. While in some feminist

theories, the opposite of feminism is patriarchy, other feminists do not propose to replace patriarchy with matriarchy, but instead argue for equality.¹⁴

As a consequence, gender inequalities have deep historical roots in every part of the world. Despite differences in culture, nationality and religion, the impact of unequal relationships between women and men means that women who are the majority—over half of the world’s population—have limited rights and choices in their lives. The historical impact of these social limitations means that women and girls make up the vast majority of the developing world’s impoverished populations. It is now accepted that the full and equal participation of both women and men at all levels of the community is necessary for sustainable and lasting peace and development to take place. As the former United Nations Secretary General, Boutros Boutros-Ghali has stated:

Without progress in the situation of women, there can be no true social development. Human rights are not worthy of the name if they exclude the female half of humanity. The struggle for women’s equality is part of the struggle for a better world for all human beings and all societies.¹⁵

Letty M. Russell (1979:162), building on the work of Rosemary Radford Ruether (1985) has observed that patriarchal culture is not a viable future for the survival of humankind because it subjugates and dominates women, children and even creation. Similarly, Devan Naidoo (2001:40) maintains that hierarchy and male domination are not part of Jesus’ understanding of church. For Naidoo, the church needed to be freed from sexism’s way of interpreting the Bible in order for a genuine partnership between women and men to be attained.

¹⁴ Recent feminist writers speak of feminisms of diversity that seek to reconcile older debates between equality feminisms and difference feminisms. For example, as Judith Squires (1999:97) can write, “the whole conceptual force of” ‘equality’ rests on the assumption of differences, which should in some respect be valued equally.”

¹⁵ <<http://www.un.org/rights/dpi1772e.htm/>> [Accessed 25 June 2009].

1.6.2. Culture and Women

Musimbi Kanyoro (2001:32) has shown that African Christians enter the church with three worldviews:

- i. Their primal culture;
- ii. The biblical culture;
- iii. The western culture.

These three worldviews had constructed the identity of a woman as being subordinate to a man. Worse still, some cultural demands had been interpreted as God's will for women. From a tender age, Zambian girls are taught at home what is called *Chilangizi* (initiation rite) especially among the tribes in the Eastern part of Zambia that places women firmly in the kitchen, a role that was extended into the church. From a similar perspective, Oduyoye (1995:100) re-emphasises that "there are real and deep unresolved issues in the extent, nature, and quality of women's participation in Africa's development and with regard to women's development *per se*." Women and girls needed to be liberated from the negative cultural practices that reduced them to second class citizen as CL1 noted during the field research.

The assertion that the church had been insensitive towards women was seen from the church departments at least in Zambia, where there were more men employed than women. Where more women featured, it was mostly in positions that do not influence church policy. The observation by Oduyoye (2001:45) that Africans had used the Bible to interpret the status of women was supported mainly by the cultural position that they occupy in the church. Conversely, to establish the injustices being experienced by women and the violation of their human rights by the church, the three worlds as contended by Kanyoro (1993) which had constructed a woman's identity had been discussed in detail in chapter four of this thesis.

1.6.3. Theological Curriculum

Ostensibly, the theological education offered at seminary level,¹⁶ as Phiri suggests must be contextual, one that liberates and affirms the personhood of everyone regardless from which background or gender.

Similarly, Dorothee Sölle (1990:69) has observed that women who do theology must constantly fight against the exclusion of women and gender discrimination, as well as against the institutionalised sexism of theological faculties and churches because the hermeneutical privilege of the oppressed was a central idea of all theologies. Furthermore, some feminists had observed that while disparities in the world had diversified and grown exponentially, justice communities had a tendency to become paralysed and attempted to address everything in theory while doing very little in practice (*cf.* Denise Ackermann 1996; Nyambura Njoroge 2000; Watson 2002). The UCZ seminary had thus become gender blind in its theological curriculum in the midst of so much literature on women and men from the African Women Theologians especially from the Circle of Concerned African Women Theologians (CCAWT). This was the protest coming from feminists of the non-inclusion of gender studies in the theological education that informed congregations.

1.6.4. Partnership between Women and Men

The partnership between women and men must be the theology of the church. As Russell (1993:58) has shown, the church of Jesus Christ gathers around the table where there are no seats provided so as to limit the number of people present. She further describes such a table as being inclusive and not only limited to Jesus' first disciples who were present at the time of the last supper. For Russell, Jesus expanded the discipleship which human beings try to limit as a result of human structures and systems that exclude others on the basis of race, ethnicity, gender, religion, class and

¹⁶ An evaluation of the curriculum offered at the UCZ theological seminary to determine the equity opportunities from a gender perspective has been discussed in detail in chapter seven of this thesis.

age. In fact, as informant CL3 clearly noted, if Jesus had lived longer on earth after the baptism, Jesus would have included women among the disciples. This was the assumption of this CL3 because of his experience of the leadership responsiveness of women in the church when they were tasked with an assignment. For Russell (1993:69), ecclesiology is defined as “thinking about the church” that reflects a description of the totality of Christians living in any given place. In this, Russell (1993:100) accepts Ruether’s (1985), and Young’s (1997) models of the city and community church that envisioned a feminist praxis that “promotes the analysis, deconstruction, and reconstruction of all socially defined categories including distinctions between the natural and human worlds.”

The discourse on male supremacy ideology had to be further explored to help both genders of the church realise true partnership and praxis (Russell 1979:106, 1993; Watson 2002). Elesinah Chauke (2006:238) proposes that awareness of a liberating theology could help to deconstruct the internalised social constructs within perpetrators and their victims. This should be one of the strategies among many to combat the dehumanisation of one sex by the other.

Elizabeth Schüssler-Fiorenza (1993:63) emphasises the discipleship of equals’ model in the church where women and men were embraced on an equal footing. Schüssler-Fiorenza further proposes a model that is inclusive, the word ‘ecclesia’ referring to the household of God where everyone was invited regardless of gender, race, ethnicity, religion, age, class and sexual orientation. Lesley Massey (1990:288) provides an overview of the churches that ordain and do not ordain women highlighting the “controversies that have been in their history.”¹⁷

The UCZ was a formal structure that had never engaged itself in such an exercise. The literature that I consulted had not adequately articulated the gap that exists between ordained women and men. In light of this, the need to come up with strategies that

¹⁷ As Massey (1990:288) can state, “All over the world a certain tension is being felt in traditional religions because of the unchanging social status of women. And perhaps the tension is both timely and positive, in that at this time of transition society requires a total re-examination of its values, beliefs and customs in order to prepare for and determine its course for the future.”

could put policies in place to build on Haddad's assertion as noted above would help the church transform its structures and mainstream gender in its curriculum that had outlived their usefulness with regard to the ordained ministry. This was the challenge that I intended to pursue in this study on the priesthood of all believers.¹⁸

1.7. Ancillary Research Questions and Objectives

The literature review of this study was to raise the following ancillary research questions and objectives:

- i. What were the experiences of ordained women in relation to the partnership of women and men in the UCZ?
- ii. How has the UCZ dealt with the policies and practices that govern the conditions of the ordained women in church?
- iii. How has theological education in the UCZ promoted the partnership of women and men in its seminary curriculum?
- iv. What Theological insights could the UCZ learn from this study in order to promote partnership between women and men in its structures, congregations and the theological institution?

The above research questions were guided by four major objectives as follows:

- i. Recorded and evaluated the partnership of women and men in the UCZ as experienced by ordained women;
- ii. Analysed the UCZ policies on the ordination of women from its inception up to the present day;

¹⁸ See chapter eight of this thesis.

- iii. Examined and evaluated the theological curriculum offered at the UCZ seminary if it promoted the partnership of women and men;
- iv. Articulated a theology of partnership between women and men which informed church policies as well as relationships at the congregational level and at its theological institutions.¹⁹

The broader issue to be investigated in this study was that of social justice, with particular reference to gender justice. In turn, this was underpinned by a theological reflection from a gender perspective.

The question of the ordination of women is a justice issue. However, the task of this study was not simply an exercise in scholarship. Rather, it employed a gender analysis in the service of action for justice between women and men. Social justice explores reality in a variety of dimensions. Sometimes it focuses on isolated issues such as hunger and unemployment. At other times, it deals with policies that address issues such as job creation, training and monetary control. Sarah Maitland (1975:67) has pointed out that once women get ordained, there are problems which still exist in churches such as ordained women facing longer periods of unemployment, less opportunity for major responsibilities, and less likelihood of obtaining appointments within their own church structure. Furthermore, the existence of unequal opportunities between ordained women and men has been echoed also by Zikmund *et al.*, (1998) had pointed out, even in those churches which had already accepted female ordination there was still a strong resistance to women filling up positions which might be perceived by the church as being authoritative.²⁰

¹⁹ See chapters three, four, six, seven and eight of this thesis.

²⁰ “Women clergy have greater difficulty in finding employment, they are more likely to be part-time, and even when their experience and qualifications match those of male clergy in the same denomination and in the same positions, they still average nine per cent less in salary. Clergy women are likely to experience very different career paths than clergy men, and this book documents the options available to and the decision made by women and men through their first three ministerial jobs. This analysis provides the clearest focus available for understanding how ministers experience their jobs and careers” (Zikmund, et al., 1998. Feminist Theory Website, <<http://www.cddc.vt.edu/feminism/>>).

Accordingly, social justice was itself a structural question, not simply a personal matter. To this end, the study sought further investigation in the deep justice issues of sexism-unemployment, lack of educational opportunities, discriminatory pay and lack of access to decision-making positions. Indeed, this study sought to assist in promoting a theological reflection that promoted the equal partnership of women and men. First, it sought as an exercise in social justice which placed emphasis on gender justice arising from the existence of patriarchy in the church and society. Second, it explored those structures and values that influence the situation of the insensitivity towards and violation of ordained women. Finally, in order to promote the desired equal partnership between women and men, the study had used the feminist theories of ecclesiology and gender partnerships.²¹

1.8. Structure of the Thesis

This research study consists of nine chapters divided into two main sections. The first section consists of chapters one to five, dealing with contextual, theoretical, methods and methodological framing of the study. The second section consists of chapters six to nine, dealing with the presentation, discussion and narrative of the research findings. A brief description of the scope of the research study is provided below according to the content of each chapter.

Chapter One briefly introduces the research study, its orientation and background. The discussion contains the following themes: the context of the study; the focus of the study; the rational and motivational of the study; the aims of the study; the key research questions and objectives and the organisation and scope of the research study as a whole.

Chapter Two presents an overview of the theories governing the feminist discourse on the unequal partnership extent between women and men, which was the discipline in which this research study was located. Since feminism is interdisciplinary, the

²¹ See chapter two of this thesis

study had encompassed the equality of environment, race, colour, creed and particularly sex within which feminist theories of ecclesiology were located in Christian theology and gender partnership within feminist sociology and theology in general. It is these theories that undergird the discourse of this study.

Chapter Three sketches the genealogy of the unequal partnership between women and men in Zambia. In particular, the major concern of this chapter was to configure the history of women in the UCZ as a framework within which to explore the understandings regarding the unequal partnerships between women and men. To this end, the unequal partnership was located within its historical and socio-political context. The policies on women have been discussed and analysed from a gender perspective.

Chapter Four discusses the archaeology of theological beliefs underpinning the unequal partnership under the following heads: a brief history of the church in Zambia; a brief overview of the UCZ in which this study is located; the background and polity on ordained women within the UCZ, followed by the debates on the role of women in the denomination. The chapter describes patriarchy and what it does from the capitalist, socialist and religious ideologies. Finally, the chapter discusses the protest of feminist theologians regarding the patriarchal tendencies on biblical interpretation and other structures that perpetuate unequal partnership of women and men in the church.

Chapter Five presents the research design, methods and methodology used in this study. It had laid out a general research outline through which to discuss the data production process to data analysis process. The discussion had been divided into the following sections: research participants and sampling; data production and data analysis process; pilot study; limitations of the study and ethical considerations.

Chapter Six focuses on the field work findings on ordained women's experiences of patriarchy and the lack of partnership between men and women in the UCZ. This was guided by a gendered analysis. Here the focus was twofold: first, what the women said were their experiences; and second, what the men said are the experiences of the ordained women in the UCZ on the partnership between men and women.

Chapter Seven focuses on the theology that is taught at the seminary, which guided the UCZ in dealing with issues of partnership between men and women. The responses from the lecturers, students and some church leaders who make policies for the theological seminary had been recorded and analysed. A comparative analysis has been presented on what men and women said about the curriculum offered at the seminary.

Chapter Eight focuses its attention on the kind of theology that the UCZ ought to offer at its seminary that would undergird a policy of partnership. To this end, the theology of the priesthood of all believers had been explored since this belief was enshrined in the UCZ Constitution. This theology had been examined from a gendered perspective which it is envisaged would improve the partnership between women and men in the UCZ. Its analysis was anchored on the issues raised in chapter four which are part of the Christian tradition that prevents partnership to be implemented in the practice of UCZ policy.

Chapter Nine concludes the research study. It has rehearsed the research questions, objectives, results and analysis and the key issues from each chapter which had been brought out and provided the basis for the promotion and adoption of positive strategies of action on the partnership of women and men at the Seminary and in the UCZ in general. Critical concerns have been raised for the church and how these concerns could be examined further since gender issues are social constructs that must be deconstructed in order to transform the church as an official organ within the wider society for the realisation of genuine partnership between women and men.

This research study sought to highlight the patriarchal injustices as experienced by the ordained women in the UCZ. In addition, it had offered ways in which these injustices could be redressed given the options that have been provided in chapters eight and nine and the proposed gender policy that the UCZ has never explored since its union in 1965.

1.9. Chapter Summary

Having read the issues raised by this study, the introduction has provided a brief overview of the issue of gender justice within the UCZ. In studying the unequal partnership between women and men it is hoped that a genuine partnership that reflected biblical values would be realised. To this end, the chapter which follows discusses the feminist discourse that governs the overall theological perspective of this study, with particular reference to feminist ecclesiology and gender partnership theories.

CHAPTER TWO

THEORIES GOVERNING THE FEMINIST DISCOURSE ON PARTNERSHIP BETWEEN WOMEN AND MEN

2.1. Introduction

In chapter one, I introduced the research study by presenting the context of the study, its focus, the rationale and motivation of the study, as well as its aims, key research questions and objectives and the organisation and scope of the work as a whole. In this chapter, I focus on the theories governing the feminist discourse on the unequal partnership between the ordained women and men in the UCZ, which is the discipline in which this present study is located. Feminism is an interdisciplinary theory, made up of a collection of movements and ideologies. This present study is formally located in the locus of feminist ecclesiology within Christian theology and gender partnership within feminist sociology of gender and theology.

It is these theories that undergird the entire discourse. As a consequence, it becomes necessary to give the orientation and background and explain how I intend to use the feminist theory in the study of the unequal partnership between the ordained women and men in the UCZ.

2.2. Historical Background of Feminist Theories

Feminist theories were developed around 1792-1920 in the United States of America, when some women began demanding their equal rights to contract marriage, parenting and property rights. This movement can be traced in such publications as *The Changing Woman*, *Ain't I a Woman* and so forth that described the involvement

of women questioning their status in relation to men in Patricia and Fredrick McKissack (1992:105). Elaine Showalter (1986:138) writes that this suffragette phase was successfully concluded by women gaining universal franchise.

In 1851, Sojourner Truth spoke strongly on women's rights issues through her publication, *Ain't I a Woman*. This was one of the defining moments in the publications written by women that eventually led to women acquiring certain rights. Sojourner Truth tackled the issues regarding limited rights towards women based on the defective perceptions that men held on women. She argued that if a woman of colour was able to do those jobs that were supposedly confined to men, then any woman of any colour could do the same jobs McKissack (1995:107).

Elaine Showalter (1986:129) describes the development of feminist theory as having a number of phases. The first she calls feminist critique where the feminist reader examines the ideologies behind literary phenomena. The second she calls "gnoctic" (1986:131), where the woman is a producer of textual meaning including the psychodynamics of female creativity, linguistics and the problem of a female language, the trajectory of the individual or collective female literary career and literary history. The third phase she calls gender theory (1986:250) where the ideological inscription and the literary effects of the sex/gender system are explored. This model has been criticised by Toril Moi (1986:8) who sees it as an ambitious and optimistic model for female subjectivity. She also criticised it for not taking into account the situation for women outside (so-called) Western countries.¹ Similarly, from the 1970s onwards, French feminists presented a psychoanalytical idea that gained much favour and which had a decisive nuanced influence on feminist theory as a whole.²

¹ "What feminists such as Showalter and Holly fail to grasp is that the traditional humanism they represent is in effect part of patriarchal ideology. At its centre is the seamlessly unified self either individual or collective- which is commonly called 'man'. Showalter wants the literary text to yield the reader a certain security, a firm perspective from which to judge the world" (Moi 1986).

² As Farg (1987:135) can write, "To exist in one's own right, free of social and biological constraints, freed from the grip of stereotypes and compulsory roles: this was one of the demands of the feminist movement of the 1970's. The cry went out and found multiple echoes, bouncing back immediately: if we want to exist and make demands, we must construct our own memory; we must remember the women who went before us, the women who have remained hidden from history."

Feminist theory requires a critical analysis of structures and ideologies that rank people as inferior or superior according to various human natures (Daniel Louw 2009). For example, Michelle Le Doeuff (1987:182) contends that the generation and production of knowledge has been an important part of feminist theory. This debate proposes such questions as, “Are there ‘women’s ways of knowing and ‘women’s knowledge? And, “How does the knowledge women produce about themselves differ from that produced by patriarchy and what is to be done? Feminist theorists have also proposed the “feminist standpoint knowledge” which attempts to replace “the view from nowhere” with the model of knowing that expels the “view from women’s lives.” Le Doeuff (1987) has asserted that feminists need not reject a feminism of difference because history may be repeating itself by replicating the very structures against which it is protesting.

In this debate, Le Doeuff (1987) has tried to address the issues of masculinised writing through male gendered language that may not serve to accommodate the literary understanding of women’s lives.³ Such masculinised language that feminist theorists address is for example, the use of “God the Father” which is looked upon as a way of designating the sacred as being solely male (in other words, biblical language glorifies men through all of the masculine pronouns like “he” and “him” and addressing God as a “He”). Feminist theorists attempt to reclaim and redefine women through re-structuring language. For example, feminist theorists have used the sexually inclusive term ‘parent’ for God instead of the sexually exclusive ‘He’ in referencing God. Feminist theorists such as hooks (2000) find solace in changing titles of unisex jobs (e.g., staffing, workforce, staff, labour force, employees, workers, humankind instead of manpower, workman, tradesman, and man). The inclusive language proposed here is thus gender friendly and accommodating.

³ “Whether we like it or not, we are within philosophy, surrounded by masculine-feminine divisions that philosophy has helped to articulate and refine. The problem is to know whether we want to remain there and be dominated by them, or whether we can take up a critical position in relation to them, a position which will necessarily involve the deciphering of the basic philosophical assumptions latent in discourses about women” (1987:183).

Masculinised writing also leads us to the politics of masculinities which derive from masculinities associated with maleness. Egodi Uchendu (2005:5)⁴ can assert that:

Masculinity is what a given society accepts as features of the male sex and expressions of maleness or manliness. Culture, religion, nationality, and race influence ways by which any given society constructs its ideas of masculinity. Masculinity has multiple and ambiguous meanings that alter according to context and over time but it can be defined as the configuration of a practice; things men do in certain ways, which if a male does not do implies he is not masculine. Notions of masculinity vary among cultures, belief systems, among educational backgrounds, age groups and gender groups.

Similarly, Kopano Ratele (2008:515-536)⁵ contends that masculinity manifestations are easily identifiable. Masculinity is about power and issues surrounding the use of power. Power is hierarchical and in like manner masculinities are woven around hierarchies that depict men as being above and women below as Moi argues (1986:102).⁶ There is no one form of masculinity in Africa and also anywhere in the world. For this reason, the term 'masculinities' is used in reference to all identifiable forms of masculinity and critical studies around them.⁷

⁴ Egodi Uchendu is the Director of the Council for the Development of Social Science Research in Africa (CODESTRIA). He presented a paper on Masculinities in Contemporary Africa as Theme at its 2005 Gender Institute Symposium, 13 June-8 July 2005.

⁵ As Ratele (2005) can assert, "Masculinity has generally served us well in bringing to attention, following feminist thought, the understanding of manhood (as opposed to maleness) as a *social practice* that manifests in many forms (such that we now speak of masculinities). However, there is much to be gained in recovering an analysis of male practices and experiences grounded in *social conditions* as well as those things to be found in the *psychosocial realities* of individual males."

⁶ Moi (1986:102) has thus written, "Corresponding as they do to the underlying opposition man/woman, these binary oppositions are heavily imbricated in the patriarchal value system: each opposition can be analysed as a hierarchy where the 'feminine' side is always seen as the negative, powerless instance."

⁷ Uchendu (2005) has thus stated, "Men alone do not exhibit masculine tendencies; women, sometimes naturally do so in order to socially and politically access certain social benefits that otherwise would elude them. Most cultural groups in Africa attribute to aged women certain masculine qualities but, often, it is younger women who do masculinity by adapting masculine practices in the process of negotiating social, cultural, political and economic benefits to their advantage. Masculine qualities can be institutionalised in organisational forms, which are initially projected by men but in which women may participate. Manifestations of masculinities differ between the patriarchal and matriarchal societies. In pre-colonial matriarchal groups where women provided leadership, men defined their masculinity with reference to women. Colonialism, however, disoriented these systems. Colonial authorities imposed a patriarchal system on the existing matriarchal set up, a situation that left male identities considerably confused. Contemporary men in previously matriarchal communities are able to express a patriarchal form of masculinity in heterogeneous environments but grapple with identity problems and general social confusions within the rural environments where matriarchy remains in force."

Conversely, the presuppositions of the ideologies discussed above are very important to note because they perpetuate the power of oppression. As Serene Jones (2000:14) correctly asserts:

Feminism expresses doing theology as an understanding of “wo/men” as people of God. In this regard its aim is to unmask and deconstruct the death dealing powers of oppression as structural sin and life destroying evil. Feminist theology is a theology that articulates the Christian message in language and actions that seek to liberate women and all persons on the basis of the message of grace.

For Jones, the fundamental task for feminism is to critically identify and analyse the oppression and change the social systems that perpetuate the unequal partnership between women and men. To this end, feminist history refers to the re-reading and re-interpretation of history from a feminist perspective. It differs from women’s history, which focuses on the role of women in historical events. The goal of feminist history is to explore and illuminate the female viewpoint of history through the rediscovery of female writers. On the other hand, feminist geography is often considered part of a broader postmodern approach to the subject which is not primarily concerned with the development of conceptual theory in and of itself, but rather focuses on the real experiences of individuals and groups in their own localities, upon the geographies that they live in within their own communities. In this case, the location in which this study falls is within the UCZ and sub-Saharan Africa. The study employs gender analysis to discuss the unequal partnership between women and men in the UCZ.

In addition to its analysis of the real world, it also critiques existing geographical and social studies, arguing that academic traditions are described by patriarchy and those contemporary studies which do not confront the nature of previous work that reinforces the male bias of academic study. Despite however the limitations of feminist discourse on sexuality, feminist politics is still the only movement for social justice which offers a vision of mutual well-being as a consequence of its theory and practice (2000:92). bell hooks (2000:4) argues that there has been a big difference between the feminist reformist and revolutionary thinkers because of the former choosing to emphasise on gender equality while the latter wants to transform that system so as to bring to an end patriarchy and sexism. There are a number of distinct feminist disciplines in which experts in other areas apply feminist techniques and

principles to their own fields. Additionally, these are also debates which shape feminist theory and which can be applied interchangeably in the arguments of feminist theorists. All these debates have the same goal of changing the socio-cultural and religious institutions and structures of domination and exploitation.

It has also been argued that feminist theory aims at understanding gender inequality and focuses on gender politics, power relations and sexuality. While providing a critique of these social and political relations, much of feminist theory focuses on the promotion of women's rights and interests as was earlier noted. The themes explored in feminist theory include the abuse of power and the oppression of women as related to exploitation, marginalisation, powerlessness, cultural imperialism in terms of stereotyping, systemic injustice and a violation of human rights, silencing and trivialisation (*cf.* Louw 2009). Joyce Mccarl Nielson (1990:10) describes the importance of theory as:

Thus, theory is "critical" because it departs from and questions the dominant ideology, creating at least the possibility of being outside of that ideology....This stand point epistemology begins with the idea that less powerful members of society have the potential for a more complete view of social reality than others, precisely because of their disadvantaged position.

Nielson thus argues that feminist theory represents a search for liberation from all forms of dehumanisation on the part of those who advocate full human personhood for all. This theory is not therefore against men but it is a lens by which the needs of women are disaggregated, needs that cannot be met without changes taking place in the lives of both men and women. This means that men could also be feminists if they are willing to advocate for women (Russell 1993; hooks 2000). Consequently, as Rakoczy (2004:11) argues, this theory provides a useful tool for critical and constructive engagement in uncovering social and patriarchal systemic injustice such as is present in the unequal partnership between women and men in the UCZ.

While Feminist theory is the extension of feminism (i.e., the articulation of people in terms of their being human) into theoretical terms, it aims to understand the nature of gender inequality. It examines women's social roles and lived experience as well as feminist politics (Brabeck and Brown 1997:15-35). bell hooks (2000:40) defines

feminism as a movement to bring to an end sexism, sexist exploitation and oppression. She argues that such a definition is important to feminist theory because it does not merely imply that men were the enemies of women (Russell 1993; Rackozy 2004), but asserts that men can be feminists as well. hooks (2000:1) further contends that naming sexism as the problem goes direct to the heart of the matter. According to hooks (2000:1), in order to understand feminism it is necessary to understand sexism. In the same way, Jones (2000:1-21) summarises the main focus in feminist theorising. She asserts that feminist theorists focus on the fate and future of women who can never be separated from all persons and the planet. They see their task as identifying oppression and changing social systems that perpetuate injustice and this is what drives theory. She points to the importance of clarifying and respecting the differences in the varied lives and experiences of women by not imposing upon them theoretical categories that do not fit.

To some extent feminism gained its momentum in Africa through the Circle of Concerned African Women Theologians. Through their work, they articulate African women's history and bring out their experiences of injustice in order to resist oppression and domination (Oduyoye 2001; Njoroge 2000).

In the section that follows, I discuss the discourses of feminist ecclesiology and gender partnership theories that can be used to analyse the unequal partnership between ordained women and men in the UCZ.

2.3. Feminist Ecclesiology

In the previous section, I discussed the orientation and background of feminist theory. In this section, I intend to focus on the discourse of feminist ecclesiology from a Presbyterian and Reformed theological perspective. The term 'ecclesiology' comes from the Greek word *ἐκκλησία* (ekklesia), which entered the Latin vocabulary as 'ecclesia' meaning 'congregation' or 'church.' The Greek term 'logia' (λογία) refers to the theological study of the Christian church as David J. Bosch (2010: 163) has asserted. Some of the important areas of concern include the church's role in salvation, its origin and relationship to the historical Christ, discipline, baptism, the

Holy Eucharist, doctrine, destiny, and leadership. The term 'ecclesiology' comes from two Greek words meaning 'assembly' and 'word' combined to mean 'the study of the church.' The church is the assembly of believers who belong to God. Ecclesiology is crucial to the understanding of God's purpose for believers of Christ in the world today.

Ecclesiology helps us to understand the role of the church and our role in the church. It teaches us about the ordinances of the church, how church leadership is to be chosen and structured, and what the church is to be doing in regards to believers (e.g., worship and discipleship) and unbelievers (e.g., ministry and evangelism). A biblical understanding of ecclesiology would go a long way to correct many of the common problems in the church today (Husbands and Treier 1998). Many people today understand the church to be a building. This is not the biblical understanding of the church. The root meaning of the 'church' is not that that of the building but rather of people as believers in Jesus Christ.

The UCZ Constitution (2004:2; 4b1) interprets the church as:

The church is the family of all those who respond to God's calling by repenting their sins and believing in Christ as Lord and Saviour and by worshiping Him. Of this community the Lord Jesus Christ alone is King and Head. The church is commissioned to bring the Gospel to the whole world.

Needless to say, the above quotation simply clarifies the priesthood of all believers. It does not matter whether one is a man or not in the ecclesia of God. All belong to Jesus Christ who is the head of the church and no one is a super human being to dominate or oppress a fellow human being. In view of this, Russell (1993:69) a Presbyterian, in amplifying the definition of ecclesiology can state that it is "thinking about the church" that reflects a description of the totality of Christians living in any place in a city or house and also it is a community of Christ, bought with a price where everyone is welcome. Russell (1993:100) agrees with the model of Rosemary Ruether (1985) of the city and community church that envisions a feminist praxis that "promotes the

analysis, deconstruction and reconstruction of all socially defined categories, including distinctions between the natural and human worlds.”⁸

Similarly, in defining feminist ecclesiology, Watson (2002:7) contends that this is one way among others for women to speak about their being church⁹ while Jones (2000:5) argues that what makes this work feminist is the fact that there is a commitment to participating in the struggle against the oppression of women and for their liberation. Jones is thinking of feminists engaging into the fundamental task of identifying oppression and to change the social systems that perpetuate injustice. Watson (2002:1) suggests that a consideration has to be made on how the church has been shaped and has spoken for itself in the context of patriarchal theologies. Because of male superiority, dominance and privilege are a part of the received Christian revelation. Consequently, the history of the church needs to be reread and rewritten on women’s terms as a community of women, men and children. Watson further argues that from the earliest days of the Christian church, the development of hierarchical and clerical structures has run parallel with the increasing marginalisation and oppression of women and their discourses of faith. Accordingly, feminist ecclesiology is the rethinking and rewriting of Christian theology in a paradigm that does not alienate women from the church.

⁸ “Deconstruction is an approach, introduced by French philosopher Jacques Derrida, which rigorously pursues the meaning of a text to the point of exposing the contradictions and internal oppositions upon which it is apparently founded and showing that those foundations are irreducibly complex, unstable or impossible. It is an approach that may be deployed in philosophy, literary analysis, or other fields. Deconstruction generally tries to demonstrate that any text is not a discrete whole but contains several irreconcilable and contradictory meanings; that any text therefore has more than one interpretation; that the text itself links these interpretations inextricably; incompatibility of these interpretations is irreducible; and thus that an interpretative reading cannot go beyond a certain point. Derrida refers to this point as an aporia in the text, and terms deconstructive reading ‘aporetic’” J. Hillis Miller has described deconstruction this way: “Deconstruction is not a dismantling of the structure of a text, but a demonstration that it has already dismantled itself. Its apparently-solid ground is no rock, but thin air.’ By Derrida Jacques’. 1978. *Of Grammatology*. Trans. G. C. Spivak. Baltimore and London: John Hopkins University Press. <<http://en.wikipedia.org/wiki/Deconstruction/>> [Accessed 7 June 2010].

⁹ According to Watson (2001:56), “Feminist ecclesiology has to make the connection between what it means to be human and what it means to live in this world as it is today. As such it involves a necessary re-evaluation of the prophetic presence in this world as well as a reconsideration of what it means for the church to be at the inter-section between this world and the transcendent, between the human the human and non-human creation and the divine. It is at this intersection that discourses of justice and liberation can and do take place, and being church can begin to mean being an open community of liberated human bodies who celebrate their own lives in the image of, and essentially as part of, the life of the Triune God in this world.”

In trying to expand on the definition of ecclesiology, it is critical to appreciate that it is a theological discipline that was born out of a historical need for the church to redefine itself. Feminist ecclesiology enters the discussion by responding to a situation of ambiguity where no invitation has been extended because all writings are male-biased (Watson 2002:7). In this case, the feminist has to create her/his space to tell her/history and articulate what it means to be church. Feminist ecclesiology uses methods of feminist theory and feminist theological hermeneutics¹⁰ in order to provide a critical analysis for the ecclesial praxis of Christian churches (Rakoczy 2004:4). Weskott (1990:58-68) has also asserted that the feminist debate arises because some of these insiders, who are women, are also outsiders.

Watson dismisses the term that defines women as the other in the church. She refutes phrases such as ‘women in the church’ or ‘women and the church’ as if women are from another planet or have not been part of the church, even when women are very much part of mainstream Christianity. She thus contends that women are church and they are supposed to be addressed that way. The dichotomy between female being domestic and male being public in the church arises from Christian history and culture and has continued to make many people continue to believe that God ordained (i.e., set apart) women to be subordinate to men in the domestic household (hooks 2000:2). Ideologies like these need to be deconstructed in the context of patriarchal and masculinity theologies. This would lead to an examination of how women themselves have approached the formation of new communities in which ‘being church’ takes place in a way that is meaningful to them.

From an African perspective, Oduyoye (2005:153) maintains that ecclesiology is not only about studying and talking about the church. It also has to do with doing and living out the real sense of ‘being church.’ In other words, the inclusivity that embraces all with gifts that God has given women, men and children.

¹⁰ As Rakoczy (2004:18) can state, “Feminist theology within a Christian perspective is part of the world-wide movement of women of faith to engage in the radical critique of Christian life. The word “radical” means going to the roots, to the foundations of Christian thought and praxis. Christian feminist theologians ask, ‘Are the foundations of Christianity strong enough to support a new way of thinking, speaking and acting which affirms women’s full humanity?’ Feminist theology is also a critique of past and present theology and praxis, challenging presuppositions, beliefs, dogmas and the whole Christian life from the perspective of women’s dignity.”

In terms of this present study, the key research question was:

To what extent has the UCZ promoted the equal partnership between women and men in its policies and practices?

This led to an ancillary research question:

Is the UCZ willing to unmask and deconstruct the life threatening powers of domination as structural sin so as to realise the equal partnership between ordained women and men in the *ecclesia* of Christ?

The questions above were very important because they helped in the analysis of the ordained women patriarchal experiences in chapter six and at the same time shaped the engendering of the theological education at the UCZ seminary in chapter eight.

Having read the feminist ecclesiology discussion, in the next section I configured the theory on gender partnership as one of the tools that has been used in this study.

2.4. Gender Partnership Theory

The next theory being considered in this study is the gender partnership theory that involves Russell's theology as Reformist/Presbyterian that has been used to assist in the analysis of the patriarchal injustices as experienced by the ordained women in the UCZ.

Given the understanding that the UCZ has inherited Reformed and Presbyterian theology, Russell's theology has helped in the discussion of the UCZ unequal partnership between women and men. In the sections that follow, I use Russell's theory of gender partnership alongside other feminists in my discussion. What follows here is a discussion on gender theory.

2.4.1. Gender Theory

In this section, I discuss Russell's theology of gender. I had also referred to other feminists so as to gain a wide variety of views on the subject under review in this study.

One of the defining moments of the twentieth century had been the "relentless struggle for gender equality, led mostly by women, but supported by a growing number of men" (Gender in Development (GID) 1999:19).¹¹ When this struggle finally succeeds, as it must, it will mark a great milestone in human history. Along the way, it will change most of today's premises for social, economic, political and religious life. Traditionally, woman's work was circumscribed and limited to the home, her labour unpaid and uncounted in labour statistics. If women did hold positions outside the home, they were usually paid less than men doing the same job. This is how society previously defined gender that became difficult for women to climb the ladder of responsibility.

Consequently, let me look at the specific meaning of the term 'gender,' the way I understand it and what Russell and Njoroge (2002:45) have articulated. I use the term 'gender' to define a concept that is fundamental to our understanding of human relationships. 'Gender' refers to the roles that society defines for women and men, boys and girls. Sex roles, in contrast, refer to the biological function of being male and female. Gender roles are passed on by tradition, religious beliefs/interpretations and the value system of a community. They become institutionalised in social practices, ideas and relationships and become ingrained in the consciousness of both men and women. They are learned and therefore can be unlearned (Russell 1972:45).

Defining what we mean by 'gender' may not be enough. I am conscious of the fact that gender roles are located within a larger system of power relations and that one's

¹¹ "We the group of United Nations Development Plan (UNDP), feel a strong concern about existing gender disparities, and would like to promote collaboration between men and women to reduce current disparities in the work place and in the world. From our male colleagues, we ask for the sensitivity to renounce dominant stereotypes and a willingness to re-evaluate our own attitudes towards gender equality issues and the advancement of women" (Mainstreaming- A Men's perspective: Gender in Development, April 1999:19).

commitment must also be extended to include the struggle for gender justice. Most often, there is an imbalance of power in favour of men resulting from giving more opportunities to men and placing more constraints on women. Njoroge (2002:49) asserts that unless we ensure that gender analysis and perspective become tools to identify vices like discrimination against women which is culturally, economically, politically, religiously entrenched and has become global and part of their everyday life, equity partnership between women and men will never be achieved.

The difference between sex and gender is another buzz word and remains still a strange concept for many Christians and churches because of their being in denial. In general, gender roles or the idea of being masculine/feminine seems to be true to most societies and cultures in Zambia. Power is entrenched in the relationship of men and women. Each society has its own respective cultural and traditional process which defines the gender role and encourages women and men to control their behaviour, attitudes and values. In spite of all changes and different views, women and men have been living on different cultural beliefs and traditions. The construction of gender roles determines a person's quality of life, the space s/he occupies in the home, church and society. Gender roles are not a fact of nature.

Sex and gender distinction is a concept in feminist theory, political feminism, sociology and science which distinguish sex, a natural or biological feature, from gender, the cultural or learned significance of sex. Evelyn Fox Keller (1990:45) argues that even in the scientific ideology, the world has been divided into two parts: the knower-mind and the knowable-nature. For her, the mind and nature have been genderized by attributing scientific and objective thought to be masculine. It is worthwhile to note that sexism and patriarchy have infiltrated all spheres of life. hooks (2000:12) on the other hand, contends that men on their own are not the problem, but that the problem has been patriarchy, sexism and male domination.

This distinction is strategically important for some strands of feminist theory and politics, particularly the radical feminism sometimes known as 'second-wave feminism' as was earlier noted, because on it is premised the argument that gender is not biological destiny and that the patriarchal oppression of women is a cultural phenomenon which need not necessarily follow from biological sexual

differentiation.¹² This distinction allows feminists to accept some form of natural sexual difference while criticising gender imbalances. Some post-colonial feminists such as Kwok Pui-Lan (2002) and the French feminist Moi (1987), as well as other social constructionists within sociology have disputed the biological-natural status imputes a sex distinction, arguing instead that both sex and gender are culturally constructed and structurally complicit. Some feminist philosophers such as Le Doeuff and Kofman (1987) maintain that gender is totally undetermined by sex. As has been popularly used, sex and gender are not defined in this fashion. There has been an increased use of the word 'gender' to refer to sexual differences, because of the dual meaning of the word 'sex' as a biological feature as well as meaning the act of sexual intercourse.

Gender as a transformational concept grew out of the realisation that women's disempowerment not only concerns women but also men and the wider society. In view of the above, Nadar (2002:155) contends that disempowerment whether it was cultural practices, patriarchy or religious, inequality was inequality. The struggle for gender equality continues to be viewed primarily as a women's struggle but more and more it is being recognised that partnership will not be achieved if men are not prepared for it. This will require the conscientization of both women and men to learn and perceive the social, political, economic, racial and ecclesial contradictions so that steps towards change are taken together following Paulo Freire's model (1996:39-40). This model was employed in this study because of the nature of the subject on the unequal partnership between women and men. Similarly, Patricia Bisnauth has indicated that building awareness of gender justice is important in advancing partnership of women and men.¹³ Men's partnership with women provides an excellent basis for the shared interests and constructive relations upon which gender justice can be based.

¹² <http://en.wikipedia.org/wiki/Radical_feminism/> [Accessed 18 April 2010].

¹³ "Created in God's Image: From Hierarchy to Partnership is a book primarily for use by facilitators to provide gender-sensitive training for women and men, ordained and lay, old and young. The manual is designed to help participants increase their awareness of gender and enhance their understanding of gender relations in the home, community and society and of how they affect the lives of women, men, girls and boys. The underlying principle is that healthy gender relations based on partnership—not power - are necessary for gender justice the world over" Sherattan-Bisnauth 2003: intro).

What follows in the next section is the analysis on the concept of gender.

2.4.2. Gender Analysis

Gender analysis seeks to make visible patterns of inequality between women and men with a justice perspective. Gender analysis is a useful tool in exploring and examining the different roles of women and men, the unequal values assigned to these roles and the perceptions women and men hold of one another. It reveals the points of reference for the differences between women and men which are based on social and religious beliefs and teachings of what it means to be a woman and a man. According to the United Church of Canada, the church asserts that gender justice principle cannot exist outside the understanding of partnership.¹⁴ It thus offers a dynamic opportunity to make meaningful changes in peoples' lives and relationships. The struggle for women's liberation to overcome systemic oppression that makes up one half of society is a struggle against dualism and alienation between and within persons and institutions. To this end, Russell (1979b:159) argues that gender partnership theories strive for a new human being—one that is whole, that moves beyond the social masculine and feminine and which recognises the variety of sexual characteristics in each person.

From the African perspective, there is an attestation that women are victims of domination and oppression in the home, in the workplace and even in the church. Mercy Oduyoye and Musimbi R. A. Kanyoro (1992: intro) argue that:

Religion is an area of life that seems to be able to escape public attention. It is an area in which individuals may be intimidated to abdicate responsibility for their own lives and to place themselves and everybody else in 'God's hands.'

For them, religion plays a major role in enforcing societal norms and ethics. In light of the aforementioned, Njoroge argues that because of the experiences and nature of

¹⁴ "United Church Canada is committed to work at mutuality and equality in the relationships with partners. Acknowledging the power imbalances and therefore will strive to relate to one another as people who have different but equally valuable gifts to share" (United Church of Canada, Gender and Partnership Guidelines 1998:10).

oppression that many women go through on the African continent, gender analysis becomes a vital tool in the advocacy of gender injustices that are social constructs which society has prescribed for women and in the end make them vulnerable. Njoroge (2000:129) thus asserts that:

Gender analysis is necessary to help expose social constructs which govern the prescribed roles between women and men. Gender roles, unlike the physiological differences, are society made and can be changed in the name of the gospel.

Accordingly, the above tool helps in the analysis of the patriarchy experiences of ordained women and the non gender-sensitive theological education currently being offered at the UCZ Seminary.

Having discussed the above, in the next section I discuss the partnership theory and how it has been used in this study to supplement the gender theory in the unequal partnership between women and men.

2.4.3. Partnership Theory

According to the UCCs Gender Justice and Partnership Guidelines (1998), partnership means to become involved with others in God's mission for the wholeness of life, especially with those who suffer from systems of injustice. Accordingly, partnership brings people together in community for mutual empowerment through the sharing of gifts. This can only happen when there is a movement towards a more just, participatory society that is fostered through the building of relationships of respect.

What is useful about Russell's (1979:24) analysis of partnership is that she illustrates the Christian community of justice and equality as demonstrated by Jesus Christ:

Koinonia is a word used frequently in the New Testament for sharing with someone in something and it usually stresses a common bond in Jesus Christ that establishes mutual community. The emphasis is on a two-sided relationship of giving or receiving, participation or community. Koinonia ('partnership') and the related words koinonos

(‘partner’) and koinoneo (‘to take part’) came from the root word koinos (‘common’).

Speaking of partners in stewardship in the context of New Testament, Russell proposes a new relationship as the gift of koinonia which means partnership, participation, communion and community as the above quotation indicates. She makes the point that humanity has been made a partner with God and with one another in Christ although we have opted to divide ourselves on the basis of sex, class, race, and ethnicity. Russell (1979:35) amplifies the word oikonomia as an English word meaning “economics’ and koinonia as significantly understood as “business partnership.” Russell (1979:35) asserts thus that:

As stewards we are invited to join in God’s Action or mission in the world. Our oikonomia (stewardship) is closely linked to koinonia (partnership), for it is a new focus of relationship in Jesus Christ that commissions us to participate in God’s mission of creating a more truly human society of justice, liberation and hope.

Russell further speaks of the partnership of righteousness as overcoming our differences by having those who have benefited from their power give up and having those who have been weak empowered although this is not good news for those in power. She argues that God is not very good at mathematics! Russell (1981:28) further contends that:

Talents that are used multiply, people who work only the last hour receive a day’s wage, those saved are lost, the many sheep are neglected to search for one, the poor are fed and the rich sent empty.

The point here is that God is no respecter of persons. All human beings created in God’s image are to be treated the same. There is no special sex, gender, race, or age, but that all people count in the presence of God. No wonder in this story of wages, God shows us that God will not segregate and that no one person will have an advantage over another. To this end, Russell uses the illustration of Jesus that describes God as the perfect judge who treats everyone equally regardless of their background. This is the reason she says that God is bad at mathematics or arithmetic. She contends that relationships are a gift from God through Jesus Christ, indicating that the old math of human lacks humility. Instead, Jesus invites us to the new math of

humanity, which defines him as Emmanuel “God with us.” Through his birth and death, Jesus destroyed the old mathematical hierarchical way of defining people as unequal according to the race, sex, class and other situations they find themselves in. This does not detract Russell from speaking about doctrinal formulations that address God as male leading people to assume that the Omnipotent God is male. Russell (1979:29) thus notes that:

Women and men who are feminist because they advocate full equality of all persons are looking for other descriptions of God that include both masculine and feminine metaphors, and also ones that move beyond gender.

The point that is being made here is that the female or feminine analogies proposed by Russell and reflected above transcend their social location. Having discussed the gender and partnership theories above, in the next section I provide a feminist discourse on gender partnership theory and how it has been approached in this present study of the unequal partnership between women and men.

2.4.4. Feminist Discourse on the Theory of Gender Partnership

In acknowledging that church structures do not change rapidly, feminists must nevertheless rise up and push for an affirmative action plan for Christian women, hence the discourse on gender partnership theory. Watson (2002), in reflecting on ancient history has outlined how often women were relegated to less than equal status than that of men. However, any non-gender biased interpretation of the Bible informs both female and male alike of God’s love and expectation for all people. It is believed and this is true that time has come for past rigid structures to give way to a new paradigm that encourages women’s participation in leadership, decision-making and ordained ministry. This then informs that God is an ‘equal opportunity God’ and has given instructions to both women and men. Accordingly, Anne Nasimiyu-Wasike has asserted that anything that enslaves people must be denounced and rejected to enable all the people of God appreciate their human dignity. It is essential to know that God created them equally and expects both women and men to live in equal partnership and in mutual relationships. Nasimiyu-Wasike (1992:114) further contends that:

For us to be participants in the mission of God through Jesus Christ, we have to denounce degrading and segregating systems created by people. These are systems within our cultures which legitimise the exploitation of some while preserving the privileged status, prestige, and power of others.

The above argument reminds us on the important notion of *missio Dei* and *imago Dei* especially as Christians read certain portions of the Bible that are founded on the principles of equality and partnership. As Nadar (2002: 156) has further observed that exposing the unfairness of the unequal partnerships in whatever form, forces the perpetrators to sit up and revisit their actions.

While the Bible reflects God as a lion, a shepherd, a judge and a farmer—characteristics usually associated with men; the same Bible also reflects God as being a mother. Accordingly, Oduyoye (1995:4) has argued that there is need for the churches to examine those African myths which include both female and male images of God. Similarly, feminine analogies help to clarify our understanding of God's character and enrich the church's vocabulary to equalise gender relationships and validate the public ministry of women by challenging patriarchal gender constructions. Created in God's image, women and men represent divine transcendence, immanent power and nurture. These analogies enhance spirituality by seeing their work as being work that God also does in women and girls, thereby gaining a greater sense of their immeasurable value.

The female or feminine analogies reflected in the Christian Bible transcend their social location. There are instances where their meanings parallel those found in patriarchal constructions. For example, a mother suckling and nurturing her children as reflected in Numbers 11:12. However, there are times when patriarchal constructions are transcended especially when the feminine denotes divine power as seen in Isaiah 42:14 just to cite a few Biblical examples denoting God as a mother and father. When analysis is made of some of these Biblical verses, it can be surprising to find that most of them reflect the concept of partnership between female and male.

There is also present a dualistic imagery of God from women's cultural activity. Israelite women's cultural activities are similar to African or better still Zambian. There are images in the Bible where God is shown as a midwife attending to a birth like the midwives Shiphrah and Puah (Psalms 22:9-10; Isaiah 66:9), although men today also attend to women in labour. Similarly, the biblical imagery is both masculine and feminine (2002:537). The same Bible that has been used to oppress women, when reread through the feminist hermeneutics, one is able to see life giving personhood and not life threatening.

The critical gender analysis of the above verses makes us understand that God is found in all and works in all. God is the best steward who manages both male and female like a mother and a father. In view of this, gender partnership theory has been used to help analyse those areas that have subjugated and relegated the position of ordained women in the UCZ from a gender perspective.

2.5. Chapter Summary

In this chapter, I have sought to explore the historical background of feminist theory and the two theoretical forms that have provided the framework for this present study. First, the feminist ecclesiology theoretical framework from the Presbyterian/Reformed perspective was employed to assess the unequal partnership between women and men, as proposed by Watson. The second described the perspectives on gender partnership theory as developed by Russell, Nadar and Njoroge. These two theoretical perspectives are of great importance to this study because they provide a platform for a theology of partnership and gender with particular reference to gender justice. These two perspectives have thus formed the theoretical framework to this study to help answer the following key research questions and objectives of this study.

What are the experiences of ordained women in relation to partnership of women and men in the UCZ?

How has the United Church of Zambia dealt with the policies and practices that govern the conditions of ordained women?

How has theological education in the UCZ promoted the partnership of women and men in its curriculum?

What Theological insights can the UCZ learn from this study in order to promote partnership between women and men in its structures, congregations and at its theological seminary?

The above research questions were guided by four major objectives as follows:

- i. To record and evaluate the partnership of women and men in the UCZ as experienced by ordained women.
- ii. To analyse the policies of the UCZ on the ordination of women from its inception up to the present day.
- iii. To assess the ability of the theological curriculum offered at the UCZ Theological Seminary to promote the partnership of women and men.
- iv. To articulate a theology of partnership between women and men which informs church policies, relationships at the congregation level and at its theological institution

Secondly, the theories helped to critically analyse the partnership and praxis of women and men in the ordained ministry in the UCZ. The study was further aided by Watson's (2002:10) views on the definition of ecclesiology when she asserts that:

Feminist ecclesiology recognises the ambiguity of male-defined boundaries for women and their discourses of faith, theology and spirituality, transcends them and also seeks to find ways of working constructively within them. It means writing women as church into the process of theological reflection on the nature and the role of the church. This debate takes place within the church and in an academic context.

In bringing the study into the context from which Watson has observed, the group of ordained women in the UCZ defined what they thought the church was in the light of their own experiences. It is these same ordained women who are supposed to engage in research, although with stigmatisation as a proper medium in which other women can also be reached easily following up Brigalia Bam's (2005:12) suggestion for stronger engagement on the status of unequal partnership between women and men in churches. Furthermore, alliances could be built along the lines of what Bam calls "sisterhood," a concept of reaching out to all women regardless of their background or otherwise so as to combat instances of injustice as a team.

Finally, these theories were found useful in analysing the experiences of the ordained women in the UCZ. The present and future projection of the situations has been analysed to draw up the conclusions.

In light of the above, in the next chapter I discuss the genealogy of partnership between women and men in Zambia and the UCZ as informed by gender analysis.

CHAPTER THREE

THE GENEALOGY OF PARTNERSHIP BETWEEN WOMEN AND MEN IN CHURCH AND SOCIETY

3.1. Introduction

In the previous chapter, I provided an examination of the theories governing the feminist discourse. This chapter presents a gendered, analytical and contextualised study of the unequal partnership of women and men both in the church and society. In particular, it utilised the history of the ordination of women in the UCZ as a framework within which to explore the extent of unequal partnership between women and men. As Olssen (2004:3) has noted, central to such a framework is “a conception of policy as a politically, socially and historically contextualised practice.”

To this end, the objective of this chapter was to analyse the UCZ policies on the ordination of women from its inception to that of the present day. In order to meet this objective I first provided a brief overview of the genealogy of partnership between women and men in church and society. Second, I outlined the genealogy of unequal partnership in society and in the church. Third, I discussed the presence of African Independent Churches as splinter groups from the Western missionary initiated (or so called mainline) churches. Fourth, I explored the genealogy of unequal partnership extant within the UCZ. Finally, I offered a gender analysis of women’s policies within the UCZ, followed by a chapter summary.

3.2. Genealogical Analysis

In order to trace the history of the unequal partnership between women and men in the UCZ, I used the concept of genealogy as developed by Michel Foucault (1972).

Genealogy is a Foucauldian approach or methodology “concerned to trace the historical process of descent and emergence by which a given thought system or process comes into being and is subsequently transformed” (Olssen 2004:45). Utilising this notion of genealogy, I trace the historical process by which the unequal partnership of women and men in Zambia and the UCZ came into being and how it has subsequently changed within the church. Genealogical analysis as Olssen (2004:47) confirms “aims to explain the existence of transformation of elements of theoretical knowledge (*savoir*) by situating them within power structures and by tracing their descent and emergence in the context of history.” Genealogical analysis is used here to explain the changes that have taken place in the history of the ordination of women and the unequal partnership in the UCZ and the reason for such changes.

By utilising a historical approach, I analysed the union negotiations of the UCZ that began in the 1960s by both the Western missionaries and the local leadership in the different denominations. Such an analysis illuminates and traced the patriarchal practices in those different missionary societies that did not allow women to officiate in the ministry of the word and sacraments. Thus, genealogy was important in setting the study within its historical and socio-political context. Commenting on the importance of the historical setting of a social phenomenon under study, Phiri (2008:6) argues that:

Many of the theological institutions in Africa have adopted the rigid curriculum that reflects the old Western list of classical religion and theological courses. The paradigm shift that has led to the birth of many theologies cannot be ignored.

The claim made here was that the unequal partnership between ordained women and men was in itself a manifestation of deeper historical, structural and ideological contradictions on gender justice within the UCZ and firmly embedded within its interpretation of the Bible and culture. This present study recognised the importance of a historical and socio-political context in the construction of knowledge about any social justice issue. As Slattery (2006:66) has observed, “[the] meaning of events cannot be separated from their context, just as the knower cannot be separated from the known.”

Central to this chapter therefore was the conception of gender as being politically, socially and historically contextualised (Olssen, 2004). To this end, I analysed the history of the ordination of women in the UCZ in order to arrive at the following:

- i. To substantiate of UCZ policies on the ordination of women and other women-related policies;
- ii. To record and document the experiences of patriarchy by ordained women;
- iii. To evaluate the theological curriculum of the UCZ theological seminary;
- iv. To articulate a theology of partnership between women and men that could inform church policy and the relationships between the UCZ theological seminary and its member congregations.

My overall goal was to identify the trends on the unequal partnership between women and men in the UCZ. To do this, I first looked at the church from its inception with particular emphasis on how the ordination of women was introduced and communicated to the general church membership by its leaders in the early to mid 1960s. Second, I examined the period following the union of the church (1966-1970). In this regard, I took particular cognisance of the circumstances surrounding the ordination of the first white woman, the first fulltime (paid) Zambian woman deaconess, and lastly, the first Zambian woman accepted into training at the UCZ Seminary for the ordained ministry.

What follows is a discussion on the participation of women in high leadership positions in Zambian politics and other sectors apart from religion.

3.2.1. Genealogy of the Unequal Partnership in Society

In this section, I discuss the level of participation of women in high positions in the Zambian politics and other sectors. Gender inequality, discrimination and the exclusion of women from governance issues and decision-making was widespread

and a challenge to both the church and society in Zambia. This was particularly seen in acts of political, economical or financial deprivation as recorded in the Non-Governmental Organization Coordinating Council report (NGOCC 2010:34). Gender inequality was present at all levels of Zambian society, including the family, the local community and the wider community. Gender inequality affected females more than males and was closely linked to women's low socio-economic status. It also contributed to the limited awareness of women's legal rights, poor enforcement of the law and the strong patriarchal beliefs which reinforced men's and boys' dominance over women and girls respectively Zambia Association for Research and Development (ZARD 1994:25). At the family level, members were socialised to accept the hierarchical relations that existed between sexes and the power that males held over the allocation of resources. Male hegemony was also secured at the community level through socialisation and the dissemination of cultural, traditional, and religious beliefs, through both formal and informal institutions.

The State had also perpetuated the unequal partnership between women and men in various ways. While the Zambian Constitution protected against the discrimination of any person based on race, tribe, sex, place of origin, marital status, political opinions, colour or creed, the same Constitution also provided for a dual legal system in matters that dealt with personal status, marriage, divorce and inheritance rights.¹ This dual legal system, based on customary and statutory law, has and continues to create contradictions in the application of laws that affect the partnership between women and men.

Customary law, also referred to as indigenous law, is based on the ideology of patriarchy and the premise that men are superior to women. (ZARD1994: 41) contends that while customary law is unwritten and varies from one ethnic group to another, it nevertheless shares a common element that legalises discrimination against women. The patriarchal system has been translated into structural gender inequalities that have been consolidated over time. These structures continue to contribute to a raft of injustices committed against women in the name of culture and tradition. As a

¹ See in particular, Article 23 Clause 4 of the Zambian Constitution.

result, Zambia has experienced a sharp increase in reported cases of unequal partnership between women and men and girls and boys.

On the whole, the Bill of Rights in the current Zambian Constitution does not guarantee economic, social and cultural rights, such as the rights to health, education, employment, shelter, clean water and a life free of violence (Zambia National Gender Policy (ZNGP) 2000:5). In the political sphere, though women have been part of the freedom struggle from colonial times, their participation in governance positions falls short to their expectation. During the struggle for Zambia’s political independence, the famous Cha Cha Cha Civil Disobedience Campaign (lit: ‘wake up’) was organised by a woman called *Mama* (madam) Julia Chikamoneka. Needless to say, women, although small in number in terms of political appointments as the tables below show, have been an important part of the history of Zambia. In this regard, Tables 3.1 and 3.2 below show the percentage and number of women who have been part of the governance structures in the political arena from the time when Zambia (then Northern Rhodesia) obtained its political independence from Great Britain:

Years	No. of female MPs	Percentage	No. of Male MPs	Percentage	Total Elective Seats
1964 – 1968	5	6.67	70	93.3	75
1968 - 1972	2	1.9	103	98.1	105
1972 - 1978	7	5.6	118	94.4	125
1978 - 1983	6	4.8	119	95.2	125
1983 - 1988	4	3.2	120	96.8	125
1988 - 1991	6	4.8	119	95.2	125
1991 - 1996	6	4.8	119	95.2	125
1996 - 2001	16	10.6	134	89.4	150
2001 – 2006	19	12.66	131	88.3	150
Total	71	6.4	1033	93.6	1105

Table 3.1. The Number of Women in Parliament from 1964 to 2006

Source: ZNWL 2008

DECISION MAKING POSITION	Women	Men	% for Women	Total
The President	0	1	0	1
The Vice President	0	1	0	1
Cabinet Ministers	5	21	19.23	26
Deputy Ministers	6	20	23.07	26
Secretary to the Cabinet	0	1	0	1
Deputy Secretary to the Cabinet	0	2	0	2
Secretary to the Treasury	0	1	0	1
Auditor General	1	0	100	1
Permanent Secretaries	7	35	16.67	42
Deputy Permanent Secretaries	0	24	0	24
Special Assistants to the President	1	3	25	4
District Commissioners	11	57	16.18	68
Directors	23	77	23	100
Deputy Directors	13	58	18.31	71
Assistant Directors	37	140	20.90	177
Assistant Secretaries	11	24	31.43	35

Table 3.2. The Number of Women in Government Positions from 1964 to 2006

Source: ZNWL 2008

The two tables above reveal the disaggregation number of women that have held positions from 1964 when Zambia obtained its independence from Great Britain through to 2006. The picture portrayed here is that the number of men in influential positions is higher than that of women. While the Government of Zambia has ratified the gender instruments of both the local and international conventions on human rights and gender equality, there is not much difference in terms of the number of women holding important and high positions in government.² The statistics presented in the two tables therefore speak to the unequal partnership in Zambian politics where the UCZ is situated and the location of this present study.

² “The state party wishes to report that in order for it to promote and accelerate equality between men and women, it has through the National Gender Machinery prioritized five key priority sectors which include: Agriculture and Land; Education; Governance; Health; and Social Protection. Some of the key delivery areas and strategies to ensure the acceleration of equality between men and women include; promoting the participation of women in the social protection schemes; ensuring that thirty percent of titled land which is allocated is reserved for women; facilitating the review and amendments of discriminatory laws and procedures; and ensuring that women are able to access quality maternal health services in both the rural and urban areas as well as promoting the involvement of men in reproductive health matters” (Convention on the Elimination of all forms of Discrimination against Women CEDAW 2011:18).

3.2.2. National and International Conventions on Human Rights and Gender Equality

The Government of Zambia has made every effort to address the issue of unequal partnership between women and men, despite the above negative CEDAW report. Firstly, Zambia adopted in the year 2000, the Zambia National Gender Policy (ZNGP) that outlines the Government's commitment to reviewing the nation's laws to bring them into conformity with the international and regional instruments on gender equality. The ZNGP (2000) also clearly outlines the strategies aimed at reducing and ultimately eliminating all forms of unequal partnerships between women and men. Furthermore, as a SADC member, Zambia has signed the Declaration on Gender and Development as well as an addendum on the Prevention and Eradication of Violence against Women and Children.

The Government of Zambia has also signed and ratified major international and regional instruments that seek to promote equal partnerships between women and men as well as address issues of gender-based violence. Some of these include: the 1979 Convention on the Elimination of all forms of Discrimination against Women (CEDAW); the 1981 African Charter on Human and People's Rights (ACHPR); the 1991 Convention on the Rights of the Child (CRC); the 1993 World Conference on Human Rights (WCHR); the 1995 Fourth World Conference on Women, Beijing, Platform of Action, aimed at improving the legal, educational, political, social and cultural rights of women; the 2000 World Education for All Forum (Dakar WEAF Goals). In addition, all eight goals of the 2000 United Nations Eight Millennium Development Goals have an important bearing on gender-based violence, where Goal #3 focuses on the promotion of gender equality and the elimination of gender disparities in primary and secondary schools, a Goal #6 focuses on combating HIV/AIDS, malaria and other major diseases (Zambia National Gender Policy 2000:3).

While most of these instruments and conventions contribute to bringing about equal partnerships between women and men, yet they have never been domesticated. As a result, it casts serious doubt on the government's commitment to gender equality as evidenced in Table 1 above.

There have been some initiatives made at the national level that are having an impact on deterring the unequal partnership between women and men. These include the formation of the Victim Support Unit (VSU) of the Zambia Police Service and amending the Penal Code to reflect (in part) the provisions of the CEDAW as they relate to gender injustice, where Act. No. 15 of 2005 has stiffened the penalties for perpetrators of gender violence. Implementation however still remains a challenge, as most law enforcement officials and officers of the court are not gender sensitive due to socialisation and the influence of negative cultural values that continue to discriminate against women. At the same time, little has been done to review matching judicial processes. Despite some positive developments, a lot still needs to be done with regard to effectively contributing to gender equality and equity as well as gender justice especially in the reforming and putting in place more laws to deter the vice (ZNGP 2000:7).

It is against this background that the UCZ operates. As a result, the same vices have found their way into the church and its structures. Seemingly, the church will not challenge the Government of Zambia to enforce and apply the provisions enshrined within the Bill of Rights, so that the social, economic and cultural implications of unequal partnerships are effectively addressed because the very same violations of women's rights are taking place within its own ranks.

In the following section, I discuss the violation of women's rights in general.

3.3. Sketching the Genealogy of the Unequal Partnership in the Church

3.3.1. Human Rights Violations in and through the Church

While there had been some initiatives and efforts taken in the UCZ as well as other Christian church denominations in Zambia to address the issues of unequal partnership between women and men, the spectre of unequal partnerships between women and men remained unabated. In many cases, in its quest to address the unequal partnerships, the church had never dealt with the root cause of the internalized

unequal partnerships between females and males. On the other hand, the church had also been known as an institution that had been sustaining patriarchal structures starting with its systems of leadership that contributed to suppressing women, blocking them from realising their full potential gifting especially in areas that would influence policy formulation and implementation. This in part could be due to some cultural influences and the misinterpretation of the Bible.

While it is true that human rights violations are committed against men as well as women, their impact clearly differs depending on gender. While socialisation is not only the sphere of influence, it nevertheless knows no boundary. Socialisation has always been the means of influencing people towards a particular lifestyle. This is by virtue of them living and being raised in the community and equally belonging to a church within that same community. Women in the church thus face the same challenges as those women in the community, by being socialised into gender-specific roles that are often menial or subservient in nature. Hence, there are many instances of men within church circles discussing matters of deep importance at business meetings and church boards, while the women of the church who are in the majority remain on the fringes doing menial tasks. Women are there not in their capacity as decision makers, but in their socialised roles of serving the needs and dictates of men.

The prevalence of the unequal partnership between women and men was confirmed in a leadership workshop I attended for faith-based organisations held at Kingfisher Lodge, Lusaka, Zambia, 29-30 October 2007, organised by Norwegian Church Aid in Zambia. During the workshop, the UCZ admitted that an unequal partnership between women and men existed in the church. Unequal partnerships between women and men were also an important finding of the 2006 Zambia Gender Audit Reports.

Having discussed the above, the next section examines the theological issues arising from the pre-colonial and colonial relationships on the church and gender justice in Zambia. They form the basis or source of gender injustices that ordained women describe as the unequal partnership between women and men.

3.3.2. Pre-Colonial Theological Understanding of Partnership between Women and Men

In this section, I discuss some theological issues that arise from the relationship between the church during pre-colonial and colonial times and issues of gender in Zambia. In particular, I discuss the theocratic paradigm that was used to diminish the presence of women in the historical events of the church.

The church in Zambia needs to continue to grapple with its own self -understanding and identity to take a principled stand in church-gender relations. I suggest some pointers for that discussion derived from the Bible as well as the assertions and reflections of other theologians such as Oduyoye (2001) who affirms the church's theological identity as a foundation for viable gender justice action by resisting oppression, and transforming potential death into life in the church. The nature of church-gender relations urgently needs to be theologically defined for it to effectively play its God-given role in contemporary Zambia.³

From the time of the arrival of Western missionaries during the colonial era, Zambia has had to grapple with the issue of church-gender relations. This is clearer in this section. The task has never been easy especially for the women for the reason that patriarchy is firmly embedded in both the church and society as was noted above. Zambia is a highly Christianised country. More than seventy-five percent of the population professes to be Christian and attend church. As a nation, it was founded on an ever-present interaction between political and ecclesiastical traditions (O'Donovan and O'Donovan, 2005:283). Christianity is part of the multidimensional range of constructs that have fashioned this overtly Christian nation.

In view of the above, this section discusses six sub-headings. To ascertain the history of the involvement of women from the pre-colonial times, a brief historical account of each sub-heading helps to lay out the concrete reality from which the issues arise:

³ According to Watson (2002:55), "The term 'Women-Church' or 'ecclesia of women' is an oxymoron that indicates that ecclesia will become historical reality only when women are fully incorporated into it. Women-Church means that the traditional, patriarchal Church can no longer claim to be the sole representation of Church, let alone to be a realisation of the dynamic reality of the ecclesia."

3.3.3. Church in the Colonial Period of Zambia

Throughout the period of colonial rule in Zambia and during the struggle of its independence, the church attempted to work between ministering to the needs of the local population without antagonising the colonial administration and bringing the local population to a point of inert acceptance of colonial rule. While the colonial administration viewed church activity as a practical tool of winning the local population, at other times it saw it as tool to oppose colonial rule. Hugo F. Hinfelaar (1994:37) has observed that not all Bemba-speaking women including women from other tribes welcomed the arrival of the missionaries because of the patriarchal theology of European Protestantism that taught access to God was exclusively through men. In addition, Bemba-speaking women began to see that access to God and the newly imposed Christian religion was being exclusively linked to young men who in school learned about this new way from Western books. As Hinfelaar (1994:45) has stated:

The Presbyterian missionaries, a great number of whom were professionals and artisans, laid great stress on the education of the young men. Coming mainly from industrialised countries they saw economic progress as a priority.

The traditional view of the church during this period was to provide for the needs of the people. Consequently, the newly established churches became primarily involved in providing education and medical care (Clifford 1998:91). Other initiatives such as skills training, social welfare and agriculture were also evident in the development of Zambia during this period. While at times the role of the various churches extended into the promotion of the rights of people and the formulation of laws to govern the appropriation of land, there was an element of colonising the indigenous people. In the matter of mission clinics and hospitals, the churches saw the provision of affordable healthcare as being vital to a population that could not afford private medical treatment.

Education on the other hand proved to be a little more of a double-edged sword for the colonial administration. Ironically, the State sought to control education policy by taking it out of the hands of the churches so that power could not be seized from them

sometime in the future. In response to this, the mission educated the local population that rose up against its colonial masters. Schools were often associated with individual missionary societies. The prime focus of education was on the rural areas and the schools themselves retained the flavour of the particular denomination that had established them. As the Participatory Assessment Group (PAG 2000) report notes, “the exception was to be found on the Copperbelt where the formation of the United Missions in the Copperbelt in the 1930s ushered in inter-denominational schools.” The schools usually offered an elementary education in basic reading skills, Bible study and various practical subjects. In this, the missionary organisations did not offer the local population higher education as they thought it could lead them becoming alienated from their communities. The next section discusses the different locations of the missionary societies that Christianized the people of Zambia.

3.3.4. History of the Church in Zambia

The establishment of the church in Zambia dates back to the 1800s and the death of David Livingstone. Livingstone’s death in 1873 inspired many of his colleagues to come to Zambia to set up different missionary societies. He was concerned with the alleviation of human suffering and entered Central Africa. In 1857, Livingstone had written:

I know that in a few years I shall be cut off in that country (Africa), which is now open: do not let be shut again! I go back to Africa to make an open path for commerce and Christianity (Bolink and Wever 1967:198).

Livingstone’s passion for Central Africa and particularly Zambia (then Northern Rhodesia) opened up the doors for other missionaries. Twenty-five years later, the first missionary to respond to Livingstone’s challenge to evangelise Zambia was a Scottish man by the name of Fredrick Arnot. Arnot was a member of the Plymouth Brethren and had grown up alongside Livingstone’s children. Arnot arrived in Lozi’s Barotseland (present Western Province of Zambia) in December 1882 (Baur 1994:205). He remained there until the arrival of Francios Coillard. During this time, Arnot opened a school for the sons of the chiefs in which the future King Yeta III and

his chief minister, both of whom would become outstanding Christians in later years, first learned the rudiments of the Christian faith. In his mid-twenties and new to Africa, Arnot soon found that the work was too difficult and formidable for a solitary man. Realising that he had achieved very little, in 1884 he decided to leave the work to the more experienced François Coillard (1994:185), who had arrived in the country with his party in August 1884(1994:192).

Coillard, a French Calvinist missionary in the employment of the Paris Evangelical Missionary Society (PEMS = Société des missions évangéliques de Paris) reached the Zambezi and set up the first mission station at Sesheke in 1885, advancing to a second station at Sefula in 1887. Building on the foundation that Arnot had laid, Coillard and his party were able to concentrate their work upon the royal enclosure and the aristocracy of the Lozi tribe. It was however only after his death in 1904, that greater progress was made (Baur 1994:192).

Soon after Livingstone's death, missionaries from other Mission Societies and Christian denominations arrived, such as those from the London Missionary Society (LMS), the Church of Scotland, and the Methodists who today form part of the UCZ. Later on, the Church of England (Anglican Church), the Roman Catholic Church and the Reformed Church came to evangelise Northern Rhodesia (now Zambia).

In shaping Zambia's Christianity, it is important to note the significant role of the Roman Catholic Church (Bolink 1967:35). Roman Catholic missionaries first established a mission in 1895 among the Bemba tribe. The Bemba tribe had traditionally been hostile to church activity, partly due to their resistance to the settlement of Europeans, but also because their presence strengthened the resolve of rival ethnic groups to resist the Bemba. With the death of the Bemba king Chitimukulu Sampa Kapalakasha and his replacement by a less antagonistic king, the way was open for the Roman Catholic White Fathers who established a mission in the area that was to become the Copperbelt Province of Northern Zambia.

The coming of the Roman Catholic missionaries to the Bemba land worsened the participation of women in the public sphere because of the theological doctrines of the church. In Southern Zambia during the early years of the twentieth century, Roman

Catholic mission activity was undertaken by both the Jesuit and Franciscan orders (Bolink 1967:37). To this day, Zambia retains the historical divisions of this early Roman Catholic mission activity, whereby the country remains divided into dioceses administered by each of these groups.

The first Church of England mission station would not begin until 1911; this being at Msoro, established by Leonard Kamungu, an Anglican priest from Malawi. Kamungu perhaps reflects an aspect of Christianity that set it apart from many of the other structures of colonialism that severely limited if not actively restricted the ability of the local population to take a part in their own development, thereby becoming isolated and voiceless from the ruling European elite. Later on, there was an influx of many other Protestant missionary societies.

Despite these missionary societies coming from different countries, apart from the Anglican and Roman Catholic Churches, their traditions, theologies and associations shared considerable similarities in their work of evangelism. Committed to the vision and task of missions, which included the reconstruction of the country for the benefit of the 'heathens' and in transforming all phases of life, the missionaries believed that one of the keys to accomplishing their goal was through education and healthcare. Wherever possible, the mission stations included schools, hospitals or clinics. Missionaries believed that it was the responsibility of the church to teach every Christian convert to read the Bible. After all, reading the Bible was in accordance with the Western standards of education. For the missionaries, this had the effect of bringing civilisation to the non-western 'heathen' world. This was in keeping with the motto made famous by David Livingstone concerning the double aims of 'commerce' and 'Christianity.' Their approach to Christian mission bringing Western-style civilisation to the heathen nations was firmly based on the principle of white and male supremacy. As Oduyoye (2001) and Njoroge (2000) have asserted, in this approach, there is a combination of both patriarchy and kyriarchy.

In their medical work, mission societies had the field to themselves. As a result, missionary doctors not only provided healthcare to the population, but also pioneered medical education and humanitarian service during the outbreak of plagues and famines. We can only conclude that although disruptive to the local culture, the

influence of mission schools and hospitals contributed to the evangelisation of the Zambian people.

The 1960s not only saw the rapid growth and development of the church in Zambia, but also signalled the end of missions. This meant that the judicial autonomy of the local church was being established hand-in-hand with the Africanisation or Zambianization of the highest positions of leadership. The prevailing objective of this policy was to establish national churches to which the missions were somehow subject. This was inevitable since the nation was in the process of becoming independent from its colonial masters (Baur1994:325).

In the twentieth century, as a reaction to the traditional, liturgical church, a new religious movement has grown up which places emphasis on the work of the Holy Spirit, known as the Pentecostal movement. It has its origins in the nineteenth century revivalism (Kanyoro 2001:21). The Pentecostal movement has taken various forms and it has gained a number of established Christians from the mainline churches that still hold to classic Eurocentric theology.

Having discussed the history of the church in Zambia, the next section discusses the role of women in pre-colonial Zambia.

3.3.5. Women in Pre-colonial Zambia

Having briefly discussed the history of the church in Zambia, I now turn to discuss the role of women in traditional religion among the Bemba and other tribes during pre-colonial times. It is needful to go back to African Traditional Religion (ATR) to locate the participation of women in leadership positions. John Mbiti (1991:157) has shown that diviners normally work as medicine people in African Traditional Religion. They can be either women or men and perform their work like any other religious leader. They often have their own language. Ordinarily, they are in touch with their ancestral spirits directly, or through the help of mediums with whom they work.

In a similar way, Protus Kemidirim (2006) contends that in the traditional religious life of African people, there was a recognition, acknowledgment and respect for women. This was perhaps due to religion being a communal and not an individual responsibility within traditional African society (Kanyoro 1995:71-78) As a result, women featured prominently in the day-to-day activities of the communities. Equally, Dube (2002:100-122) has shown that according to African gender systems, women in pre-colonial times not only participated in production, and controlled markets, but that the religious mythology upheld economically strong and independent women. It is important therefore to note that in all aspects, women were the core custodians of tradition within their communities.

According to Hinfelaar (1994), there were three sacred religious positions that women held before the arrival of the Western missionaries. These were as follows:

- i. **Enabler of the House (*Chibinda wa Nganda*)** According to Bemba gender construction, the woman was the maker and the priestess of the home-shrine. The woman also performed the role of a teacher. She was an instructor who took care and guarded the home-shrine because of the myths and spiritual world attached to it. The word 'enabler' in the vernacular *Chibinda* has a distinct religious connotation. In fact, when performing religious rituals, the woman in charge of the home-shrine would be addressing God as *Chibinda* meaning 'God is the Creator of everything and nurturer of our lives.' Women were also the custodians of the rules of procreation.
- ii. **Initiator of Worship (*Kabumba wa Mapepo*)** This was another gender-less title given to women, signifying that they were entrusted with the responsibility of religious worship. In the vernacular, the word *Kabumba* means the potter and creator. The same woman charged with the responsibility of leading worship also called upon God as *Kabumba* to help during times of calamity. The word *Kabumba* referred to women as they fashioned cooking pots for their homes in order to make them look fancy. This duty of worship was done at special places out in the bush. It was a restricted area where only permitted people

were allowed to go and not the so-called 'wicked ones.' The same women also had the duty of performing the sacrifice.

- iii. **Tutor of the Transcendent (*Nachimbusa wa Chisungu*)** This was the third role of certain selected women called *Nachimbusa wa Chisungu* which in the vernacular literally means "protector of the miraculous event" (Hinfelaar 1994:17).⁴ The status of this woman was very important because of her role as mother and custodian of all that the community relied upon. Women were selected on merit because of the knowledge they possessed of the rituals. When they became very old, someone versed in the same work was recruited to take over from them. Usually, a young woman was appointed who had grasped the deep meanings of the initiation emblems. Following orientation, the older women would pass on to her the sacred emblems and the titles of her predecessors (1994:12-18).

Arising from the power and authority conferred upon women in pre-colonial times, scholars such as Dube (2002), Amadiume (1987) and Kalu (1994) have contended that Christianity played a major role in the erasure of African spaces and the subjugation of women. Concepts of female leaders in pre-colonial times had a very positive image in the communities as was shown above. The condemnation of both genders participating in leadership roles entered the traditional community life through Western Protestantism. Through the instrument of basic Western education, it soon became accepted in the minds of women that access to the divine being and to Western religion was made through men. As Dube (2002) has contended, this process of colonisation might have alienated and marginalised indigenous women such as Alice Lenshina from the cultural symbols of power. In the revisiting the erasure of gender flexibility and empowering images in the African religious system, Dube (2002:115) asserts that it:

Calls for the decolonisation of inherited colonial educational systems, languages, literary canons, reading methods, reading methods, and the

⁴ Women had the responsibility of coaxing the miraculous gift of generating new life out of the peripheral zone of the cold forest into the security and warmth of the village.

Christian religion, in order to arrest the colonising ideology packed in claims of religious conversion, Western civilisation, development, democratisation, and globalisation.

In other words, Dube is suggesting that Africa needs to reclaim and recover its history and identity that was once positive and beneficial to both women and men. African society was life affirming before the distortion of its culture by the intrusion of Western colonialism. Similarly, Oduyoye (1995:4) has argued that there is need for churches to re-examine African myths, especially those that life empowering for both genders. Conversely, feminine analogies help clarify our understanding of God's character and enrich the church's vocabulary as they help to equalise gender relationships and validate the public ministry of women by challenging patriarchal gender constructions. Created in God's image, women and men represent divine transcendence, immanent power and nurture as was noted in chapter two. These analogies enhance spirituality by seeing their work as work that God also does in women and girls, and therefore gain greater sense of their immeasurable value.

Women who occupy leadership in sacred spaces might have an image of God as being akin to women's biological makeup. The feminine analogies reflected here transcend their social location. There are instances where their meanings parallel those found in patriarchal constructions. However, there are times when patriarchal constructions are transcended, for example when the feminine denotes divine power and transcendence.

Phiri (2005) asserts that in the African religious worldview, God speaks to both women and men. There are no gender boundaries but God uses both women and men even through the ancestors are also female and male. In the African Initiated Churches (AICs) founded in Zambia due to the protestations against Western religion, God used a woman to impact her community and beyond through her ministry which was truly African. Despite the power and authority that women command in ATR, most African cultures discriminate against women and are oppressive towards them. Dube (2002:21) has contended that the colonial transformations brought about by the European masters corroded the flexible gender constructions present in African society by introducing strong sex and class inequalities supported by rigid gender ideologies. Yet, not only are women the custodians of society, they also make up the majority of those who have contributed to the growth of the church in Africa. It is

therefore imperative to underscore the fact that the history of AICs as well as the Christian church in Zambia would not be complete without acknowledging the presence and impact of women. The next section discusses one among many of the African Initiated Church that was started by a woman who was alienated from the faith that was biased towards men.

3.4. African Indigenous Churches: The Lumpa Church

As the Western missionaries were establishing their mission stations and church communities, there was a concurrent initiative by women and men in the communities affected to found their own AICs in protest to what they considered was the religious colonisation of Africa. As Phiri (2005) has shown, some of these churches were founded and led by local Zambians who had defected from the mission churches in protest of their strong Eurocentric bias or rigid theology. Alice Lenshina, a woman who began the Lumpa (AIC) was one such leader.

Theology or matters of faith are not the only factors that led to the disunity of the church. Another factor is that of prejudice. This was often due to an aversion towards faulty or inflexible generalisations felt or expressed towards an individual or group. This led in turn to an attitude problem and the inevitable rift between Christian denominations or among groups of differing traditions. At times, prejudice stems from issues around race, gender, class, ethnicity, and creed, as well as many other factors.

As indicated above, the type of church that came into Africa was a divided church often following the theology and ecclesiastical traditions of the Western mission's original sending church. This brought about a clash in religion. The new religious and political context across the African continent gave rise to African Nationalism on the one hand and religious revolution on the other. This resulted in the birth of such AICs as the Aladura Churches of West Africa, the Kimbanguists of the Congo Democratic Republic, and the Lumpa Church of Zambia to name but a few.

Only the Lumpa Church has been discussed in detail here because it falls within the subject under study. The testimony of Mulenga Lenshina began when she was very

sick near to death. After regaining consciousness, she testified that God had brought her back to life to begin a special ministry of warning people about their wickedness. Subsequently, she was baptised at the Presbyterian mission station by its residing missionary, the Rev. Fergus MacPherson. After her baptism, she was given the Christian name of Alice thereby replacing her traditional (demonic) name, Mulenga. This was to allow her total conversion to take place from her African traditional religion as prescribed by the missionaries.

Within two years of her baptism, Alice Lenshina had effected the revival of repentance and eradication of witchcraft. In opposition to the mission Churches and the colonial administration she established an AIC she called the Lumpa Church (lit: 'to be superior') (Hinfelaar 1994:74). As a result of her influence in the years that followed, her group and the supporters of the United National Independence Party (UNIP) led by Kenneth Kaunda were involved in a bloody conflict. Hinfelaar (1994:75) however records that the resultant bloodshed was not the fault of Lenshina but instead was instigated by a few deacons who had betrayed her because of their affiliation to politics. Lenshina thus disassociated herself from the political disturbances.

One of the outstanding beliefs of Alice Lenshina, concerned her understanding of the values of individual freedom and self-reliance. Her views were emulated by the prominent freedom fighters such as Kenneth Kaunda, Simon Kapwepwe as well as many others who shared her passion for African nationalism and Zambian patriotism. Following Zambia's political independence, the name of the Lumpa Church was changed to the Church of New Jerusalem. Her theological teaching had a big impact in Zambia in the years that followed. One would assume that because of the basic education some of her deacons had received from the colonial government had helped them develop a theology for the church. The members of the church showed a strong allegiance to Lenshina, so much so that they scolded those who opposed her as they did not know anyone else apart from the prophetess.⁵ Despite the so-called Christian

⁵ As Hinfelaar (1994:78) has stated, "One may well regard the Lumpa settlements as revolutionary anti-structures. 'We know no government, no chief, we only know Lenshina' declared one of her adherents."

names that were given at the time of baptism, the church preferred indigenous African names because of the desire to trace the origin of each member (Hinfelaar 1994:78).⁶

Later on, the church was demonised and suppressed its leaders who were kept in life restriction, even though it had been documented that the church's capacity for teaching, ritual organisation was well tailored. As Hinfelaar (1994:79) reports:

The movement had had in Lenshina an attractive symbol with which people, in particular the women, could identify themselves. Her missionary effort had resulted in a self-ministering, self-propagating and self-reliant church. It had possessed good administration, a strong centre, extensive ritual, beliefs, values and a spirituality that was presented according to traditional methods of catechesis.

The Lumpa Church of Alice Lenshina was initiated near Chinsali in the eastern part of Zambia. Later, the church spread throughout North-eastern Zambia and the Copperbelt. It became actively engaged in nationalist action against the colonial authorities, although it would be wrong to assume that nationalism was one of the foundational aims of the Lumpa Church. The spiritual roots of Lenshina's movement are tied to that of her own. As Hinfelaar has noted, she was, "a peasant woman who claimed to have met the saviour Jesus Christ, sent her back to earth with a special message after being risen again from the dead as earlier noted" (Hinfelaar 1994:73).

Encouraged by local missionaries to share her story, she gathered a large following and formed an independent church. As Phiri (2005:29-46) has asserted, if women feel called to found their own churches, they should be allowed to follow their conviction. Furthermore, Phiri (2005:40) contends that women can be leaders in their own right especially if that is where their gifting lies. This is especially the case where women were not allowed to officiate in the mainline Western missionary churches).⁷

⁶ His practice was begun by Protestant Christian communities well before the Lumpa movement. Its aim was to stress original clan identity in opposition to whatever name was given at a later date. It was enthusiastically accepted by the Lumpa Church, as part of their desire to return to the sources (*ukubwelela kwi shinte*).

⁷ As Phiri (2005:40) has stated, "This partnership does not exclude dialogue with men, but rather encourages it. By so doing, women can hear and understand the voices and visions of men, but more importantly, women will be free to express their own *without prejudice*. Partnership of women and men is important, but in cases where women need to fight for this partnership, women must be encouraged to initiate and establish their own Churches, if that is where their gifting lies. They could also create their own structures, within and outside the Church where their voices and concerns can be heard."

Consequently, Kanyoro (1997:63) argues that the gender of God plays a marginal role because for most Africans there is no image for God; instead God is supra-gender.

Arising from the above African belief in a supra-gender of God, when Lenshina founded the Lumpa Church, she gained a large following of both women and men. It is in this regard that I later argue that although culture has been cited as one of the reasons of prohibiting women to participate in the administration of the Sacraments because of their physiology, there are nevertheless prominent women such as Lenshina in the history of Zambia who has directed both women and men in spiritual matters.

The rapid rise of the Lumpa Church and its reluctance to involve itself with colonial structures caused two important phenomena that mutually reinforced one another to cause a significant increase in its growth. First, the church became a magnet for radical nationalists who saw it as a movement in which they could express their grievances with the slow progress towards gaining political independence. Second, due to its rapid growth it attracted the disapproval of the colonial authorities and official nationalist movements in Zambia. By the early 1960s therefore, the Lumpa Church clashed violently with the army. The mixture of political passion and the spiritual zeal by Lenshina's followers who were radically nationalistic caused them to believe that they were impervious to bullets. Although Lenshina was demonised, she managed to recruit as many people as possible and thereby restored women's dignity.⁸ The church has continued even after the death of its founder, although bearing another name because of the conflicts it attracted. Later on, the Lumpa Church was placed under the supervision of the transitional government that was formed to take over from the colonial administration in 1964. This transitional government was led by Kenneth Kaunda. Kaunda the first republican president of Zambia who was a product of the mission schools (Gifford 1998:181), as was his father David Kaunda, who was described as "a well-educated Malawian preacher and school teacher who moved to Zambia as a missionary" (Bwalya Chuba 2005:47). Kaunda would emphasise his

⁸ As Hinfelaar (1994:100) can state, "Lenshina restored women's religious roles as intercessors, as placed between Christ and the world and as the initiators of the Christian cult. Unfortunately, their role as *Bana Chimbusa*, as the Priestess of the ambivalent who cajoled nature into creative service, seemed to have been neglected. Transcendancy had to be based on the firm foundation of matrifocal family life, not on hierarchical structures, or on the education of the young, or on the political activity of the men."

Christian roots, especially in the lead-up to independence and in the early years of his presidency. As he was later to recall, “I was brought up in a Christian home and my Christian belief is are part of me now. It is still my habit to turn to God in prayer asking for his guidance” (cited in Baur 1994:325). His Christian beliefs ensured that the colonial administration was favourably inclined towards Kaunda and the United National Independence Party (UNIP) that he led. His faith also bought him wide support in the churches, including AIC’s such as the Lumpa Church of Alice Lenshina and the Western missionary initiated mainline churches. However, Kaunda also emphasised that it was his understanding of the Bible’s teachings that led him to conclude that colonialism was immoral because it denied Africans their God-given dignity. In this regard, Gifford (1998:91) makes the following important observation:

Christianity was always a factor in Kaunda’s regime. It played a large part in conferring legitimacy on Zambia’s first government, and Kaunda clearly used it to this end. He made great play of the fact that his father was a pioneer missionary (at the end of his life a Presbyterian pastor), and often referred to his Christian roots. He used Christian rhetoric to project an image of compassion, uprightness and integrity, and made political capital from his image as a Christian gentleman.

In view of the above, Gifford argues that Kaunda made much political mileage by referring to his father who as an evangelist had prompted him to fight colonialism that had held captive the people of Zambia. He made people believe that it was as a result of his Christian faith that he was inspired to seek the liberation of the Zambian people from the hands of their colonial masters.

Having explored the genealogy of the participation of women in both the secular and religious spheres of life, the following section analyses the policies in the UCZ from the gender perspective.

3.5. Gender Analysis of Policies in the UCZ

In the previous section, the genealogy of women in both secular and religious spheres of life was discussed. In this section, I provide a gendered analysis⁹ of the partnership

⁹ See chapter two of this thesis.

between women and men in relation to policies in the UCZ. This was achieved by a thorough analysis of primary and secondary data consisting of narratives from the research respondents as well as church documents. The UCZ has policies and guidelines on how to operate the church laid down in its Constitution as well as its Rules and Regulations. These policies include the organisation and governance of the church contained within its Procedures and Discipline. There are also By-laws that institutions and groups within the church have formulated through synod. This section analyses and records some of the church policies and practices that have affected women in the church from the very inception of the UCZ.

Apart from the officially published Policies, Rules and Regulations, the church has also accepted traditions which it inherited from the churches and mission societies that formed the original union. As a result, these missionary societies brought with them different policies that governed each society.¹⁰ To ensure that harmony was achieved within the new UCZ, policies from all the societies were blended together to form the Constitution and Rules and Regulations. These Policies, Rules and Regulations were intended to help the church run in an orderly and efficient manner. However, there were times when members and leaders of the UCZ tended to work or do things on the basis of false assumptions, thereby having a negative effect on the smooth running of the church. Needless to say, there were times when members would do things without having the correct knowledge of how things were supposed to be done. Instead, they simply copied things from other denominations and their respective members even if they were wrong things. At the time, they were unaware that the things they had adopted could be detrimental to the overall wellbeing of the church. These very wrong things were justified and eventually became part of the system. As a result, congregations of the same church adopted different styles of doing things compared to what was contained in the Constitution and the Rules and Regulations.

The main objective of this section was to look critically on how the church was organised in terms of policy formulation at the inception of the church in relation to women's ministry and the impact it has had in the operations of the church today. The

¹⁰ See chapter four of this thesis.

subject under study was a step in the right direction which should be encouraged in all congregations and extended to learning institutions such as the UCZ Theological seminary where its prospective ministers and diaconal workers are trained. These church workers will in turn be able to interpret the policies to the general church membership.

Every church carries forward the results of its historical heritage which at different times can either be seen as a firm foundation under its feet or a milestone around its neck. While the UCZ has had the benefit of the original constituent churches and mission societies, it has also suffered the inevitable confusions which arise from trying to harmonise a number of long-established traditions which have been proudly upheld and firmly passed on to sections of the local church. Accordingly, the base of the UCZ is much broader than would have been the case if it were the product of a single society. There is a lack of the strong sense of identity which is single and clear cut. The history from which the future growth has had to be nourished is thus complex and is not shared by every part of the church.

The church has achieved autonomy at a time when the world church is in tumult and the entire theology of mission is undergoing a radical reappraisal. Suffice it to say, the younger missionaries rejected some of the tenets upon which their predecessors worked which were communicated to the local church. This upheaval, although invigorating, has made the struggle for theological identity even more acute. As a result, its younger ministers have already challenged some of the doctrinal statements of the church such as the exclusion of women to administer the Sacraments due to their gender.

In the report of the UCZ Manpower Commission (Synod Minute 66/22 (5)) on the ecumenical union of the church, the following statements were formulated from the male perspective as the basis of the foundational policies and guidelines concerning the establishment of the union which God had laid upon the people's hearts. They were called to witness to the world by word and deed to the unique self-revelation of God in Jesus Christ and the acts of sacrificial love by which God has reconciled sinful men back to Godself:

- i. To evoke in men [*sic*] the personal response of repentance and faith through which, by God's grace they may find newness of life in righteous, loving relationships with God and their fellow [*sic*] human beings of all tribes and tongues and races;
- ii. To call men [*sic*] meaning to active participation in the worship fellowship and witness of God's redemptive community, the church and to share in its ministry of reconciliation in our Lord;
- iii. To move men [*sic*] to live in the awareness of the presence and life giving power of the Holy Spirit and by its aid, testify to God's Kingly rule over earthly history and every aspect of our nation;
- iv. To live in the confident expectation of the ultimate consummation of God's purposes and the making manifest of Christ's Lordship over a new heaven and a new earth (Synod Minute 66/22 (5)).

A gendered analysis of the above foundational policies and guidelines clearly reveal that they are biased in many ways. For example, when one examines the language used, it does not reflect gender inclusivity. However, having given this background, this section records and analyses those policies in general in the UCZ from its inception¹¹ that have hindered the genuine evolution of partnership between women and men, girls and boys. Needless to say, there have been lapses in the evolvement of clear development of conditions of service particularly with regard to fulltime women workers in the church. In light of the aforementioned, these areas that have been brought out may need the church to analyse them critically in order for both females

¹¹ "Who then would qualify for such for such a Diaconate? It is our conviction that such a Diaconate should be open equally to men and women of outstanding Christian character whose gift of ministry has been attested within their local situation; who would earn their living in a secular occupation but, after a suitable course of training sessions either by correspondence or in a special lay training sessions be ordained to the ministry of word and sacraments throughout the United Church of Zambia, but be licensed by the President to work in a given Presbytery or D.C.C. Such ordination should be for life, but the granting of a license be dependent upon a recommendation of a Presbytery after an assessment of its needs. Synod should instruct the Ministerial Training Committee to explore the possibility of a Diaconate, its conditions and qualifications and that the rules and regulations Committee advise a future Synod as to the changes necessary in the constitution to add to Diaconate to our ordained ministry" (UCZ Report of the Manpower Commission Synod Minute 66/22 (5):11).

and males to realise their full potential for ministry in the church. In the subsequent sections, I define the context and record the structure and government of the UCZ.

3.6. Defining the Context of the UCZ

The formation of the UCZ was the result of deep spiritual faith and prayer by Christians in Zambia from various Christian denominations in Europe, which were involved in the mission field. Missionaries from the West brought Christianity to Zambia with their own divisions.

In having been opposed to previous local unions organised by white colonial missionaries, the chief driving force behind the formation of the UCZ was the Word of God and the African spirit of integration. The concept of the unity of the church can only be fully appreciated and its significance noted when read against the growth of the universal church throughout its more than two thousand years of history.

The political liberation of Zambia contributed greatly to the urgency of church union, this being echoed in the slogan of “One Zambia, One Nation”¹² coined by the first Republican president, Dr Kenneth David Kaunda. Even against this profound background, while the UCZ scored a significant stride by achieving union, it nevertheless remained insensitive to women. One could attribute this to the inherited baggage from their colonial masters coupled with the mixed traditions that brought the Christian gospel arising from the Western culture of its binary opposition of male being public and female being private.

The UCZ is a church that has membership spread across the country. Out of the membership of more than two million as noted in chapter one, 60% are women and the rest are men and young people. During the 1970s, the chief issue addressed was the Zambianisation of the church, including its leadership demographic. Issues on the partnership of women and men were not part of the agenda during and after the period of the union hence, the absence of women in the leadership of the UCZ at that time. In

¹² The history of women is not mentioned anywhere in this book apart from the history of Mainstream Christianity (Weller and Linden 1984:204).

this regard, Weller (1984:204) has noted that according to the names of the leaders in the church at that time, all were male.¹³

Having come from different missionary backgrounds with some slight differences of practice in each church tradition, the leaders tried to draw a structure of four official courts. These courts are the Synod, Presbytery, Consistory and Congregation. Subsequently, rules and regulations were promulgated to govern the church and its worship; these were published in official books called the UCZ Constitution and Rules and Regulations.¹⁴

Under the laws of Zambia, the UCZ is registered as a trust. As noted above, the church is governed by a written Constitution that can be amended at any time by the Synod or Synod Executive Committee. There are ten (10) Presbyteries headed by elected Bishops who are Synod ministers elected for a term of four years and eligible for re-election. In turn, they are assisted by a secretary and a treasurer. Each Presbytery may consist of five to nine consistories. Dotted across the country are congregations where all the spiritual and social activities of the mission of the church are carried out.¹⁵

The Synod bishop is the spiritual head of the church in the ecclesiastical hierarchy, followed by the General Secretary who is the chief executive of the church. The Presbytery bishops are in charge of the provinces. Below the presbyteries are consistories or districts, followed by the congregations and then finally the sections or cell groups. The clergy are in charge of the congregations. The church has other fulltime vocational workers, such as diaconal workers, evangelists and youth workers who are responsible for other ministries in the church. The church has lay groups such as women, men, youth and children.

¹³ Weller and Linden (1984:204) record that the “Rev Colin Morris was the first president of the UCZ and the General Secretary throughout the 1980’s was the Rev Doyce Musunsa and all the subsequent leaders were male until 2012. The UCZ Theological Seminary was under the leadership of the Rev Joel Chisanga throughout 1960-1970s.”

¹⁴ This is another contentious issue of the Church Constitution, an official document that has do’s and don’ts, which has a patriarchal language, although this is not my focus for now as this will be addressed later as the dissertation unfolds. Phiri and Nadar (2005:6) contend that “Jesus’ words ring true to the context, time and space that African women liberation theologians presently inhibit, particularly in our examination of language and praxis, and our determination to transform the patriarchal traditions extant within the church, culture and society on the African continent.”

¹⁵ See Appendix #17.

3.6.1. Structure and Governance of the UCZ

The ecclesiastical tradition of the UCZ is Presbyterian/Reformed. It has synodic governance, implying that decisions are made through church councils or courts. This is to allow the wider participation of all its church members through their representatives in the decision making bodies. There are four councils/courts in the UCZ, namely congregation, consistory, presbytery and synod. The synod is the supreme supervisory governing and lawmaking body of the UCZ and it is the final court of appeal. These church courts are mandated by the UCZ Constitution to form appropriate committees. Some of such committees are only suitable for one particular church council, hence they are not found in all councils.

Having analysed the policy formulation in the UCZ, the next section discusses the genealogy of women encompassing the history of the diaconal ministry, the ordained women ministry and finally the other two groups of women namely the Minister's wives and the Women Christian Fellowship.

3.7. Genealogy of Women in the UCZ

3.7.1. History of the Diaconal Ministry

The discussion of fulltime women workers in the UCZ began in 1960 when a commission was appointed to circulate the information to all the presbyteries of the UCZ to ascertain if there were women who had expressed interest to work in the church. The work of the commission was to consider whether all its presbyteries agreed it would be worthwhile to begin training fulltime women workers in the church or not. The report of the UCCAR Synod minute 1960/62 states: there was an agreement on the principle of recruiting and training women from the local church for fulltime service. However, in one presbytery there was an expression of doubt as to whether any suitable women would be available for some years. It was reported that on the Copperbelt several women had expressed interest in fulltime ministry service including one European. Subsequently, the men gave a condition that most of the

women would require more practical experience in the church and time for individuation before coming forward as candidates because of their previous non-involvement in the church affairs. To be fair to the women at the time, it was felt that locally recruited women workers should be confined to those who would do congregational or district work. Those who wanted to do diaconal work in church institutions such as schools, hospitals or Christian organisations like the Young Men Christian Association (YMCA) and Young Women Christian Association (YWCA) would not be included. However, an exception was made in the case of those women who were going to be under a church institution and training as volunteers for church leadership, even if it was for fulltime service.¹⁶ Conversely, it was felt that educational standards were too high for the women to meet them. The other condition was that holding certain certificates of education would not be the final criterion of a woman's ability to serve in the church. There was a strong emphasis on recommended educational standards as a basis upon which candidates would be finally judged to qualify when writing the examination.

In regard to the above, a committee dealing with the issues of women felt that its task was to open up the whole question of the recruitment and employment of women workers in the United Church of Central Africa in Rhodesia (UCCAR). The committee felt that the time had come for a more representative committee to consider the question whether women should be recruited. This committee had to make final proposals since the initial steps had already been taken on the discussion of recruiting women as fulltime workers, although not to the ordained ministry.

The Women's Work Department (WWD) of the UCZ was constituted at the Synod Executive meeting of November, 1968. At this meeting, it was agreed that women should be trained as deaconesses and not as ministers. Their area of work was to be in charge of other church women and do children's work within the UCZ. All the work related to women within the UCZ was processed through this department. Some of the women's committee responsibilities included:

¹⁶ See Appendix #11.

- i. To determine the needs of women's work and make suggestions as to appointments;
- ii. To organise the training of women as deaconesses¹⁷ for women's work within the UCZ;
- iii. To co-ordinate the work of women's groups within the UCZ.

According to the report of the Women's Work Committee submitted at the Synod meeting in 1970, it was agreed that Mrs Beatrice Mulenga be commissioned as the first Zambian fulltime woman worker in the UCZ. Subsequently, Mrs Mulenga was commissioned as the first Zambian deaconess at a service held on the afternoon of Sunday 11 January, 1970.¹⁸ This was a defining moment for women in the UCZ to be accepted as co-workers, although primarily to work with women and children.

The church commenced the diaconal training of women in 1968 with only one student. The training was tailored to be for one year with a retreat and refresher course each year for a period of two weeks. The other condition was that the training had to be practical as well as academic. The subjects taught were: biblical studies, home economics, family life and leadership training. The training was specifically designed to confine women workers to domestic chores or socialise women's roles in the church to that of domestic service activities. The practical work was to be supervised by the director of the Women's Work Department (WWD) in consultation with the moderator and leader of women's work in the presbytery.

The process of selection was through applications that were made through the church courts i.e., the consistory, district, and the presbytery that in turn sent the candidate

¹⁷ Training of Deaconesses: The acting Principal proposes that one Deaconess be trained in 1968 but added that employment cannot be promised. On behalf of the Copperbelt Women's Fellowship, Mrs van Rooyen urged that the scheme for training be carried out; the Fellowship would support it temporarily, but the future would be the responsibility of the church. It was agreed that Mrs Mulenga be trained during 1968 as was suggested by the Ministerial training Committee (MTC) UCZ 1967/35), that the Northern Presbytery be asked to consider the way in which it going to pay her, and that the Ministerial Training Committees request be endorsed that during this year an ad hoc Committee convened by Mrs E. Johnson work out details of her training for the church (MTC UCZ 1967/33).

¹⁸ Mrs Beatrice Mulenga was commissioned as the first Zambian deaconess (UCZ Synod/70/35), 28.

name to the convener of the WWD. Some of the conditions attached to the application were for an applicant to produce two letters of reference and a letter of agreement to the training committee by the woman's husband. If the husband refused to give his consent then the application of that woman would be rejected. It was a further requirement that a woman must be of a mature age and experience according to the judgment of the men and be able to understand English. In addition to the criteria used for selection, there were the following conditions and terms of service attached:

- i. It was recognised that a married deaconess (woman worker) should work within the area in which her husband was employed;
- ii. If the husband was transferred to an area where the UCZ could not offer the deaconess employment, the UCZ would not be responsible for her employment;
- iii. A deaconess was under the discipline of the moderator of the presbytery where she was working;
- iv. Deaconesses were staff members within the district in which they were stationed in the presbytery;
- v. Later, the condition of a monthly wage was changed, whereby it became the policy of the church that deaconesses would be employed and paid by the synod;
- vi. For all the other allowances and accommodation for women who were unmarried, the presbytery was deemed responsible.

From the above, it can be clearly deduced that the acceptance of women to the diaconal ministry opened the door to the ordained ministry to other women, which is the subject of the next section.

3.7.2. The Ordained Women Ministry

After the successful inclusion of the first Zambian fulltime woman church worker within the UCZ, a discussion on recruiting women to the ministry of the Word and Sacraments took centre stage. Through one of its districts, the central presbytery received a resolution not to allow the ordination of women. This resolution was subsequently submitted to the Synod Rules and Regulations Standing Committee, which analysed proposals for policy formulation and implementation. In part, the resolution read:

Constitution: Kafue D.C.C. resolves that as the addition to Article (XI a) of the 'Constitution of the UCZ.' Printed in 'Rules and Regulations' book, page 27, appears to be invalid according to Article XXI which says that 'Any addition to any Article must first be transmitted to the presbyteries for an expression of judgment,' the presbytery be asked to recognise that it is unconstitutional to ordain women as Ministers in the UCZ (SE/1967/21).

The above debate was prompted by a white woman missionary who submitted an application and was seeking ordination to the ministry of the Word and Sacraments. In response to the above resolution, the Rules and Regulations Standing Committee unanimously agreed that the wording of the relevant sections of the UCZ Constitution was not intended to imply that ordination to the ministry of the Word and Sacraments should be solely confined to men, and that the regulations did not add to, or in any way alter the Constitution. Conversely, the Synod Executive meeting of 1967 welcomed the application of Sister Peggy Hiscock, a missionary from the Methodist Church of Britain to be ordained as a minister within the UCZ.¹⁹ The application was subsequently referred to the Ministerial Training Committee and the pastoral session that scrutinises persons applying for the ministry of the Word and Sacraments. In respect of the opinion of the committee, it was finally resolved that the ordination of Sister Peggy Hiscock be accepted and that all future applications of women for

¹⁹ Part of the Minute on the ordination of women read as follows, "The Executive welcomed the application of Sister Peggy Hiscock to be ordained as a minister of the word and sacraments within the United Church of Zambia. This application was referred to the Ministerial Session of the Synod" (SE/67/21).

ordination be considered valid under the prevailing UCZ Constitution.²⁰ This was the first female ordination in the history of the UCZ.²¹

Following the approval of Hiscock's ordination, it was found necessary to draw up policies that would govern the employment of ordained women within the UCZ. These were subsequently included in the UCZ Constitution as well as with its Rules and Regulations and remain in force to this day. The terms of service with regard to the ministry of women were as follows:

- i. Women candidates should be offered the same procedure as that laid down by men, their qualifications and terms of service, including stipend being the same.
- ii. Should a woman missionary request ordination within the United Church of Zambia, each case shall be decided individually? The sending society concerned shall be consulted on conditions of service and status on returning to her home church.
- iii. All applications are to be discussed by the ministerial training committee.
- iv. Marriage should neither be a bar to ordination nor of necessity a reason for resigning as an active minister.²²

These policies have never been reviewed or improved upon. The UCZ was still using the three policies as the fourth policy applied only to female missionaries as one of the Ordained Woman Ministers (OWM4) has argued.

When the terms of service and associated policies of the UCZ are analysed, the major components of ministry, such as the unisex facilities at the theological college and the levelling of the field of service for women to work in the congregations upon the completion of their training are patently missing. The departure of the first Zambian woman to be accepted for ministry by the UCZ to Australia in order to complete her ministerial theological training should therefore not be a surprise. While in Australia, she was hoping that the UCZ would have worked out something concrete for her to come back to as far as working as a congregation minister in Zambia.

²⁰ United Church of Zambia Synod Executive Minutes of 1967, (SE/67/22); See Appendix #9.

²¹ See Appendix #6. It should be noted that Sister Hiscock was not trained in Zambia although her ordination took place in Zambia in November 1970.

²² United Church of Zambia, Minutes of Synod, January 1967, (S/67/22).

In 1970, Violet Sampa-Bredt submitted her application as the first Zambian black woman to be trained for the ordained ministry in the UCZ. Subsequently, it became practically impossible to train her alongside male students at the then Ministerial Training College in Kitwe. According to the minutes of the Ministerial Training Committee held at Mindolo on 30 May, 1970, the Sampa-Bredt was in a group of four men and was to be the only female at the college in the history of the union of the church or for that matter in the previous church groups and mission societies that came together in union. After one year of study at the Ministerial Training College, Sampa-Bredt was sent overseas.²³ This periodisation is deliberate for it was intended to give a framework within which to describe, analyse and theorise the unequal partnership between women and men in the UCZ in as far as the ordained ministry of women was concerned. Having discussed on the status of the two categories of fulltime women church workers, the next section discusses the role and status of the UCZ minister's wives.

3.7.3. The Role of the Minister's Wife

In the previous section, the history of the ordination of women in the UCZ was discussed. In this section, the role and status of UCZ minister's wives has been examined.

Before the union and after the birth of the UCZ, the role of the minister's wife was to gather women in the congregations that were under the pastoral charge of her husband who was the minister. The minister's wife conducted Bible Studies for women, taught nutrition, family planning, childcare and other social activity lessons. Apart from taking care of the minister and the family, the minister's wife had a vital role to play in both the church and the community. She supplemented the minister's spiritual and developmental function in the ministry by helping to create and organise activities that would give meaning to the life of the disadvantaged groups. These included mothers, the youth, the poor, and those living with disability, all of whom were visible within and outside the local congregation. It was generally accepted by the church that

²³ United Church of Zambia, Synod Executive held at Kitwe from 16-18 October 1970. See chapter four of this thesis.

for the minister to be successful he needed the assistance, support and encouragement of his wife. This was one of the reasons why the wife of a candidate for ministerial training was also interviewed by the congregation and when the husband went to the college, his wife was also attached to the congregation to work among the women.

The wives of UCZ male ministers held important positions such as chairpersons in local congregations, Consistories, Presbyteries and at Synod level. Later, the church opened up the leadership positions to include 'lay women' because it was the duty and privilege of every member to share in the ministry of the church. Suffice it to say, there is no trace of a written history of the husbands of female ministers, although this is not the focus of this present section. There have never been specific policies and guidelines for this group. To this end, the church is still grappling with how best to incorporate in an official capacity the spouses of ministers in the life and work of the church. To be precise, there are no written policies for the minister's wives apart from being part of the WCF group which has been discussed in the next section.

3.7.4. The Women's Christian Fellowship

The Women's Christian Fellowship (WCF) is an important group in the life of the church. Indeed, its committees are formed at all organisational levels of the church. It is through these committees that each council/court carries out its work pertaining to the WCF. The following are the aims and purposes of the WCF:

- i. WCF members are to pray together and encourage one another in the faith with a view to build inward life;
- ii. WCF members are to help and strengthen one another including the members of the community in times of sorrow, distress, need and joy;
- iii. WCF members are to share the gifts and blessings which God has given them with others;

- iv. WCF members are to strive together to find ways to bring all people to Christ;
- v. WCF members are to help young girls to enter into marriage in a Christian way;
- vi. WCF members are to help the members to learn and live well in peace in the home and with the neighbours;
- vii. WCF members are to care for the poor children and teach them the way of God and that of our Lord Jesus Christ;
- viii. WCF members are to raise money to help the work of God; To take care of God's house (church buildings) and church workers;
- ix. WCF members are to take interest in the social problems and organisations such as nutrition groups, family planning movements and with other likeminded women's groups.

Apart from the above aims and objectives of what this group is expected to do, there no clear policies to empower them apart from performing the gender prescribed roles as the next section will seek to show from the gender perspective.

In the next section, a gender analysis on women policies in the UCZ has been discussed.

3.8. Gender Analysis of Women's Policies in the UCZ

Having discussed the place of different groups of women in the church in the previous sections, in this section I discuss the policies for women as prescribed by the UCZ using the tool of gender analysis. Gender analysis²⁴ seeks to make visible patterns of

²⁴ See chapter two of this thesis.

inequality between women and men from a justice perspective. Although there is a level of partnership that is recognised, the church falls far short of making equitable opportunities for females against that of males. My experience has been that while in the urban areas the situation is a bit more flexible with regard to patriarchal issues, in the rural areas traditional beliefs such as having one's head covered was viewed as being compulsory for every woman who was a preacher. This could be attributed to the fact that the church had concentrated so much on the ecumenical frontier upon which the UCZ was founded—comprising as it does of various missionary bodies—that the adoption of the ordination of women was pushed into the background.

Suffice it to say, since the arrival of the white missionaries up to the time of Zambia's independence, there was no mention of equal participation or partnership of women and men in the missionary churches. Apart from the Lumpa Church founded by a woman in the name of Alice Lenshina and later demonised,²⁵ their line of approach was different, based on Christian evangelisation among the so-called heathen of the barbaric African cultures.

The acceptance of the inclusion of women as ministers of the Word and Sacrament was instituted before putting in place those policies that govern women's working and social conditions. This was reiterated by the first white missionary woman Rev. Peggy Hiscock who came to the UCZ as a sister in charge of the Deaconess Training School and Women's Work, but was later ordained. She reported that there were no policies at the time on the ordination of women. The church had to come up with the three policies as enshrined in the UCZ Constitution. For Rev. Hiscock, the third policy on women ordination specifically highlighted the guideline that spoke to a missionary woman such as her. It is in this vein that the church had to relate the introduction of the ordination of women in the UCZ to the various missionary bodies that came into union and which had influence on the matter.

Members of the church have noted that the strength of the UCZ is found in its belief in the priesthood of all believers as enshrined in its Constitution (Article 8), although allowing women to participate in leadership in the lower courts that does not influence

²⁵ See section 3.4 in of this chapter.

policy undertaking. All the ordained women that were interviewed, including some church leaders, expressed concern at the absence of gender studies at the UCZ Theological College, as well as policies in relation to gender justice and those factors which have caused the silence and subjugation of women in the church. Instead, the church seems to have concentrated on addressing ecumenical issues at the expense of critical issues such as the one under study, Ordained Woman Minister 4 (OWM4) argued. This has resulted in some divisions erupting between members in the church due to women ministers not being fully recognised as compared to their male counterparts. The incorporation of gender studies at this point in time would help alleviate the imbalances and injustices experienced by women. The problem however is that the church has been too quiet on this subject and yet critical to ordained women. This has resulted in the issue becoming a bleeding ground for unequal partnership.

Regarding the participation or representation²⁶ of women in committees or meetings at any church court as enshrined in the UCZ Constitution of $\frac{1}{3}$ Representation of Women (Article 14B 4), a policy which has not been adhered to because women are often taken for granted. As a result, of the ten Bishops that presently head the presbyteries in the UCZ, all are male. In other words, there is no female representation at this senior ecclesiastical level. This trend has spilled over to the lower courts and committees of the church. For Munachongo (1989:190), the poor representation of women in Zambia is due to the way society incorporates women as participants in the system while at the same time segregating them.²⁷

In light of this reality, the church appears relaxed and does not have a clear policy on how church courts should proceed with a meeting if a quorum is not met according to Article 14B on the gender composition of its members. There have been times when formal and informal meetings have taken place which only comprised of men and these meetings had gone ahead without the presence of even a single woman. In view

²⁶ $\frac{1}{3}$ Representation of Women. Article 14B (4), The United Church of Zambia, Constitution (2004).

²⁷ “She indicates that while Zambian women are represented at all levels of the system, their numbers are too low compared with those of their male counterparts to help integrate women into development. The Zambian case is indicative of a strategy of female incorporation and subsequent segregation. Although women have been drawn into the system, they have been organised in separate institutions heavily reliant on official handouts and thereby prevented from exerting pressure in accordance with their number.”

of the above, Nasimiyu-Wasike (1992) has contended that elements that rob some people of their freedom of thought and action often render them weak recipients of directives concerning what they are allowed to do, where and under what circumstances, by the powers that may have to be strongly condemned. The church needs to be open to women offering constructive criticisms pertaining to their subjugation. Similarly, Ackermann (1998:40) has observed from a feminist theological perspective that a growing number of articulate and critical women for a variety of reasons often find themselves either on the fringes or outside the institutional church. This is a battle that women have to continue with as Dorothee Sölle (1990) has argued on defending the theology that is free from bias.

Some of the leaders that were interviewed did not have convincing answers as to why the church had not articulated the policies that were clear for different categories of women in the church. This could be picked up from one of the top leaders who conveniently pushed the blame to women for their absence in some church meetings. The question posed to the church leaders was as to why as custodians of UCZ policies, did not follow the gender quorum rule at meetings as contained in the Constitution? One church leader suggested that sometimes the church cannot be blamed because some women, in fear of their husbands, do not want to stay away from their homes for more than four days at a time. Furthermore, even at the highest decision making meetings of the church (i.e., the Synod) sometimes the one-third representation of women is not simply met because other women refused to attend because they did not want to be away from their families.

Although the bishops are always encouraged to observe the one-third representation of women at every meeting because of the gender partnership that the church is beginning to champion, no progress has been made. This has been a battle even at the congregation level where church members are encouraged to elect office bearers from both women and men candidates. While leaders within the UCZ try to persuade local congregations to identify capable women to take up some of the positions, it is to no avail. This is a real problem which the UCZ will have to deal seriously with. If the church will not make deliberate steps to develop women at the local level, it means that the church for the next few years may not have women leaders in key positions because there will be no nursery where women's leadership skills can be developed to

enable them to take up their rightful place at the helm of the church. No wonder the church has only male bishops at the present time. Conversely, while as Christians we are all one in Christ and that the Holy Spirit does not only work in men but also in women, the church will need to explore ways that encourage both female and male in the church so that the work of God can expand in local congregations and communities where the church is. Unfortunately, in some congregations there are groups that would want to continue with the *status quo* of practicing a rigid eighteenth century theology that does not appreciate women's God-given gifts and talents. This practice accords well with Oduyoye's critique on the categorisation of people,²⁸ where she contends that this ought not to be present in a church that should be a beacon of hope for the world.

As has been mentioned above, the strength of the UCZ is its belief in the priesthood of all believers. However it does not have women members to participate in leadership in the lower courts that influence policy making.²⁹ The problem is that the church has been too silent in putting in place policies that support an honest and critical examination of women and men's partnership. As Njoroge (2001:129) has argued:

Feminist theology must first of all re-examine Christian anthropology. One of the themes to come in for re-examination is the *Imago Dei*, which is regarded as an important area of study because throughout Christian history, societal attitudes and practices towards women have portrayed an inferior image of women.

In view of the above, a church that has such scanty policies will need to go back to the drawing board by beginning to network with government departments and other likeminded institutions that have endorsed the Southern African Development Cooperation (SADC) gender protocol in accepting that there must be an equal fifty-fifty proportion of women and men in parliament. This is not an impossible task, as opposed the twenty-five per cent women and seventy-five per cent for men quota as

²⁸ As Oduyoye (2000:33) has written, "When I was growing up in the 1940s and 1950s with missionaries, I did not see the missionaries' 'capacity to live in fellowship with others' unless the 'others' meant other Europeans. If anything, the isolation of the missionaries from the people was more noticeable even than that of the British administrators. I suppose at that time the zeal to make us (Africans) in their (European) image that we might enter heaven was flagging; they certainly were not going to live like us. There were exceptions, and they are the ones we still appreciate. Missionaries to Africa even today are not prepared to be in partnership with the African."

²⁹ See chapter eight of this thesis.

noted earlier in this chapter. According to one Member of Staff at the (UCZ) Theological Seminary (MSTS3), “times have changed.” Women are just as intelligent as men, a fact that no one can deny. The concept that people have always had of women being under the feet of men is long gone. For him, this is a very wrong concept which he is glad that the church is slowly moving away from by actively adopting the fifty-fifty gender representation of delegates at its meetings.

Seemingly, some clauses in the Constitution such as Article 14 of the UCZ Constitution include a rather demeaning phrase which stipulates that so many people should be members to the congregation council, to the consistory council, to the presbytery council and Synod council. It further stipulates that one third of that membership should be women. It is clauses such as these in the Constitution that both learned women and men who are Christians should be championing to be removed from the rules and regulations that govern the church so that clear policies are formulated in their place to suit the times.

The church will need to review the ministry of all the categories of women in order to come up with clear and systematic policies that will promote the genuine partnership between women and men. At the moment, what governs the ordained women, deaconesses, minister’s wives and the WCF are unwritten policies. For the other women that do not fall in any of these groups, they are freelance Christian women. As a result of the above observation, it was very difficult at some point to isolate the policies and categorise them to the groups where they are supposed to belong. This is a very serious omission for a large and influential church such as the UCZ.

3.9. Chapter Summary

In this chapter, I attempted to show the status of women from the pre-colonial era up until the present day. I tried to bring out the history of the Western Missionary-initiated mainline Christian churches, the AICs and other religious groupings. I also briefly discussed the governance of the UCZ. The unequal partnership between women and men in relation to the policies of the diaconal ministry, ordained women, minister’s wives and WCF from the union of the UCZ has also been discussed.

In view of the direction this study was taking, obviously the exercise of engaging the UCZ constituency was an interesting eye opener within the church. It was gratifying to note that something was being done to address the gender disparities in the church. Naturally, all categories of women would be pleased to see the church engage in mapping out clear policies for all groups of women. Simply admitting that the UCZ does not have clear policies on women cannot go unchallenged, for the plain reason that the current partnership of women and men does not resonate with the belief of the priesthood of all believers as enshrined in the UCZ Constitution. It is thus my hope as the researcher that this study will articulate some critical proposals on gender policy that can be adopted by the UCZ.

This study was supposedly to be a concern of every UCZ member of which time had come for the whole church to participate in the formulation of the workable gender policies that would stand the test of time. Furthermore, an opportunity had come in which the church would work seriously in putting things right on gender injustices as experienced by women in the church. Nonetheless, it has to be noted that there are other likeminded organisations that could learn from the UCZ if a gender policy was worked out and became useful to moderate the gender injustices that are an order of the day in both church and society. Accordingly, the UCZ would begin to grow to greater heights especially with issues to do with gender justice. Generally, especially in the rural areas where seventy-five per cent of the UCZ congregations are situated, there are not many people who have been sensitised about the issue of gender justice. The hope is that through this study, the church will have an official document to speak to these issues so that women and men can live with dignity and wellbeing as God intended them to be.

Seemingly, a commitment to an ecclesiology that takes gender justice issues seriously underlines the fact that the church belongs to God and that mission into the world is first and foremost God's mission. The church as God's agent in the world is thus invited to participate in what God has already accomplished and what the Holy Spirit is already doing to represent Jesus Christ in the world. The UCZ seems to lack the theological imperative for collective action on gender justice. The church's self-understanding is a basis for its relation to gender justice. History presents different models of church-gender relationships. The Western missionaries had a different view

which would not suit Zambian history that promoted women who occupied sacred spaces as both Hinfelaar (1994) and Dube (2002) have argued.

Finally, this chapter had framed the historical and socio-political context of the unequal partnership between women and men in Zambia and the UCZ. Using genealogical analysis, a trajectory of hegemony had been discussed from the political arena, to study the introduction of women as fulltime church workers and the time when the first white missionary woman was ordained in 1967 to the present day when the church has ordained a good number of Zambian women. It has been argued that the ordination of women in the UCZ was influenced from the outside as can be deduced from the introduction of the ordination of women in the church through a white woman missionary. With that understanding, the ordination of women has never gained ownership among the members of the UCZ. The ordination of women began as a pilot project under the leadership of the white Western missionaries. It has also been argued that the ordination of women marked a paradigm shift in the UCZ which has been problematic because both women and men have been hesitant to fully embrace it. As such, the unequal partnership between women and men continues to accommodate a privileged space enjoyed by men, much to the continuity of upholding the *status quo*.

Having discussed the genealogy partnership between women and men in society and church, the next chapter configures the terrain of a gendered analysis of the archaeology of theological beliefs that underpin the unequal partnership between women and men.

CHAPTER FOUR

ARCHAEOLOGY OF THE UNEQUAL PARTNERSHIP

4.1. Introduction

In the previous chapter, I discussed the genealogy of the unequal partnership between women and men in the UCZ and Zambia in general. The major concern in the previous chapter was to configure the history of women in the UCZ and Zambia as a framework within which to explore the understandings regarding the unequal partnership between women and men. To this end, the unequal partnership was located within its historical and socio-political context.

In this chapter, I discuss the archaeology of theological beliefs underpinning the unequal partnership under the following sub-headings:

- i. Provide a brief background of archaeological analysis and the history of the church in Zambia to have a clear understanding of the unequal partnership between women and men;
- ii. Discuss the background and polity on ordained women followed by an outline of the debates on the role of women in the UCZ;
- iii. Describe patriarchy from a capitalist, socialist and religious ideological perspective and show how it is detrimental not only to human beings but also to the rest of creation;
- iv. Finally, appraise the protestations of feminists on the misinterpretation of the Bible and the oppressive structures that perpetuate the unequal partnership between women and men. A literature review on this topic is important for an

understanding of what feminists are proposing on the topic of the study in terms “of what has already been done on it, how it has been researched, and what the key issues are” (Hart 1998:1).

In total, this chapter provides a map or framework (Miles and Huberman 1994) upon which to understand the gendered analysis of the unequal partnership between women and men.¹

4.2. Background of Archaeological Analysis

Drawing on the view that “a necessary and vital part of understanding anything is to have clear concepts” (Barrow and Woods 2006:19), this chapter describes and analyses the discourse of the unequal partnership between women and men using a gendered analysis. This serves to establish a common understanding of the theoretical and praxis stance of the study as a whole.

In particular, this chapter dealt with the archaeology of theological beliefs that underpin the unequal partnership between women and men, which had contributed to the subjugation of women in not realising their full God-given potential especially within the UCZ where this study is located. In view of this, a brief background understanding of the word archaeology was necessary. Archaeology is the study of things that have happened in the past. According to Roger Dickson, biblical archaeology produces some exciting evidences that verify the historical accuracy of the Bible (Encyclopaedic Study Guide 2012). As a result, archaeology brings out the historicity of the people and events in a given particular era/area. In terms of this, I attempted to bring out the historicity of the subjects as outlined above which emerged in the development of feminist ecclesiology and gender partnership theories as noted in chapter two of this thesis. In the previous section, I provided a brief description of archaeology. In this section, I present the synopsis of gender injustices as experienced by women in the Zambian context.

¹ See chapter two of this thesis.

4.3. Synopsis of Gender Injustices as Experienced by Women in Zambia

In the previous sections, I provided a description of archaeology. Due to its importance to this study, in this section I discuss the injustices as experienced by women from a gender perspective. In particular, I want to argue that Zambian women have suffered multiple oppressions. First, as Africans they have been oppressed by the colonisers for being members of a dominated race (Kategile 1993:44-53). Second, they have been oppressed in the church for being members of a dominated sex.² I thus wanted to show that it is not just about propagating rhetoric justice, but it is doing it. Ackermann (2009) raises the issue of praxis if indeed the church was the place for all. If the church understood ordination as a gift that God gives to whom God is pleased, why have men managed to retract what God has decreed.³ The doctrinal belief in the priesthood of all believers that the church upholds is not upheld because of the patriarchal hidden experiences that women go through. Jones (2000) asserts that the Christian theological enterprise feminist takes interest in the lives of women, their stories and multilayered experiences of oppression.⁴ She further argues that this enterprise brings women's lives into theological focus and analyses gender constructions in church doctrine and practice. Despite, the acceptance of the women ordained ministry in the church, the treatment of female and male ministers has never been the same. It thus causes the women to seriously examine the understanding of the church structures and their belief as far as the theology of priesthood of all believers was concerned. In the nature of things, the same gender disparities that were in the church are also experienced in other Zambian communities.

Narrowing it down to the Zambian context, the point of concern was that women had been marginalised in the life and work of the church on the basis of sex. Owing however, to the wide range categories of Zambian women and a corresponding variety of problems from which they needed to be liberated from, it was impossible and indeed undesirable to make sweeping statements concerning the issues that confront

² See chapter three of this thesis.

³ "Ordination is a gift, not a right. The "spiritual welfare of the church" depends, in large measure, upon its recovery of an understanding of the ministry of the whole people of God, the ordered ministries of the church, and the gift of ordination." <<http://www.pcusa.org/ministers//ordination.htm/>>

³ Cf. UCZ Full Synod meeting minutes of 1990-2008, Lusaka: UCZ Synod Office Archives.

⁴ See chapter eight of this thesis.

ordained women in the church today. The holy silent oppression among the ordained ministry was real, although in this study the silence has been broken as the voices of ordained women of patriarchal experiences have been brought out. The heavenly separation of sheep from goats was perpetuated in the church through the unequal treatment of women. The recognition that women “constitute fifty-one per cent of Zambia’s population” and usually form the greater number of victims in the realm of social injustices cannot be underestimated (Preliminary Report 2000 Census :45). Suffice it to say, the church does not have a gender policy, which could serve as a guide where one can make a reference regarding the education, staffing, opportunities and so forth. Each time there was a gender-related problem, the church tended to fall on Government policies. For example, the Zambian Government’s vision and mission as it relates to gender was captured in the mission statement in the 1996 National Policy on Education document, “Educating our Future” which states:

To guide the provisions of education for all so that they are able to pursue knowledge and skills, manifest excellence in performance and moral uprightness, defend democratic ideals, and accept and value other persons on the basis of their personal worth and dignity irrespective of gender, religion, ethnic origin, or any other discriminatory characteristic (Zambia National Gender Policy 2000:18).

The above clause in the ZNGP does guide the state in terms of equal opportunities between women and men. As Oduyoye (2009:32) argues, if the gender policy was put in place for example on theological education, the deployment of ordained women would not be a problem.

Having discussed the above, the next section focuses on the background and polity of the ordination of women in the ministry, which was the chief focus of this study.

4.4. Polity on the Ordination of Women

In the previous section, the synopsis of gender injustices as experienced by women in the Zambian context was discussed. In this section, I discuss the polity on the ordination of women in the UCZ from a gender perspective. The limited participation

of women in the leadership of the church from 1965 was the result of the invisibility of women clergy in the missionary societies and at the time of union. The issue on incorporating women in the church was only begun in 1967 by a white female missionary partner.⁵ The request from this female white missionary partner for ordination was only decided when it went to Synod in January 1967 in Lusaka, Zambia. This was in accordance with Synod minute 1967/22⁶ where the discussion on the ordination of women to the fulltime ministry of the church was affirmed. There had never been any formal discussion or affirmation on the subject of women ordination before that time. It is against this background that led women in the UCZ to call the period before Sister Hiscock's application, the "dark ages." The only ordained woman who was a fulltime church worker and not trained in Zambia in the late 1960s was this white woman missionary. The second fulltime woman church worker in the history of the UCZ was the Zambian Deaconess Beatrice Chileshe who was addressed as a "woman worker."⁷

It can be argued that the ordination of women ministers in Zambia does not have a clear history. This is because of the Eurocentric theology that governed the church at the time. The male missionaries who came into union had a strong influence on the UCZ male clergy who could have felt that the ordained ministry was solely for men. In African culture, where most leadership positions are occupied by men, the act of only ordaining men was justified by the fact that women could not be leaders, nor for that matter become ordained. Indeed, among the Western missionaries that came to Zambia there were no female ordained woman. In fact, it was always the case that in the beginning of Christianity, Africans were on the receiving end of Western missionary interpretations of the Bible. Africans took everything they were taught by the Western missionaries as the norm and forgot about the supra gender of God and

⁵ See chapter three

⁶ See Appendix #9.

⁷ "We are increasing our efforts to interest young men in the ministry and the time has come to train women also for full-time service in the church. Many tasks in the church are such that they do not require the specific training that is given to our ministers (male), who are ordained to the preaching of the word and administration of the sacraments. The church does not stop here, but includes all areas of life, education, health, youth work and preparation of women for their responsibility in the Christian home" (Fulltime African woman worker: UCCAR Synod Executive /1960/93, Kitwe). This report was presented to Synod in an attempt to offer some possible steps to be taken to further the outreach of the church, especially among the women and children.

the dual roles of both male and female transcending any gender.⁸ Consequently, African men who were among the few privileged to become ordained adopted the same concept that only men were eligible for ordination. Probably the idea of ordaining women was revolutionary in terms of shaping the church tradition in the prohibition or acceptance of women's ordination. As I have argued elsewhere (Kabonde 2003:35), as the church membership grew and many women received an education, the church could not keep the doors closed any longer because there was pressure mostly from women demanding to be heard for their unequal participation in the life and work of the church (Leon Clark 2000:16).

Clark (2000:25) has conducted a comparative research among African ethnic groups. In his study, he found that gender roles were assigned to women by men because men were the heads of households and therefore the decision makers within the family as well as society as a whole.⁹ In view of this, even children grew up believing that gender roles had to function that way. Amplifying these gender roles, I had an experience during a routine pastoral visitation of the sick as an ordained woman in the company of men. Since the place was far and in the rural area, I drove a car that belonged to one of the male members in the church. As we were approaching the house where the sick person was, we met a group of boys between the ages of five and seven years playing football. When one of the boys saw me driving the car, he shouted at the top of his voice and said in the vernacular *atase iseni mumone abanakashi ebaleensha motoka* (lit 'this is nonsense come and see, it is a woman driving the car and men are just sitting'). It was a shocking moment to hear this remark because I have never experienced such a direct gender entrenched confrontation from a boy of five. This kind of behaviour is often extended to the church where boys, husbands and men instruct women to do the same gender socialised jobs, and women are obliged to comply. Simone de Beauvoir (1987:17-32) asserts that traditionally, women are not independent persons, but are seen as the

⁸ See chapter three of this thesis.

⁹ As Leon Clark (2000:25) has shown, "Within each family in Acholi, there is a strict division of labour between the father and the mother, or husband and wife. The husband is the head of the family. He has the decisive voice on all matters concerning the family. The women's work is to cut grass for thatching the roof.... But it is the work of the woman to keep the garden clear of weeds and to harvest the crops like beans, simsim, peas and beans. All domestic work concerned with cooking is the work of a woman."

personal property (chattels) of their uncles, husbands, sons, brothers and children. Women belong to the family, community or any particular group, and not to themselves. Unfortunately, this idea has found its way into the church.

Conversely, Watson (2002:66) has argued that ordination within untransformed church structures becomes artificial due to the continuance of patriarchal structures. Can ordination therefore be a meaningful way of women's participation in the church with untransformed structures? Even when the second, third and fourth woman was accepted at different times at the UCZ Theological Seminary the basic facilities on the campus were still not woman-friendly. It took more than twenty years for the church to put up facilities that became conducive for co-education institution. It is not clear where the second woman was accommodated during her time at the college while training at UCZ Theological Seminary. The third woman was accommodated at the nearby Teacher's Training College. When I attended the UCZ Theological Seminary in 1983 as the fourth woman, the seminary administrators decided that together with the third woman student, I was to be moved temporarily to a Deaconess home. In the nature of things, these are some of the questions that Watson raises of the church introducing or accepting women into the ordained ministry while the structures remain rigidly male and the same for years. Nevertheless, in the quest for gender justice from the women of the UCZ, they requested the United Church of Canada, a partner and sister church from the West to intervene and fund the building of hostels that could accommodate both genders in 2002. However, as Watson (2002) has argued, while women had been allowed entry into the ordained ministry and suitably accommodated at the theological college, this did not automatically imply that the structures of the church had been adequately transformed to be women-friendly. Perhaps, these are some of the deeper questions that must be explored if a genuine partnership between women and men in the UCZ is to be realised.

The history of the UCZ has been silent on the issue of gender justice. Consequently, apart from the four statements as noted in chapter three of this thesis, there is no literature on the ordained ministry of women in the UCZ. When one traces Zambian church history back to the time of Western missionaries from the Protestant stream of Christianity that brought the gospel to Zambia, most of those named are men, accompanied by their wives who did social work. A case in point was that of Rev.

Colin M. Morris, an ordained minister at the time of the union of the UCZ. Rev. Morris' wife is not mentioned anywhere, although she was a Sunday school teacher.

Rhoda Ada (1998:25) has contended that because many of the churches in Africa were subject to the Western missionary mentality of doing things, they eventually became completely alienated from their African context and situation.¹⁰ Indeed, it can be argued that the Western missionaries played a significant role in the complementarities of women and men in the sense that mostly in Africa, there is a strong notion of Supra-gender of God. God is neither male nor female.¹¹ The way God is addressed in the languages of Zambia as '*Lesá,*' '*Chiuta,*' '*Zambi*' and '*Mwami,*' are all genderless. Mary Kategile (2008:12) in her Masters Dissertation has shown that for the Lutheran Church in Tanzania it was a dual problem of race and gender. During the era of the Western missionaries, African men were not allowed to preach. For African women it meant that they had multiple disadvantages in not being considered for the ministry of the Word and Sacraments. Kategile argues that women in that era were not considered as full human beings who could read and interpret the scriptures on their own.

Having discussed the polity on the ordination of women, the next section discusses the debates on the role of women in the church.

4.4.1. Debates on the Role of Women in the Church

In this section, I discuss the debates on the role of women in the UCZ. Women's involvement in the life and work of the church has been there in Zambia from the time of Western colonisation up to date. According to Martha Chileshe, the co-founder of the women's group in the church narrated how important it was for women to be

¹⁰ As Ada (1998:25) has argued, "When missionaries came to Africa, they started teaching men alone how to preach and it was only males that went to school. Women were told to remain at home, be married to assume responsibility for the home, while some girls were told that they should wait for marriage."

¹¹ As Ada (2008:10) has stated, "Those groups that place emphasis on women complimenting men represent those who argue that women should not be considered for ordination and base their argument on the Bible. They hold the view that even in the New Testament women were involved in domestic activities within the church and therefore were in the ministry of service or diakonia."

meeting in the spirit of empowering one another. Women were recruited to participate in literacy classes, domestic science and other activities as the need arose. Among those recruited were the minister's wives. Apparently, there was no female minister, church worker, or deaconess. Even at the time of church union, there was no trained female church worker. Consequently, strong women's leadership was lacking. The issue of gender justice did not even arise at the time because of lack of conscientisation.

Seemingly, the attitude of confining women to mundane duties continued to dominate the church. The heterogeneous nature of culture and missionary teaching reinforced the place of women in the affairs of the church coupled with the already existing perceptions about women. As the church grew, some women became conscientised and wanted to expand their ministries from being mere sweepers of the church to vocations such as preaching the Word of God and pastoring local congregations. As the Apostle Paul writes in Galatians 3:28:

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

Some women became inspired and started interrogating the church as to why the ordained ministry was only limited to men. At the same juncture in time, there was strong publicity in the political arena on the inclusion of women in whatever the State was doing because of the notion that there would be no meaningful development without women participation.

When the word 'gender' was first introduced into Zambia after the United Nations 1985, Nairobi Forward Looking Strategies for the Advancement of Women conference, there were expressions of apathy and fear on the part of some women and men, reported by Zambia Association for Research and development (ZARD 1996:89). ZARD (1996:90) reports that the 'Commission on the Status of Women had identified critical areas of concern on gender relations' which key stake holders needed to act upon. This included some main actors in the government machinery, the duty bearers who would have been key players to educate the public about the importance of gender equality and equity in all sectors of the State. When some

churchwomen got involved as part of civil society to reinforce the concept of gender justice, the church did not receive them positively. There were reservations on the part of some political and church leaders that gender equality was not a problem as far as the church was concerned. Some church leaders considered this as something foreign that had no biblical backing. For example, this manifested itself in the manner in which the late 2nd Republican President of Zambia responded to the German parliamentarians on his views about gender equity as reported in the Post Newspaper (1999:1) that:

Women should stick to what the Bible say about man's position in society than call for changes in titles from chairman to chairperson. We are being told that we should change our language but when I read the Bible, I find God created in his image and this means both male and female. So women should abide by his Divine order. He said, it made no much difference if women were referred to under a man's title as the noun was, God's divine order for both sides of mankind... Women's strategies seemed faulty and accounted for their failure to make as much as they desired. But I hope I'm being as fair as possible to the ladies out there.

In the nature of things, the UCZ, as an institution of Christian believers has also become enmeshed in the politics of gender justice due to the Western-missionary history of the church.

Within such a backdrop, the UCZ must have had an official gender desegregation representation at the highest decision making body of the church which has never been the case. Those who argue against the equal participation of both women and men at every level perceive the ministry of the church as hierarchical and clericalism. While this view has been upheld as a way of hindering the full participation of women, Russell suggests that both the pedagogy of the oppressed and the pedagogy of the oppressors will need to be articulated following the Paulo Freire's pedagogy of the oppressed to unveil injustice and social sin.¹² Conversely, Young (1995:195) has contended that women should be involved at every level of developmental thinking so

¹² According to Freire (cited in Russell 1981:111), "the oppressors cannot free themselves from a system that holds them and dehumanises the even as they benefit from it. They need the oppressed to unveil the world of oppression and begin the process of transformation" See also chapter eight of this thesis.

that their needs can be self-articulated according to their own experiences.¹³ Similarly, Phiri and Nadar (2003) have also argued that the church has become an institution where women are told what to think on issues that they should articulate on their own. Women and men together share the *imago Dei*, where such a divine image is a social reality. Jesus turned away James and John when Jesus was asked to grant them some special seats one on the right hand and the other on the left hand in glory. God has God's own way of doing and adding up things. God's Arithmetic differs from human beings as Russell (1993) has contended. Suffice it to say here that women have been part of the church at every point despite the fact that others want to represent them.

What follows is a literature review to gain a deeper understanding of the topic in terms of existing research, as well as to ascertain the key issues at hand. The section has been divided into four subsections in order to fully explore the archaeological, intellectual, and political issues of unequal partnership between women and men from a gender perspective.

4.5. Archaeology of Patriarchy Ideology in Church and Society

The traditional theological assumption underlying gender discourse seems to most women and men, the identity of God. Within patriarchy, it is not stated but simply taken for granted that God is the supreme example of all qualities that patriarchal values (UCC 1998). The patriarchs were seen as instruments in which God could communicate to people from time to time in the Old Testament. Religion and Society in the Old Testament was patriarchal and this is symbolised perhaps in the fact that sin and the fall are ascribed to Eve as a woman who disobeyed. Patriarchy derives from a historical base in which feudalism was the order of the day and where the patriarch ruled. The patriarch was a rich man conferred with power and control over women as

¹³ As Young (2011) can state, "Involving women at all levels of development thinking, planning and implementation will make a world of difference not merely to women but to the capacity of society to envisage and carry out planned social change which will permit human kind to live in harmony with nature and itself. To bring women to the centre, however, will require profound changes in the way that societies conceive of relations between the genders and the dismantling of centuries old structures of thought and practice. But women will no longer accept being treated as workhorses from development strategies planned by others; they require to be treated as partners."

well as over younger and poorer men.¹⁴ Patriarchal ideology defines the system of domination as the basis of the unequal relationship between woman and man, young and old, rich and poor. This ideology flourishes and is sustained by systems of hierarchy, domination and control. The feminist bell hooks (2001) has argued that as with most men, most women are taught from childhood that dominating and controlling others is a basic expression of power. Needless to say, patriarchy has colonized some minds of men and women, boys and girls to an extent of treating females to be under the authority of males. Patriarchy furthermore, refers to a system of male governance, and speaks to the dominance of men in religious and social or cultural systems. It also gives advantage for being male as Mary-John Mananzan (1995:30) has argued:

The institutional church is not only patriarchal, hierarchal and clerical but also colonialistic, capitalistic, feudal and fundamentalist at its core. It produces a ministry that is dualistic, power-oriented, ritual-centred and discriminatory against women. There is need for a new ecclesia that is oikos of God, an inclusive community that encompasses all beings.

As noted above, the term patriarch refers to the father or chief of a clan. It is also used in Christianity as an official title, and derives from the Greek word *patriárchēs* (πατριάρχης) via the Latin word *patriarcha*.¹⁵ In biblical-historically terms, a patriarch was one of the fathers of the Hebrew people, a man who was a father or founder, or a man who was head of a patriarchy. The official title of ‘Patriarch’ refers to any of the ancient or Eastern Orthodox Ecclesiastical Sees of Constantinople, Alexandria, Antioch and Jerusalem, or of the ancient and Western Sees of Rome with authority over other bishops. It also refers to the head of any of the various Eastern churches or a Roman Catholic bishop. Finally, it can refer to a member of the Melchizedek priesthood from the Church of Jesus Christ of Latter-day Saints (LDS/Mormon Church).¹⁶

In light of the above, patriarchy is legitimised through the media, as well as through religious, political, legal, economic and educational systems. Patriarchy is a complex

¹⁴ <<http://www.patriarchy.org/>> [Accessed 22 June 2009].

¹⁵ <<http://en.wikipedia.org/wiki/Patriarchy/>> [Accessed 26 April 2010].

¹⁶ <<http://en.wikipedia.org/wiki/Patriarchy/>> [Accessed 26 April 2010].

system, with its interplaying factors of sex, gender, class, age, ability, religion that encircles women and men in its exploitative, discriminatory and oppressive control (UCC 1998). Sommers (1999:97) contends that patriarchy is a universal phenomenon and sometimes prevents both men and women from being fully human.

Nevertheless, the androcentric gender ideology was reinforced in both Jewish and the Christian traditions by the masculinity of God. The commanding history of Jewish history is male that consists of Patriarchs, while the Christian tradition is also about the male Messiah. Furthermore, Christianity like so many other world faiths has been and still is a religion of dualism of male/female or good/bad to name just a few polarities (Anthony Synnott 1987:68). As Synnott (1987:75) has argued, this polarisation which has been problematised by many feminists needs to be revisited looking at the changes that have taken place in both church and society.

Seemingly, some forms of patriarchy can be described as violent, viz-vis., a system of domination in which women, children and creation are subordinate and in which men are granted privilege because they are men. Patriarchy has been perpetuated throughout human history through the institutionalisation of domination in the social, cultural and religious practices of societies (UCC:8) Prachar Hutanuwar argues that domination of one group over another and not considering what others feel, victimises not only human beings but also the rest of creation. Hutanuwar (2000:4) contends that:

When we look at this worldview in the context of globalisation, we can see that it has created a kind of civilization that victimizes its own people, people of other worldviews and other sentient beings. Over the last few hundred years this has been happening in the name of industrialisation, colonisation and development in both capitalist and communist frameworks.

The above assertion is very important because the aim is not to benefit any one specific group, but it has the power to transform in a meaningful way all people and the rest of creation.

To qualify the above statement, Mary-John Mananzan (1979:162) has contended that humankind has distorted the original plan of God's intention through the imposition

of a patriarchal ideology that subjugates and dominates women, children and even the creation itself.¹⁷ Similarly, Devan Naidoo (2001:40) has also shown that hierarchy and male domination were not part of Jesus' understanding of church. The church therefore needs to be set free from the sexist interpretations of the Bible. In other words, Naidoo as with bell hooks, contests that sexism has to overcome in order for gender justice to be the language of life. In the same vein, Njoroge (2002:45) contends that the feminist movement exists to help women to free themselves from religious patriarchy, sexism, hierarchy and economic exploitation.

Despite the life in fullness of the New Covenant brought by Jesus Christ, the status of women in history and modern times has been informed and influenced in whole, or in greater part from the religious beliefs found within the Old Testament and New Testament and its patriarchal tradition as earlier noted. Despite the enlightened modern society, this assumption has colonised the minds of both women and men. This religious hegemony has been handed down from generation to generation by men presiding over women, children and other sentient beings.

Elsa Tamez (1988:166) thus argues that exegesis of biblical literature from the feminist view could be one among many points of departure used to guide Christians to interpret afresh the Word of God that has for many years been the subject of much distortion.

Despite this situation, women with a certain degree of female consciousness have begun to raise some questions about the Bible. It is not that they do not feel included in the main liberation experiences of the Bible such as the Exodus and the historical role of Jesus. It is simply that women find clear, explicit cases of the marginalisation or segregation of women in several passages in both the Old and the New Testament. Tamez (1988:170) further asserts that women need to reread the Bible from their own perspective in order to challenge the patriarchal colonisation that has for so long governed church structures. It is at this point that women are asked to deny the

¹⁷ According to Mary-John Mananzan (1995:39), "The morality that has evolved in patriarchal society has crippled women's minds and produced guilt complexes that have infringed on their freedom. So pervasive has this been in the home, in education and indeed in all areas of life that it has become a structural sin. There is a need to develop a cosmic spirituality by returning to our life giving roots and actively participating in creating a society based on just, right and harmonious relationships."

authority of those passages and interpretations of the Bible that harm them rather than uplifting their standards.¹⁸

In the same way, Nelly Ritchie (1988:151-158) in her reflection on women's participation in the church spells out that from the Old Testament to the New Testament, there was a qualitative leap in the idea of woman. Jesus' own attitude to women was one that enhanced women by enabling them to participate fully in the announcement of the kingdom of God and anticipating the recreation of humankind.¹⁹ It is the contention of bell hooks (2001) that while women experience patriarchal oppression differently according to their race, class, social status, or educational background, the spirit to rally around sisterhood should be explored because all women experience oppression in one way or another, whether poor or rich, black or white, young or old, educated or uneducated. Similarly, Jones asserts that exploitation, marginalisation, powerlessness, cultural imperialism and violence each of this, is well known to women if not most women in their culture. Although, the idea of hook and Jones can be contested by post-colonial feminists who disagree with the notion of universalising the oppression of women, the oppression of women has come from the tradition within the Old Testament time for the minority to dominate the majority in the church and society. God's intention for companionship was for men and women to enjoy their relationship together. God commanded man and woman to have dominion or to be stewards over the rest of creation and not to dominate other human beings. God neither instructed Adam to be above Eve, nor for Eve to be above Adam. Both were equal to love and to help one another. Any relationship that dominates one person over another is not a true relationship. Therefore, patriarchy creates gender injustice in many forms. In this context therefore,

¹⁸ As Nelly Ritchie (1988:151-158) has stated, "It is here, then that the collaboration of women Biblical scholars' exegete with feminist perspectives is needed to interpret the texts, using a new hermeneutic approach. Thus it would finally be possible for women to do a liberation-oriented reading of a text that for centuries had been used against them. However, on occasion there will be no other way to interpret the text as a putdown of women. Its exegesis will show only the patriarchal ideology of the author, the commentator, the culture, and the historic moment in which the text was elaborated. This is the other Bible-related problem that women confront."

¹⁹ Again, as Richie (1988:151-158) has shown, "Once more it is clearly the case that sharing in the promise is not conditioned by being of a particular race (foreigners are included) or of one gender but, rather the condition from being incorporated into God's project is the acceptance of Yahweh as true God, and the commitment to respond in fidelity to this faithful God. Despite all the conditioning factors characteristic of that period, in the Old Testament women are incorporated into the saving plan as active participants."

participating in God's mission means transforming the world of domination and exploitation from patriarchy into the new reality of justice.

In a similar way, Watson (2002:17) has argued that women are the church. In her book, *Introducing Feminist Ecclesiology*, Watson observes that the church has based its arguments on the theologies of some early church fathers.²⁰ Bernice Santor (2003:35) reiterates Watson's argument by citing Tertullian, a second century church Father from Carthage in the Roman province of Africa, who understood all of womankind being in Eve and therefore all are the devil's gateway. Accordingly, Tertullian viewed all women as being inherently evil, as for example the unnamed woman prophetess in his own congregation who not only had ecstatic visions during church services, but also served as a counsellor and healer.

In relation to the notion of the natural order or God-given status of women in antiquity, the research of Bernard Cooke (2002:xi), of ancient sources from Father Martin a Roman Catholic priest has confirmed that what have been referred to as women ordinations in the twelfth century were in fact not ordinations but blessings. Cooke argues that the terminology was incorrectly applied because there was no ordination of women to the ministry of the Word and Sacrament at the time, but was solely limited to males. For Phiri (1997:67) many women have internalised their position in the church and society arising from notions such as these and have come to accept their position as being God's will and purpose. My understanding from the above statements on the internalisation position of women in both church and society is that this is in contradiction to God's purpose of female and male created in God's likeness as earlier noted.

In this regard, Schüssler-Fiorenza (1993:19) refuses to accept the marginalisation of women in history as a complete description of historical reality, but understands it as

²⁰ As Watson (2002:17) has noted, "Different institutional churches recourse to particular periods in the history of the church, such as Early Christianity or the reformation, as a means of their current praxis and identity. Often such recourse to history also becomes a means of justifying the exclusion or subordination of women in the lives of particular denominations. It is possible to read the history of the church as one of women's suffering, of an institution that has gone out of its way to exclude marginalise, to oppress women often purely on the grounds of their being women. From the earliest days of the Christian church, the development of hierarchical and clerical structures has run into parallel with the increasing marginalisation and oppression of women and their discourses of faith."

reflecting an androcentric historiography and choice of sources rather than what actually happened. Conversely, quite early in the ministry, an order of women who were widows served formal roles of ministry in some churches (*cf.* 1 Tim. 5:9-10). Within the New Testament, the most numerous and clear cases of women's leadership are those of the prophetesses such as Mary Magdalene, the Corinthian women, Philip's daughters, Ammia of Philadelphia, Philumene, the visionary martyr Perpetua, Maximilla, Piscilla (Prisca), Quintilla and many others. In this, the Apostle Paul places emphasis on the equality of men and women despite the prevailing Jewish culture. In view of the above, the subsequent section discusses the topic on women and culture that religious institutions use to dominate and oppress women.

4.6. Women and Culture

In the previous section, the archaeology of patriarchy was discussed. In this section I discuss women and culture in terms of the belief in structures that determine unequal gender partnerships. An exploration on culture helps to understand the African worldview on the unequal partnership between women and men. In her article on Cultural Hermeneutics: An African Contribution, "*in Other Ways of Reading*," Kanyoro (2001:32) maintains that African Christians enter the church with three worlds. These are: (i) primal culture, (ii) biblical culture, and (iii) Western culture. The three worlds have constructed the identity of a woman as being subordinate to man. Kanyoro has further shown that Christian women are part of these three worlds and often times feel the strain of splitting apart when trying to correlate the pull of primal culture on one hand and that of church on the other. Similarly, Oduyoye (1995) has also argued that the lives of African Christian women are not only defined by traditional imagery of religion, culture, and society but also by the incorporation of those Western colonial norms that have become part of the teaching of the church. Equally, Dube (2000) and Masenya (2005) have argued that among others, it was through the medium of the Bible that some Africans came to hate their own identity and culture and that their traditional lives were negatively and destructively tampered with by the church. In other words, the Bible was used as a weapon to cause self-hatred, terror and even death.

According to the Oxford Dictionary (1998:170), culture comprises of customs, art, and the social institutions of a particular group of people.²¹ While Bronislaw Malinowski's (1995:89) definition of culture is wider and specific, he argues that culture is complex and includes knowledge, belief, art, law, morals, customs and all the capabilities and habits acquired by a given member of society. Culture is the way people do things. Through culture, the community can be controlled to live a normal, reasonable and peaceful life. The reverse can also be true. Culture is thus part of society. Indeed, every country or tribal group has culture in a given set up. In this same culture, there are good and bad customs. To nuance this section, it is therefore imperative to amplify on three worldviews that confront African women i.e., the primal, Biblical and Western cultures.

4.6.1. Primal Culture

There are primal cultural practices, myths and taboos that have perpetuated unequal gender partnerships and provided opportunities to inflict pain and suffering on women and girls or a person in a disadvantaged position. These practices not only infringe on their human rights but also on their Christian values.

For the sake of this study, I narrow my research to the Zambian culture with which I am conversant with. Examples of the risky taboos, myths, sayings, harmful traditional and cultural practices that perpetuate this state of affairs abound and can be selected from many parts of Zambia. For example, some cultural demands have been interpreted as God's will for women. From a tender age in some Zambian cultures, girls are taught at home that her place is in the home, a role that is extended into the church. Although, Oduyoye has argued that this ideology of females being subordinate to males came with Christianity and western civilization. Suffice it to say, African women have always been exposed to tough conditions of work and have

²¹ "It is here, then that the collaboration of women Biblical scholars' exegete with feminist perspectives is needed to interpret the texts, using a new hermeneutic approach. Thus it would finally be possible for women to do a liberation-oriented reading of a text that for centuries had been used against them. However, on occasion there will be no other way to interpret the text as a putdown of women. Its exegesis will show only the patriarchal ideology of the author, the commentator, the culture, and the historic moment in which the text was elaborated. This is the other Bible-related problem that women confront" (*Concise Oxford Dictionary* 1995)

never failed despite their gender (1995:67). In many of the Zambian cultures, the organised family system is mostly patriarchal, which means that either old or young men are always the heads of a tribal group or family. Consequently, men are seen as the cream of society and decision makers. The patriarchal system has thus adversely affected the development of women, in which traditionally, as Simone de Beauvoir (1987) contends that women are always treated as children that are supposed to be looked after.

In the rural areas of Zambia, society gives space for women to do agricultural work for food production. Women are thus the cultivators and harvesters of the crops for both subsistence and commercial production. In the family, a woman as a wife or mother is there to provide food, fetch water and firewood and look after the children and her husband. In dealing with society, it is mainly the responsibility of women to provide for the family's social obligations such as taking care of the sick, work at weddings, funerals or any other occasions. De Beauvoir (1987) has further contended that women belong to men, families and communities and not to themselves. The women do not own their lives. These same obligations are transferred over into the church.

According to Oduyoye (1986:13), African women are the property of men. In responding to a question on the participation of women in church practices and the place of their special needs and concerns in the agenda of the church, Oduyoye (1986:13) was forthright when she noted, "the women are very much concerned about the church, but the church is not so much concerned with the women." Similar concerns have been raised by a number of women doing theology: What does being church mean? Who is church? Watson (2002:28) asserts that this has been the reason why women have entered into a space they have not been invited to. It is thus important to define what the ecclesia is from the woman vantage.²²

²² As Watson (Watson 2002:29) has noted, "Ecclesiology has come a long way since the fourth century. Where does feminist ecclesiology enter the discussion and what is it trying to achieve? First of all, feminist ecclesiology is responding to a situation of profound ambiguity. In writing formal ecclesiology from a feminist perspective, I am entering a conversation to which I have not been invited. Surveying the mainstream ecclesiology literature, I cannot think of many major books written by women...That women are church do not mean women are the church and men are not. Women are the church as equal and yet different citizens of the body of Christ. In naming their own experiences, women acknowledge their power and their being in the image of God."

No social setting has been spared where women are not dehumanised. This includes family, church and community arising from the Western theology or primal culture that have influenced the theological thinking of Christians globally with not much relevance to people's living realities. Most of the aforementioned traditional cultural practices, sayings and taboos that hinge on gender injustices are found in the community and are passed on from generation to generation through the process of socialisation. Gender injustice has also infiltrated the families and church in that both of these are part of the community and are composed of the same people that make up the community. Christians have also been caught in this labyrinth of injustice. Suffice it to say, most of these cultural practices, taboos and sayings hinge on gender injustices. Accordingly, Kanyoro (2001:158-180) is of the view that African women theologians should be naming them with the harmonisation of other women who happen to be the custodians of culture.²³ It is nevertheless worth noting that there are also positive examples. These include, initiation ceremonies such as the one that teaches young girls personal hygiene as well as other good skills, respect for the elderly, as well as expressing caution about engaging in sexual relations with boys due to their biological development. Ostensibly, there are also negative cultural practices such as elopement (*Kusemya* among the *Namwanga*). This is where a girl enters into an early marriage either forcefully or according to her own will. Sometimes, even wife battering is justified as a sign of love and seen as a private family affair. In addition to these cultural practices, there are negative traditional sayings that are worth mentioning such as *Abanakashi mafi yampombo* among the *Bembas*. This saying means that if a man leaves his matrimonial home due to a domestic dispute, he should be allowed to have sexual relations with other women.

These cultural practices and sayings come from selected tribes in Zambia that have been captured to show the extent of the unequal partnerships extant between women

²³ "Women in Africa are the custodians of cultural practices, for generations. African women have guarded cultural prescriptions that are strictly governed by the fear of breaking taboos. Many aspects that diminish women continue to be practiced to various degrees, often making women objects of cultural preservation. Harmful traditional practices are passed on as "cultural values" and therefore are not discussed, challenged or changed. In the guise of culture, harmful practices and traditions are perpetuated....Yet, in fact, it is women who sustain these practices. Such a state of affairs illustrates the reality of women's vulnerability in the face of cultural prescriptions. When trained women theologians begin to make connections between what happens at home and in church with a view of suggesting change in the name of justice, they have to be cautious about disturbing the set of order" (Kanyoro 2001:158-180).

and men. What I have named, are just a few examples among the many demeaning cultural practices and sayings. This calls for a new paradigm in addressing the injustices that demean both women and men in justifying the harmful cultural practices forgetting that we are the image of God. In the next section, I discuss Biblical culture that confronts African women in relation to the impact it has on women in the life and work of the church.

4.6.2. Biblical Culture

This section discusses biblical culture that has been used as sword to oppress women as Masenya (2005) has asserted. The church in general had tried to play a hide and seek game in the issues that affect women, and had not seriously considered the consequences of this double standard. Women have been disempowered on the basis of being arising from some negative Scriptures found in the Bible. The church has never distinguished the Jewish culture in which the Bible was written to the current cultures prevailing. This was evident in terms of the limited women's participation in the ministry of the church in which they would want to exercise their free will gifts in fulfilling their ministries. Russell (1979b) has asserted that the perpetuation of limited women's participation was exhibited through the reinforcement on what the Bible said with its interpretation by some church leaders.

Furthermore, Masenya contends that gender injustices and violence to some extent emanated from the scriptures that some male church leaders have used to silence women which deny their real personhood, particularly within the Christian communities as Nasimiyu-Wasike (1992) has argued also. Nevertheless, some women have been resisting this dehumanizing culture that men exonerate to be Godly and biblical.²⁴ However, gender injustices arising from the inspired word of God had affected basic justice and the integrity of human relationships and partnerships. It is within the church life where all these injustices start as earlier noted. Needless to say, some Christian men had internalized the belief of the subordinate role women and

²⁴ See, Corrine Scott. *Violence Against women/Women against Violence* in *Feminist Theology: Perspectives and Praxis* (ed.), Prasanna Kumari. Chennai: GLTC and Research Institute, 1991:331-361.

silenced them using the Bible. The struggle for justice calls the people of God to continually challenge cultures of domination and oppression so that all people are enabled to control and lead lives that have been set free by Christ as asserted by (Nadar 2005).

In the section that follows, I discuss Western culture that confronts African women in relation to the impact it has on women in the life and work of the church.

4.6.3. Western Culture

In this section, I discuss the western culture that came with the white missionaries who brought the Gospel to set the Africans free. According to Prasanna Kumari (1991:363), until recently, the majority of theological thinkers were from the West. As a result, their writing was influenced by their own contexts.²⁵ As I have argued in chapter three of this thesis, even the reinforcement of gender roles was an inheritance that originally came from them. As Kumari (1991:365) further argues, neither male nor female is the ultimate basis for identification. Nevertheless, history has made gender an important issue for those who have been oppressed because of it. Similarly, Mudimbe (1988:96-97) has also argued that the church should be moving away from the notion of believing that it is only white men who possess the ability and knowledge to run the church or (to put it vaguely) the world effectively.²⁶ Asante (1986:184) argues in the same way:

²⁵ As Kumari (1991:363) has noted, “The theological quest in the third world widened the scope and horizons of theology beyond the western scholars. What is at stake is not the need to prove which of these theologies are right, but in humility, to accept each other as partners in this common task and to find ways and means to mutually enrich each other in their faith articulations. The struggles, concerns, and challenges of the context, though it is not the same in every place, the response of the faith community in a given context can enrich the global community with a clear understanding that no one theology can ever claim to be able to contribute to the needs of the entire world.”

²⁶ “Imagine an African researcher blocked inside an elevator which unceasingly goes up and down. Normally a gesture suffices to stop the machine and go out into an apartment. But the African is and remains a prisoner of her ignorance, searching for her happiness within the confines of the elevator. As for decisions on where the elevator goes, they are left to the good will of the technicians who come and go regularly. They inform her on the conditions outside the machine and through this filtered information she comes a specialist on this un-experienced world. Her freedom is limited to the development of a discourse whose models are prefabricated for her and whose bases remain outside her reach” (Mudimbe 1988).

I like to call the product of this the bias of categorisation, which divides people into teachers and those taught, sinners and saved, black and white, inferior and superior, weak and strong, one can add men and women, out of this bias has developed the catastrophic disharmonies that we experience in our world today.

In the nature of things, both Mudimbe and Asante have contended that time has come for women to burst out of the metaphorical elevator and repossess the power of speech and work out a discourse that will lead them as African women to positively engage the 'other' in an inter-subjective dialogue. In fact, it is a woman's close association with the church and the other oppressive secular colonial institutions, which is often the cause of her alienation. This especially occurs when women are praised for displaying male characteristics in the running of a church. In view of the above, it was R. Reddock in her opening speech in Trinidad and Tobago at a women's conference where she argued:

Our aim is not to copy man, no sensible woman ever wants to do that, but it is rather to see womanly and courageous women, honest and good, making themselves an intelligent counterpart for men (1988:65).

This is not to say that women should work in isolation, for certainly they will always have to learn something from others even while theorising their own experience from within.²⁷ Watson (2002:10) makes this connection and urges that the feminist theological discourse should not be confined to the church's theology of the Christian West, but should have a holistic focus in analysing the role and experiences of women within their own churches. On the face of it, Kanyoro (2001) has observed that the African continent's history of colonialism and Western imperialism causes a dilemma for African women theologians. It has always been a tug of war between relating to Western culture, indigenous culture and religious culture. Admittedly, as an ordained black Zambian woman, I find myself lost when I am instructed to theologise from lenses other than my own.

To conclude this section, it is important to note that women should not be held captive to a rigidly applied patriarchal culture that is romanticised as being unchanging, for all culture is dynamic and not static. Ruben A. Alves has suggested that we need to

²⁷ See chapter two of this thesis.

revisit our history and work out a shared and common identity, where all can find this world a better place to live in, much more than in the church (1972:64).²⁸ The negative effects of Western and Euro-centric Christianity and the call to recover from it (1999:313-329)²⁹ faces an African hermeneutical challenge that will have to inform the African component of biblical and contextual Christianity. Similarly, Dube (2005:120) has contended that a total rejection of one's culture, for whatever reason, is tantamount to embracing imperial strategies of colonising).³⁰ As a result, women in the church feel robbed when they are denied the right to participate at the same level as men. This is yet another imperial strategy of Christian colonisation.

In order to establish the unequal partnership between women and men in the church, the three worlds that had contributed to construct the identity of a woman have been explored. To level the playing field of the next section on how we can help to overcome the experience of unequal partnership between women and men, an interrogation of biblical interpretation and static structures have been undertaken.

²⁸ As Alves (1972:64) has noted, "We need a fresh start. We need to rebuild civilisation upon a new foundation. It is not enough that we become fatter. Our world needs a new body; it must be regenerated in the etymological sense of the word-be created again. Biblical language affirms that for life to be preserved, the body, which has grown old and senile-which has ceased to be an instrument for the expression of life and now functions to repress it must be dissolved. It has to die. This is what gives life a chance to create a new body for it-self. It is then resurrected in another form. Society, organisation, civilisation and culture; these are our limbs, the extensions of our biological structure. They have become oppressive and repressive. This body must be dissolved, if life is to have a chance to create a new one. We have to go through death and resurrection. We need to be born again. To let this body die is to dissolve the rules of life as they have been established by past generations. The dead must not rule the world of the living. And only beyond the dissolution of the old, now hopelessly enmeshed in its internal contradictions, can a new synthesis be created."

²⁹ As Punt (1999:313) has shown, "Euro-centrism can be defined as the theological approach that sustains the dominance of Western cultures since the enlightenment. This affects hermeneutics and theological and eventually Church life. All culture should be subjected to the same role and hermeneutic suspicion if Christianity has to retain its contextual and global character."

³⁰ According to Dube (2005:120), "While colonialism thrived by promoting the West as the centre of all good, and portraying the rest as needing conversion, development, civilisation, assimilation, and so on, decolonising Two-Thirds World women adopt a hybridity as a strategy of resistance. This hybridity also resists the nationalist call for colonised women to preserve indigenous cultures without question. This hybridity strategy refuses to endorse the stringent binary opposition that often relegates women to subordination and invisibility. Christianity and indigenous religions are thus not seen as competing opposites but as mutual traditions that enrich each other. In so doing, hybridity becomes a decolonising feminist strategy, since it erodes the oppressive patriarchal demands of both imperialism and nationalism."

4.7. Feminist Remonstrations on Biblical Interpretation and Structures

4.7.1. Examining the Subjugation of Women in the Bible

In what follows, I examine the feminist remonstrations on biblical interpretation and static structures that perpetuate the unequal partnership between women and men.

As earlier noted, the patriarchs in ancient Israel were seen as instruments by which God could communicate to God's people from time to time. Religion and society in the Old Testament was patriarchal and this is symbolised perhaps most clearly by Eve's disobedience and fall into sin. In other words, it was the woman, through her disobedience, that brought the curse of sin upon humanity. This view has colonised many minds to the extent of compromising the role of women in the church. As Watson (2002:3) contends:

The church has, as well as being a space of oppression, been a space which has in the past—and continues in the present—to create meaning for women. What does it mean for women to be part of the 'body of Christ' when their own bodies are rendered impure and excluded from the most significant moments of its life? Can women be part of 'the people of God,' which defines itself largely in terms of patriarchal and kyriarchal structures.

With respect to the oppression of women, bell hooks (1984:14) argues that women have been in an unusual position within society, not only for having a lower status but are also for being placed at the bottom of the occupational ladder, bearing the inevitable brunt of sexist, racist and classist oppression.

It is surprising to note that most, if not all theological seminaries have adopted the same stance based upon Hebrew religion. This has contributed to the present predicament that women face in the church and society. As Russell (1993), Ruether (1985) and Watson (2002) have argued, the notion of men defining what it means to be church has legitimised or sanctioned an ordering of society that has done severe injustice to the entire creation. Nelly Ritchie (1988:151-158) in her reflection on women's participation in the church challenges the Old Testament view and asserts that there is a qualitative leap in the idea of women present within the New

Testament. Jesus' own attitude to women was one that enhanced women by enabling them to participate fully in announcing the kingdom of God and anticipating the establishment of a new humanity.³¹ Accordingly, women were to share with men in the service of God and in the custodial ruling of the earth. The woman was to live side by side with her male counterpart. By God saying in Genesis 1:27, "*let us create them male and female,*" God made them male and female to be companions. Women were not meant to be used as things by men. Mananzan (1995:166) contends that man distorted God's original plan of God's by dictating what the role of a woman should be:

The morality that has evolved in Patriarchal society has crippled women's minds and produced guilt complexes that have infringed on their freedom. So pervasive has this been—in the home, in education and indeed in all areas of life that it has become a structural sin. There is need to develop a cosmic spirituality by returning to our life-giving roots and actively participating in creating a society based on just, right and harmonious relationships.

In the Apostolic church, as clearly recorded in the New Testament, women were active in the ministry with a synergy of activities being undertaken by them. They played these roles and worked in solidarity with men without being sidelined. They held leadership positions in the church until Christianity became a recognised religion in the Roman Empire. A study by Catherine Kroeger (1992:45) reveals that women held various positions, from bishops, elders and deaconesses. St. Paul's epistles clearly point to the leadership roles that women held within the church as attested to the support that he gave to women that he worked with. Linda Belleville (2001:36) confirms this when she writes:

The number and range of female ministry roles took a leap forward in the early church. Paul's greetings to the Roman church reflect this. No less than one out of every three individuals greeted is a woman. Women were singled in the early church as apostles (Rom. 16:7), as prophets (Acts 18-21-29; 1 Cor. 11:5), and evangelists (Phil. 4:2-3).

³¹ "Once more it is clearly the case that sharing in the promise is not conditioned by being of a particular race (foreigners are included) or of one gender but, rather, the condition for being incorporated into God's project is the acceptance of Yahweh as true God, and the commitment to respond in fidelity to this faithful God. Despite all the conditioning factors characteristic of that period, in the Old Testament women are incorporated into the saving plan as active participants" (Ritchie 1988: 151-158).

In her study on women's ordination, Kathryn Riss (1995:116) asserts that women have a twofold role in the New Testament, namely that of leadership and participation in the general ministry of the church. Because women were excluded from the mainstream of history and literature and not allowed to define their ecclesiastical role. Watson (2002) argues that these two roles were merged together when in fact according to the interpretation of the Bible they should have remained distinctive. In a similar way, Riss (1995:117) further contends that while the New Testament does not explicitly explain what pastors did, both women and men provided spiritual guidance for the churches that met in their homes. In the Apostolic church period, most Christian meetings were held in the homes of individuals. Among those who provided spiritual guidance in the house churches was Mary the mother of John who later became a missionary.

Arising from the above discussion, one can deduce that women were very much at the forefront of Apostolic Christianity although as certain feminist biblical scholars have shown there has been a distortion of some portions of the Bible. The next section discusses the recovering of traditions that challenge the culture that distorts the genuine partnership of women and men.

4.7.2. Discovering and Recovering Traditions that Challenge Culture

In this section, the discovering and recovering of traditions that Challenge Culture have been discussed. Negative cultural and traditional beliefs are still being transferred from society and put together with Christian beliefs and ultimately find their way back into the church. The minds of many church leaders and members have not been fully transformed from the influence of culture and tradition. This is portrayed in leadership, participation and in sharing of responsibilities. The socialisation within the communities where members live has had a negative effect on how the church responds to issues of gender justice. An example of this is found in the way a community votes for a man in politics is the same attitude that is transferred into the church in cases where elections take place.

Cultural beliefs and expectations about what it means to be a man often prescribe an oppressive role for men and deprive them of many of God's gifts, such as the belief that women can be an asset to the church and possess gifts and ministries that a man would not have. Some Scriptures encourage Christians both women and men that they are all full persons and to go beyond traditional stereotypes for the sake of the conviction of the God of justice. In the words recorded in Galatians as earlier noted, the church is called to see that all the traditional human barriers should be done away with in the community of those baptised into Jesus Christ.

In biblical terms, gender justice means recognising that women and men are created by God, redeemed by Christ, and gifted by the Spirit without distinction or partiality. In this regard, gender justice advances the discussion on how women are seen, how their role in church and society is understood and how to confront the many injustices against women. It examines power relations between women and men as the basis of gender injustice. I have contended elsewhere (2003:18) that gender justice speaks to the need for men to work in partnership with women in this struggle, so that meaningful development in the church can be achieved. Karen Torjesen (1993) has rightly insisted that the entire issue of justice and partnership must be problematised in light of our cultural-religious structures and more especially, the Bible. As Torjesen (1993:290) argues:

Furthermore, the long process of canonisation, which began in the middle of the second century and concluded in the early fourth century, took place concurrently with a struggle over women's leadership. Consequently, books celebrating women's apostolic activity (Acts of Thecla), containing women's words (collections of oracles of women prophets), and transmitting women's teachings (Gospel of Mary), which had nurtured the religious life of many churches, were not included in the canon, which was defined in terms of male authorship.

As other women theologians have shown, the biblical writers used their discretion to write and what not to write because of patriarchal advantage. However, as Miranda Pillay (2009:223) has argued, the Bible has been used as a vehicle for the perpetuation of many injustices to the point of legitimising sexism and other dehumanising practices.

The assertion that the church has been insensitive towards women can be seen from the leadership church profile at least in Zambia, where men are more advantaged because they are male. The hegemony of the church structure supersedes those who are below such that when it comes to policy formulation, women are few in number or are not even present and hence cannot exert pressure on important matters taken in the church. The observation by Oduyoye (2001:51) that Africans have used the Bible as the Gospel truth to interpret the status of women is supported mainly by the traditional positions that they occupy in the church. On the other hand, as Watson (2002:10) has stated, feminist theologians need to transcend male-made boundaries, while recognising them as frameworks, which have created meaning for women and their discourses of faith.

Similarly, in the Zambian tradition, women hold positions as chieftainesses. These women have been very powerful in the jurisdiction of their duties such that both men and women are subjects and work under the instructions of these women. These women at some point are addressed as *tata mukulu* (lit: 'our head father') although this title is contentious on its own when used to address a woman. However, as Dube (2002:117) has argued, the empowering of divine symbols of social and spiritual space for women must be retained while rejecting the Eurocentric/imperialistic rhetoric. Dube further suggests that the gender-inclusive divine space empowers women and men. Consequently, social and spiritual spaces must be maintained and reinterpreted at various times instead of allowing them to be lost through the exclusive rhetoric of Eurocentric theology. Zambians were thus on the receiving end of missionary interpretations of Christianity. As Oduyoye (1995) and Dube (2002) have observed, Africans take everything they read from the Bible as norm and worse still reinforced by what they were taught by missionaries. This was done to the extent of neglecting what empowered both genders in African culture and which became socialised due to the adoption of secondary teaching. Consequently, when they only introduced male ordination, the church adopted the latter concept that it was only men and not women who were to be ordained.³²

³² See chapter three of this thesis.

4.8. Chapter Summary

In this chapter, I have shown that the equity partnership of women and men in the church and society is still a contested ideology because of male supremacy that has existed from time to time. Through the literature that I have read and my personal experience as an ordained woman, I have sought to unfold the historical and present status of women. As has been noted, I tried to show the patriarchal imperative trails that hinder the realisation of gender justice. The need for creating a new partnership and pattern of relationship especially between women and men must be tackled on an individual, family and finally corporate level. While this may not seem important, in order to be fully incorporated in the new, the old model and pattern of doing things in a relationship has to go. Both women and men will have to break some church traditions and cultural practices that make them captive to their traditionally prescribed gender roles. This entails going through a laborious and painful process. Women must themselves first and foremost burst out of the entrenched generational roles that have been defined for them. As Kung (1979) has noted, women not only face challenges in the world but also in the church. In facing the continual struggle to survive, they are daily confronted with the forces of patriarchal, colonial and ecclesial oppression. Women will have to revisit the notion of the image and the position that hinders them from creativity and freedom in the challenges with which they are faced.³³ By so doing, at a personal level, part of the job would have been already done. It is only when women and men enter knowingly into equity and mutual partnership in the life and work of the church that real development will take place.

In the first section of this chapter, I provided a brief background of archaeology and its significance in which the study is located. I then briefly sketched the background and polity on the ordination of women, followed by an outline of the debates on the role of women in the UCZ. In this chapter, I also attempted to describe patriarchy and what it does from the perspective of capitalist, socialist and religious ideologies. In particular, I tried to bring out the characteristics of patriarchy and how it is detrimental not only to women and men but also to the rest of creation. I also briefly interrogated the role of women in African primal, Biblical and Western culture.

³³ See chapter six of this thesis.

Furthermore, I explored how these worldviews have shaped women's lives in the midst of so many oppressions. In light of this, Dorothy Ramodibe (1988:17) has argued that the church does want the women but do not need them.³⁴ This is how the church perceives women as things and not as beings that are created in the *imago Dei*.

Finally, in the last section I discussed the remonstrations of feminists on the misinterpretation of the Bible and the rigid structures that perpetuate the unequal partnership between women and men in church and society.

The fact is that the resurrected Christ who transcended all particularities has been forgotten and only the male Jesus can be remembered. Similarly, Oduyoye (2001:225) contends that women and power are like oil and water in patriarchal societies that cannot be put together. When mixed together, some onlookers become uncomfortable and try to find ways of separating them.³⁵ This process is still taking place in the church today.

In the next chapter, I discuss the methodology and methods used to collect and analyse data, and the sampling of the participants of this study on the three categories of informants: church leaders, members of staff and students at the UCZ Theological Seminary and the ordained women ministers in the UCZ.

³⁴ "The church, the male-dominated, wants women but does not need them. Women are wanted because they are workers (clean the church, bake cakes, fundraise, and so on) for the comfort of men. Men are like Pharaoh, who wanted the children of Israel as slaves, but did not need them as people" (Ramodibe 1988).

³⁵ "Attempting to locate the origin of this, I have come to suspect that traditions, mindset, and attitudes going back to generations, and reinforced by daily experiences, have to be the source of the fear, anxiety, and apprehension that power will get into the hands of women" (Oduyoye 2001).

CHAPTER FIVE

RESEARCH METHODOLOGY AND METHODS

5.1. Introduction

In the previous chapter, I discussed the archaeology of theological beliefs underpinning the unequal partnership between women and men. In particular, my treatment was within the existing relevant corpus of knowledge in the unequal partnership of women and men. A sample of both local and international literature was reviewed to analyse the discourse of unequal partnership between women and men from a gender perspective.

In this chapter, I discuss and justify the research design as well as focus on methodology employed to collect data from the participants of the study and the sampling tools used to produce and analyse the data. Individual in-depth interviews were the method used in the fieldwork coupled with references to documentary sources. According to Balcomb (2000:50), field research is aimed at “knowing about beginnings and endings to make sense of all the things that happen between beginnings and endings.” The research design was informed and guided by women recounting their experiences in the form of storytelling (Jarviluoma *et al.*, 2003). My intention was to describe, analyse and record in categories the stories of everyday, ordinary experiences as told by the ordained women of the UCZ (*cf.* Balcomb 2000). According to Oduyoye:

The first observation is that African women accept story as a source of theology and so tell their own stories as well as study the experiences of other women...This framework is necessary, given the fact that narrative theology prevails in both oral and written materials. Story was a traditional source of theology (2001:10).

Oduyoye understands the use of the narrative framework as a powerful research tool to allow oppressed women speak for themselves while allowing for a creative way of speaking about the liberating perspective of those women that have been

marginalised. This enables those who do not have a platform to have a voice through storytelling.

In commenting on the work of qualitative gender researchers who process, analyse, organise and present their qualitative findings in categories, Jarviluoma (2003) observes that researchers try to adjust to the social and gender norms of those researched. For Jarviluoma (2003), many female qualitative researchers claim that yielding to the position defined by the culture may eventually provide richer material than by opposing it. By the conclusion of their fieldwork therefore, they should cross many of the barriers that were visualised at the outset.

One of the aims of this chapter was to avoid the method-reporting deficit, by discussing and justifying the choices made with regard to the research methodology and methods of data production and analysis.

I organised this chapter under the following heads:

- i. Research participants, sampling and data production;
- ii. Process and methods, data analysis;
- iii. Process and methods, methodological limitations and ethical considerations.

5.2. Research Participants and Sampling Procedures

In this section, I describe the three categories of the research participants, as well as discuss why they were selected and how the sampling was done.

In keeping with the key research question, the sample of the study comprised of three categories of research participants: Synod officers, UCZ Theological Seminary members of staff and students, and UCZ ordained women. The selection of these participants was based on their ability to contribute to the understanding on the issue

of social justice under study namely, the unequal partnership of ordained women and men in the UCZ.

The assumption was that the unequal partnership between the ordained women and men as a social justice issue in the unequal partnership was subject to various interpretations by various church leaders depending on their individual perspectives. Informed by this assumption, three categories of the research participants were selected to illustrate how and why the unequal partnership was understood. The goal was to establish the different meanings on the unequal partnership held by each research participant, while drawing on the notion that the gender justice issue carries different meanings for different people from the point of conception to the point of practice and implementation (Ball 1994; Odden 1991).

Prior to the commencement of the fieldwork, a letter was sent to the UCZ Synod office requesting permission to conduct research at the UCZ Theological Seminary and among the ordained women of the church. The letter explained the purpose of the study. It also described the research participants to be involved from the UCZ and the methods of data production through primary information to be used. The expected benefits of the study for the UCZ and for the wider community in general were also explained. Similar letters were sent to the UCZ Theological Seminary and the ordained women involved in this study, seeking their permission and informed consent.¹ The fieldwork was conducted between August 2010 and February 2011.²

In the next three sub-sections I describe the three categories of research participants.

5.2.1. UCZ Synod Officials

Under this category, a purposive sample of top church leaders and Synod officials was used. These officials were included because of their responsibility in formulating church policies which are passed on to all UCZ congregations for implementation. In addition, they were purposively selected for their strategic position as church policy-

¹ See Appendix #2.

² See Appendix #3

makers and as bureaucrats whose official duty is not only to formulate policy but also to ensure that policy is correctly interpreted and implemented.

Two assumptions guided the selection of this sample category. First, Synod officials were in a strategic position to explain why gender justice policy was inevitable and how it was getting beyond bureaucracy. As Darling-Hammond (1998) has observed, while policy change was inevitable for any society, it was difficult to get beyond bureaucracy. Second, as policy-makers, the Synod officials were deemed to be a rich source of information on the theory underpinning the unequal partnership of the ordained women and men. As Phiri (2005) has argued, women must be seen to study theology in their own right and not to be imitations of men as it has been the case in the past.

To obtain a purposive sample of the Synod officials the following offices under the Synod were requested for their participation:

- i. The office of the Synod Bishop who is the head of the UCZ at the head office. This office was selected on the basis of its responsibility for initiating the development of a gender policy and coordinating the development of curriculum documents such as teaching syllabi at the UCZ Theological Seminary. In addition, the office through its responsible officers monitors and evaluates all the activities within the greater church through visits to presbyteries and other UCZ institutions. It was therefore assumed that by virtue of their duties and responsibilities, officials from this office would be a rich source of information as to why a gender policy needed to be developed. Informed consent was obtained from the Synod Bishop and one research participant.
- ii. The officials in the office of the Presbytery Bishops at provincial level that are responsible for the coordination of congregations were also selected. Again, by virtue of their office, duties and responsibilities, the officials were expected to be a rich source of information on how and why a gender policy must be developed to address the unequal partnership between the ordained women

and men. Informed consent was obtained from the Synod Bishop and one research participant.

- iii. Finally, the Community Development and Social Justice Secretary (CDSJS) as a gender activist and as head of department was requested to participate in the research. This officer was responsible for coordinating the actual development of a proposed gender policy for the UCZ. The Community Development and Social Justice Department is an official wing of the UCZ that promotes and advocates for justice issues. Its mandate is to identify and research on justice issues and inform the church for action. The CDSJS was therefore strategically positioned as a rich source of information on why and how it is important to address the unequal partnership as alluded to in chapter one of this thesis. Informed consent and permission were duly obtained.

I also wanted to include the office of the General Secretary of the UCZ as the Chief Executive Officer (CEO) of the church at the national level because of its responsibility on the implementation aspect. However, the office was vacant at the time, until I took over as an interim officer. Owing to the fact that this office is very important in the life and work of the UCZ, input from this office was very important.

5.2.2. Lecturers and Students at the UCZ Theological Seminary

The second category of research participants comprised of five lecturers and five students at the UCZ Theological Seminary. This category was also a purposive sample of lecturers and students representing the Theological Seminary of the UCZ. The lecturers teach and prepare the students who become the future ministers and implementers of the policies of the church. The lecturers at the college were co-opted into the research cohort as a result of their strategic role and interest in promoting gender studies within the college curriculum. The entire sample was as follows:

- i. **The Principal at the UCZ Theological Seminary:** The Seminary Principal is a key figure who represents all the lecturers at the highest supreme body of the UCZ. He is the chief administrator of the Seminary. As a stakeholder in

education and the ministerial formation of the students at the Seminary, the principal has a very important role to play in as far the final product of the students is concerned. The Principal also influences the direction of the curriculum at the college. As such, it was deemed an important source of information on the unequal partnership of ordained women and men in the church. Permission and informed consent were obtained from Synod Headquarters, the national office and the Principal participated in the research.

- ii. **The Dean of Studies at the UCZ Theological Seminary:** The Dean of Studies was another key person in this study because of the nature of the academic component of the Dean's area of work. The Dean of Studies in conjunction with the Principal develops the curriculum which is then presented to the other members of staff for their input. Most of the work on the syllabus of the college is directed by the Dean of Studies. In view of the critical role that this office plays, it was deemed worthwhile to get the Dean's views on the unequal partnership between women and men in relation to the inclusion of gender studies in the Seminary curriculum through the normal procedural channels. Permission and informed consent were obtained from the Principal and the Dean of Studies participated in the research.
- iii. **The Governing Body of the Members of Staff:** This is a college body representing some members of staff which has some powers of determining the direction of the curriculum at the Seminary. It was selected as a possible source of information because of its interest in the ministerial formation of students on the equal partnership of women and men. The members of staff who teach and prepare the students are key stakeholders in the development of new syllabus at the college. Permission and informed consent were obtained from the Principal and three representatives of members of staff who participated in the research.
- iv. **The UCZ Theological Seminary Student Body:** This is a joint student body comprising of first year to the third year students. At the time of the field research, the college had forty-two (42) students in all the three streams or classes. In 2010, the classes were comprised as follows: twelve (12) students

in the third year, fourteen (14) in the second year, thirteen (13) in the first year and three (3) diaconal students. Permission and informed consent were obtained from the principal and the Dean of students. Five representatives participated in the research.

5.2.3. Ordained Women Ministers

The third category of research participants comprised of ten (10) ordained women. It was both a purposive and convenience sample. The sample was purposive in that some of the ordained women were selected as senior ministers who had vast experience in the UCZ and yet had been side-lined. It was also a convenience sample in that I only requested those senior ordained women who had experienced the unequal partnership at different levels starting at the UCZ Theological Seminary. The senior ordained women were convenient in terms of location and access.

One of the strengths of this sampling method was that the sample comprised senior ordained women drawn from the five presbyteries of the UCZ, although these were not proportionally represented. Eight (8) senior ordained women who completed and returned the questionnaire constituted my purposive and convenience sample that provided information on the unequal partnership between ordained women and men in the UCZ.

In all, a purposive and convenience sample of ten (10) out of a total population of thirty (30) ordained women working in UCZ congregations and institutions at the time of data production was requested to participate in the study.³ After obtaining their permission and informed consent, a questionnaire was administered to the ten (10) senior ordained women, expecting at least a minimum of nine (9) (90% return sample) senior ordained women to complete and return the questionnaire. Fortunately, I managed to collect back questionnaires from eight (8) (80% return sample) senior ordained women out of the ten (10) (100% return sample) ordained women. However, one questionnaire was not appropriately completed and was left out of the statistical

³ This statistic was obtained from the UCZ Theological Seminary Archives and in the latest records of 2011.

analysis, reducing the number of completed questionnaires to seven (7) (70% return sample). The total of ten (10) ordained women was spread across five presbyteries as shown in Table 5.1. below:

Name of Presbytery	Central	Copperbelt	North-Western	Lusaka	Western
No. of ordained women	1	3	2	2	2

Table 5.1. A Sample of Ordained Women from each Presbytery

The minimum sample figure of ten (10) ordained women was arrived at by calculating 10% of thirty (30) ordained women which is thirteen (13). I then calculated 10% of thirteen (13) ordained women to arrive at the figure of ten (10). This was in order to arrive at a manageable sample size. While the total number of ordained men is three hundred (300), the total number of ordained women remained at thirty (30). Interviewing all the thirty (30) ordained women in my view would not have been manageable under the prevailing circumstances. It was also not necessary in terms of a qualitative study. My major constraining factors were limited human capacity, time, and finance for travel, food, and accommodation during visits to the various UCZ Presbyteries. A minimum sample of ten (10) ordained women was considered large enough to corroborate views on decisions that the UCZ ordained women were making with regard to the unequal partnership between women and men.

To this end, the sample of ten (10) ordained women included one bishop heading one presbytery in 2010, but only eight completed and returned the questionnaire. With permission from the Synod office and the UCZ Theological Seminary, I also visited presbyteries where the ordained women were operating from. My aim was to request those ordained women whose congregations were involved in discussions on the unequal partnership between women and men. In all, I visited five presbyteries where I distributed the questionnaire to ten (10) ordained women, but only eight (8) managed to complete and return the questionnaire to me. In the end, I had eight (8) returned questionnaires which formed the data set from the ordained women. By

personally administering and collecting the questionnaires, I was able to have a higher return rate of the questionnaires completed and returned as shown in Table 5.4 below:

Ordained Woman Bishop	One(1) ordained woman bishop received the questionnaire	One (1) completed and returned the questionnaire
Ordained Women Serving in Five Presbyteries	Nine (9) ordained women received the questionnaire	Seven (7) ordained women completed and returned the questionnaire
Total	Ten (10) ordained women received the questionnaire	Eight (8) ordained women completed and returned the questionnaire

Table 5.2. A Purposive and Convenience Sample of Ordained Women involved in the Study

5.3. Data Production, Process and Methods

Drawing on the notion of mixed-methods design (Creswell 2003; Denscombe 2002; Greene 2008; Tashakkori and Creswell 2008; Tashakkori and Teddlie 1998), the study employed three main methods of data generation: (i) in-depth interviews, (ii) survey questionnaire, and (iii) review of documents (document analysis). These methods were used selectively and not with each category of research participants. I used in-depth interviews with the top Synod officials and the ordained women. A survey questionnaire was used with the members of staff and students at the UCZ Theological Seminary and also with the ordained women to generate a mixture of qualitative and quantitative data on the understanding of the unequal partnership. Document analysis was also used to generate qualitative data to compliment the data from the in-depth interviews and survey questionnaire.

The selection of these methods was based on the principles of “mixed methods” (Creswell 2003:21), and “pragmatism” (Descombe 2002:22). The mixing of the methods was done “on the assumption that collecting diverse types of data best provides an understanding of a research problem” (Creswell 2003:21). Employing a

mixture of methods was deemed “useful to capture the best of both quantitative and qualitative approaches” (Creswell 2003:22). In support of the notion of mixed methods, bell hooks (2005:115) argues that:

Methods are selected because they will provide the data you require to produce a complete piece of research. Decisions have to be made about methods that are best for particular purposes and then data-collecting instruments must be designed to do the job.

Commenting on pragmatism in social research, Denscombe (2002:22) observes that:

There has been a growing tendency to combine the use of different methods and different research strategies within individual investigations...to achieve the most robust and valuable findings that are possible under the circumstances.

Another view in support of mixed-methods study comes from Tashakkori and Teddlie (1998:21) who point out that:

Most good researchers prefer addressing their research questions with any methodological tool available.

Informed by this rich discussion on mixed-methods research, I selected and employed a mixture of methods capable of capturing the participants’ understandings regarding the unequal partnership between women and men. The methods enabled me to produce data about participants’ interpretations regarding the experiences of the ordained women. This use of mixed methods is described as triangulation of methods (Sarantakos 2005; Terre-Blanche *et al.*, 2006).

Even at the level of research participants, triangulation was done by generating data from the three different categories of the research participants namely, Synod officials, members of staff and the students of the UCZ Theological Seminary and the senior ordained women. Laws *et al.*, (2003) observe that the justification for triangulation is to see the same thing from different perspectives.

What follows is a discussion of how and why each method was used to produce the data.

5.3.1. In-depth Interviews

This study adopted a qualitative approach using in-depth interviews that consisted of open-ended questions. Open-ended questions were relevant to this study because they:

Leave the participants completely free to express their answers as they wish, as detailed and complex, as long or as short as they feel is appropriate. No restrictions, guide-lines, or suggestions for solutions are given (Sarantakos 2005:120).

Two semi-structured interview schedules were used to conduct the interviews: one with the Synod officials and the other with senior ordained women. Marshall and Rossman (2006:101) observe that through in-depth interviews, the “researcher explores a few general topics to help uncover the participants’ views but otherwise respects how the participant frames and structures the responses.” The interviews thus enabled me to explore the research participants’ understandings regarding the unequal partnership between the ordained women and men.

The in-depth-interview method is based on the fundamental assumption that the participant’s perspective on the social phenomenon under study should unfold as the participant views it (Marshall and Rossman 2006). In anthropological studies, this is described as an emic perspective of the social phenomenon (Terre-Blanche *et al.*, 2006). It calls for an understanding of the phenomenon from the point of view of the research participants, not of the researcher. With some modification, this assumption informed the in-depth interviews in this study. The modification arose in the sense that the interviews were conducted on the basis of some predetermined response categories covering three general topics that guided the direction and flow of the interviews.⁴ The interviews sought to illuminate the essence of the understandings by the research participants with regard to the following four general topics:

- i. The historical dimensions of the women ordained ministry (situation);

⁴ See Appendices #4, #5 and #6.

- ii. The policies and practices (structure);
- iii. The Curriculum at the UCZ Theological seminary (various divisions of the church);
- iv. The multiple issues of insights that govern the seminary, congregations and the entire church.

These predetermined response categories or *a priori* response categories represented my perspective as a researcher. This is what is described as the etic perspective in anthropological studies (Terre-Blanche *et al.*, 2006). It calls for an understanding of the phenomenon from the point of view of the researcher. The in-depth interviews for this study thus combined both emic and etic perspectives in the sense that interviewees gave their understandings regarding the unequal partnership between ordained women and men using their limited and bounded perspectives (Marshall and Rossman 2006), while following the topics predetermined by the researcher. This situation can also be described as the co-production of data between the researcher and research participants, the interviewer and interviewees (Roulston *et al.*, 2003).

I found the use of a semi-structured interview schedule appropriate because I wanted to get the participants' interpretations, yet based on the issues I had chosen. As such, there was need to have a guide on issues to explore with each interviewee. Although each interviewee gave the interpretation from their own perspective, the issues covered in the interviews were similar. By so doing, the interviews enabled me to generate data in quantity quickly. In addition, they provided me with the opportunity to understand the meanings that the unequal partnership between the ordained women and men had for the interviewees and why.

On the process of conducting an interview, Marshall and Rossman (2006:101) observe that a "degree of systematisation in questioning may be necessary when many participants are interviewed..." The interview therefore guide provided the basis for such a systematisation. It enabled me to explore the four general topics with the research participants while respecting how they framed and structured their responses. Kahn and Cannell (1957:149) describe interviewing as "a conversation with a

purpose.” The purpose in this study was to get the research interviewees to speak about the unequal partnership between the ordained women and men.

To get the interviewees to describe their understandings, I explained and assisted them to understand that their views were valuable and useful for an understanding of the unequal partnership between the ordained women and men in the UCZ. The participants were each given the option to have the interview conducted in their own vernacular language or in English, but all preferred to have the interview in English. This preference for English to the local vernacular language was mainly because all participants had been to the UCZ Theological Seminary and had a good command of English.

The interviews took place at the respective offices of the research participants. On average, the interviews lasted for a period of one hour. The shortest was fifty minutes and the longest was two hours. I obtained permission and informed consent from the participants for me to tape-record the interviews, which I finally transcribed.

5.3.2 In-depth Interviews with the Synod Officials

In-depth interviews were conducted with eight officials representing the Synod offices. These included officials from two heads of departments, the five Presbytery offices and one at Synod office. These officials were chosen as a purposive sample because of their strategic position as decision policy-makers. The officials were thus interviewed for their understanding on the unequal partnership between women and men. A semi-structured interview schedule with three main themes was used.⁵

⁵ See Appendix #5.

5.3.3 In-depth Interviews with UCZ Theological Seminary Members of Staff and Students

A semi-structured interview schedule guided the interviews with the representatives of five members of staff and five students, as stakeholders in theological education that informs the life and work of the church. The importance of the theological education is well amplified in chapter eight of this thesis. By implication, such theological education has an influence on the life and work of the church. By theological education I mean a systematic reflection on the Christian faith that one has been taught as a way of life. In the discourse of theological education, the expression of this refers to theological education that is liberating to both women and men (Phiri 2005). In all, six in-depth interviews were conducted, guided by four main themes.

Having discussed the above, in the next sub-section, I discuss and give the justification for the use of document analysis as another data-generation method used in this study.

5.4. Review of Documents

Document analysis of both primary and secondary sources was another method used to generate qualitative data. The documentary data was particularly valuable in answering the question about the historical and socio-political context regarding the unequal partnership between the ordained women and men. Marshall and Rossman (2006:107) observe that, for “every qualitative study, data on the background and historical context are gathered” to understand the social phenomenon under study within its context. The documentary data thus generated was used to construct a historical and socio-political context within which the research participants’ understandings were to be understood.⁶ The documents analysed included both primary and secondary sources which have been discussed below.

⁶ See chapter three of this thesis.

5.4.1. Primary Sources

Under primary sources, a variety of primary documents were reviewed. Among them were minutes of the UCCAR and UCZ “Synod and Synod Executive” (UCZ/SE 1960, 1966, 1967). In addition, I obtained copies of the minutes from the UCZ Theological Seminary archives. The minutes contained valuable data on the rationale for and resistance to the change from unequal partnership to genuine partnership between women and men. The positions of the church leaders who are the policy makers and ordained women were also articulated in these minutes. In addition, the minutes also highlighted the shoddy consultative process that led up to the recommendation of ordaining women within the UCZ.

Another valuable primary source was a circular letter from the district of Kafue containing the terms of reference for women reported to the Synod meeting and ministerial committee on the terms and conditions of women ministers to be employed. The circular articulated the position of the Christians in the Kafue district on how to proceed with employment requirements if women were allowed to be ordained in the UCZ. The circular stipulated that instead of having different conditions, the same conditions should apply to that of male candidates apart from the biological requirement of women going on accouchement leave.

5.4.2. Secondary Sources

Under secondary sources, a number of documents were reviewed. For example, from the Non-Governmental Organisation Coordinating Council (NGOCC) annual reports, five reports on gender analysis in Zambia were used as well as other materials.

- i. The 2009 Annual Report (NGOCC 2009) was a valuable source of information on the number of women that have held positions in politics since 1964. One of the recommendations of this report was that the Zambian Government had to adopt deliberate policies to promote women candidates in

parliamentary elections and thereby endorse their later appointment as cabinet ministers.⁷

- ii. Another valuable source was the Media Institute of Southern Africa (MISA 2002) regional overview of the Southern African Gender and Media Baseline study which revealed both the glaring gaps and the possibilities for achieving greater gender balance and gender sensitivity. Experience revealed that this was unlikely to happen unless concerted advocacy campaigns accompanied by concrete action plans were instituted.
- iii. The Southern African Gender and Media Baseline (2002) provided further useful information on the state of gender disparities. One of its recommendations was the four step strategy of (i) advocacy, (ii) National Action Plans, (iii) capacity building, and (v) networking, monitoring and evaluation so as to realise equal partnership between women and men in any field. There was much need for the church to adopt a similar strategy.
- iv. The Gender Audit in Churches in Zambia (2008) revealed that while in the public arena, women were encouraged to access their rights through the policies, laws, conventions and protocols signed by the Government of Zambia, church doctrine ensured that women remain passive. The study also revealed that religious and traditional attitudes had to a large extent been a barrier to the achievement of gender justice in the church. Conservative religious and traditional doctrines had prevented the much desired change in the church resulting in unequal power relation between women and men.
- v. Newspaper articles also provided valuable data on the resistance by the Christian faith communities to treat women and girls as equals to men. Many of the headline stories in the newspaper articles revealed that while the Christian faith communities were being taught that there was neither female nor male in Christ, the late president of Zambia had an opposite view (*Weekly Post*, 1999 vol. 21). Such different views created a controversy between the

⁷ See chapter three of this thesis.

church policy-makers and politicians as governors of both Christians and non-Christians.

- vi. Books, theses, and reviews on gender in general (Nadar 2003; Phiri 2005; hooks 2000; Watson 2002; Oduyoye 1993, 1995; Russell 1993; Kabonde 2003; Kanyoro 1995) also provided valuable information on the equal and unequal partnership between women and men. In addition, the Zambia Gender Policy (ZNGP) and international conventions instruments also provided information on some of the assumptions underpinning certain issues regarding the unequal partnership in the UCZ.

According to Marshall and Rossman (2006:107), an important strength of document analysis as a method of data generation is that it is “an unobtrusive method, rich in portraying the values and beliefs of participants in the setting.” In my case however, one disadvantage was that documents with information relevant to the research topic and question were not easy to identify. As a result, it required a lot of time and extensive perusal of documents, some of which did not yield any useful information at all. Furthermore, access to the documents was problematic in some cases, especially at the Zambian National Archives, where some of the documents catalogued were not physically available on the shelves. Despite these limitations, I managed to get access to the sources described above.

In summary, the documentary evidence generated has been used to construct the genealogy and archaeology (*cf.* Foucault 1972) of the unequal partnership theory and practice.⁸ It also enabled me to identify contentious issues surrounding the ordained women in the UCZ and Zambian church in general.

In the next section, I discuss and give my justification for the use of the questionnaire as a method of data generation for this study.

⁸ See chapters two and three of this thesis.

5.5. Survey Questionnaire with Synod Officers

A third data production method employed was a survey questionnaire administered to a sample of Synod officers as policy makers. This method is commonly associated with quantitative research. I used this to produce a mixture of qualitative and quantitative data. My intention was to explore the understanding of various Synod officers regarding the unequal partnership between women and men in the UCZ. The focus was on the decisions and policies that Synod officers had made in influencing the status of ordained women in the UCZ. The questionnaire had open-ended questions.⁹

As a narrative study (*cf.* Oduyoye 2001), prominence was given to qualitative methods and data. The quantitative data were generated to support and corroborate the qualitative data and thereby show how the unequal partnership between women and men was getting beyond bureaucracy (Darling-Hammond 1998) in the UCZ. By virtue of their positions, Synod officers are leaders that make decisions and policies for the entire UCZ. They were thus in a strategic position to complete the questionnaire. The focus of the questionnaire was not on the actual administering of the Sacraments, but on how and why the unequal partnership between women and men was understood by Synod officers.

In the next section, I discuss and give my justification for the data analysis and methodology used in this study.

5.6. Data Analysis: Process and Methods

Data analysis is described as a transformational process in which raw data is transformed into insights about a social phenomenon under study (*cf.* Wolcott 1994). In this study, the social justice issue was the unequal partnership between women and men in the UCZ. As a social justice study, narrative thematic analysis was employed

⁹ See Appendix #5.

with the view to reporting the participants' interpretations (understandings) in categories or themes generated from (grounded in) the data.

In the next section, I discuss how the research instruments were piloted.

5.7. Piloting the Study

This section discusses how the study was piloted and the benefits gained. The pilot study was conducted in the UCZ. The first goal was to check the adequacy of the research instruments in generating information that would help to answer the key research question. Another goal was to gain insight into potential problems that could arise in the process of fieldwork and data-production.

Several benefits accrue from a pilot study. Commenting on the importance of a pilot study, Sampson (2004:383) points out that although pilot studies:

...can be used to refine research instruments such as questionnaires and interview schedules they have greater use... in foreshadowing research problems and questions, in highlighting gaps and wastage in data collection, and in considering broader and highly significant issues such as research validity, ethics, representation, and researcher health and safety.

A semi-structured interview schedule was used with the UCZ Theological Seminary as piloted on five members of staff and five students. The aim here was to refine the instrument so that it could elicit the understandings regarding the unequal partnership between women and men in the UCZ. Four questions were used following the pilot study because the participants had a preview understanding of the word ordination. The questions were as follows:

- i. How do you feel working with an ordained woman?
- ii. Do you think the students are adequately prepared in the theological education on female and male partnership? If yes explain how?

- a. The church accepts the female minister
 - b. The church accepts the male minister
 - c. the perception of the congregants
 - d. The congregants understand the ideology of gender justice?
- iii. What should be the church's attitude towards gender justice in relation to the ordained ministry?
- iv. Do you think the ordination of women has affected your faith?

The survey questionnaire was piloted on eight ordained women in charge of congregations and studying with various universities as long distance students. Apparently, the questions were clear to the ordained women. However, one insight was that some ordained women were not comfortable with indicating their name and that of their congregation on the questionnaire despite having assured them of confidentiality and anonymity when reporting the research findings.

In addition to refining the research instruments, the pilot study helped me to understand myself as a researcher. For example, it enabled me to learn how to negotiate the use of a tape-recorder with the research participants in an interview. I also learned that research participants tend to resist tape-recorded interviews as well as mistrust the researcher's agenda. Another lesson concerned getting people to participate in research required certain negotiating skills such as reassuring participants of the confidentiality of the data and explaining the agenda of the study. The pilot study therefore provided helpful insights on conducting research.

In the next section, I discuss the methodological limitations of the study.

5.8. Methodological Limitations

Since every study design has its own limitations, it was important to consider the methodological limitations of this study. There were always trade-offs to make in

designing a study, due to limited financial resources, time, and human ability “to grasp the complex nature of the social reality” (Patton 2002:223).

The first limitation was practical in nature, relating to the scope of the study. This social justice study was solely limited to the unequal partnership between women and men in the UCZ. To this end, it only used perspectives of three categories of research participants namely, top Synod leaders, UCZ ordained women and the UCZ theological college members of staff and students. In a sense, it was an ecclesiological study, researching upwards by focusing on policy understandings by participants in positions of leadership. With this imposed limitation of scope, the sample left out voices of other stakeholders in the church, such as the general membership. These voices could have added another dimension to the study and therefore remained a possible area for further inquiry.

Second, by employing a feminist methodology, the study was limited to a narrative paradigm where particularisation and not generalisation of research findings was the concern. Qualitative data allows for naturalistic generalisations, extrapolations, and transferability of research findings (Patton 2002), or “fuzzy generalisations” (Swann and Pratt 2003:201), or context-bound generalisations (Lincoln and Guba 1985; Patton 2002).

A third limitation was gaining access to the research participants. Since my research participants were theologians, they had usually busy schedules and were operating under time-demanding situations. For example, after obtaining informed consent from three Synod officers and two ordained women, it was difficult to get them for the actual interview. I had to visit their offices on more than two occasions before meeting them to arrange for an interview. There were also instances where the theologians’ interviewees kept on changing the agreed time for the interviews. I had to agree to the changes though at a cost in terms of resources.

Another difficulty faced during the interviews was the tendency by some interviewees to divert from the interview questions. While the semi-structured interview schedules enabled me to avoid asking questions that would evoke short answers, some research

participants still gave short statements and sometimes off-the-point statements.¹⁰ In such cases, the exercise of good listening skills and skilful personal interaction, question-framing, and gentle probing for elaboration and redirection, became crucial. In the process, I was able to generate valuable data on unequal partnership between ordained women and men in the UCZ.

Interviewing theologians also required the ability to establish my competence and credibility with the research participants on the topic of study. This required showing my knowledge and understanding of the topic and projecting an accurate conceptualisation of the research problem through thoughtful questioning. That effort was rewarded with data of good quality as the theologian interviewees contributed insights and meanings to the interview from their perspectives.

There were also instances where participants showed vague understanding of some issues covered in the interview. For example, one interviewee had to ask for a clarification and an example, when asked to comment on the view by some people that gender justice issues were more political than spiritual or Christian. Elaboration and exemplification of the issues covered in the interview helped to clear the stereotype in the participants' understandings. Some of the interviewees even commented that the interview was an eye-opener on the issue of the unequal partnership between ordained women and men in the UCZ. For example, one Synod official had this to say:

Well, I want to thank you so much for interviewing us and again for this subject that we talked about. I think it's an eye-opener to us on how this subject should be handled. So your coming alone at least will be a wake-up call not only to the church leaders but also to the whole church on this particular subject (Interview CL-3).

Another limitation of the study was related to the unavailability of the UCZ gender policy. Since the policy was not yet in place, questions that fell under the policy section were not addressed as intended, cutting short the interviews with the policy

¹⁰ See Appendices #4, #5 and #6.

makers. Nevertheless, two of the respondents in this category were aware that the church at one point was thinking of formulating a gender policy that would be in line with government policy. This information will be incorporated in chapter eight of this thesis.¹¹

The next section discusses the ethical issues considered in this study.

5.9. Ethical Considerations

There is a variety of scholarly opinion on ethical issues in social justice research. For example, Sarantakos (2005:16) observes that in social research, ethical considerations are aimed at making research more systematic and accountable by introducing “laws which regulate the access to information as well as the behaviour of investigators.” Ethical considerations also “ensure that inquiry is conducted according to professional and ethical standards” (Sarantakos 2005:16). For Wassenaar (2006:16), the “essential purpose of research ethics is to protect the welfare of the research participants.” On the other hand, Adler and Lerman (2003) in their theory of relational ethics point out that the researcher must actively care about the researched and their rights so as to ensure that the research participants are not adversely affected in any way by the research or publication of its findings.

One central aspect of research ethics is to protect the research participants from any harm. Sarantakos (2005) identifies three types of harm that can be experienced by the research participants, namely, physical, mental, and legal. It is also acknowledged that research ethics go beyond “the welfare of the research participants extends into areas such as scientific misconduct and plagiarism” (Wassenaar 2006:61).

Although the views on research ethics are varied, there are four widely accepted ethical principles namely, non-maleficence, autonomy and respect for dignity of research participants, beneficence, and justice (Wassenaar 2006). In conducting this research, efforts were made to comply with these principles where applicable.

¹¹ See Appendix #8.

First, the principle of non-maleficence states that the researchers should “ensure that no harm befalls the research participants as a direct or indirect consequence of the research” (Wassenaar 2006:67). In keeping with this principle, the study did not involve any physical harm (Sarantakos 2005) on the part of the research participants. There was no instrument or procedure that could injure the participants. Furthermore, the study did not directly or indirectly subject the research participants to any mental harm. There was no procedure that would cause the participants “discomfort, stress of some kind, anxiety, or loss of self-esteem or embarrassment” (2005:19). For example, although the research was in the area of gender justice, I did not ask the research participants questions that would upset their private spheres of spirituality. In addition, personal questions relating to the research participants or significant others were avoided. The questions were not formulated in a demeaning manner and research participants were treated with respect. Consequently, there was no treatment that might have motivated the participants to harm themselves during or after the study (Sarantakos 2005).

Even with regard to the ordained women, the study did not infringe on their private spheres of spirituality. It only probed into the influence of feminist theology on gender justice.¹² Feminist theology from the African perspective refers to an engagement with African women and men who deal with categories of domination and oppression (*cf.* Njoroge 2000). As such, asking for the gender justice’ understandings was not a huge ethical concern, given that the ordained women are embedded in the feminist sphere. Furthermore, the ordained women do influence or contest how women and men should be equal partners in the church.¹³

The interview schedules used were in English only since all the participants had passed either at the Theological Seminary or were students of theology. This enabled the participants to express themselves in English without any interference. The same was true with the questionnaire. However, all research participants spoke in English. One research participant felt at ease to have the interview conducted in English as evident in the following remark:

¹² See chapter four and eight of this thesis.

¹³ See chapter three of this thesis.

From the time I entered the college until graduation, the medium of language that I have used was English. The official language in our offices is English. So, I am always comfortable when I am responding to someone in English unlike in the local languages. (Field Notes CL-1).

Second, in keeping with the principle of autonomy and respect for the dignity of persons, the research avoided any legal harm which can occur when the researcher violates any rights of the research participants, “such as their right to privacy, anonymity and confidentiality” (Sarantakos 2005:19). In observing these ethical requirements, I avoided deception or misrepresentation in my dealings with the research participants. In general, permission and informed consent were obtained from the Synod Office, the UCZ Theological Seminary, and the ordained women.¹⁴ I explained to them the purpose of the research and the importance of their participation. They were also informed of their freedom to choose whether to participate in the research or not, answer all or omit some of the questions they were not comfortable with, or withdraw from the research any time they so wished, without fearing any negative effects on them personally or the church.

Third, in keeping with the principle of justice which “in general requires that people receive what is due to them” (Wassenaar 2006:68), the study safeguarded the research participants’ confidentiality, anonymity and interests (Denscombe 2002), by avoiding disclosing their identities. Anonymity had been achieved through the use of code names when referring to or quoting the research participants. The following codes had been used: CL for church leaders, MSTS for Member of staff theological Seminary and STS for student theological Seminary and OWM for ordained woman minister.

To safeguard the interests of the research participants, I was mindful of the fact that getting people to participate in research is both intrusive and obtrusive, involving personal interaction and requiring cooperation between the researcher and the research participants (*cf.* Marshall and Rossman 2006). In one case, the bishop of one presbytery had agreed to do the interview in the morning. On the day of the interview,

¹⁴ See Appendices #1, #2 and #3.

the bishop had an urgent meeting to attend at the same time of the interview. This necessitated rescheduling the interview to the afternoon of the same day. But when time came for the interview in the afternoon, the bishop was still not yet back from the meeting. After about an hour of waiting, the bishop arrived, called the researcher and one of his male minister in the presbytery to do the interview on behalf of the presbytery, as the bishop was going to attend yet another urgent meeting. I finally conducted the interview with the researcher and the male minister who turned out to be well informed on matters of gender justice in the UCZ and society in general.

The example above demonstrates how obtrusive and intrusive research can be in general, since it interferes with the official and personal operations of the participants. I was thus ethically bound to respect the participants by behaving in a way that did not upset their private and public spheres. In general, I avoided behaving in a way that would have adversely affected the participants as a consequence of engaging in the research. Commenting on the need for sensitivity to the adverse effects research can have on the research participants, Denscombe (2002:179) observes that:

Social researchers need to be sensitive to the likely impact of their work on those involved. Whether research is done on people or whether it is done with them, there is the possibility that their lives could be affected in some way through the fact of having participated. There is a duty on researchers, therefore, to work in a way that minimises the prospect of their research having an adverse effect on those who are involved.

The fourth ethical consideration related to what Wassenaar (2006:61) describes as “scientific misconduct and plagiarism.” One way in which these ethical issues were avoided in writing the thesis was by disclosing my research motivation, research methodology, methods and logic. In addition, I acknowledged all the information used in this study directly or indirectly.

Finally, the principle of beneficence (Wassenaar 2006) states that research should benefit in some way the research participants or the society in view. This study may not only directly benefit the research participants but also the Zambian church in general. The study has implications for negotiation of gender policy with stakeholders. It therefore seeks to make a contribution to the understanding of gender

justice and partnership praxis that is appropriate for a democratic and ecumenical church. It was also hoped that it would benefit not only the church but the society in general.

5.10. Chapter Summary

In this chapter, I have discussed and given my justification for the research design as well as focused on the methodology employed to produce and analyse the research data. In the first part of this chapter, I discussed the data-production process with a focus on research methodology, participants and sampling procedure and research methods namely, in-depth interviews, survey questionnaire, and document analysis. In the second part of this chapter, I discussed the data analysis process, with a focus on the thematic analysis of the qualitative data and statistical analysis of the quantitative data. In the final part of chapter I dealt with the piloting of the study, methodological limitations, and ethical considerations of the study.

Given that the theories which inform my analysis and the content which I am focusing on are gendered, I have aimed at developing a methodology of research that is congruent with gender sensitivity. First, my choice of open-ended questions rather than questionnaires that gave the participants the opportunity to share deeply from their own experiences rather than simply ticking boxes. Second, when choosing my research sample I tried to ensure a gender balance, although this was not always possible especially with regard to the leadership in the diocese which is not gender inclusive. Nevertheless even the absence of women in leadership speaks to my research. Third, besides aiming to be gender sensitive in the method I adopted, the nature of the content of my questions also raised gender awareness among the participants. This again is important to feminist research, because it always seeks to transform society.

Having described the methodology of my research, in the chapter which follows, I discuss the patriarchy experiences of the ordained women in the UCZ using the feminist ecclesiology and gender partnership theories.

In part two of chapter six, I begin presenting the findings of the first-level analysis of the unequal partnership between women and men. The presentation is done within the overarching theoretical framework of gender analysis of the experiences of patriarchy by the ordained women on the unequal partnership.

PART TWO

**ANALYSIS AND INTERPRETATION OF RESEARCH
FINDINGS**

CHAPTER SIX

**ORDAINED WOMEN IN THE UCZ AND
PATRIARCHAL EXPERIENCES**

6.1. Introduction

In the previous chapter, I discussed the research methodology and methods that inform this study. In this chapter, I discuss the fieldwork findings on the experiences of the UCZ ordained women of patriarchy and the unequal partnership between women and men in the UCZ. In particular, I focus my attention on two central questions:

- i. What did the women say about their experiences as ordained clergypersons within the UCZ on the unequal partnership between women and men?
- ii. What did the men say about the experiences of the ordained women in the UCZ on the unequal partnership between women and men?

In light of the aforementioned two questions, I begin presenting my findings of the first-level analysis of the experiences of the ordained women in the unequal partnership between women and men in the UCZ. The presentation has been done within the overarching theoretical framework of a feminist and gender analysis of the unequal partnership. The study employed three main methods of data generation: (i) in-depth interviews, (ii) survey questionnaire, and (iii) a review of documents (document analysis). For the ordained women within the UCZ, I used in-depth interviews and a questionnaire to generate data.

My objective in this chapter was to record and analyse the patriarchal experiences of the ordained women in the UCZ. In order to meet this objective, I first provide:

- i. A brief background of gender injustices as experienced by women in Zambia;
- ii. Primary research data pertaining to the experiences of patriarchal by the UCZ ordained women respondents in the study;
- iii. Primary research data pertaining to the male respondents in the study of the experiences of patriarchal by ordained women within the UCZ;
- iv. A comparative study on the dual respondents from a gender perspective;
- v. A gender analysis on the patriarchal experiences by the ordained women in the UCZ on the unequal partnership between women and men in the church.

6.2. Responses on Patriarchal Experiences by the Ordained Women

6.2.1. Response from the Ordained Woman Minister #1

In this section, I recorded and discussed the experiences of patriarchy by the ordained women respondents in my study. A gendered analysis framework has been employed as Oduyoye (2001:16-17) has suggested in analysing the stories of various people that narrate their stories:

In theological reflections, women of the circle proceed from narrating of the story to analysing it to show how the various actors in the story see themselves, how they interact with others, and how they view their own agency in life as a whole. The next stage is to reflect on the experiences from the perspective of the Christian faith—a conscious implementation of biblical and cultural hermeneutics are at work in the process.

In the above passage, Oduyoye encourages women of the Circle of Concerned African Women Theologians to continue narrating their stories and analysing them in the light of their own experiences to break the silence on the injustices that befall them. This is precisely what I discuss in the next section. Consequently, I interacted with the narratives of the ordained women in my study that record their experiences of patriarchy in the UCZ.

The UCZ has always praised itself on the acceptance of women ordination in the church. Needless to say, since the union of the church, the UCZ has only produced one female Zambian Presbytery Bishop who worked in one Presbytery out of the ten Presbyteries. This was after some forty-one years of the church's union as earlier noted in chapter four. One of the ordained woman narrated that success does not come without frustrations or disappointments; neither does it come on a silver plate. Instead, most times it must be worked for and often it comes with greater challenges. Besides that, it is always believed that pioneers do not find things easy, because they always have to pave the way for others. She narrated that it takes courage and strength for a woman to remain true to herself and her calling in the church otherwise one risks to be frustrated for the rest of her life in the ministry. This Ordained Woman Minister #1 (OWM1) on her first challenges in the ministry had this to say:

It started way back during the college days in Kitwe at the UCZ Theological College. It was at the time when I was studying as the only female student in a class of ten males. At college, things were relatively difficult for me. One good example was what happened to me when it was drawing near to the graduation time, when men in my class decided to team up and turn against me. It was a very nasty experience for me. I tried time and again to recollect my thoughts and really pin point what crime I had committed against the men to deserve such a humiliating behaviour from male classmates, but could not figure it out. But one thing that I was convinced of was that I always competed with the men in class academically and performed very well to an extent of a number of them not matching up with me. Time and again, I was being sidelined until some lecturers had to intervene to allow me be part of the activities that were being organised at the seminary.

From this experience, I knew that the dawn of many more struggles were to come. (Solwezi 18/07/10).

OWM1 told the story of how she took up her first appointment in the midst of a situation that was not favourable. When she was appointed as a Consistory (district) chairperson in charge of both clergy and parishes, she encountered a lot of problems to the extent that some men wanted to remove her from the position she had been appointed to. Needless to say, she had to move on. In November 2003, OWM1 was elected as Bishop for the North Western Presbytery of Zambia. Her appointment at the time received mixed feelings among the church membership and especially the male clergy. Some clergy in the church thought that she was not the right person to take up the position of a bishop. Some of the reasons given were that she had not yet served five years since her ordination in the church and as a woman she did not have sufficient experience to take up such an important leadership position in the church. The speculation was that she had only served in the church for four years after graduation from the UCZ Theological Seminary when in actual fact she had served a total of five years. The entire issue was politicised to the point of defaming her character that she had compromised her spiritual life with some senior leaders to enable her to gain favour and be appointed as bishop. In another episode, she narrated that:

My predecessor I took over from as bishop at the time of his appointment had served only for one year after his ordination and consequently he was appointed as bishop. Surprisingly, there was no one who had complained over that appointment. But during my appointment as female bishop, just because I was a woman there were protests from some men in the church. For me the first thing that came to my mind was that gender dynamics in the church were real and at play. I recalled that since my appointment things had not been easy. I served in a rural presbytery and one of the largest presbyteries in the UCZ and yet I did not have a vehicle for transport. I was doing my pastoral work using public transport and at times I had to hike big trucks when there was no decent transport. Conversely, in spite of all these painful and frustrating situations there was always something

that kept me going and this was the conviction that I was serving the God of all creation. I had learnt something out of this experience (Solwezi 18/07/10).

This ordained woman had to persevere because she was the first female Zambian bishop in the history of the church and as such she needed to set the pace and be a role model despite the challenges that she faced. When interviewed on how she felt about the challenges that she had gone through, OWM1 confessed that she had now come to understand what it meant to endure pain and how to persevere as a woman. Oduyoye (2009:35) argues that although the men want to feel that the church is supposed to be solely controlled by them, they need to know that time had come for women to take on the duty of undertaking whatever task in the church or society that God calls them to do. This is in line with what the female leaders would like to see when they take up leadership positions other than that of OWM1. It is not usually easy to work in a male-dominated sphere unless you are focused, OWM1 said. Furthermore, she went on to say that the other great challenge in the ordained ministry as a woman was the failure of men to accept women in positions of authority because of home grown patriarchy as asserted by Nyambura (2000:104).

In view of the above, Russell in her book *Growth in Partnership* defines such an altruistic partnership in the light of the New Testament as becoming partners with one another and the rest of creation. In describing the partnership between women and men in another book, *The Church in the Round*, Russell (1993:58) advocates for the church of Jesus Christ that is genderless. She emphasizes on a church that would not have conditions attached for someone to feel the sense of belonging. Furthermore, she describes the church of Christ as an institution not only limited to a certain category of people but for all because God loved the whole world and hence died for it and not only for a certain category of people. She contends that Jesus has expanded his discipleship which human beings have tried to limit as a result of systemic injustices. For Russell (1993:69), ecclesiology is defined as “thinking about the church” that reflects a description of the totality of Christians living in any place.

Finally, OWM1 felt that the church had not lived up to the expectations of genuine partnership between women and men. She narrated her patriarchy experiences in light

of the Rev Violet Sampa Bredt the first woman to be admitted at the UCZ Theological Seminary and subsequent minister in the UCZ.

Suffice it to say, when the church began actively to recruit women to the ministry of the Word and Sacraments, no adequate preparations were made at the theological seminary in readiness for women that were to be admitted at the seminary. Violet Sampa-Bredt, narrated how psychological and emotional it was to go through a laborious process when she learnt that in fact she was the first woman to aspire for such training. In light of the above, she had to go to Australia for her undergraduate theological studies while the church continued to make adequate preparations for female ministerial candidates in both the church and at the seminary.

Sampa-Bredt returned to Zambia in 1974 after completing her theological undergraduate studies. She was later ordained as the first Zambian woman in the UCZ. When interviewed on how she felt when she returned from her studies from Australia, OWM 4 was to remark:

I was very excited to learn that I was accepted and later on that I will be trained as a minister of the word and sacraments. Little did I know that I was the first woman to candidate for ministry in the United Church of Zambia (UCZ). When time came to go to the seminary, I was told that there were no facilities for women, but that they would look elsewhere after one year where I would be taken and be trained. After the training had already started with the male students, that's when the Principal called for me and requested that I be calm and take the offer about the news that I was going to be sent to Australia for my undergraduate theological studies, starting from the first year again. When they informed me about the step that the church had taken to train me outside the country, I was firstly, disoriented because firstly, I never expected it. Secondly, I was going to have a different theology from the locally Zambian developed theology though from the West to be in line with my friends. Thirdly, if I said no to the offer, as a woman, I was scared that I would lose my call to the ministry. It was a hard time for me to decide whether to go to Australia and train there or not.

Although, finally I did go because there was no other option (Lusaka 02/08/10).

To this end, as Nadar (2005:18) can state, “The silence of the patriarchal church with regard to ordained women’s struggle for ecclesiastical recognition is forcing women to spend valuable time and energy in a perpetual struggle to survive.” Here, Nadar raises serious cultural issues that need to be resolved and uncovered before women can move forward as regards those elements that are life-destroying evils.

6.2.2. Responses from the Ordained Woman Minister #2

The Ordained Woman Minister #2 (OWM2) is a minister in charge of a congregation in the Copperbelt Presbytery. She narrated her theological journey which included some good and bad experiences. OWM2 said that after she had completed her theological training, she was posted to a peri-urban congregation which was very far from her matrimonial home where she was living with her husband. Consequently, she had to commute each time she had to attend to pastoral work. In fact, the congregation was not in the town centre or near the station. Whenever she got off the bus, she had a long walk of about forty to fifty minutes before she could reach home. In as much as she wanted to be closer to her flock, at the same time she found it very difficult because she was often tired before she even arrived there. After carrying out the duties and returning back home, she sometimes arrived home very late and very tired. Needless to say, as a mother and a wife, she still had to do the household chores.

OWM2 said that her sad moments were those times when she was not listened to. This is what she had to say:

These are some of the challenges that I faced in the first year of my ministry. When I was asked to choose where I could be posted after my ministerial training, I indicated that the right posting would be for me to rejoin my family and work within the same town where my husband was working. But to my dismay, I was sent to another town. This delayed the starting of my probation period because it was practically

impossible for me to start working right away. I tried to report to my supervisor (consistory chairperson) who expressed some concern and promised to do justice but that could not take off immediately. When he tried to intervene to bring me in the same town where my husband was, I was again stationed at a congregation that was still very far from home. In other words, nothing had changed because I had to make even more connections to get to the place of work which was also in the outskirts of the Town. I was facing a similar experience as before, because I was very far from the congregation and the members of the church who wanted to visit her for pastoral care, could not. The challenge of lack of money for transport made it impossible for the members of the church to visit my home. The congregation where I was stationed this time was not a middle class to an extent of personally meeting my transport expenses. Equally, even if I wanted to be closer to my flock, I could not because of time constraint and money for transport on my part. All these challenges made it difficult for me to carry out the pastoral work effectively and efficiently. On the positive side, it so happened that when I got to the congregation, I did all the work diligently and most of the things were manageable. For example, when I was stationed to the latter congregation, I found that the members were in unfinished church building which they had struggled to complete for many years because of financial constraints. The same congregation did not have even a single toilet.

And this being the case, I immediately began to initiate the construction of an ablution block which had taken the congregation many years to start constructing. Through the encouragement given to the members, the congregation embarked on fundraising ventures. When the congregation raised a bit of money, the project on the unfinished church building and the ablution block was revamped and completed, using the same money (Kitwe 19/07/10).

OWM2 further narrated that despite the good work that she was doing at the latter congregation, she was receiving oppressive comments and abusive language was used towards her. She thus reported:

I complained and bemoaned over the use of the abusive language by men who made discouraging comments like 'she is just a woman, she cannot direct us in the field of construction,' what does she know. Doesn't she know that this is a man's job? I was shocked by these comments because these same men had been at that congregation for a long time with the uncompleted church building and without an ablution block. The most nasty experience or statement was when I almost felt that the church was not the right place to be, because of some men in the congregation that had questioned as to who was recommending women to train as ministers of the Word and Sacraments. They cited other churches like the Roman Catholic Church that does not ordain women. When we as UCZ are the largest protestant church and have not been consistent with the refusal of ordaining women (Kitwe 19/07/10).

OWM2 felt that the socialisation on the roles that both men and women have inflicted upon each other could be minimised if the church launched a deliberate sensitisation programme on gender justice at all levels of its church courts. This could be of great help depending on how it would be taught or presented to all the members of the church. For example, Masenya (2005:54) indicates that there was empowerment in the message of Jesus Christ that sought to dismantle what is demonic in society and church and to exorcise those demons that turn people into oppressors. Christians need to have the freedom to be able to obey God and not people. This subject matter based on biblical principles can only yield good results if it was presented well in a positive way by the church leaders themselves who are the policy holders. Christians in the church would only then begin changing their mind set and thereby create an environment that was conducive for both male and female clergy. The teachings from the church leaders would begin to impact Christians if they took a lead in disseminating teaching on gender justice. Is it ethically important in this era for

someone to begin championing the inclusion of women in the ordained ministry, when the church has moved on?

For a church like the UCZ, OWM2 felt that more policies could have been implemented on gender partnership. Instead, the church had fallen well short in comparison to that contained in its constitution. This has contributed to some members of the church questioning the legality of the acceptance of women ordination in the absence of clear elaborate policies on the subject matter. Although there have been some change compared to the past, a few women have been accepted in some leadership positions in the church, though they are not positions of influence. In the recent past, we have seen the church appointing the first female bishop and general secretary, though the term of office for the female Bishop ended in 2010. She had her own challenges especially being a pioneer in the history of the church, and also in the absence of a gender policy as appendix 8 shows that stipulate how women and men boys and girls should be relating with one another. The church is yet to prove itself in terms of percentages especially in following what is stipulated in the Constitution, Rules and Regulations on female representation in its business meetings.

Although, Zambia's fifth and sixth country reports speak to the implementation of CEDAW not much that has been done to achieve this. On the equal participation of women, the report reads in part:

Although Zambian women have equal rights with men to vote and to be voted into public office, there is no quota system to facilitate increased representation of women in decision making and this has contributed to their low level of participating in decision making (ZARD 2007:25).

The church was not an exception as far as the participation and representation of women in decision making was concerned. The discussion above of having the first female bishop and general secretary showed how far behind the church had become despite their theology and belief in the priesthood of all believers.¹ In fact, if the Zambian Government had checked on the churches as to how far they had gone with

¹ See chapter eight of this thesis.

increasing the participation of women in the decision making, some of them would be reprimanded.

In terms of the UCZ Theological Seminary preparing both male and female candidates for the ministry, OWM2 remembered in her time at the UCZ Theological Seminary, both women and men were given the same lessons, same assignments, same treatment and same fieldwork tasks. Yet, when it came to preparing the meals, the men had a female cook while the women had to cook for themselves. OWM2 narrated that though women were few in number, the same tasks would be given to all regardless of gender with the expectation of producing the same results. OWM2 felt that the seminary had tried to educate both women and men using the same syllabus that had no gender course. This could be attested from the appendix 9 that described the gender blind syllabus which has outlived its usefulness. OWM2 felt that if courses in gender were part of the curriculum, this could have helped to mitigate the gender injustices being experienced by the ordained women both at the UCZ Theological Seminary and in the field. Needless to say, the seminary had stuck to the colonial theology that had segregated some people even in the face of the so many changes that have taken place of being contextual. The courses that are offered at the seminary range from classic theologies to African theologies with no component of any current contextual theologies on the curriculum as earlier noted.

OWM2 admitted that despite some challenges at the seminary between female and male students at least there was an encouragement from few women lecturers who inculcated in female students their right to take up full positions in church and society. The encouragement was that both women and men had each received the same calling to the Word and Sacraments and there was no difference. As ordained ministers after their theological training, women would be baptising Christian believers in the same way as their male counterparts. OWM2 made an observation that in earlier times, people felt that if a woman was having her menstrual cycle, she would be considered sacramentally unclean. Such a woman would not be allowed to stand before the congregation and administer Holy Communion. There are a few members in this present era, who think the same way. Unless there is a feminist rereading and interpretation of the Bible through using gender lenses to conscientise the members of the church, this practice may continue.

Needless to say, members of the church must be helped to see women as vessels that carry out God's work. Whether ordained or not, there must be the belief that once a woman or man accepts Jesus Christ as their personal saviour, they become a new creation in God and this is precisely what is meant by the priesthood of all believers. Since the church has allowed the ordination of women to be part of the church, a clear gender policy as proposed in this thesis needs to be taken on board instead of depending on the goodwill of some church leaders.² This will minimise the many challenges and patriarchy experiences that ordained women face in the church and society.

Nevertheless, OWM2 contended that issues of sexuality are not taught openly especially in local congregations. For many years, issues of this nature are still a taboo, except in workshops, seminars and conferences. Leaders do not talk about the physiology or the biological makeup of a woman or man in a mixed group of young and old church members. The hope is that time will shortly come when there will be an openness in the church to talk about these issues freely in the same way as people are presently able to talk about the issue of HIV and AIDS. This will be beneficial not only to the congregants but also to society at large. By and large, the church has left this responsibility in the hands of the government when in actual fact Christians as the beacon of hope would have been championing gender injustices and sexuality issues to be on the top of the church agenda. OWM2 was of the view that the church would do well if it embraced both women and men as special beings in God's sight. Since the God of the Old and New Testaments used both women and men, even today God continues to do the same.

6.2.3. Responses from the Ordained Woman Minister #3

The responses from the ordained women continue because of the criticality of this chapter in the study. OWM3 is another senior ordained minister. She responded that the gender imbalance in the church is real. She noted that there was an air of selfishness present among most male ministers that manifested in the way stationing

² See Appendix #8.

was done in the selection of congregations. During her tour of duty in the church, OWM3 had experienced male dominance in the running of church affairs. She noted that most men liked to bulldoze through their position on most issues, especially when they favoured women. She made quotations from the Bible that supported the inclusivity of male and female in regards to celebration of Holy Communion and ordination. She cited some biblical passages such as Galatians chapter three arising from some heated discussions that she used to have with male clergy who were of the view that the Bible mostly had more pronouncements on patriarchs and not on matriarchs.

OWM3 further noted that while much of the UCZ has a well laid down and organised structure with individual groupings of women, men, youths and children, it nevertheless failed to put in place clear policies particularly for ordained women. She felt that the church lacked a programme of empowering the children, youth, men and women to enable them to be a gift to one another. She was also of the view that the church did not seem to have welcomed the ministry of women fully as a result of the Zambian culture that is ingrained in the lives of so many people whether educated, Christian or not. She narrated how she felt when the church preferred to station a male minister at a larger congregation rather than herself as the senior minister:

The staff and stationing committee was called for the consistory to station ministers in congregations. I was very sure in my mind that the big congregation that had no minister would be under my pastoral charge since I was the only senior minister in that consistory. When the list of names were read and congregations allocated, it came as a surprise to me because a junior minister that I was supervising was the one who was sent to this big congregation. I was instead posted to a smaller congregation. The reason given was that I would not work to the expectation of Christians because I had a baby to take care. I questioned them as to why they had taken such a decision without consulting me first? The response I got of having a baby was demeaning, which they said would make me ineffective (Ndola 20/07/10).

These are some of the strong words that have been used towards women without realising the pain they can inflict on those who have been called to the same ordained ministry by God. Can we say that this equal partnership? A church that does not take into consideration the language, treatment, and the feelings of others just because people have been told to endure no matter what and that this is part of the cross one has to bear which is unacceptable.

OWM3 strongly asserted that if the students that are trained at the seminary would be exposed to gender justice issues and the gender policy, these same ministers in turn could help congregation members understand the gender praxis advocated in this study. She indicated that the gender justice issues could be expounded through preaching, teaching, and Bible studies in groups and section gatherings in order to reach out to all the members of the church. This would be a good opportunity for sensitisation on gender justice by opening it up to both women and men and that it is not only a women's issue alone.

OWM3 went on to restate the same concern as OWM1 that culturally people believe that women cannot do great things although it has been proven that women can be effective and committed leaders. She concluded her responses by recommending to the church that much as the UCZ embraces both male and female ministers, it was imperative that the church intensified its awareness about the importance of equal partnership between women and men in church and society.

6.2.4. Responses from the Ordained Woman Minister #4

OWM4 was a congregation chairperson in an urban area who admitted that she was unaware of any programme within the UCZ that addressed the concerns of partnership between women and men. She indicated that since she became a Christian and eventually an ordained minister in the church, she had never come across any official statement as regards women in partnership with men. OWM4 had observed that although there was a level of partnership that was hidden, the church nevertheless fell far short of making an equitable provision of opportunities between women and men. Indeed, she was of the view that while in the urban areas the situation was a bit more

flexible on the imposition of patriarchy, in the rural areas traditional beliefs such as having one's head covered was compulsory for every woman who was a preacher. OWM4 narrated her experience as follows:

*It was on a Sunday morning when I was scheduled to preach and conduct Holy Communion. As per tradition of the church, I put on my cassock/robe in preparation for that day's work. I went straight to the vestry to meet the elders so that the work could be assigned to the elders present during worship and Holy Communion services. To my surprise, one of the elders before we could walk into the church asked me if I could cover my head since I was preaching as well as conducting Holy Communion. I in turn asked him what would be wrong if I preached without the head scarf. He told me that the question that he had asked me was Biblical; according to St. Paul's letter to Corinthians and that it was abominable for a woman to stand in front of men without the head being covered. It took us sometime to just try to explain to the elders that there was nothing wrong in someone preaching without her head covered. What started a small thing became a big issue until a female elder had to undo her head scarf so that I put on before entering the church. This same woman who sacrificed her head scarf had to say this to me; *Bashimapepo, Mwikala patalala mwine apatalalika, pakuti mubombe bwino fwaleni icitambala ici* (lit: "Reverend, if you want peace and perform well, do what these people are asking you to do") (Luanshya 21/07/10).*

The above experience indicates that the interpretation of culture and the Bible seemed to supplant the *missio Dei*. In view of what goes on among women, Oduyoye (2000:99) has argued that:

The churches often wait for political crises to make statements, civil wars to work on reconciliation, natural disasters to provide humanitarian aid. The church in Africa tends to be a 'rear-action' church, rarely visible on the front lines, and often delayed in arriving on the scene afterward to pick the pieces.

In the nature of things, there are all sorts of unfair imbalances in the church caused by various differences in aspects of doing ministry; yet the church seems to remain silent on important issues such as sex, education, age, class, and ethnicity. Perhaps the most crucial issue is the difference between men and women. OWM4 was of the view that despite all these imbalances and patriarchy experiences, women are considered to be doing well in their ministry work and remain morally upright. In fact, the church would do well if a curriculum were to be introduced at the UCZ Theological Seminary for men and women to be taught that together they are co-workers.

In a similar way, Schüssler-Fiorenza (1993:142) has argued that women are not only the silent majority, but are the silenced majority. She contends that Christians must be considering that women, even more than men have internalised cultural-religious feminine values and that they consequently tend to reproduce uncritically the patriarchal “politics of submission and otherness” both in their speaking and writing. Schüssler-Fiorenza has further indicated that way back at the time of creation; certain comments of the creation story have been misinterpreted in order to silence women. Men in our society often miss the intention of God over creation. For many, the only way to describe God was to use masculine terms. This is why today we have what is called the ‘partial society’ in which men want to dominate in all spheres of life. Socio-cultural factors are responsible for this because culture places more constraints on women than it does on men. As Africans, we also bring similar cultural bias to the interpretation of the Bible. Our culture has enslaved us so much that sometimes we even fail to understand what the Bible is saying to us. In this, the Lord Jesus Christ challenges these understandings by crossing man-made barriers and violating their oppressive rules. In the creation story, both men and women were created in the image of God. We must note the emphasis on the creation process. The Bible records that: “God said let us make them in our own image, in our likeness.” So God created humankind in God’s own image both male and female. Hence, at the creation both women and men were of the same equal value, with equal intellectual capabilities. There is nowhere in the Bible where it states that the woman is of a lower class, inferior, or made of sub-standard material. She was equal to man in every aspect—in the *imago Dei*. The Bible categorically states that as she was created in the image of God she was not impaired, reduced or inferior, hence the existence of equal

partnership at the beginning of creation. The only differences are the sexual organs so that there is complementarity.

It is my personal view that the acceptance of women should begin with the liberation of the mind from traditional definitions of masculinity which often hinder men from recognising the potential of gifts in women leadership. This can only begin with *metanoia* or the change of one's mind from the powers and principalities of personal and systemic oppression. Only then will men begin to appreciate women in their different special roles in church and society. It is a well-known fact that men would want to be on top even when they do not possess the gifting of leadership just because they are male. It is thus only secure and confident men in society who will work with women as equals as well as even being under their supervision. Men that are secure would never be threatened by any woman but instead be willing to co-exist with one another.

People of God at all costs must discourage hyper-masculinity which cripples men from establishing essential and fraternal relationships with men and women as noted in chapter three of this thesis. In the eyes of God, both women and men are equal and one. For example, St. Paul in Romans chapter 16 lists a number of women in prominent positions of service in the church. Phoebe was clearly the bearer of this important Epistle to the Romans since she was coming from St. Paul to the Christians of that city. She was first of all a deaconess and variously rendered a special ministry among the Romans. If we think of Phoebe in this light she certainly had a prominent role. St. Paul commended over twice as many women when he appreciated the work they did for God. Priscilla was a woman minister. Her name is mentioned before her husband in the Book of Romans and twice in the Acts of the Apostles. St. Paul received important teachings from this woman indicating that a woman could teach. As a result, her name is mentioned. We may wonder how many more women ministers remain unnamed in his writings when St. Paul declares that they contended with him—meaning they laboured with him for the preaching of the gospel. Deborah was not only a prophetess but a judge of Israel (Judg. 4:4) who held the highest position of authority in Israel. People came to her for judgment. This did not diminish her authority, just as people came to enquire of God's word from Samuel. This is just to mention but a few.

Conversely, it had been discovered that at times men used women to destroy other women. This had to do with a number of factors such as socialisation and values. Another was the influence of patriarchy. As Louw (2009:99) contends, the problem with these premises was that they fed oppressive behaviour and social structures which in turn led to domination of one over the other. Another reason was that male violence fed on gender inequality and was socially constructed as a hierarchy, so that most men based their personal identity as a hierarchy on being members of the dominant class. It was for this reason that women must bear in mind that patriarchal society would always have laws supporting patriarchal ideologies that shaped women to appear submissive and emotional. It was from this cultural construct and context that women must emerge and show that they were worthy to work alongside their male counterparts.

Ruether (1985:125) has contended that women would need to abandon men's destructive powers and reject their hold over their lives. She further claims that the subjective side was the process of personally examining baptism by making this journey of *metanoia* and transformation meaningful in one's life. The church must work towards the disaffiliation of patriarchy, which held the powers of corruption over our humanity, turned males into instruments of domination, and shaped women into tools of submission as noted in the hidden patriarchy experiences of the ordained women.

Women needed to hold up the hands of each other. They are supposed to learn to support each other and shoulder one another's responsibilities by offering a word of encouragement. Women should be offering prayers for one another because these were ways of refreshing and uplifting each other instead of being used by men to be enemies of each other. Women must be making a determined effort to pray when they felt like lamenting because complaining at times raised the levels of stress. Prayer quietens the thoughts and emotions and prepares someone to listen as Phiri (2005:65) has asserted.

Consequently, women were people with full potential and dignity, who needed to make men understand that they are supportive of each other by way of standing in solidarity with one another both in word and deed. As women, they must avoid the

notion of powerlessness. Instead, they must affirm themselves as individuals created in the image of God. Women must set their vision and plan for their lives. This would help other women to be self-assertive.

OWM1 admitted that there were still wide gaps between men and women which the church needed to narrow down to foster unity that Jesus Christ prayed for in the Gospel of John between women and men.³ Women and men should be complimenting each other as members of the body of Christ. Consequently, Rev Sampa-Bredt, as the first female minister in the UCZ, suggested the following to the church during the field research on gender justice. She indicated that to have a gender-based approach on the role of women in the church may result in equitable outcomes if the church cultivated the following. First, an awareness of its members' values and those of the environment in which they work. Second, an understanding of how these values influence their decision-making and sensitivity to gender issues in general. Finally, a deliberate effort should be made to change the structures that oppress women and replace them with those which are sensitive to the needs of women. She further pointed out that exploring these values and perceptions may help to sharpen awareness to those factors that are important to the process of arriving at a gender policy that better addresses the needs of women and girls in an ever-changing society and in particular the UCZ. She was of the view that the above suggestions would reduce the extreme patriarchy experiences that are oppressive to the ordained women and women in general within the church.

In the next section, I discuss the responses on patriarchy experiences of ordained women said by the church leaders in my study.

³ John 17:21 (NIV)

6.3. Responses on Patriarchy Experiences by Church Leaders

6.3.1. Response from Church Leader #1

In this section, I record and discuss the responses from the Synod leaders who are the custodians and policy makers in the UCZ.

Reacting to the comments on the patriarchy experiences of ordained women, Church Leader #1 (CL1) felt that while it was not him alone, the whole church had observed that students at the UCZ Theological Seminary were adequately being prepared in classical Western theology. Yet, in terms of spiritual formation and on issues of gender, there was not much emphasis. As a consequence, it was proving difficult for them to fit in the congregations once they graduated from the seminary. For women in particular it was a problem to go and work in congregations that had never experienced a female minister before. CL1 indicated that while the church may not have been a big challenge to the ministry of ordained women because the church has accepted the ordination of women, hidden patriarchy experiences have nevertheless been there. During his tenure of office, he reported that he had never had any serious problems with ordained women because they had not complained to him strongly. This is what he had to say:

When there is a stationing meeting, the church does not look at who is who whether there are women or men. They just send them out, even if it means going to the remote areas. Suffice it to say, I have never heard any woman complain so far that I have been posted to a rural congregation or area. Naturally, women do not complain. And because I have never heard any complaint from them, I take it that all is well. The only thing that the church needs to do is to encourage our ordained women to be serious with the work of God in the congregations. The church does not see that seriousness in them. Maybe it is as result of how the ordained women ministry was introduced in the church (Lusaka 17/08/10).

The above statement indicates that the church does not have any problem with the ordained women because of their silence and accepting whatever the church decides for them. It seems as if the ordained women are not pro-active in the issues that confront them, although this can be contested. Indeed, Nadar and Phiri (2005:3) contend that:

The silence of the patriarchal church with regard to ordained women's struggle for ecclesiastical recognition is forcing women to spend valuable time and energy in a perpetual struggle to survive. Understandably, some women have become tired and drained of resources, while others are left mute and powerless to act on the real, urgent issues in their communities.

CL1 asserted that from the time of its inception, the ministry of the Word and Sacraments in the UCZ had been male-centred. As such, the introduction of the ministry of women would need a deliberate gender justice education programme to be introduced for women and men, girls and boys in the church. He also touched on the issue of deaconesses. For him, the church faced a big challenge in the placement of diaconal women workers in the church. CL1 did mention during the interview that some of them had even left the church because of the lack of clear diaconal policies:

I have noticed that the Christians are a bit flexible with the ministry of ordained women, but for Deaconesses the church seem to have a big problem that needs to be resolved as soon as possible otherwise the church risks to lose direction over this ministry. I think this problem can also be traced in the history of the church where Christians only used to work with the minister and his wife. The church needs to find a way of deconstructing the colonial way of looking at things in our church (Lusaka 17/08/10).

The above concern needs an urgent solution in the UCZ because it is a ministry that has women who are called by God to carry out the social ministry of the church. Moreover, they experience the harmful effects of patriarchy in the same way that ordained women do, although this is not the central aim of this study.

It was the view of CL1 that in some instances he had observed that the church did not segregate, but it was because of their different church backgrounds that certain individuals and even some congregations had caused the problems experienced by ordained women.⁴ Accordingly, certain congregation members demanded that if an ordained woman were to be appointed to their church, then St. Paul's instruction to the church in Corinth for women to cover their heads must be followed. They said that they did not want anyone to tamper with their tradition of women putting on head scarves during the Holy Communion service and preaching. This became a serious issue until a woman minister had to bow and accept what they demanded her to do before she celebrated Holy Communion.

On the issue of gender justice, CL1 had this to say:

You know even the word gender in the church is misunderstood by the members including some church leaders. Immediately you just mention the word gender, it is like you are stepping on the men's freedom. Recently, we had a workshop on gender justice and then the facilitator asked the group on how they defined or understood this concept; many men were against this concept and just opposed it by saying that women wanted to take over from them. They further indicated that women wanted to overturn the privileges of men as prescribed by our ancestors (ifikolwe fyesu). Although the word ancestor in the Zambian local language is supra-gender, we will not allow it. The bottom line is, our congregations, Presbyteries do not want to talk about this subject matter openly because of the fear of the unknown (Lusaka 17/08/10).

In view of this comment, the church would do better to try to sensitise its members on this important issue that has rendered one gender to be disadvantaged for many years in the church. The church should engage itself into an education campaign on this special important issue just as it did on the issue of HIV and AIDS. The word 'gender' has been misunderstood by most members of the church. Previously, when some

⁴ See chapter four of this thesis.

members in the church first suggested it as a justice issue, some men and a few women thought that the women who were championing gender justice issues wanted to usurp the traditional socialised power and authority from men. Some church leaders showed an understanding of the gender concept and defined the same word meaning both male and female and the different roles they can play depending on time, space and culture. They further reiterated that in the nature of things, some members do not want to openly talk about this issue. Some men think that the gender justice issue has come to disadvantage them and because of this there has been resistance to come up with a gender policy document that could serve as a guiding principle as proposed in chapter nine of this thesis.

The deconstruction of culture has to be dealt with in the form of intensive Bible studies from a gender perspective so that church leaders and members learn and adapt to new ways of doing mission. The whole church from the individual member to that of Synod must be engaged in this process. The church will need to be pro-active on gender justice if genuine participation is to be realised. The church through the Department of Mission and Evangelism and the Department of Community Development will need to work out something so as to intensify the programmes and teachings through seminars, workshops and conferences on gender issues in the church.

Furthermore, CL1 who was the head of the church at the time of the interview acknowledged that there were challenges that women were facing in general. He cited the example of accommodation. He conceded that some women ministers had complained over the lack of suitable accommodation. However, no housing allowance was given. CL1 went on to indicate that apart from the accommodation problem, he had never received any official complaint that there were gender injustice issues present within the church. He believed that the church had never made any major complaints. This was contrary to what some ordained women narrated during my interviews with them. CL1 strongly indicated that although women had experienced many challenges, they needed to understand that these were not injustices or discriminatory practices, but simply the result of human error.

Because of not valuing women who are in the ministry, this has resulted in women not being elected into senior leadership positions in the church. This has been the case for many years. Indeed, it is very difficult for women ministers to be nominated for elective positions, although time and again congregations are encouraged to do. The church is not moving in the right direction because of not having women in some top positions. Very soon, the church will be celebrating its Golden Jubilee of union with the record of having only one Zambian female bishop in its entire fifty-year history. CL1 regretted that it was unfortunate that even women themselves had been nominating men for senior positions over that of other women. It was the observation of CL1 that through this present research he hopes a change of mind set may take place among the members of the UCZ. He admitted that the church needed to embark on an ambitious campaign to educate both women and men especially in rural presbyteries where the church has the majority of its membership. The church has lagged behind for too long when Christians should have been the ones to lead and guide the communities around the issues of gender justice.

CL1 contended that the trend was changing slowly because previously at the UCZ Theological Seminary, there were no women students presenting themselves for training. In the next few years where a clear policy like gender policy is put in place, more women would be expected to come forward. During the next ten year period, the church should try and catch-up because there is a lot of zeal from women who want to be trained once the playing fields have been levelled.

6.3.2. Responses from Church Leader #2

In the previous section, I discussed the responses from Church Leader #1 (CL1). In this section, I discuss the responses from Church Leader #2 (CL2).

CL2 highlighted a few issues of concern especially with regards to the culture and traditions of the people in Zambia which had infiltrated the church. The socialisation of women and men divided in relation to women ministry in the UCZ has in the recent past alienated women as Susan Rackozy (2004:257) has argued:

Women in all cultures are socialised into the form of love which is the antidote to male pride. Self giving and service re assumed to be natural to them. Thus women give and give themselves, seeing themselves as the servants of all. But while this may seem laudable, it is also dangerous for women. For example, mothers learn that ‘a woman can give too much of herself, so that nothing remains of her own uniqueness.

Indeed, CL2 made the confession that in as much as the UCZ recognises the priesthood of all believers where there is neither female nor male in the body of Christ and that all are called by God irrespective of gender; the reality of this has not been easily accepted by the rank and file of members. As a consequence, it has not been easy journey for the majority of women in what is called a tough patriarchal society. When female ministers were sent to some congregations, one could cite a few examples where in certain areas depending on the culture which they found there, women were not allowed to stand in front in the presence of men or the worshippers as a whole. There are still places in Zambia where the ministry of women is not fully welcomed. A case in point is in the North Western Province of Zambia, although it is also found in the Copperbelt Province which is an urban Presbytery because of being deeply rooted in African tradition and culture. As CL2 admitted, women are still seen as second class human beings, which is very unfortunate especially that this is now the twenty-first century. CL2 went on to say the following:

First and foremost, I want to acknowledge the fact that the UCZ has given that opportunity for both male and female students to be enrolled to pursue their theological studies at the seminary. The Theological Seminary, I feel is there to equip church workers for diaconal and pastoral ministry within the church and in particular the UCZ. A few issues may be of concern especially with regards to the culture and traditions which the church inherited from the missionary societies that came into union and that of the people in Zambia. This has affected the enrolment low levels of women compared to the number of men at the Theological Seminary (Kitwe 18/08/10).

According to CL2, because of Zambian culture and the situation with regards to female ministry in the UCZ, while the church has opened doors for both women and

men for the ordained ministry, not all has been well. Although the church has a belief that there is neither female nor male in the Body of Christ, and that all are called by God, has not changed how women feature in such a tough community. CL2 went on to assert:

I wish to say that at least a good number of people are been enlightened. Although there those people who have been formally educated, yet matters of tradition and culture are still embedded in them. In most sectors of our society, men have taken a high profile while women are still taking a low profile stance. Honestly, speaking to some extent it has not been easy for women to be accepted to lead a congregation when we go by the appointment that are made within the structure of the UCZ. Even when we have very few women who have taken high positions in the church, they are not fully supported. In the UCZ, the general picture is that men are all over and managing most of the committees in the church. The church has still that baggage of culture at play (Kitwe 18/08/10).

In Zambia, a number of women have been enlightened through receiving formal education. Even though this may be the case, the reality on the ground is that many people are still bound to tradition. Men still have the upper hand in all sectors of human endeavour while women still take a low profile. Consequently, it has never been easy for women to be accepted to fully lead a congregation because of attacking comments that demonise female ministers. CL2 contended that due to the rigidity of bureaucratic structures within the UCZ, it is true that very few women have taken up senior positions in the church. If women featured in some leadership positions, these positions would be inclined towards care giving and other domestic house chores.

As earlier observed by CL1, there must be a paradigm shift as Christians or believers begin to appreciate the fact that whether they are male or female both have been equal potentials to perform the work of God. This perspective implies that both women and men have got to look to each other as equal partners. It is unfortunate that the church does not abide by some of the policies that it has put in place. A case in point is the requirement of one third representation of women in church courts and councils.

While the rest of the percentage is allocated to the men, women are still missing from most of the UCZ committees and important meetings. It was the view of CL2 that as partners in the mission of Christ, an equal representation (fifty-fifty) of women and men must be introduced.

CL2 went on to acknowledge the important mission work the different groups of women do even where there are no clear policies in place to guide them. CL2 suggested that the church should start thinking and working on gender justice documents as soon as possible. He observed that in his pastoral duties as a minister in the church for many years, he had not been able to find a clear policy document that spoke to the work of the wives of church workers, deaconesses, female evangelists and the WCF. He further observed there was no proper policy framework for them to follow. As CL1 had also noted, CL2 acknowledged that diaconal workers also do not have a policy that clearly defines their role in the church and the community. Such policy would play an important role in that it would empower Christians to do God's work with peace of mind, purpose and freedom.

It was the view of both CL1 and CL2 that the church must start thinking on how to do mission in the light of the gifts and ministries that God has bestowed upon women. By so-doing, it was their opinion that the church would become transformed from within. The church is supposed to be mindful of the many different ministries that people undertake as to make them welcoming and relevant. The church believes that ordination is a gift from God that should be embraced by every well-meaning Christian since the church found it appropriate to ordain women. The belief in the priesthood of all believers is the bottom line that qualifies both genders. This has not only been approved by all the relevant courts of the church, but candidates have been trained, appointed and later ordained as ministers of the Word and Sacraments regardless of their gender. By and large, the church encourages both women and men to accept one another as informed by the Word of God through Jesus Christ, the head of the church.

The UCZ as with other Zambian churches, have pretended that there have been no incidents of gender injustice. Yet, other organisations have been addressing gender justice issues. For the UCZ, this has been another new phenomenon which has come

to undo the privileges that men have enjoyed for many generations. Some of the male church leaders interviewed expressed their displeasure towards some women clergy in the church who had repeatedly tried to address the issues of gender which had given more power to women than men. CL1 was of the view that systematic sensitisation through workshops and seminars at every level of the church court would be needed for the concept on gender justice to be captured. It is the hope of the present researcher that bishops and congregation members should be engaged in this struggle, since the research findings have shown that the church is still lagging behind on this issue despite the strong strides that it has made in ordaining women.

6.4. Responses from the Male Church Leaders on the Patriarchy Experiences by the Ordained Women

Having discussed the above responses by the male church leaders, in this section, I discuss the views of other male church leaders on the patriarchy experiences of ordained women in the UCZ.

Although CL1 indicated that both women and men are key players in the running of the church, OWM1 argued that this cannot be substantiated because there are very few women in leadership positions. As a result, men hold the majority of the key positions in the church. As OWM1 went on to say, after eight years of being in this position:

I am still the only female bishop in the church. It is not a health situation for a church of this magnitude. Suffice it to say; when other positions have fallen vacant, no efforts have been made to have women appointed into these positions. This in itself is apparent that the key players in the church running the affairs of the church are men (Solwezi 18/07/10).

With regards to the issue of gender justice, CL3 observed that one of the weaknesses of the UCZ Theological Seminary was its intention of being gender sensitive, while in practice doing very little for women. In fact, there was the confession that women had

not been afforded equal opportunities. As a consequence, there will be little sincerity on the part of the church to say that the few sentences that apply to women in the Synod Rules and Regulations have been put in to practice.⁵ CL3 contended that if the church was true to stipulations contained in the Rules and Regulations, gender policies would have been put in place to ensure that women were appointed to key positions without the necessity of elections because leadership is imparted by God. This is more about wisdom than academic intellect or gender politics. The ability to lead is manifested in a person and whether that person is fit to hold a particular position.

Responding to the question whether the UCZ Theological Seminary addresses issues that concern women and men in general, CL4 admitted that the seminary had realised that the church was coming from a history where women were not accorded the position of being co-workers with men. As a result of this background, most women were never encouraged to study or even further their theological education. In this light, CL4 acknowledged that the seminary should to open its doors to change and liberalize the curriculum by introducing inter-disciplinary courses such as gender or feminist courses. This would enable both women and men to be better equipped and thereby enable women to attain higher, more visible positions in the church. Since the church has realised that women also have the potential to do any genre of work in the church, the seminary must implement courses that will help address the historical imbalance and traditional stereotypical bias shown against women. Needless to say, the time has come for women to work for God according to their calling and participate freely in the life and work of the church. Women, as with their male counterparts carry the image of God as the Bible attests in the creation account of the book of Genesis.

⁵ Women Ministers: 1. "Women ministers shall offer according to the same procedure as laid down for the male minister. 2. If a woman missionary requests ordination within the United Church of Zambia, each case shall be decided individually by the Synod or Synod Executive. The sending church or society concerned shall be consulted on conditions of service and status on returning to her home church. 3. Marriage is neither a bar to ordination nor, of necessity, a reason for resignation as an active Minister. The United Church of Zambia, Synod Rules and Regulations (SRR 60). The old version reads in part; 1. It is recommended that the subject of terms of service, including stipends for women ministers as referred to under Article X of the Rules and Regulations, be referred to the church Workers' Commission for consideration. 2. It is recommended that the following amendments be made to the Rules and Regulations under article X."

Culture and tradition in most communities can be quite inhibiting on certain issues in life. Although Jesus did not have women disciples among the twelve disciples, Jesus still had women followers such as Martha, Salome, and Mary to mention a few, who worked alongside, albeit often in the background. These women did very good work even in the midst of a patriarchal culture. CL3 indicated that if there was enough time for Jesus to appoint another set of disciples, Jesus would have included women. Jesus brought people closer who were deemed to be outcasts.

It was generally agreed among the church leaders that the numbers of women in senior leadership positions in the church was not equal to that of men. The church was thus in dire need of transformation as far as the partnership between women and men was concerned, a process that would enable both genders to contribute to their struggles. There remained however hidden oppression in the manner in which ordained women did their ministry. For example, there were cultural traditional values that had found themselves present in the church. This was seen in the way the church and society perceived the role of women where in some places women could be accepted while in other places they were rejected. It would be only when people go through transformation that genuine partnership could be realised.

As bell hooks (1984:16) has argued, it is the goal of feminists that the church should be free of those forms of injustice that dehumanise and disadvantage women. Other church leaders made the observation that many Christians had been socialised differently in the manner in which they perceived the ordained ministry as predominantly being the role of men. When the word 'gender' was introduced for the first time, many were sceptical about it, especially some men. Some thought that the concept of gender was a power game. As a result of these divergent views, there was very little recognition and acceptance because of resistance to the concept at least in Zambia. Opposition to the concept of gender justice was expressed in the same way that people first approached the scourge of HIV and AIDS. As a consequence, there was a lot of resistance because of the way secular organisations advocated for gender equity and equality openly for the first time. It was not until Christians went into it that the church leaders started convincing the general membership to embrace and

take a lead in the issue of gender justice in the church. From the beginning, the concept of gender was highly contested and condemned as something unbiblical.⁶

People had negative perceptions when one championed the good cause of the ideology. Suffice it to say, gender justice manifests itself in the manner in which the Bible is sometimes misinterpreted arising from the analysis of the words of the late second Republican President of Zambia, Dr. Fredrick T. J. Chiluba. Seemingly, the late President condemned people especially women who were requesting all Zambians to get involved in the fight against gender injustice. He thought it was unbiblical because women were challenging what was biblically ordained that a woman was to be submissive to a man according to his understanding.

In view of the above, I wish to suggest that in issues of paramount importance, the church must be in constant dialogue with communities before the masses were misled. Furthermore, some Christians in particular felt that the gender concept was coming from unbelievers who wanted to confuse the church. It thus becomes imperative for the church to speak out on gender issues from an informed perspective. Church leaders themselves are supposed to be equipped in gender issues from the seminary that has been tasked with the training of all categories of church workers. Consequently, the gender justice issue in the church must be taken serious. A deliberate policy could be taken by a way of establishing an academic chair that would symbolise the importance of the issue in question. The UCZ Theological Seminary could also introduce gender studies as a compulsory course for every student passing through its halls. The gender course could go on up to the time when the people of God would be sensitised and internalise the concept of gender justice. Since education is meant for transformation, once the desired change is achieved then

⁶ As reported in the *National Post* (1999:1), when asked by German parliamentarians to give his views on gender equity, Dr. Fredrick T. J. Chiluba, the late second Republic President of Zambia declared Zambia a Christian nation. This is what he had to say, “Women should stick to what the Bible say about man’s position in society than call for changes in titles to chairperson. We are being told that we should change our language but when I read the Bible, I find that God created man in His image and this means both male and female, so women should abide by His divine order. He said, it made no much difference if women were referred to under a man’s title as the noun was, God’s divine order, for both sides of mankind... It was women’s strategies that seemed faulty and accounted for their failure to make as much impact as they desired. But I hope I’m being as fair as possible to the ladies out there.”

the church can proudly announce that it is no longer needed. This in my view would be the best strategy for the UCZ Theological Seminary to take.

In what follows, I provide a gender analysis of the discussion on the experiences of the ordained women.

6.5. Gender Analysis on the Experiences of Patriarchy by the Ordained Women

In this section, I discuss the experiences of the ordained women from a gender perspective. In particular, I show in this section how the UCZ has performed in terms of creating a gender balance in the leadership positions bearing in mind that the church trains and ordains both women and men.

From the time of the union of the UCZ until today, the senior leadership positions in the church have been occupied by men. While there are qualified ordained women who are capable of taking up leadership positions and work in congregations, they are nevertheless denied opportunities to perform such duties. Consequently, such well trained women theologians are merely stationed in institutions of learning or seek employment elsewhere where they feel accepted. This is a clear indication of the church consciously undermining the leadership potential of women. Despite the fact that women are in the majority in the church and a number have been ordained, if no conscious intervention is put in place, the leadership structures and affairs of the church will continue to be dominated by men both among the clergy and laity.

According to the official past records of the church, starting from the union of the church, the top leadership position at Synod level has always been a man. At presbytery level, it has also been the same except in one rural presbytery where they had the first Zambia female bishop from 2003-2011. At the moment, all ten presbyteries have male bishops. Even at the time of writing this thesis, male leadership still dominates as can be seen in Table 6.1.

Synod Office	1965 – 1996	1996 – 2010	2010 – 2016
Synod Bishop	M	M	M
General Secretary	M	M	M/F

Table 6.1. The Domination of Men in Leadership Positions within the UCZ

In its history, the UCZ has produced leading women who have served and are serving in ecumenical organisations. The church had seconded women to the Council for World Mission, the All Africa Conference of Churches, and the National Christian Councils to name but a few. There are some women who are still working with overseas sister churches and holding different positions outside the church. This is a sign to show that given an opportunity and space in the church more women would have excelled. These women are doing exceptionally well in other institutions.

Regarding the issue of ministerial postings, Chaves (1997:27) has argued that women are always stationed in congregations that are either in rural or small congregations where one would not be materially fully supported. Similarly, Watson (2002:72) has asserted that the church has failed women in so many ways by allowing patriarchal forces to be part of the church:

The problem of the ordination of women is not a question of employment rights, but rather a question of the church living up to its calling to enable all people to be human in the image of the triune God and to provide space for human beings to develop the full potential of their humanity and enable others to do the same.

The actions of the UCZ on how it treats ordained women raises the following questions: What does ordination mean in terms of partnership between women and men when there are gender disparities in the staffing of church workers who have received the same theological education (Magesa 2003:15)?

The history of ordained women in the UCZ has not been very impressive. I have argued elsewhere (Kabonde 2000) that women in the past were only involved in social work and teaching Sunday school children in the church. The gender roles that were inherited by women and men from past generations have been passed on to the present church. In a similar way, Rosemary Edet (1989:12) expresses the same view

as above that the Christian church had suffered and is suffering from a growing cultural alienation because Christianity has not championed cultural exchange but rather cultural domination or assimilation.

The general topic in the context in which this falls is “experiences of patriarchy by the ordained women.” The topic was understood as one of the uncovering realities and experiences of ordained women in the church and relates to those realities in the work of Christ. However, Russell (1993) names Mary as an example of a powerful image of new humanity in Luke 1:46-55, where Mary praises God for the gift of the liberation. Russell further contends that there should be events where justice was lived out instead of continuing with the old structures that perpetuate divisions and barriers that Jesus came to overcome.

Arising from the narratives of women of patriarchal experiences, the church as an official institution that advocated for the oppressed should be seen to be pro-active in helping to redress such dehumanising vices. In the same vein, Nadar (2002:149) has argued that although the anticipated ordination of women had finally been accepted and that women were being ordained, yet it lacked clear policies, meaning that what women had fought so hard for seemed empty.

In view of the above, bell hooks (2000:14) critiques this and calls it “the enemy within” referring to the internalization of sexism because of women’s socialisation of patriarchal thinking whereby they saw themselves as inferior to men. Feminist thinking helps and enables women to break free of the hold patriarchal thinking has had on women’s consciousness. Although much research has been done on several aspects on women in Zambia, the research related to the ordination of women was very negligible if not dismal. The only study that I have read from the Zambian perspective was written by Petronella Ndlovu. Interestingly, Ndlovu was the first woman in the Reformed Church in Zambia to study theology, although her church had not started ordaining women at that time. Ndlovu (1999) contends that although women have been very active in the life and work of the church, men have used the three worldviews to deny women equal participation in the ordained ministry:

The problem of the ordination of women was not a question of employment rights, but rather a question of the church living up to its calling to enable all people to be human in the image of the triune God and to provide space for human beings to develop the full potential of their humanity and enable others to do the same.⁷

However, as Russell (1993:54) has further noted, the “entire question of ordination and ministry has become more problematic.” She has amplified on Ordination as a ministry that has divided women and men in the church because men see it as a prestige and not as a calling that comes from God. Although, Oduyoye (2009) contends that ministry is both for the ordained and laity. In the same way, Russell (1979:149) has further observed that the ordination of women is in itself problematic because women do not have equal opportunities or recognized in the same way as men. Suffice it to say, the point raised by Russell is very important to note as the church seeks to deconstruct the minds of people on the ordained women ministry if really what is implied in the belief of the priesthood of all believers is lived out or that it just remains rhetoric.

In the same vein, Felix Chingota of the Church of Central Africa Presbyterian (CCAP) of Malawi contends that the ordination of women to the ministry of the Word and Sacrament has been one of the wishes of the women in the Blantyre Synod. Here, I want to argue that the issue of the women ordained ministry should not just be the wish of women alone but the entire church because women are the church and not a different entity as Watson (2002:17) has argued on what forms ecclesiology:

Ecclesiology is rethinking and writing of Christian theology in a paradigm that acknowledges women’s being church, celebrates it and regards any understanding that does not recognise women as church as incomplete.

Similarly, Chingota has also noted the three worldviews as Ndlovu and Kanyoro that contribute to the understanding of women’s sexuality from the traditional, Western missionary and biblical point of view in the CCAP Blantyre Synod, which had led to

⁷ See also chapter four of this thesis.

the non-ordination of women despite protests from women in the church.⁸ However, as bell hooks (2002:12) has asserted:

Without males as allies in struggle feminist movement will not progress. As it is we have to do so much work to correct the assumption deeply embedded in the cultural psyche that feminism is anti-male. Feminism is anti-sexism. A male who has divested of male privilege, who has embraced feminist politics, is worthy comrade in struggle, in no way a threat to feminism, whereas a female who remains wedded to sexist thinking and behaviour infiltrating feminist movement is a dangerous threat.

The above statement clears away any misconception on the terms 'feminism' or 'gender.' Many people thought that these terms were anti-male when they meant well. Indeed, Ackermann (1998:15) contends that women's issues were always trivialised. To this end, women who were not strong enough were often at the mercy of men. Watson (2002:10) has asked, "Who is church" since women are the church and yet each time they want something to be done, men needed to give their approval. What is ecclesiology? If men were going to continue determining the participation of women in the church as Oduyoye argues (1995:5), who then defined the humanity of women? Was it male or God? Russell (1981:23) contends that *koinonia* is participation, community and partnership which God brought through the incarnation of Jesus coming to us in person by removing the barriers that have been created by human beings.

Some church leaders felt that the church was insensitive to the issues of women and that this study was an eye opener within the UCZ. The belief was expressed by most of the respondents that the church needed to put in place drastic measures to address the gender injustices in the church. Generally, it was felt that both women and men would like to see the church engage in a programme of gender sensitisation. The responses from most of the churches leaders indicated that there was a gender justice

⁸ According to Chingota (1999), "[The] Blantyre Synod has not yet started to ordain women to the ministry of word and sacrament. However there seems to be enough preparation for this. I believe that it is simply a matter of time before women can be allowed to be ordained. "Though the mills of God grind slowly, yet they grind exceedingly small." Significant changes regarding women's involvement in the ministry of the church have slowly taken place within Blantyre Synod. What needs to be done now is to develop literature on theology of power which can be distributed to members of Blantyre Synod and to develop contextual Bible study manuals dealing with texts relating to problems of sexuality."

problem in the church. Needless to say, the current partnership of female and male is not a genuine one; hence the need to promote strategies that can mitigate unequal partnership as proposed by Russell (1979:43). It is my view as the researcher that by the end of this study, some proposals on gender strategies and policies will be proposed that will enable the church to express solidarity with the wounded ordained women.

Many participants in the church asserted that this is the best time to consolidate the findings of what people felt about their church within its gender policies. They felt that the time was now to put things right and thus bring to an end direct and indirect oppression and domination of any kind. Similarly, it was the assertion of the ordained women ministers that other likeminded organisations could learn from the UCZ if it worked out policies that would stand a test of time. The UCZ would begin to grow to greater heights especially with issues to do with gender justice. From the field research responses especially in the rural areas, not many people have been sensitised about gender justice. Through this study, the church will have a document to speak to these issues so that both women and men can live with dignity and well being as God intended. Oduyoye (1995) has asserted that the person who feels the pain is the one who knows. Equally, the ordained women in the UCZ narrated their experiences so that the church could hear and take action.

In the next section I provide a brief gender analysis on some of the women policies discussed.

6.6. Gender Analysis on the Women Policies

In this section, I provide a gender analysis on women policies that can help to govern the general affairs of women in the church. Suffice it to say, the participation or representation⁹ of women in committees or meetings as stipulated in the Constitution is not followed. For example, out of the ten bishops that head the presbyteries in the UCZ at the moment, the church does not have female representation. This trend has

⁹ UCZ Constitution, Article 20.

spilled over to the lower courts and committees of the church. However, as Munachongo (cited in Chazan 1989:190) has described, the poor representation of women in Zambia is because of the way society has incorporated women as participants in the system while segregating them:

While Zambian women are represented at all levels of the system, their numbers are too low compared with those of their male counterparts to help integrate women into development. The Zambian case is indicative of a strategy of female incorporation and subsequent segregation. Although women have been drawn into the system, they have been organised in separate institutions heavily reliant on official hand outs and thereby prevented from exerting pressure in accordance with their number.

There was no policy to guide the church on how congregations could call a meeting to order if the requirement of the clause on the composition of the members was not met. There have been times when big decision-making meetings had taken place which only comprised of men with no female representation and yet the meetings had gone ahead. Nevertheless, OWM1 was of the view that the church needed to listen to women when bringing out the patriarchal injustices pertaining to their subjugation. She hoped that this study would reduce the gap that is widening every time. Similarly, Ackermann (1998:40) observed from a feminist theological perspective a growing number of bold and strong women who found themselves either sidelined or displaced for a variety of reasons. They were displaced because they were perceived as threats to the smooth running of the church especially when few of its members warmed up to the idea of talking about gender issues openly.

The issue of the stationing of the ordained ministers in the UCZ was another challenge. Here as well, the church lacked a clear policy on the stationing of its ministers; consequently, urban areas are over staffed. A number of ministers who are in urban areas would not want to work in rural areas. As OWM3 contended, some good congregations are reserved for men with a high profile. Conversely, it was the view of some respondents that the UCZ Theological Seminary needed to blend the courses that offered a curriculum that is interdisciplinary in nature. This could include not only ministerial formation but also courses comprising of contemporary and contextual theologies that would prepare and assist in their pastoral work. The

example on staff and stationing was cited as one which was not well covered to prepare students to go and work anywhere whether in rural and urban areas. There was some fragmentation between the church and the seminary because the seminary was operating like a separate entity from the policies of the church.

The ordained women that were interviewed expressed their concern at the lack of gender or women studies at the UCZ Theological Seminary. They narrated that as a result of overlooking such important courses as gender studies at the seminary, both women and men were not going out adequately prepared. This was echoed by the ordained women that there were injustices infringed on women right at the seminary where men had a cook to prepare their meals, while women were left to do their own cooking. Since the UCZ Theological Seminary administration was in the hands of men, no one would notice this as a gender injustice due to patriarchy. Consequently, this becomes one of the indicators as to why the seminary has to work extremely hard to introduce gender studies at the institution to avoid future gender blindness.

6.7. Chapter Summary

In this chapter, I examined and documented the experiences of patriarchy by the ordained women that have determined the gender dynamics of unequal partnership between women and men in the UCZ. I recorded and analysed the experiences of the ordained women and some of the church leaders to attest the visibility of unequal and equal opportunities for both genders. Four case studies of ordained women ministers have been highlighted in this chapter. Furthermore, I recorded and analysed the responses from male church leaders to ascertain the patriarchy experiences by the ordained women from a gender perspective. Finally, I discussed some general women policies on women.

It was the general view of the all ordained women interviewed that there was absolutely nothing going on at the seminary in terms of courses in gender being offered. Conversely, even gender mainstreaming in some courses had not even begun. Indeed, all the women in this study agreed that in the three years each had studied at the seminary, none could remember when they had last studied something on gender.

This was confirmed by the two senior church leaders of the church that there was need to introduce gender studies at the seminary. They affirmed this at different times that they had been learning other courses that contained classical Eurocentric theology. In fact the ordained women could vividly recall instances whereby the college perpetuated gender injustice without even recognising it. At the cooperate level, they narrated an incident at the seminary where the college administration had provided male students with a gardener to do manual work while the female students were expected to do all the house chores on their own. This practice was only changed once it was raised as an issue of gender injustice. For the male administrators at the seminary, gender issues were not a priority.

In order to change the whole system that controls society and thereby reorient relationships in the direction of God's Kingdom (Magesa 2003:38). These are some of the fundamental facets of systemic injustice that need to be attacked. Only then will God's royal rule be expressed through the creation or strengthening of transformative relationships (UCC 1998:10). This means that God's kingdom demands bringing an end to the oppressive relationships that characterise patriarchy or kyriarchy. Gender justice is to be understood as the alteration of the very nature of relationships between men and women so that they are no longer part of a power game. Instead, they become open to two-way sharing where neither partner is a subordinate to the other. This is just part of the transformation of all human relationships which needs to happen as we move towards the kingdom of God, so that no factor gives one person a privilege over another, but all become equal in relationship with one another.

Having discussed the patriarchal experiences of the ordained women and the women policies in general from a gendered analysis, in the next chapter, I evaluate the curriculum offered at the UCZ Theological Seminary. In particular, I interrogate the kind of the theological education that was currently offered at the seminary. As noted in this chapter, there was consensus that the seminary needed to be pro-active in incorporating gender studies in its curriculum.

CHAPTER SEVEN

GENDER ANALYSIS OF THE THEOLOGICAL EDUCATION OFFERED AT THE UNITED CHURCH OF ZAMBIA THEOLOGICAL SEMINARY

7.1. Introduction

In the previous chapter, guided by a feminist theory and a gendered analysis framework, I presented my first level of fieldwork findings on ordained women's patriarchal experiences that led to the unequal partnership between women and men in the UCZ. In this chapter, I present the second level of field work findings and examine the theological education currently being offered at the UCZ Theological Seminary. It has to be noted that Christian theological education assists Christian church leaders and church members to seek God's truth expressed in God's revelation through Jesus Christ. Tu Thien Van Truong (2012:101) asserts that Christian theological education interprets the Christian doctrines clearly and understandably. Furthermore, it promotes theological reflection on the important issues in the life of faith and action. To this end, I evaluated the theological curriculum in general with reference to the UCZ theological seminary to determine the equity opportunities from a feminist perspective. In Africa, many people do theology within a church context leading to ordination. Independent theological candidates, as Phiri (2008) has noted, who pursue theology with a pure academic agenda or otherwise, are almost unheard of particularly at the UCZ Theological Seminary. This is mainly because the church and theology are so interwoven with the social context that they form one entity that does not suffer from such dichotomies.

The objective of this present chapter was to evaluate the theological education that was offered at the UCZ Theological Seminary as to whether it promoted the equal partnership of women and men. In order to meet this objective, the following was provided:

- i. Evaluated the curriculum offered and determine how gendered the training and facilities were, given that the seminary trained both women and men;
- ii. Analysed from a feminist analysis the information provided by the lecturers, students and church leaders;
- iii. Provided a comparative analysis of what men and women said about the curriculum offered at the seminary;
- iv. Offered a feminist theological critique and conclusion.

7.2. Feminist Critique of the Theological Education offered at the UCZ Theological College

In this section, I placed special focus on the theological education that was currently being offered at the UCZ Theological Seminary. Before and after the first few years of union, the lecturers at the seminary were all missionaries and male. As a result of this backdrop, the church had no option but to inherit the theological education from the West.¹ Since that time, this had been the theological perspective that informed the staff, students and the church leaders, which found its way into the life and work of the church. As Nadar and Phiri (2006:19) illustrate, theological education plays a pivotal role in the life and work of the church. The inheritance of Western missionary theology had been used as a scapegoat not only for the marginalisation of ordained women but also the subjugation of other women groups in the church. Conversely, when you have a rigid androcentric theological education, it thus produce a spiral effect of a biased theology of vices such as the unequal partnership between women and men.

Accordingly, Njoroge (2002) asserts that churches that had chosen to ordain women must aim at offering a theological education that was liberative and life affirming to the extent of women feeling equipped to participate in the church to the best of their

¹ See chapter four of this thesis.

ability. Njoroge is of the view that despite the history of many of the churches on the African continent, theologians who are the custodians of faith must be seen to be contextualising theologies that are life giving and not life threatening. The extremes of un-contextual theologies have caused some women to be so alienated that they run away from those churches where generations that came before them worshipped. Other women have opted to join Pentecostal churches or start their own ministries or indigenous churches such as Alice Lenshina.²

In order to demonstrate that the seminary was narrowing the gap between women and men, the UCZ had now built hostels for both women and men as earlier indicated. Although this was the case, the theological curriculum still remained gender insensitive and not mainstreamed. Phiri (2005:34) laments that women and men need to receive theological education that was relevant and promoted “female and male humanity as reflecting the image of God.” Consequently, education should serve as an invaluable tool to liberate the UCZ from the destructive and unproductive practices that undermine women. To this end, theology plays a major role in the development of any church and society in resolving issues that affect humankind’s unity and dignity. Its critical role in strengthening social justice, peace and development cannot be underplayed. The interview with MST3 showed that the seminary curriculum even during the time of this research study had little changed from the time when the missionaries left despite the fact that the leadership now was firmly in the custody of Zambian nationals. During the interview this is what MST3 had to say:

The absence of gender studies at the seminary could be attributed to the culture of missionaries which never recruited or trained women to the ministry of the word and sacraments. Consequently, even their theology was masculine inclined. From the time the theological seminary started in 1949 to 1970, before and after the union of different missionary churches, there had never been women at the seminary thus, the seminary not having facilities for women as earlier noted. However, from 1970-1971, the seminary had the first Zambian female student minister. Since then the seminary opened her doors to

² See chapter three of this thesis.

women, although the facilities for both women and men were not established. I feel that it is just a matter of time, the seminary has never out rightly said no to gender studies despite not offering it (Kitwe 12/08/10).

The above statement shows that a number of the seminary lecturers had a good understanding of the concept of gender justice and that it had been culturally constructed as a living experience. That said, they are hesitant to introduce it at the seminary. There was a strong feeling that time had not yet come especially in the Zambian theological institutions for gender mainstreaming and challenging responsibilities to be assigned to women. The seminary derived its theological acumen from nineteenth-century theology coupled with a society that had a patriarchal culture, where men are considered to be on top. Consequently, the mainstreaming of gender had not been considered to be of paramount importance. In view of this, contributive justice where men and women are given equal opportunities in the development of families, churches, communities and the nation has never been applied. Oduyoye (1995:173) therefore challenges the church and theological institutions in Africa to work out a theology that responded to the problems that its people faced instead of relying on a nineteenth-century missionary theology that had been revised in most parts of the world. Additionally, she contends that Eurocentric theology must not continue to determine the African academic journals, pulpit and podium but that Africans needed to work out their own soteriology arising from the uniqueness of their culture and history.

For Phiri, the church in Africa cannot afford to do theology as was done in the past when others have moved on and are developing theologies that are meeting the needs of people in the contemporary world. In a similar way, Phiri in her 2008 keynote address at the World Conference of Theological Institutions on the major challenges for African women theologians in theological education could assert:

Contributions to the process of engendering the theological curriculum in Africa has been articulated by many African women theologians and scholars for a need for mainstreaming gender in theological education and gendered approach to theology. She writes that many of the theological institutions in Africa have adopted the rigid curriculum that

reflects the old Western list of classical religion and theological courses. The paradigm shift that has led to the birth of many theologies cannot be ignored (2008:8).

Academic theological institution was the engine of the church and society as I have argued in chapter six of this thesis. To boost the enrolment numbers of both women and men at the UCZ Theological Seminary, the political will of putting certain measures in place as regards to gender issues has to take place. Although initiatives were being taken to mitigate the gender imbalance in the church and at the seminary such as addressing the issue of inclusive language, there was still a lot more that needed to be done. The curriculum that the seminary offered did not have an inclusive language policy that aimed at teaching student ministers to depart from using masculine terms such as ‘God our father’ or ‘He’ in their prayers and bring in the aspect of parent i.e., God our parent or s/he so that the church could be influenced by what the ministers of the Word and Sacraments were being taught. Most of the text books that were being used including those on liturgy utilised a masculine language form.

In an interview with a female theological student, STS1, she challenged the male lecturers for not being gender sensitive in their language use during teaching and preaching:

Each time I go to class, I have a belief that lecturers are my mentors. But sometimes I get frustrated when they are teaching or praying using the male language in all their presentations. At one time, I became upset and asked one of the lecturers if he was aware of the inclusive language since the seminary trained both male and female. And the answer that I got was that you cannot change to what is contained in the Holy Bible (Kitwe 03/08/10).

STS1 strongly contended that lecturers needed to be the ones to lead by example in ensuring that the language at the seminary in all aspects was gender neutral despite the cultural baggage that the church had inherited. The above sentiment is very important for the realisation of a gender praxis that cannot come about on its own,

unless people like the lecturers, students and the church leaders got involved. In other words, it was either the seminary got started, or the current *status quo* remained.

The above discussion confirms that while the seminary admitted both women and men and maintained the belief that they are created in the image of God, the seminary nevertheless was very weak in the area of running gender sensitive responsive programmes. This was because the culture of the church at the moment considered it to be taboo and abominable to change the wording and/or language in the Bible that it considered to be verbally inspired. It was only a few church leaders in policy decision making councils who felt that women needed to be accorded what was due to them such as the right to actualisation and the right to equal opportunities. Furthermore, some lecturers and church leaders felt that there was a real need to address such issues more especially when people were still growing up right from the Sunday school. As the Bemba saying has it: “*Akafumbe Ukunona kafuma kubwaice*” (lit: “for something to be perfect, it has to start from childhood”). Some lecturers felt that this would be another way of inculcating and deconstructing the socialised stereotypes among the general membership of the UCZ.

In my research interviews, there was the feeling that the seminary had placed too much emphasis on classic theology³ and less on contemporary theologies such as gender, womanist and feminist subjects. This in turn had led the church to not fully accept the equal partnership between women and men or the importance of gender justice issues. The seminary needed to get engaged in the teaching and sensitising of its constituency members on issues of gender. At the seminary level, there was a lot of interaction between students and members of staff on different subjects other than gender. This was confirmed by a number of students. The seminary deliberately combined the usual courses i.e., African traditional religion and Western courses so as to bring to the attention of the students what was cultural and what was Western. This could be extended to incorporating other new theologies that are being developed such as African Women’s Theology to allow the seminary move with the time. When one analyses the syllabus,⁴ it is evident that the issues of gender studies and gender

³ See Appendix #7.

⁴ See Appendix #7.

mainstreaming are completely divorced from the list of courses outlined in the Bachelor of Theology (BTh) degree programme offered at the UCZ Theological Seminary. In other words, gender studies or African Women Theology at the UCZ Theological Seminary was not a priority despite the patriarchal experiences by women in the church. The issue of offering contextual theologies kept on coming into this study because of its critical role in as far as meeting the contemporary challenges were concerned such as gender injustice, the focus of this study.

In the next section, I discuss the composition of the members of staff and students at the UCZ Theological Seminary to determine equal gender representation.

7.2.1. Composition of Female and Male Staff and Students

In this section, I discuss the composition of the members of staff in order to determine the gender balance in the operation at the seminary. The UCZ came into union without any ordained woman minister. Indeed, theological education for women was reserved for minister's wives who helped their husbands in social work. It thus becomes necessary to have a brief explanation of the term 'ordination.' According to CL4, he explained that the understanding of ordination at the inception of the UCZ may not have been the same as it was now because of the teachings of the church fathers that were totally against the participation of women and considered them a source of evil.

CL4 a lecturer at the UCZ Theological College defined ordination as follows:

Ordination in simple terms is setting someone apart. It is giving someone special mandate, power or authority in order for her/him to operate without any fear in his/her duties in the church. In fact, it has some Biblical connotation especially in the Old Testament. Ordination and priesthood were only predominantly a matter for men. The same belief has continued in some churches even today. But though this be the case, the word of God does challenge us that there is neither male no female in Christ. This is the main reason as to why the UCZ

believes that in Christ there is no East nor West, woman nor man, neither Gentile nor Jew but all are one. CLA contends that as long as the woman is able to execute her duties diligently there should be no problem in the UCZ to go ahead with the ordination of women. (Kitwe 20/08/10).

For the UCZ, the meaning of ordination was very important because of the crucial role it played in offering theological education that prepared both women and men for the ordained ministry. In this section, the term ‘ministry’ does not have the same meaning as Oduyoye (2009:30-34) indicates of the church having various ministries. The UCZ understanding of ministry in this study was solely to prepare women and men for the ordained ministry and nothing else. This discussion was crucial for the UCZ because the church had never had any formal gender justice discussion. The gender justice issue had always been trivialised as earlier noted. Both women and men had the fear of the unknown to deal with issues of this nature.

Nevertheless, the church had moved forward to welcome the gifts and talents of all genders since they all receive the unbalanced theological education. As a result of this, there was an urgent need to critique the theological education being offered which in turn had to equip both women and men for the challenges presented in pastoral ministry. Such training could be enhanced at all levels of church administration and should include theological, leadership, gender and other disciplines as the need arose. By so-doing, the church must be well informed on contemporary issues. This went back to the different specialised ministries that existed within the church such as diaconal work, the Women’s Christian Fellowship, minister’s wives and other groups that made up the church.⁵

Presently, the seminary recruited both women and men through a designated selection process. The selection process of ministers at the UCZ Theological Seminary had been offered to both women and men who possessed the correct qualifications. Since the seminary offered a Bachelor in Theology Degree (BTh), the college had laid down certain required criteria irrespective of gender. However, the local church where the

⁵ See chapter three of this thesis.

applicant was a member would confirm their approval if the name of the person was to proceed to the next level. The female or male applicant had to go through five stages of interviews before they could be finally approved. Such careful scrutiny was important since this was a sacred calling. This had necessitated the seminary setting a strict criterion for enrolment into the degree programme, whereby an applicant should have had five (5) credits including English. For a diploma, the requirement was that the applicant must possess four (4) credits including English in the best six (6) subjects.

Since the UCZ Theological Seminary began enrolling women there had never been an equal number of women and men entrants.⁶ Some of the reasons advanced for this imbalance could be historical as could be seen below:

- i. The church and society had not easily welcomed the entrance of women into the UCZ theological Seminary to train as ministers or priests;
- ii. The church and society felt that there were specific jobs reserved for women such as nursing, teaching and cooking which were commonly called feminine jobs because women were naturally given to caring and loving;
- iii. The way women had been formed made them limit themselves to other jobs hence they had not holistically explored the priestly calling;
- iv. The theological education system did not place much emphasis on women participation and involvement in ministerial work because of past socialisation.

In light of the above points, the picture of the current enrolment of students at the UCZ theological Seminary was not good for the largest protestant church in Zambia. To this end, the number of students for the first, second and third year students at the seminary stood at forty-three with only three females against the total number of students enrolled.

⁶ See Appendix #13.

MSTS2 indicated that there were many years during the process of interviewing and selecting candidates to the fulltime ministry where not even a single woman in the group had been interviewed or selected. This lapse had been attributed to women not coming forward in fear that they would not be placed in congregations reserved for men or worse still be remunerated according to their qualification. Similarly, another lecturer suggested that a number of women did not come forward due to the fear of not getting married. This unprecedented circumstance had been the greatest hindrance to women in the church, although some would not consider the above to be genuine reasons. In some circles, both traditionally and culturally, women were still not encouraged because most congregations of the UCZ were situated in rural areas.

MSTS3 contended that it was the duty of the church to embark on an ambitious programme to sensitise the Christians through the contextualisation of the theological curriculum and gender mainstreaming as a strategy for gender justice campaigns with grassroots communities. Without gender interventions, it was generally feared that the UCZ Theological Seminary would continue enrolling only married women. Many women candidates after having their children had grown up and were independent.

Regarding the UCZ Theological Seminary policy on the representation of both men and women on its teaching staff and executive board, MSTS1 had this to say:

Some few years ago I sat on a committee which was tasked with the work of formulating a gender policy. In that gender policy which is still in a draft form, there was an affirmation of fully acknowledging of both male and female alike. Male and female are supposed to be co-workers and as equal partners as far as the work of the Lord was concerned at the seminary. Conversely, the seminary has just started working on the policy and since it is not a priority, this would take some time before it is concluded. And for the general membership of the church to start understanding it, will be a big challenge. At the moment, the number of full time female lecturers stands at three against sixteen males. The ratio for female students is similar to the one above (Kitwe 10/08/10).

Concerning the prevailing situation of under-representation of women in leadership in the church, Njoroge (2000:129) contends that this needs a feminist ethic of resistance and transformation that speaks to a theology of relationships which African feminist theologians are proposing to end the oppression and domination of women. Suffice it to say, from the inception of the seminary in 1949 and in the history of the church, this had been the biggest number of fulltime female members of staff the seminary has ever produced. Needless to say, the curriculum at the seminary had never been gender sensitive or mainstreamed since 1949. This could be proven through the courses that were being offered without any gender component.⁷

In the section which follows, I offer a gender analysis of the responses from the members of staff, students and church leaders on theological education.

7.3. Gender Analysis of Responses on the Theological Education Offered

In this section, I present a gender analysis of the theological education offered at the UCZ Theological Seminary. Going by the responses of the above category on gender mainstreaming, it was clear that the seminary did not have a deliberate policy in place at the moment. As a result, there was no specific course offered by the seminary on gender studies. Much as the institution had realised the need for the integration of gender in the courses it offered, very little effort was being made. However, there was an intention to introduce a course specifically on gender. When requested to respond to the question why the seminary had not made any step to introduce gender studies as a specific course, this was the response from MSTs1:

The task of the seminary would be to re-design courses that reflect gender justice issues to equip the leaders for ministry. Although, the lecturers would not be totally out there in the congregations, theological students could be representatives or ambassadors to impart the knowledge on partnership of women and men. Because lecturers attempt to influence the thinking of the student's minds which

⁷ See Appendix #7.

are shaped to be ambassadors of the knowledge gained while at the seminary. Not only should the lecturers from time to time be preparing theological papers on gender issues, but also are supposed to be proactive in preaching and living what they say because not everyone is interested in reading unless the church wants this piece of work to be another academic exercise. My opinion would be that the seminary in some of its work, it should be informing the general membership of the church as well as society. (Kitwe 10/08/10).

Similarly, MST5 reported that the UCZ Theological Seminary did not and had never offered a designated course in either gender or women studies. This could be attributed to the fact that the seminary had never had a female Principal from its inception who could drive the process or introduce gender studies as was in other institutions. There was some history to the effect that there was a time when the ordination of women was not accepted. Furthermore, the seminary could not accept women who wanted to train in theology and not be ordained. There was no provision for such in its admissions policy. As Oduyoye (1995) has argued, to undergo some training in theology in many churches means that the student is aspiring for ordination. It is just in recent times that some members of the church and society began to accept the ministry of women, although there may still be a few who continue to question the eligibility of women ministers. On the other hand, the students indicated that as far as they had observed there was no course designated for encouraging gender equality even among the students. The college had no deliberate programme in place to explore the possibility of becoming an institution that reflected gender sensitivity in the curriculum. In view of this, female students had raised pertinent concerns of not being appreciated because of the manner in which they were being addressed and the language used in the course that was gender blind. This was why it was plausible for the theological institution to be the reservoir on gender issues. As Kabonde (2003), Phiri (2005) and Oduyoye (2009) have argued, Christian theological institutions impact on church and society and determine the direction of Christian life style, a fact that does not require emphasis here.

When women and men unite, they bring to the table particular gifts and talents where equal partnership between women and men is celebrated and at the same time both

genders work together. There is completeness in this because the original design of God intended that women and men compliment and supplement one another. This would make theology rich for both women and men and as theologians in the end would inform both the church and society. Phiri (2008) has suggested that female and male theologians would need to collaborate because leaving the other out may not produce the holistic theology that the church was in dire need of. The existence of multifaceted African contexts required both holistic resource mobilisation and multiplication. Needless to say, both female and male theologians were not to neglect each other because Christian ecumenism and social research infrastructure determined the quality of life not only in the academy, but also in the church and society. In this regard, the church leaders interviewed admitted that the church had not done enough to educate its membership. Bearing in mind that in the history of the church it had always been dominantly male, to undo this required intensive training, beginning with the seminary. The challenge would be to develop a sound biblical and ecumenical vision that could not give a foothold to any homogeneity of the Christian Gospel or social context but instead accommodate both men and women. The church must be in a position not to allow history to repeat itself.

No human being (Christian) was an island and Christianity in the New Testament was revealed as being “one body of Christ” (1 Cor. 12) that in divine freedom existed in diversity. This meant that multiplying resources cannot be done singlehandedly. According to the *Bemba* traditional wisdom, it is believed that “*Umunwe umo tausala nda*” (Lit: “One finger does not kill lice”). Accordingly, the African spirit of integration or *Ubuntu*, “I am because you are” should prevail. This means that where we fail on our own, we can succeed with the help of others.

In view of the above, the UCZ Theological Seminary had been guilty of not preparing its student ministers adequately. There had been a missing link in the theological education being offered and the operations at the grassroots. Although the seminary would like to see the number of women applying for theological training improve, the playing field had not yet been evenly levelled. The theological curriculum had never been flexible to accommodate gender and feminist studies as earlier noted, despite the strong advocacy on the equal partnership of women and men for many decades. The incorporation of gender studies has never taken off because of rigid structures. This

did not mean that the seminary had no capacity to start the programme. Both human and monetary resources would be found if the seminary had the political will.

Kanyoro (2001:11) asserts that women have to study the Bible with their life experiences as the starting point. As they review and record their own experiences of God, they will begin to write a “new book” of how God deals with today’s world and its peoples. Similarly, Phiri (2005) indicates that theological education should be coupled with commitment and dedication from all its key players in the transformation process for the desired change to be achieved. The seminary was characterised by cultural implications pertaining to women at the expense of Christian values and the guidance of the Holy Spirit. There was so much cultural inclination that had to change for women to feel a sense of ownership of the institution and the church.

In the next sub-section, I discuss the analysis of responses of the members of staff, students and church leaders on the theological education.

7.3.1. Responses from the Members of Staff, Students and Church Leaders

In this section, I discuss the responses from the members of staff, students and some church leaders who are key stakeholders in the process of attaining the desired level of gender justice at the UCZ Theological Seminary and the church at large. Below are the contributions from the stakeholders which they felt could help in the realisation of equity partnership between women and men in the church.

According to MST3, he was of the view that the church had been very passive in the matter of gender. This could be attested from his response that since 1965, when the UCZ became administratively independent from the Western missionary societies, it had always been the trend that the church would partially accept women to participate in the mission of God. In the UCZ, one could say that there has never been segregation. Yet, women have never been in influential positions of the church to advance their agenda or interests. There were also no ordained women at the time of the union of the church. The first Zambian woman who showed interest for the first

time in the ordained ministry was in 1970 when Violet Sampa Breedt. Sampa-Breedt⁸ opened the way for many women who were now serving in various positions and institutions. Although women ministers are few in number compared to the number of men, their valuable contributions were being felt by the whole church. This could be attested to through the national newspaper, *Zambian Monitor*.⁹ These women work side-by-side with men to strengthen the ministry of Jesus Christ, for Jesus did not segregate but called both women and men into the ministry.

MSTS3 further observed that he did not understand why the UCZ Theological Seminary where men and women of God were theologically prepared to go and transform society through the Christian Gospel could have negative perceptions on the gender mainstreaming of the curriculum. MSTS3, who had been one of the longest serving lecturers, contended that since one of the seminary's mandates was to train both male and female ministers and develop a pool of ministers who would go out and influence society, he felt that the church would do well to embrace the ministry of women without reservation. He predicted that it would not be long before the UCZ would experience a paradigm shift in appointing women to senior positions in the church. Importantly, this sentiment needed to resonate with the kind of the theological education that must be offered at the seminary that trained both women and men.

STS2 contended that there was a belief that there were social issues which had hindered the progress of many women getting ordained. These social issues were the interpretation of Bible and culture, which the UCZ must be trying to work on so that genuine partnership would be attained. For them, the UCZ Theological Seminary was the best institution to begin such a process.

MSTS4, a female lecturer contended that as an institution that prepared people who in turn provided leadership to the church of this magnitude, the focus at the seminary in this new dispensation should be aimed at being contemporary and contextual. She

⁸ See chapter three of this thesis.

⁹ "Female leaders are more responsive to the needs of the people than males who hold leadership positions, a research on 'effective Leaders, views from East and Central Africa' has revealed that...that women leaders tended to be regarded as more effective than men in the sense they were considered to be generally less corrupt, more caring and more responsive to the community they were to serve." (*Zambian Monitor* 2002:4).

further cautioned that it was not just a matter of theologically encouraging women to forge ahead and compete wherever they would be able, but it was about creating enabling environments for them to exercise their gifting without detraction. She asserted that they were too many road blocks in the way of women that prevented them to excel even if they were outstanding women. These impediments that were put in the way of women infringed on their God-given rights and must be removed by the church through the adoption of clear gender policies, which are yet to be worked on.

Accordingly to MST3, who at the same time was in charge of a congregation responded to what MST4 indicated that congregants were still learning and being socialised in a new way of accepting women fully as leaders in the church. He also contended that some women were not necessarily shy because he had seen many of them taking up difficult roles which they executed very well. As with other respondent, he asserted that culture had its roots in the life and work of the church. Although the church had identified potentiality in many women, it nevertheless failed to come out in the open and address those issues which infringed on the rights of ordained women. In a similar way, Nasimiyu-Wasike has observed that “For us to be participants in the mission of God through Christ, we have to denounce the degrading and segregating systems created by people These are systems within our culture which legitimize the exploitation of some while preserving the power of others.” This meant that there were many things that had happened in the life and work of the church since its union in 1965 which warranted the congregations to change in the manner they perceived the ordained ministry of women. MST3 proposed that the UCZ, being the largest protestant church in Zambia must begin to work on a friendly/contextual theology that promoted the genuine partnership of women and men in church and society.

Speaking from his personal experience, CL4 understood that everything surrounding a woman was based on culture. He indicated that there were good and bad things in culture. The good things were those areas that supported women. The bad things in culture were those things that inhibited the progress in women, because women must did the entire domestic work without compensation while men ordinarily did not do such kinds of work. CL4 was of the view that in this era of the twenty-first century, things had to change so that women were supported and trained in both informal and

formal education to develop the potential that was already embedded in them. He gave a real life example of one such potential that women had on children that out of the thirty thousand words in a child's vocabulary, twenty thousand words came from the mother, while ten thousand words came from the father. Because a woman was a teacher and an administrator in the family home, a woman was there to grow the family properly. Women were a rich species to help the world and the church develop to its full potential.

MSTS2, a systematic theologian confirmed that the Bible was written in a particular tradition and culture. Up until now, there has been an element in the church that did not treat women at the same level as men. MSTS2 indicated that today things had changed due to the Zambian law. Even when Christians wanted to quote the Bible, the Zambian law does not respect those rules that infringe on peoples' rights including those of differently challenged. MSTS2 therefore challenged the church that these old rules were now in the past. We cannot continue applying the rules that violate the rights of people even though they were enshrined in the Bible. The Bible was written with a particular tradition and belief such that as a woman, she had to cover her head before she could speak to people. The intention of God was for people to live side by side. As MSTS2 observed, the Bible does not provide an answer to all of these questions on gender.

In view of the above, what follows is a discussion on the feminist comparative analysis on theological education.

7.4. Feminist Comparative Analysis of the Responses on Theological Education

In this section, I make a feminist comparative analysis that was informed by the research interviews with lecturers and church leaders. In order to have a deeper understanding, this section was built on the previous section where some of the responses from the members of staff, students and church leaders have been discussed.

While MSTs1 challenged women in the UCZ to be more assertive and to avail themselves of theological training and thereby strive to hold academic positions to enrich God's ministry, OWM1 had a contrary view. She contended that sometimes women did not need to avail themselves of theological education, but that theological seminaries and Bible colleges should be encouraged to include womanist studies and introduce the discipline on gender to create empowerment and a suitable environment for the empowerment of both women and men alike.

It was the view of OWM4 that in order to have an effective ministry, the UCZ Theological Seminary, which was the reservoir of knowledge for the church, needed to provide the necessary tools for genuine partnership. One of the most important tools was that of support which included equity partnership, but was not limited to emotional, financial and psychological matters alone. In addition, the church leaders must also be seen to set an example by supporting upcoming women in leadership positions at all levels as was noted by CL1, since in the congregations there was no pool of women that was mentored, hence the absence of women leadership in the higher church courts.

The church was further challenged to partner with Non-Governmental Organisations (NGOs) and other Zambian and international entities to raise greater awareness on the issues of gender. Such partnership provided a vehicle to strengthen women's leadership capacities and to acquire more knowledge on issues which affect women especially if they had received a theological education that was holistic.

One of the church leaders observed that many men in the church did not respect the ordination of women. They did not accept that the act of ordination of a woman compared to that of a man was the same thing. CL3 understood ordination to be one of the most important actions that was introduced by Christ himself. He indicated that ordination was something that was very important in as far as the act was concerned. He defined it as an act that was handed over by the head of the church who is Jesus Christ to the present generation especially through Jesus' disciples and followers. This act gives authority and power to an individual who goes through this process. There were many processes to go through for one to be declared a candidate for ordination.

In this regard, the UCZ Constitution (2004) stipulates the act of ordination as being symbolic through the laying on of hands:

The United Church of Zambia believes that in ordination, God in answer to the prayers of his church, gives and guarantees to those men and women whom He has called and whom His church has accepted for the Ministry, His commission for it and the grace appropriate to it. The Ordained Ministry of the church derives from Christ as continued by His Apostles and continues to receive its authority from Christ through the Holy Spirit in the church.

B. While recognising the special role of the Ordained Minister, the United Church of Zambia affirms that the ministry is given to the church as a task of the whole body and therefore the Ordained Minister works as part of the Body of Christ and his or her task cannot be exercised in separation of the Body.

C. Ministers shall be ordained for life by the laying on of hands and shall perform the above duties in the United Church of Zambia so long as they are licenced thereto by Synod. Upon ordination, the Minister shall take the prescribed Oath and Declaration and shall receive the certificate of ordination and license to conduct sacraments and preach the Word. A Minister who has ceased to exercise his or her ministry whether by his or her own volition or by withdrawal of his or her license by Synod shall not be re-ordained on beginning again to exercise the ministry. The retirement of a Minister from the active service of the church shall not affect his or her standing as a Minister.

CL3 went on to assert that ordination was for both women and men. In this, CL3 contended that the context of Jesus and that of the present were two different scenarios in that the context of Jesus was heavily dominated by men. The Jewish culture elevated men more than women. This was the source of the problem.

Although this was historically the case, Jesus nevertheless recognised the important role that women played in the ministry. In fact, those who preached the first messages of Jesus' resurrection were not men but women. MST5 justified the ordination of women and sees it as still valid because Jesus accommodated women. According to the context of ancient Palestine, Jesus did not violate the people's understanding, but taught that women were to be welcomed and allowed to do God's work in the same way as men. Jesus requested the women just after the resurrection and commissioned them to go and preach to the male disciples. The female disciples of Jesus went and preached to male disciples that Christ had risen from the dead. MST1 challenged

those individuals in the church who underplay the ministry of women as to why they never question the absence of men at the garden tomb of Jesus on the day of the resurrection but only question the absence of women among the twelve disciples. The sequence that followed was that the very women who first witnessed the resurrection of Jesus were among the first people that gathered around the Mount of Olives which then went to the Upper Room.

CL3 argued that although women had been marginalised as far as the ministry of God was concerned, they have been present in both the Old and New Testament. In light of this, one cannot justify that women were not part of the team of people who were ordained to do God's work. It was a human error to think that it was only the twelve male disciples who were ordained, although ordination was not necessarily for men alone.

OWM3 contended that the UCZ Theological Seminary was an important tool for transformation on the promotion of partnership of ordained women and men. The seminary should be up to date with current issues or theologies to inform the general membership. First, OWM3 emphasised that the seminary had to begin with the selection of both male and female students since it was one of the policies of the church that in every intake no matter what it took there must be an incorporation of both genders. Second, she suggested that the theological insights on gender mainstreaming are supposed to form part of the curriculum in all the courses offered at the seminary. Since gender was a cross-cutting issue, every course at the seminary needed to have a gender component, just as HIV and AIDS had been included in some courses. Third, the seminary needed to endeavour increase the number of female lecturers as per the stipulation of the UCZ Constitution (2004:16). The seminary would do better if at least it could encourage both students and lecturers alike in every presentation to have a model of inclusive gender language as earlier noted. In turn, both women and men tutored at a seminary that was gender sensitive would attempt to teach the general church membership on the importance of the partnership praxis that is being envisioned in this study.

Through the seminary being gender sensitive in all its operations and its curriculum, STS1 asserted that the seminary was supposed to be a mirror of the church and

society. Both the teaching and auxiliary staff should be seen to have an equal number of women and men. Once the seminary carried the image of being sensitive to gender issues, the whole church would follow suit. Women and men in the church would then treat each other as equals and eventually the genuine partnership would be strengthened. The UCZ Theological Seminary was supposed to be a model for gender justice and ahead of justice issues in all aspects that affect both the church and society.

Regarding the teaching curriculum at the UCZ Theological Seminary, MST3 indicated that there were serious gaps. Indeed, there had been a scanty deliberate response to the requirement that each and every course should be sensitive to the aspect of gender. While MST3 strongly agreed that the seminary accepted that a gender component should be incorporated into every course, there was a tendency for laxity as far as implementation was concerned. Much as the lecturers knew that this could have been the starting point to change the mindset of its future leaders, very little attention was being given to its study. Even when there was so much literature or material from the Circle of Concerned African Women Theologians to teach from, the seminary had never taken such a step. It was therefore envisaged that the church leaders themselves who were custodians of the church policies should begin the process in earnest by talking about gender issues in the congregations so that Christians could begin acting upon what they hear. The problem begins when the leaders themselves have not grasped the concept of gender justice.

Although, many respondents demonstrated an understanding of gender justice, there was no specific definition of gender given. Both the church leaders and lecturers alike described it in terms of their own understanding. As observed MST4, the onus was on church leaders. If they could be trained and in turn train other leaders to teach congregation members, then the whole church would be changed within a few years. MST4 was of the view that the church must adapt to the method which was used for HIV and AIDS in the church. Although, it was very difficult to have a breakthrough in the church concerning HIV and AIDS in the beginning because of the existence of stigma, the open model was introduced with compulsory participation for every member at whatever level to be sensitised. This helped and in the end the church came up with an HIV and AIDS policy which was still in use in all the institutions of the

church and its congregations. In other words, the HIV and AIDS policy was there to guide. This worked well because there was no guess work on the implementation of the agreed policy. This method could assist the UCZ Theological Seminary if such a policy on gender was put in place. The culture of being gender sensitive could then be instilled into all who passed through the institution. The congregations have to be involved also because that was where both the ordained women and men go to do ministry. The process should be owned by every well meaning church leader for replication to all the members of the UCZ.

As a result of the wind of change on the subject of gender as earlier noted, the church just attempted to follow the government behind in addressing issues that affect women and men, boys and girls. There are issues that governments need the guidance that comes from the church. For example, before the enactment of the law on the question of estate inheritance, women were subjected to torture when it came to the sharing of property owned by their deceased husbands until the government put in place punitive measures to curb the vice. Lilian Siwila (2010:65) in her PhD Thesis, “Culture, Gender, HIV and AIDS: The United church of Zambia’s Response to Traditional Marriage Practices,” argues that the epitome of such vice was characterised by oppression and domination in the name of culture because of greed. Similarly, MST3 admitted that there were a lot of issues that the church needed to address that affect both men and women in church and society at large because of its long standing advocacy role it played on prophetic and justice issues.

As a consequence, the UCZ Theological Seminary and probably the entire church would do well to incorporate programmes of gender and partnership in their teaching curriculum even beyond the ordained ministry. Nonetheless, these vices fall within the area of gender-based violence and injustice. There should be initiatives and efforts that must be taken in the church to address issues of gender injustice and gender-based violence. There are cases of gender injustice and gender-based violence that have been perpetuated by the church which have not been followed up. In many instances the church had targeted the victims leaving out the perpetrators in its quest to end these vices. For example, in a situation where the church leaders were saying that women did not avail themselves, implying that even if opportunities were there, women would not be available. The church had even condoned and sustained

patriarchal structures starting with its leadership systems that contribute to suppressing women in many instances. This could be partly attributed to some Christian traditions and misinterpretations of the Bible.

The church needs to learn from some of the Western missionary institutions that brought the Christian gospel to Africa and formed the United Church of Zambia. For them, they have moved on and brought on board issues of partnership of women and men. In this, Oduyoye has argued that the churches in the West that brought the Christian gospel to Africa had changed drastically when we as the recipients still maintained the old ways of doing things. It has to be noted that the UCZ Theological Seminary acts as a source of knowledge of the church which was supposed to be creative in developing courses that were contextual and life-giving which addressed the daily challenges of our people in the local congregations and society in general. It was not in order for the church that had a prophetic voice to leave critical issues to the government to provide answers. Phiri (2008:5) classifies this kind of theology as a dehumanising theology that did not seek transformation but had remained static even in the midst of so many changes that had taken place. These rigid theologies sometimes perpetuate the domination and oppression instead of developing genuine relationships as proposed by Njoroge (2000).

MSTS3 spoke of his experience as a missionary partner to the United Church of Canada (UCC) where he worked as a minister. He observed that in the UCC it did not matter whether the couple that was marrying were both ministers or a woman ordained minister was marrying a lay person. The conditions for employment, salary and accommodation and the entire package were the same as that given to men as long as the woman had the correct qualifications. MSTS3 felt that such policies must be copied and later contextualised to suit the UCZ. These policies could thus be the guiding and reference points for any mischievous treatment on the part of women. The point that MSTS3 had raised above touched on the genuine practical gender justice guidelines that the UCC had put in place to govern the church right from the seminary.

The question of gender did not only affect women but also some men that found it very difficult to change and were prone to vulnerability because of not being sure of

where their authority began and ended. In light of this, many men in the church had been resisting change on gender equity and equality because they had not adequately grasped what the genuine partnership of women and men was all about. However, during my fieldwork, there was also an acknowledgement that in some cases the church had been insensitive towards instances of gender injustice. Indeed, in many cases, the church itself had been the provider of fertile ground for men's abuse of power within their families through some wrong interpretations of the Bible, maintaining a structure that was insensitive to issues of gender and power imbalance. To address this, it was the opinion of MST3 that things would only change when women begin feeling part and parcel of the governance of the church. For many years, men had been in the driving seat and occupied positions of influence but had failed the church as a result of being insensitive to gender issues. MST3 therefore suggested that if women could be brought in to work side-by-side with men, gender justice would no longer be an issue.

In this section, I have discussed the responses from some members of staff and students of the UCZ Theological Seminary as well as some church leaders so that I could offer a comparative study of the different voices, analysed from a feminist perspective. I also identified the level of knowledge on gender issues in relation to the theological education offered at the seminary and where the gaps were from the responses received.

In the next section, I offer a feminist theological critique on the subject of theological education.

7.5. Feminist Theological Critique

In this section, I offer a feminist theological critique and make an exploration on the theological education offered at the UCZ Theological Seminary. The church had often been silent and complacent about the theological education that was offered at its seminary. Indeed, it seemed as though the unequal partnership between women and men had not been seriously taken on board by the church and was not considered as a

life-threatening to women. This reality was reflected in the interviews I conducted with the lecturers at the seminary.

MSTS4 maintained that the church did not do very well from the beginning because the focus of this church was a male-dominated church that did not have the vision of putting the money into the Synod budget for the training of women to become ordained ministers. Other strategies or options of sending them elsewhere for theological studies were also not present, because no-one was thinking about women ministry seriously. Consequently, there was no deliberate recruitment of women and that was the reason why the church could not boast to have had created an environment that was conducive to accommodating women ministry. In other words, the church lacked clear policies on women in general because they did not consider issues of gender to be important.

Suffice it to say, when women are disempowered, the entire society including the church suffers. This was evident in terms of the limited of lack of theological training for women's equity participation in the ministry of the church in which they wanted to freely exercise their gifts and callings. The perpetuation of limited women's participation was exhibited through some church leaders who were in support of women members of the church being in highly profiled church leadership and referred to the non-inclusion of women in church structures as the traditions they inherited from the Western missionaries who initiated the church.

One church leader, when asked to respond on the prevailing conditions that some ordained women were going through, he responded by saying that things would not change overnight because of the long history where the church was coming from. MSTS4 went on to say:

The Jewish women did not have the same status with men. In the Jewish tradition, a woman did not have any identity without a husband or a son. There were little or no rights accorded to her. It was extremely important for a woman to be married (whether she wanted to or not) in order for her to have identity. But then, marriage alone was not enough, a woman had to bear a son to carry on the lineage in

case of her husband's death and in order for her to continue 'enjoying' her identity (Gen. 38:8). Preserving the dead man's property within the immediate family was of such importance. The brothers had an obligation to the father and sons for their deceased brother who died without leaving anything. The importance of male children was seen in almost all the Old Testament genealogy stories, which emphasises the birth of sons more than that of daughters.¹⁰ According to the Jewish tradition women were subject to men, who were there to just get married and bear children. This kind of notion led women at the time, which has continued up to present times and in some societies, women too think of themselves as being 'second class' human beings. Women of Ancient Israel were restricted to so many things as recorded and interpreted in the Hebrew Scriptures.¹¹ This is the history where we are coming from (Kitwe 13/08/10).

The above quotations provide some of the answers that are often given to women when they question the unequal partnership which prevails in the church. These negative responses were also reflected in the patriarchy experiences by the ordained women in chapter six of this thesis.

In chapter six of this present thesis, the ordained women's experiences spoke to the gender injustices and inequalities that were being experienced in the church, although some church leaders denied their existence. Corinne Scott (1991) has argued that these injustices were particularly rampant within Christian communities. Nevertheless, women were attempting to regain their vision by courageously resisting the injustice of being constantly discriminated against and the associated devaluing of their human rights. However, the unequal partnership between women and men had affected the justice and integrity of human relationships that should be offered within the church. Instead, it was from within the family of God where all these injustices

¹⁰ Genesis 25:1-6; 12-16; 19-26; Ex. 6:14-27.

¹¹ "Women were restricted to roles of little or no authority (Num. 30:4-17); Women were confined to the homes of their husbands, their desire for their husbands who shall rule over them (Gen. 3:16); Women were inferior to men, under direct authority of men, their fathers before marriage or their husband after (Num. 5:20-29); Women were required to be doubly veiled when they venture outside of their homes."

emanate. For example, Scott (1991:331-361) asserts that gender injustice may refer to any act of violence that results in physical, sexual or psychological harm or suffering to women. These include threats or acts, coercion or the arbitrary deprivation of liberty, whether occurring in public or private life.¹² This could be attributed to the unequal partnership between women and men and what CL2 considered was due to an understanding of biblical culture which did not reflect a correct theologising especially in the context of this study. CL2 further conceded that in as much as the UCZ recognised the priesthood of all believers where there was supposed to be no female or male in the body of Christ and that all of were called of God, it had not been easy for women to feature in such a tough patriarchal environment of the church. When women ministers were sent to congregations, members of the church raised so many unwarranted and demeaning questions as noted in the interviews of ordained women in the previous chapter of this thesis.

In light of the above, the struggle for justice calls us to continually challenge fields of power embedded in the scriptures through the engendering of the theological education so that all people were enabled to control and transform the conditions of their lives. The prophet Jeremiah prophesied words of warning about knowing God and Justice.¹³ In spite of all the impediments that women faced, there were liberating stories (empowering theologies) of women from the Old and New Testaments who managed to break free from the bonds of patriarchy. Such women inspire the church. From both the Old and New Testaments, there are affirmations about partnership of women and men working side by side. Since the Bible at the same time offers to some extent a liberating trajectory, many examples of women have been cited to attest to this. As Pillay (2009:224) has asserted, as people of God, it must be our responsibility

¹² As Corrine Scott (1998:331-361) can state, “It is worthwhile taking a bit of time to look more closely at the implications of some aspects of gender injustices. Basic to the functioning of gender based violence are the unequal relations of power between men and women. In addition to inequalities based on sex/gender, other inequalities based on caste, class, religion, ethnicity, are interlinked with unequal male/female power relations. Unequal relations of power occur within the family, within the community and are reinforced by the established hierarchy. These pervasive interlinked, unequal power relations operate within a hegemonic framework of values, such that both the dominant and the subordinate tend to accept them as natural, rather than perceiving them to be violent.”

¹³ “This is the city, which must be punished; there is nothing but oppression within the city...Violence and destruction are heard within the city; sickness and wounds are ever before me...For from the least to the greatest of them, everyone is greedy for unjust gain; and from prophet to priest, everyone deals falsely. They have healed the wound of my people lightly saying peace, peace, when there is no peace” (Jer. 6:6-7, 13-14 NIV).

to search ways of rereading the Bible that were transformative and life empowering. Watson (2002:7) suggests however that women cannot be contented with simply being assured that they are part of the church as a spiritual body; instead, their presence and participation has to be expressed in the very structures in which the church as the embodiment of the triune God manifests itself in the here and now. The resultant unfairness of untransformed structures creates gender injustice in many forms. In such a context participating in God's mission meant transforming the world of patriarchal domination and exploitation to a new reality of gender justice. Such partnership between women and men could be assured through the transformation of theological education.

7.6. Chapter Summary

The purpose of this chapter was to identify some of the gender imbalances that are in the theological education offered by the UCZ Theological Seminary from the perspective of gender partnership and feminist ecclesiology theories to provide a transformative approach in the church as well as society in general.

Ackermann (1996:40) has observed that women's issues are always trivialised. She argues that "women's voices do not impact on this inner circle of practical theology, except on objectified themes of study; women's faith praxis remains obscured." In other words, these issues need further research to help the church make informed strategies on the unequal partnership being discussed in this study.

I evaluated the theological education in the UCZ Theological Seminary and found that it has no gender studies course and that gender is not mainstreamed throughout its curriculum as shown in appendix 7. The analysis was discussed from a gender perspective to determine the equity opportunities for women and men within the church and its institutions. The analysis showed that as much as the seminary offered a number of courses in theological education, the review indicated that the curriculum had not been inclusive in incorporating contextual and contemporary theologies as earlier noted.

Nevertheless, as Ofelia Ortega (1995:282) has argued:

Theological Education must be a personal, ecclesial, social transformation process for individuals and society. God in solidarity with the poor and suffering, challenges both our traditional style of theologising and the way theological education has been conducted.

Conversely, theological seminaries carry the life and work of any given church. In view of this, the theological education that must be offered needed to be life affirming to women and men, girls and boys. Similarly Kanyoro (2001:176) has asserted that the experience of a faith that holds itself aloof from people seeking to escape marginalisation poses serious risk to the future church, hence the need to contextualize theological education that addresses the contemporary challenges.

Furthermore, Phiri (2008:10) in her keynote speech on the major challenges for African women theologians in theological education,¹⁴ argued that African women theologians who were in theological education saw one of their many roles as being educators of the church leadership and laity about the ordained and lay ministry of women. They should be encouraging many women to enrol in theological education even if their churches do not ordain women because theological education is not only for the ordained ministry but for the whole people of God. In the nature of things, Phiri argues that because of the outstanding unresolved challenges that women face, men had dominated the theological discourse in ministry, which has made the church to be stuck with a rigid theology that was life threatening to women.

Needless to say, in order to understand the politics of the present day society in this context, the UCZ Theological Seminary should have recognised and highlighted the gender injustices as well as other inequalities and discriminations taking place in the church. In terms of the belief in the priesthood of all believers, the seminary would then have been able to play a creative and interactive role with the members of the

¹⁴ This was a key note speech at World Conference of Theological Institutions on the Major challenges for African women theologians in theological education. (1989-2007). <http://www.oikoumene.org/.../challenges_faced_by_African_women_in_Theological_education_1_by_I.A._Phiri/> [Accessed 7 June 2010].

church to help address some of these injustices which are the consequences and signs of human failure (sin).

This study reflected on the past and present ills of the UCZ, the seminary must avoid blind imitation of its past failures, while at the same time focus on strengthening those positive values that have built the church and shaped the way of life of its members. The denial or non-recognition of the genuine partnership of women and men starting at the seminary not only perpetuated injustice against the marginalised but also promoted in women and men, girls and boys harmful attitudes, beliefs and habits that are passed on within the family and into the social-political life, place of worship and all human relationships. This negatively affects genuine, wholesome, spiritual, social and human development because bad habits die hard. As a seminary, it must be committed to promoting the attainment of gender equity and equality through the provision of gender or women studies within the church structures and in its teaching curriculum. By so-doing, young women and girls would come forward take their place as torch bearers and mentors.

Finally, on the question of the inclusion of gender studies in the curriculum at the UCZ Theological Seminary, this would become a means to mitigate against gender imbalances in the church. It was admitted by some members of staff at the seminary that by incorporating gender studies into the curriculum it would help realise the genuine partnership of women and men. The reason for this was that the theological institution was strategically placed to influence the student theologians who in turn would replicate the same to the people at the grassroots or congregational level.

In the next chapter, I explore some of the issues raised in this chapter in order to suggest a theological education that could help resolve some of the deep issues as Njoroge asserted on the oppression and domination women in light of the rigid theological education that was being offered in male dominated institutions.

CHAPTER EIGHT

TOWARDS A GENDER-SENSITIVE THEOLOGICAL EDUCATION

8.1. Introduction

In the previous chapter, the focus was on the study on the theological education that was currently being offered at the UCZ Theological Seminary which guided the denomination in dealing with issues of partnership between men and women. In this chapter, I present the third level of field work findings and discuss the theological education that UCZ needed to undergird its partnership policy. Since the church believed in the priesthood of all believers, this provides a good foundation for developing a theology that would bring about genuine partnership between women and men in the UCZ. It thus becomes the basis of the theological reflection that would inform the church leaders, staff and students at the UCZ Theological Seminary and the membership of the UCZ as a whole.

My objective in this chapter was to articulate a theology of partnership between women and men which would inform every aspect of church polity, as well as all relationships at the congregational level and its theological seminary. In order to meet this objective, the following was provided:

- i. UCZ Background theology on priesthood of all believers;
- ii. Alternative history and tradition¹ Affirming the inclusion of women

¹ This present study is an exercise in social justice with emphasis on gender justice arising from the existence of patriarchy in the church and society. As Wanda Deifeit (1998:205) asserts, it not only describes the existence of patriarchy, but also argues for its perpetuation.

- iii. Suggested a theological education that promotes partnership and praxis between women and men;
- iv. Contributed to a schema of feminist studies that could be mainstreamed in the teaching curriculum of the UCZ Theological Seminary.

8.2. UCZ Theology on the Priesthood of all Believers

The belief of the United Church of Zambia was that through repentance and baptism, a woman or man is included into the body of Christ, the universal church. This guaranteed that all believers, whether male or female, were included into the priesthood of all believers as enshrined in the Bible and the UCZ Constitution, Rules and Regulations. As a result, women and men who felt called to the ministry of the Word and Sacraments should seek ordination if they were convinced that God had called them. As Phiri (2005:34) has asserted, women who felt called to do theology, should not surrender such a calling to human convention. The reality however was that women were often demonised if they felt called to priesthood.

Speaking of the situation in the UCZ, CL3 related how women—especially those in active service—were perceived:

Suffice it to say; in Zambia at least a good number of people are enlightened with formal education. Even though this may be the case, the reality on the ground is that many people are still bound to tradition. Men still have an upper hand in all sectors of human endeavour while women still take a low profile. Conversely, it has never been easy for women to be accepted fully to lead a congregation because of attacking comments that demonise female ministers. I do admit that due to the rigidity of bureaucracies within the structure of the UCZ, it is true that very few women have taken up high positions in the church. If women featured in some leadership positions, those positions would be inclined to domestic feminine jobs which are not influential. (Kitwe 19/08/10).

This picture of the treatment of women did not reflect the theology of priesthood of all believers as shown in the findings of my field research on ordained women. Furthermore, the interpretation of St. Peter's teaching on the priesthood of all believers is that in Christ all believers have access to God's grace, forgiveness and indeed salvation. There was no intermediary but Jesus Christ. All believers in Christ can find atonement for their sins in the death and resurrection of Jesus Christ. To this end, there was neither male nor female, Gentile nor Jew, black nor white, "*But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light*" (1 Peter 2:9 NIV). As Nasimiyu-Wasike (1992:115) has argued, through the incarnation of Jesus Christ, women and men were freed from the power of sin and death, and human life was fully divinised.

The interpretation of priesthood of all believers is well articulated in the UCZ Constitution (2004:14), which states that:

The church is a royal priesthood of believers comprising of women and men, girls and boys who accept and receive Jesus Christ as Lord and Saviour. This means that all its members can approach God through Jesus Christ, who is a mediator for all the people. All those that are in Christ share in the calling and authority of the whole church, without any restriction. In other words, there is no impediment for anyone to aspire to any vocation in the church if s/he believes that s/he had been called by God. Because it is through the Holy Spirit that all its members have all the privileges and duties of the priesthood of all believers, offering to God in and with the Son the sacrifice of themselves and all their powers. This is available to the entire church and every member shares in the duty and privilege of spreading the good news of the kingdom of God and the message of salvation through Christ. It is thus the mandate of every believer called by God to preach the good news of the gospel of the kingdom. The ministry of the church, alike in its priestly, pastoral and prophetic aspects, is derived from the risen and ascended Lord who is at once the great high priest, the chief shepherd of souls and the eternal Word of God.

To this end, the UCZ is one with the "church of apostolic times through a continuity of doctrine and experience, through the gifts of the Holy Spirit, through allegiance to the Lord Jesus Christ, and through fellowship in the continued proclamation of the message of salvation" (UCZ Constitution, 2004:15).

In view of the above interpretation, the theology that must be reflected in all the institutions and congregations of the UCZ should be based on belief in the priesthood of all believers. As Sen (1987:27) has argued, gender-based subordination is reinforced through religious beliefs and mainly controlled by men, which could be unlearned.

What follows is a continuation on the priesthood of all believers in line with the *missio Dei and imago Dei*.

8.2.1. *Missio Dei and Imago Dei* on Priesthood of All Believers

In the section above, I discussed the interpretation of the priesthood of all believers that reflected the inclusivity of all Christians that had been set apart as royal priests in the world where the mission of God was found. In this section, I discuss the *missio Dei* (mission of God) and *imago Dei* (image of God) in the world which Njoroge (2000:124) calls an important area of study because it has been misinterpreted and used to deny the full humanity given to women by God. It was for this reason that I had used gender analysis in this study to expose the social constructs that had been imposed on ordained women in the UCZ, which could be unlearned.

As a consequence, the church is an institution for everyone where the biblical teaching is held that both female and male should be on an equal footing. If all people have been created in the *imago Dei* and were qualified to approach God through Jesus Christ, why then have women been excluded in some sacred spaces of the church, particularly those spaces that were influential and attracted popularity? Could we say that the church was still searching for the mission and image of God, when Jesus Christ as Emmanuel was already with us? These are some of the more probing questions that needed to be asked especially in the same church where there were women that possessed unique qualities, gifts and ministries which could be beneficial not only to themselves but to the entire human race as MST3 asserted in the previous chapter.

Suffice it to say, if the church tried to introduce a fifty-fifty gender balance of students and members of staff at the UCZ Theological Seminary, tangible change would be recorded. If the UCZ was indeed the vehicle of the mission and image of God in the world and was mindful of the work that the many women performed, the belief in the priesthood of all believers would have been upheld. Yet, men had continued to dominate as leaders in both the church structures and at the UCZ Theological Seminary even when they should have been guided by the biblical meaning of priesthood of all believers. The continued replication of male domination that was in the public discourse of theology and ministry was now embedded in the very structures of the church. R. Modupe Owanikin (1992:209) builds on Sen's argument that the common argument against women not playing a leadership role in the church was that women were purposefully designed by God to be submissive to men. This however was not true and could never be substantiated.

In view of the aforementioned, women found it very difficult to ascend to higher positions of leadership because congregation members still believed that a woman could not provide leadership because of the stereotypical roles that society had prescribed to males and females. It had also been observed in the UCZ departments at both national and presbytery levels, that more men were employed than women. The scenario was that women still took up the gender stereotypical jobs even at work places. Such unfairness compromised the mission of God and created gender injustice in many forms because participating in God's mission meant transforming the world which was dominated by empires.² It meant deconstructing exploitation from patriarchy into the new reality of justice. The unequal partnership between women and men was an empire that the church had failed to dismantle for many years of women's struggle and yet they spoke on other issues strongly.

² "Empire is the unjust use of power by some, resulting in the disempowerment, abuse, or destruction of others. It affects all level of human relationships. All people participate in some empire. Empire can be found in relations between states; international trade agreements; institutional governance, including within the church; interpersonal relationships. This coming together of different forces locally and globally to concentrate power and wealth among the few is referred to as today's modern-day manifestation of empire. 'Empire' helps us understand that injustice is manifested in a number of interlocking ways. It is not about just one corporation or one bad leader, it is a system or systems at play" The United Church of Canada, 2011 <<http://creativecommons.org/licenses/by-nc-sa/2.5/ca/>>.

Conversely, both women and men reflect the *imago Dei*, and this divine image of God was a reality according to Genesis 1:26-28:

Then God said, "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." God created human in his/her image; in the divine image God created them; male and female God created them. God blessed them, saying to them; "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth."

God thus created man and woman in his/her image, and equally gave them the responsibility to fill the earth and rule over it. Stewardship was given to both women and men and there were no descriptions of gender assigned roles or any description of what the man or the woman could do. As Russell (1993:111) has argued, God's stewardship was unique because God treats everyone equally regardless of the status of someone. Both man and woman were created to use their own resources, to work together and help each other fulfil the will of God.

Speaking on the subjugation of women as a result of social roles of men and women whether in the church or society, hooks observes that despite years of committed hard work, the trend never seemed to end because this was specifically linked to the politics of sexism and male supremacy and the supposed right of men to dominate women:

Male violence in the family is an expression of male domination, I believe that violence is inextricably linked to all acts of violence in this society that occur between the powerful and the powerless, the dominant and the dominated. While male supremacy encourages the use of abusive force to maintain male domination of women...it is the Western philosophical notion of hierarchical rule and coercive authority that is the root cause of women...between those who dominate and those who are dominated. It is this belief system that is the foundation on which sexist ideology and other ideologies of group oppression are based; they can be eliminated only when this foundation is eliminated (hooks 1984:118).

As a result, the issue on gender roles had been the bleeding ground for violence.

In light of the aforementioned facts, an alternative history that spoke for the inclusion of women as full historical beings that had been lost must be reaffirmed. The belief by the church in the priesthood of all believers gave the basis for an alternative history that had been watered down due to male dominated theologies. In the next section, I provide such an alternative history.

8.3. Alternative History and Tradition Affirming the Inclusion of Women

In the previous section, I briefly discussed the theology of priesthood of all believers. In this section, I provide an alternative history and tradition that affirms the inclusion of women as full historical beings.

Needless to say, Watson (2002:8, Oduyoye (2005:149) and Phiri (2005:17) have described the church in light of women and men being one in Christ. Küng (2001:11) indicates that the forces at work which had always sought to limit the equal treatment of Jews and Greeks, free and slaves, men and women, finally gained ground so that gradually even the women mentioned in the New Testament came to be forgotten, or their significance purposefully diminished. Accordingly, the debate on women's ordination today often relied on whether women were permitted to be leaders in the early church and other ages or not.

In the New Testament, there was an evidence of women's active participation in the spreading of the Gospel as well as the egalitarian attitude of Jesus towards them. Massey (2002:2) has asserted that both the three synoptic gospels and the fourth gospel offer strong evidence that within the broad framework of Jesus' ministry, Christ sought to elevate the status of women so that all forms of discrimination could be abolished. In addition, Küng contends that though this involvement of women, as the church grew things changed and their significance was muted:

There were also forces at work which always sought to limit the equal treatment of Jews and Greeks, freemen and slaves, men and women.

This tendency finally gained the upper hand, so that gradually even the women mentioned in the New Testament came to be forgotten (2001:12).

Küng furthermore observed that after Jesus laid the foundation of equality between sexes, free or slave, Jew or Gentile, one would have expected the church to do the same. In the early church, women were respected and their involvement was outstanding. When the church began to grow as a result of new converts and the process of designing and restructuring how the new church would look like, women were left out. The reduction of women's place in church history had thus been used as an argument that women could not be ordained because women were not leaders in the early church or the period after. As Paul Jewett (1980:2) has observed:

Throughout Christian history it has been more or less taken for granted that women should not be admitted to the ranks of the ordained ministry for the obvious reason that they are women.

However, according to early church history, there were many women who played leadership roles despite the gender distortions.³ This could be one of the strengths that feminists reclaim as an alternative history which was supposed to be brought to the attention of the church. For example, St. Paul in the epistle of Romans chapter 16:1-2 asserts:

I commend to you our sister Phoebe, a deaconess of the church at Cenchreae, that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well.

In these verses, St. Paul mentioned Phoebe as a deaconess of the church at Cenchreae, a woman in a leadership role. In the same way, St. Paul was moved to write to the Philippians in 4:2-3:

³ As Paul Jewett (1980) has noted, "During the first century the new Christian community eventually developed a twofold office structure to provide leadership for God's people as they lived out the Lord's mandate. This structure divided between leadership in oversight (bishops or elders) and leadership in service (deacons)."

I urge Euodia and I urge Syntyche to think the same thing in the Lord. Indeed, I ask you, my true companion to help them—these women who have contended side-by-side with me in [the cause of] the gospel, along with Clement and the rest of my co-workers, whose names are in the book of life.

It is certainly interesting to note that Paul uses the expression “*side by side with me*” in the recommendation of Euodia and Syntyche. This expression is life giving with regards to the status of women in the Lord and by implication, in that of the Lord’s church as well. This is where an alternative history on the genuine partnership of women and men can be deduced as redeeming verses that speak about the “discipleship of equals” to borrow Schüssler-Fiorenza’s words. These verses speak to the genuine partnership that was to be found in the church emanating from the same Scriptures that some men use to silence and deny women to express their God given potential.

Similarly, Massey (2002:83) in line with St. Paul had also observed that according to the apostolic constitutions, women deacons were ordained by the laying on of hands as were male deacons. Equally, Kung (1979:8) contends that the role of a deacon originally denoted serving at the table. Here it was evident that the manner in which Jesus served the disciples at the table could set the irrevocable standard. The question would be, did Jesus do women’s work? If so, women could also do Jesus’ work of taking the Christian gospel to all nations. If Jesus left the example of how to do ministry by serving others, why should some people in the church be taking the work that attracted popularity and not the former to emulate Jesus? This was the theology that the UCZ Theological Seminary needed to develop to overcome the life-threatening theology that oppressed a large number of women in the church and reinforced patriarchy.

There are those who argue against the ordination of women and see the ministry as hierarchical. They believe that the only people who were permitted to be leaders (the ordained) were men who were perceived to be superior to women. As Oduyoye (2005:151) has argued, ordained ministers are not the church. Instead, everyone—ordained or lay, male or female, old or young, rich or poor, healthy or sick—comprise

the church. Furthermore, she contends that though we all know this, living it out was a different matter.⁴ The redeeming of a positive history about women empowered feminists who fight for the equality of human beings and creation. Having discussed the above history and tradition that supported the inclusion of women, the next section discusses a continuation of a theological education that needed to be embraced which promoted equal partnership between women and men.

8.4. Engendering the Theological Education

In the previous section, I discussed an alternative history and tradition that affirmed the inclusion of women as full historical beings. In this section, I discuss the kind of theological education that the UCZ needed in order to undergird a partnership policy that would eventually promote the equal partnership between women and men.

In contributing to the process of engendering the theological curriculum in Africa, Phiri (2008) asserts that while efforts had been made to work on a suitable theological curriculum, theological seminaries took a long time to implement such changes since their administration was in the hands of men. She further maintains that many of the theological institutions in Africa had adopted a biased male curriculum based upon classical religion and theological courses that did not reflect the theology of the priesthood of all believers but were replications of gender colonisation at another

⁴ As Oduyoye (2005:151) has remarked, “The view of the church as an inclusive community is what urges African women to seek entrance into the theological community. They seek admission into church seminaries against all odds. They enter university departments of religion when they do not know who is going to employ them. Some are struggling to get through Master’s and Doctoral studies in the hope that they will be listened to... All of this is to aid perception of the church as an inclusive community of women and men.”

level.⁵ This had been the curricula that the UCZ Theological Seminary had been offering its students for more than four decades. While managing to introduce a few new courses, the seminary merely adopted everything that was handed down to them by the Western missionaries.⁶ Oduyoye in addressing the issue of rigidity has observed that the Christians in the West were willing to change while the church in Africa had remained stagnant. This had caused much pain and in some cases had led to the exodus of women leaving the mainline Western-initiated churches and creating their own space in which to practice their own ministries.

For the African theological seminaries to move forward, Phiri furthermore (2008:11) suggests that the engendering of the theological curriculum was the only solution. This must be achieved at three levels if the church in Africa was to move systematically forward in addressing the issues of gender justice:

- i. **Advocacy on the inclusion of gender issues in all disciplines:** The UCZ gender policy would act as an advocacy in addressing the gender imbalances between women and men due to the power relations between genders at the seminary and in the church. These power relations influenced by cultural, traditional beliefs and religious practices promote or hinder effective participation of women which could be moderated if this tool was used in the curriculum. As Njoroge (2000) has asserted; the policies were made up of the implementation strategies that include monitoring and evaluation, aimed at eliminating all gender discrimination. As the UCZ recognized that gender inequality did exist in its context thus, the gender policy would act as a tool

⁵ “The Circle also promotes the teaching of gender issues in the theological curriculum. This means making gender as a concept in theological analysis. A gendered approach to theology refers to exposing the injustices that exist in the church, culture and the bible in the relationship between men and women. It acknowledges that human beings construct culture, therefore cultural practices in the bible and in our own cultures should not be confused with the will of God. It highlights the importance of acknowledging that both men and women are created in the image of God. The process of change requires an analysis of the African worldview and how people’s identities are constructed (Phiri 2002). The need for mainstreaming gender in theological education is a global one and has been well articulated by a number of theological educators and scholars. A few examples from the international conferences, seminars and working groups will suffice to show the global awareness of the problem. In 1997, I was part of the World Conference of Associations of Theological Institutions in Indonesia where it was highlighted that there is male domination of the theological curricular, staff, and student numbers and something must be done to redress the situation” (Phiri 2008).

⁶ See Appendix #7.

designed to facilitate change at the seminary and in the whole church. (see appendix#8)

- ii. **Offering gender courses as electives at introductory, intermediate and advanced level:** Seemingly, for the seminary to become a leading theological contextual gender responsive in the Church and the wider family, it shall then need a highly motivated gender leadership and lecturers that would progressively develop skills, knowledge and appropriate work without gender bias for inclusion in the curricular, which did not exist at the moment. The gender courses could be offered to the first entrants at the seminary so that students from the beginning are introduced that gender responsiveness was the learning and working culture at the seminary. If the seminary took courage to move in this direction, cases on gender injustices could be reduced.
- iii. **Offering a full programme in gender and theology with a designated chair:** In recognising that some gender related social norms are harmful and detrimental to attaining gender equity and equality, a commitment by the key stakeholders of the church would do well to engage every appropriate way to sensitize, educate the students and the general membership on the important aspects of gender sensitive theological education. The United Church of Zambia leadership could create a deliberate fully fledged gender programme both at the seminary and in the church at different levels. This would mean that the church could keep its doors open for continued dialogue on the matter of gender justice in its church structures. To achieve this, women and men, boys and girls of the UCZ needed to remain receptive to the new contextual theologies that would make the church move forward.

Consequently, if the church was serious about the realisation of genuine partnership of women and men, then the above schema could possibly be the only remedy available to the UCZ Theological Seminary. What Phiri proposed could be taken to the church executive board for discussion and select which would work best by adapting it to the needs of the UCZ. The structured curriculum of the UCZ Theological Seminary had no component of gender studies or what Phiri proposed above. Needless to say, Phiri's suggestions could provide suitable answers to some of the questions that

ordained women and other church leaders were asking during the field research. The absence of gender studies from the theological perspectives had created a very large gap between women and men in the church. It had also distorted the meaning of the theology of the priesthood of all believers as earlier noted.

Another strategy for the church would be to encourage as many women as possible to study theology. This would be a good strategy in bringing women on board so that it would help to deconstruct the thinking of theology that was male dominated. This would enable as many women as possible to start believing in themselves and build their own self-esteem. The argument of Bam (2005: 11) was very important in the task of training and mentoring young women from different Christian denominations through theological education so that they could effectively challenge patriarchy within their respective denominations and thereby bring about transformation by developing the existing model of churchwomen.⁷ Bam points us to new ways of partnership and of doing theology. As Kanyoro (2001:171) has also asserted, the church in Africa needed to explore the modalities of promoting a communal theology that was rich and yet remained untapped because of sticking to the socialised theology that came with the people who brought the Christian gospel.

While the above-depicted points lead to more work for both church leaders and lecturers alike, theological institutions were confronted with many other challenges such as finance, infrastructure and so forth that psychologically prevent women to take up the theological education.

Another major challenge for the theological seminaries was to produce leaders who could stimulate and transform institutional churches into missional churches that were responsive to the realities of the multiple contexts of African life. As Manfred Waldemar Kohl had correctly observed, the theological schools were the ‘think tanks’

⁷ As Bam (2005:8-15) can state, “This model suggests that women themselves can be agents of change, provided they have the necessary tools to do so. However, the agency of African women in survival discourses is under scrutiny and presently the subject of vigorous debate.”

of the churches that should be providing insights on critical issues.⁸ This observation applied more to the African context because in Africa, Christian theological institutions not only influence the future church but they impact the present church as well. Seminary graduates take up leadership roles in both church and society. It is also implied that the church must be seen to take the lead in conscientising the society on attitude change as an additional weapon against the evil of discriminating against women.

What also needed to be explored was the on-going research work of the Circle of Concerned African Women Theologians (Njoroge 2002:44), an influential group of African women theologians on the continent and overseas. Their publications output contained valuable theology which could be used in theological institutions.⁹

Christian theological institutions impact on church and society. Therefore, any theology, theological institution or ministry endeavour that neglected the engendering of its curriculum and multiplication of the resources of African women theology in the theological curriculum was at best promoting the domination and oppression of women. Such endeavours deserve nothing but resistance and rejection (Njoroge 2000; Nasimiyu-Wasike 1992). The promotion of equal partnership between women and men should be a central feature of theological education because of its belief in the priesthood of all believers.

In the next section, I explore the theology of equal partnership between women and men as a way of reinforcing the theological education being discussed.

⁸ “The theological school determines the direction of the church of the future. The professors, lectures, seminars, and textbooks are the foundations on which the leadership of our churches and Christian organisations is built. Pastors, missionaries, and evangelists put into practice what they learn, and pass on to their churches, mission work or outreach ministries. It follows, then, that the lives of church members and ministries in which they are involved will reflect what is taught in the theological schools. The direction in which the theological school is moving, any failure to communicate basic and essential elements of faith or of ministry are all likely to be replicated in the ministries of the students” (Kohl 2005:8-10).

⁹ Other than that the situation in Zambia which is much divorced with publications from women theologians, this is not the main focus of this section because books for additional courses in gender studies can be sourced from the Circle of Concerned African Women Theologians (CCAWT).

8.5. Theology of Partnership between Women and Men

In this section, I discuss the theology of equal partnership between women and men, a component that must be included as gender studies become part of the curriculum. For Russell (1993:96), becoming partners with one another was the community that Jesus envisioned. Such a community of believers was not limited to but a few, but was open to anyone without conditionality. Russell follows up with the model of a city and community church proposed by Ruether (1985) which envisions a feminist praxis that “promotes the analysis, deconstruction, and reconstruction of all socially defined categories including distinctions between the natural and human worlds” (Russell 1993:100). The discourse on male supremacy ideology is further deconstructed to help both women and men in the church realise the equal partnership and praxis (Russell 1979:106).

Russell’s understanding of partnership and ecclesia is in line with the theology of the priesthood of all believers, that people should be treated as equals. In this, Chauke (2006:239) proposes that an inclusive theology would help to reconstruct the mindset of both women and men that are enmeshed in the rigid theologies that dehumanize not only human beings but the rest of creation.

Schüssler-Fiorenza emphasises a model of the “discipleship of equals” in the church where women and men are embraced on an equal footing. Ruether (1993:63) further proposes a model that is inclusive of all people, where the “ecclesia” (the household of God) is invited regardless of their gender, race, ethnicity, religion, age, class and sexual orientation. Similarly, Massey in his PhD thesis gives an ecclesiastical overview of the controversies that had surrounded women ordination throughout history:

All over the world a certain tension is being felt in traditional religions because of the unchanging social status of women. And perhaps the tension is both timely and positive, in that at this time of transition society requires a total re-examination of its values, beliefs and customs in order to prepare for and determine its course for the future (1990:288).

In a later publication, Massey (2002:16) further asserts that Jesus had an egalitarian attitude towards women:

It appears that Jesus attempted to elevate women in such a way as to demonstrate the remarkable change the Kingdom of God would effect in a human life and society. Both the synoptic tradition and the fourth Gospel offer strong evidence that within the broad framework of his ministry Jesus sought to elevate the status of women, in fact to teach principles by which all forms of discrimination against women might be abolished.

His argument is of particular importance because of the manifesto on justice issues that Jesus championed against the backdrop of the powers of the day. It was here that Jesus demonstrated that part of the divine mission on earth was to be on the side of the oppressed. Welterilt (1993:43) critiques the ambivalent attitude that the church had about women in that they were no longer encouraged to take responsibility for participating in the ongoing life of the sacred world. Human beings are immersed in their own personal worlds, frequently isolated from one another and the natural universe, becoming spectators and manipulators rather than participants.

All these points are very important for the wellbeing of all the people of God and the rest of creation. Indeed, it was the wish of Christian feminists like Njoroge (2000) that the forces of power take on the past damages that they had caused and mend them for the sake of the liberation of not only human beings but the whole of God's creation. The need for the full participation of women in the leadership of the church at all levels must be recognised to ensure attainment of equality and equity between women and men. As such, the church should be determined to redress the existing gender imbalances and provide equal opportunities for women and men to actively participate and contribute to their fullest ability. Similarly, Ruether (1983:101) argues that "men and women, equally redeemed by Christ, should be equal in the leadership of the church. But this male and female leadership was restricted to spiritual elite of celibate Christians who had been 'fully converted' and who had adopted the angelic life-style of heaven rather the fallen sexual lifestyle of historical humanity." This categorisation of God's people in the church has been used to exclude many gifted Christians that were committed to the service of God. This was seen in the manner in which women sustained the mission of Christ in a practical way in different church denominations.

From this entire backdrop about women, the rhetoric of partnership was not lived or practiced; instead, people just talked about it because the UCZ was among the few churches that ordained women in Zambia. Needless to say, Mveng (1983:210-221) had observed from the African perspective that let the association to speak in our name cease, to represent us, to take up collections for us, as if we had no existence of our own. Those who wish to take women seriously (to paraphrase Mveng's words) would dialogue with (women) Africans, and not with intermediaries—especially unauthorised intermediaries. This did not mean that the women did not want to dialogue with men. After all, partnership involved more than one person and this was the essence of this present study that both women and men would come together and confront these deep issues on an equal footing as Russell contends on partnership between women and men in her book entitled: *Growth in Partnership: Human Liberation in a Feminist Perspective: A Theology and Household of Freedom: Authority in Feminist Theology* (1979c:44).

The ecumenical decade of churches in solidarity with women agreed at the World Council of Churches at the eighth Harare Assembly in 1998 which afforded an opportunity for women to share their views and analyse their situation and its underlying causes. After some fifteen years of ecumenical solidarity with women, some churches still do not allow women to take up theological education so as to occupy leadership positions or be considered as candidates for ordination. Instead, some churches have continued politicking the inclusion of women in their structures and seminaries instead of expanding their choices and opportunities.

Conversely, overcoming injustice and attaining equal partnership between women and men is not only a matter of persuasion, argument, changes in everyday attitudes, or in theoretical reasoning and in policy processes. It is not simply about individual action, but required changes in the deep structures of the church, social life, and collective action. Watson (2002:7) asserts that equal partnership was about getting to the root causes of the marginalisation of women. She argues that women cannot be contented with simply being assured that they are part of the church as a spiritual body. Their presence and participation had to be expressed in the very male dominated structures in which the church as the embodiment and manifestation of the Triune God in the here and now. It required profound changes in the way that cooking and serving

during meetings was integrated, so as to make women's participation autonomous. If indeed it was women who had been doing the female gendered prescribed jobs in the church while men go about with their official business, there must be a reversal so that both women and men alike start doing things together. The division of roles that society had assigned to women and men were social constructs that must be unlearned. Henrietta Moore contends that it was the binary opposition of categorising of women being private and men being public that continued to be the point of reference:

The difference between men and women can be conceptualised as a resonate pairs, which resonate with other sets of oppositions. These associations are not inherent in the biological or social nature of the sexes, but are cultural constructs, which are powerfully reinforced by the social activities, which both define and are defined by them. The value of analysing 'man' and 'woman' as symbolic categories or constructs lies in the identification of the expectations and values, which individual cultures associate, with being male or female. Such analysis provides some indication of the ideal behaviour of men and women in their different roles, which can then be compared with the actual behaviour and responsibilities of the two sexes (1988:12-30)

The church must work towards the disaffiliation of patriarchy, which holds the powers of corruption of our humanity that turned men into instruments of superiority and shaped women into tools of submission. This was one theological education that was being proposed for the UCZ to infuse and teach at the seminary among many others.

In the next section, I discuss another theological education called a theology of relationship between women and men.

8.6. Theology of Relationship between Women and Men

In this section, I discuss the relationship between women and men which had become a power game in most cases when one advocated for gender justice and in particular this subject being part of theological education at UCZ seminary.

The reality was that the relationships between women and men affected the social wellbeing of society as a whole. For a woman to get her equal share, she had to make a special effort. Whenever women made special efforts to assert their right to equality of access to resources and overcome their obstacles, they had to confront gender discrimination.

Jennings (1996:115) asserts that we need to be aware of all the work done by women because if the positive impact was to be made, then women's existing power, resilience, roles and work must be acknowledged and enhanced while the constraints they face must be addressed. If women were engaged in the process of decision making and implementation, they themselves must guide and lead the development efforts in a way that was most beneficial to them. The recognition of women's participation alongside that of men had an impact on life as well as building the faith community.

Gender justice¹⁰ was an important aspect of the wider social change, which this study envisaged, namely, the movement towards systemic justice. At the moment, the system that ran the world incorporates injustice in many ways. There were all sorts of unfair imbalances in relationships, caused by various differences in aspects of humanity; wealth, education, class, race, ethnicity, sexual orientation, age and so on. Perhaps the most crucial was the difference between women and men. It is important because it underlies or adds to other imbalances in relationships. A poor woman has less power than a poor man, a black woman has less power than a black man; a woman is less likely to receive education or own property than a man and so is advantaged first by gender and then by consequences. It could be argued that in attempting to change the whole system that controls society and to re-orient relationships in the direction of God's kingdom, it may mean attacking one of the

¹⁰ It is stated in the *Zambian National Gender Policy of March* (2000:2) that, "Gender is an analytical concept which focuses on women's roles and responsibilities in relation to those of men. It can be defined as a psychological or cultural concept which refers to one's subjective feeling of femaleness or maleness" Justice in the *Collins Dictionary and Thesaurus* is defined as "1. The quality or fact of being just. 2. The moral principle that determines the fairness of actions. Social is defined as living, or preferring to live in a community rather than alone. Social Justice may then be understood as the moral principle of fair actions in a community. Church is the Ecclesia a building for worship but also understood as the church militant. The body of Christ who is the head, in the New Testament it is the local congregation of Christians. Acts 15:4, Ephesians 5:23." The church is therefore represented by men, women and children who worship there.

fundamental aspects and root causes of systemic injustice. As Russell (1981:26) has observed, we respond to that act of liberation by doing what God has done, is doing, and will do—setting people free from whatever prevents them from being partners with one another.

God's royal rule was expressed through the creation or strengthening of transformative relationships (UCC 1998:10). This meant that God's kingdom demands an end to the oppressive relationships that characterise patriarchy/kyriarchy. Gender justice is to be understood as the alteration of the very nature of relationships between women and men so that they were no longer a power game but become an open, two-way sharing where neither one partner was a subordinate to the other. This is part of the transformation of all human relationships which needed to take place as we move towards the kingdom of God, so that no single factor gave one person a privilege over another, but all become equal in their relationships with each other. As Russell (1981:27) can write:

Putting things right involves seeing things right...The view of reality that prevailed in patriarchal culture and continues to prevail in our time looks at reality as a pyramid of hierarchy with nature and animals at the bottom, women and oppressed peoples in the middle, and dominant males at the top. Such a perspective emphasises the 'Father Right' and 'Nature Right' are violated.

Russell contends that unequal relationships continue to subject powerless human beings including the sentient beings that are part of God's creation. She proposes that those who advocate for justice should be on the look out to address these issues. It is this inequality, inherited from the gender insensitive political structures of the wider society which had found their way into the church of God.

The church today was caught up in a pot of mixed loyalties. Most African churches were to some extent linked, both in doctrine and structure, to what may be called their Eurocentric counterparts in the West. Charles Villa-Vicencio (1994:517-553) has argued that the liberal consensus is not thin, but is in fact thick with white, male, Eurocentric particularisms deceptively sold in the name of value-free common sense and universal realism. While some significant changes in the perception of gender issues in some Eurocentric churches had taken place, the church in Africa continued

at a slow if not stagnant pace in the face of changing conditions, or even avoiding God's "New Math" as Russell (1993:32-33) puts it:

Human old math is a way of thinking and acting that is part of our human lives insofar as we are in solidarity with the old math Adam. Yet God's new math, as a way of thinking and acting, should also be part of our lives as we learn to live out our solidarity with the New Adam, Jesus Christ (1 Cor. 15:49) As in the sermon on the Mount, the actions of such math are opposed to our natural tendencies...Parables, paradoxes, hyperboles, and extreme commandments, all disorient in order to reorient us...As a sign of New Creation, koinonia is more likely to be discovered as God's gift of partnership when we are alive and growing, we usually find the gifts of synergy, serendipity, and sharing... God's choice to be partner with us makes it possible to live in the reality of the New Creation now... This attitude of openness to the future makes it possible to consider new forms of partnership as our own perceptions of reality are transformed not only by the word of God but by the needs and perspectives of others.

A certain fear of the unknown seemed to characterise the African church outlook on gender related matters. It seemed as if culture had its roots in the life and work of the church. Because of certain elements of culture, the church had been afraid to come out in the open to address issues pertaining to women. Writing from the perspective of the Church of Central Africa Presbyterian of Malawi (CCAP), Blantyre Synod, which was born out of the Church of Scotland (CoS), Felix Chingota has indicated that although the church was not yet ready for it, some women had been pushing the church to start ordaining women. For Chingota (1999), this had to be a process:

[The] Blantyre Synod has not yet started to ordain women to the ministry of word and sacrament. However there seems to be enough preparation for this. The foregoing discussion indicates that pregnancy and birth, menstruation (blood), and death are such 'sacred' occasions that extreme caution and care are demanded in handling them. During such occasions sexual behaviour must be controlled and sometimes salted relish must be avoided. All these 'sacred' occasions have one thing in common, the people closely associated with them—the expectant mother, the infant, the namwali, and the corpse—all have the status of ritual 'coldness.' The people whose reproductive functions must be controlled have the status of ritual 'hotness.' If these occasions can be dubbed as 'set apart,' then they are analogous to the Lord's Supper in that some people believe that they must abstain from sexual intercourse with their married partners in preparation for the Lord's Supper. The Lord's Supper is viewed as having the status of ritual

‘coldness’ and therefore placed on a par with an expectant mother, a namwali and a corpse.

In addition, Villa-Vicencio (1994:527) indicates that:

Culture is being enroute to the extent that the person is alive, responding to new challenges, ready to engage the other in dialogue, culture is dynamic.

Culture is enroute because people are enroute. Equally, the Malawian church should be aware that times had changed in that women could no longer be left behind. The theological education that was being proposed above on systemic injustices has distorted the image of God in both females and males.

In the next section, I discuss the contribution towards a schema on gender studies that could be mainstreamed in the theological curricula to enable the church achieve the desired equal partnership between women and men.

8.7. Contributing towards a Schema in Gender Studies and Mainstreaming

In this section, I discuss a schema on gender mainstreaming that could be of significant help in promoting equal partnership between women and men in theological institutions.

Christianity originally emerged from Jewish Culture where Judaism religion had to undergo challenges that were socially and religiously constructed. The Judaeo-Christian life was a traditional context which was ruled by men. This rule of men in every human endeavour of life is called patriarchy, which can be amplified as social structures based on the biological make-up of being male. Lerner (1986:4-5) has further explained this term to be the institutionalisation of male dominance over women, children, family and the rest of creation. This being the context, when the Bible writers were writing their texts as Deifelt (1998:198-208) argues, this played a major role into determining what to include and what not to include:

Thus, the first step of feminist methodology is to question this historical exclusion of women from the historical and religious leadership, critically evaluating the body of literature taken as normative and accepted by religious and educational establishments. It is necessary to point out the patriarchal content of the scriptures and denounce misogynist texts and traditions, such as I Timothy 2:12, which declares “I permit no woman to teach or to have authority over men; she is to keep silent.”...It questions the authority of a body of literature, even the Bible, when only half of humanity is truly represented and when any group allocates to itself the power and privilege to deem other human beings as inferior and less capable. It challenges the way women are portrayed by scripture, church fathers and theology in general.

Lerner (1986:4-5) further argues that it was this same Bible that had influenced traditional male scholarship in the church with regard to the ordination of women today. As Lerner (1986:4-5) has noted:

It is fairly obvious that the Bible is about men and that the biblical writers are not particularly interested in women and their experiences. When they appear in the biblical material, women almost always are in a subordinate role, usually as someone’s wife or mother or daughter—for socially women were under the authority of their fathers before marriage and of their husbands after marriage. Their ‘stories’ such as they are, are recounted in fragments, as snatches of the larger stories of men. Even books that bear women’s names are not necessarily concerned with women’s experiences.

Masenya has shown that the church should be offering life, healing and liberating theologies and not life threatening, bondage and suffering. She further asserts that these same oppressive Bible interpretations not only dehumanise women from being full human, but enable male preachers to use the Bible as a wounding sword:

The mission of the church is often considered as ‘bringing the kingdom of God to the people.’ Before the church can consider this however it has first to confess its ‘manifold sins and wickedness,’ including the sins of discrimination, exclusion and subjugation. It is crucial that this act of repentance and contrition be followed by reconciliation and restitution whereby the church restores women to their full and equal participation and authority in its ecclesiastical mission, structures, and worship (2005:47-59).

In order to combat such oppressive interpretations about women whether biblically or culturally as Sölle (1990) has also asserted, OWM2 suggested that these vices could

only be redressed through the re-socialisation of stereotypical roles that both men and women have of each other. Sölle further suggests that feminists who are part of theological institutions should continue attacking theologies that perpetuate oppression and domination. Because Christianity carries this baggage, the church should introduce a programme on gender that is mainstreamed at all levels of its church courts and within its theological education. This would help diminish the harmful ideologies on male and white supremacy that both women and men have against each other.

The introduction of a schema on gender mainstreaming would work well depending on how it would be transmitted to all the members of the church. If the policy holders who are the lecturers and church leaders become involved in the dissemination of the injustices against women and girls teach on gender using feminist theory, Christians in the church would begin to appreciate the change of mindset required to attain the equal partnership that was being proposed in this present study. The issue of unequal partnership between women and men, which lied at the root of most of the injustices which affected women and men created in the image of God, was very prominent in the church. Could we imagine what sermons would be contextualised in such a congregation where gender issues do not exist? Could we suggest how best a minister who was trained on diminishing theological resources can do her/his best to preach on oppression in the twenty-first century? These were some of the questions that formed the real framework of our living theologically that challenge any religion. The development of contextual theological resources could assist a great deal and this is what is being proposed in this section.

As Massey (2002:10) has observed, Jesus, who is the fulfilment of God's plan of salvation contained in the New and Old Testaments, supersedes the "negative" notions of women as cited in the texts already referred to. Jesus comes in with the new covenant of love that went beyond boundaries. Without negating the OT laws, Jesus Christianises them to make them compatible to Christian values. The argument of not including women in the ordained ministry was mostly based on the history of the church patriarchs. This history featured those male writings that justify the injustices that women have lived with. In view of this, Chaves (1997:40) in his research on ordained women discovered that denominational policy regarding female clergy often

failed to correspond to actual practice in the ministry. As I have argued in chapter three in this thesis on the policies of ordained women in the UCZ, while there was a recognition in the UCZ of the greater gender equity, there was also present a deep concern that the policies, strategies and instruments on the situation of women were determined by men, and that women were required to respond to these rather than setting their own agendas.

In my field interviews, OWM4 argued that the absence of gender programmes at the UCZ Theological Seminary and a gender policy document in relation to gender justice had caused the perpetuation subjugation of women in the church. Instead, the church seemed to concentrate on addressing ecumenical issues at the expense of critical issues such as the one under study. The seminary had never included gender programmes in its curriculum that had trained all the ministers both men and women since 1949.¹¹ This had resulted into some sections of the church membership not accepting women fully compared to their male counterparts because they had never been conscientised. Furthermore, OWM4 felt that the incorporation of gender programmes in the life and work of the church would alleviate the imbalances and injustices experienced by women. Women needed space and resources to enable them establish their own priorities and to determine how they wished to pursue these priorities.

Samuel Frouisou (2002:40) has discussed the immense contribution that women made in the establishment of Christianity in Northern Cameroon. As with the insensitivity towards women and the violation of their human rights in other African churches, he points out that his own church neither included women in leadership positions nor ordained them. Instead, women were confined mostly to domestic tasks. Russell (1993:54) notes that the “entire question of ordination and ministry has become more problematic. Ordination has now become the reference to ministry just as Xerox is for the duplication process; ordination is now the name for ministry.” Russell further indicates that the ordination of women is in itself problematic since women are not recognised in the same way as men.

¹¹ See Appendices #7 and #13.

Marlene Pereira (1995:50) has contended that the church was comprised of women, men, and children working together:

The ministry of the church, being the community of persons who commit themselves to follow Jesus, is life centred, service oriented and determined by gifts and aptitudes rather than by statutes and accidents of gender. Any task that promotes life and the service of the community is equally valued. Decisions are made in community and in this even the child has its place.

As such, the church was truly a sacrament, sign, and symbol of God's kingdom that was within us and was coming into being when the people of God celebrate each other. She further argues that the church should be required to create conducive environments where all were equally valued. In his discussion of the exclusion of women from the ordained ministry or leadership of the church, Paul Jewett (1975:168) can state, "Since one is 'called of God' to the office, one does not simply choose to be a minister as one would choose to enter a profession. One must be called." Jewett further acknowledged that God called human beings into the church. If it was God who called, why had the church of Christ operated like a secular institution that segregates? It is every Christian's responsibility to correctly discern the biblical teaching and interpret the Word of God accordingly.

It was in this respect that the UCZ was challenged to be open and learn what was happening elsewhere and how others had mainstreamed gender to arrive at equitable gender justice guidelines to govern the church of God. For meaningful development to be achieved, Kate Young (1993:206) has suggested that the involvement of both women and men would make a significant difference in all aspects of human endeavor:

Involving women at all levels of development thinking, planning and implementation will make a world of difference not merely to women but to the capacity of society to envisage and carry out planned social change, which will permit human kind to live in harmony with nature and itself. To bring women to centre, however, will require profound changes in the way that societies conceive of relations between the genders and the dismantling of centuries old structures of thought and practice.

Similarly, the church would need to explore the development of a gender policy and attempt to engender theological education and mainstream gender in the church and throughout all its operations as proposed in the gender policy document that speaks to the equality and equity of all genders. As a result, gender policy would serve as a guide on how women and men, boys and girls ought to relate to one another instead of relying on the goodwill of a few individuals.

8.8. Chapter Summary

In this chapter, I looked at the concept of the priesthood of all believers that embraced every one that had accepted and believed in Jesus Christ as Lord and Saviour and thereby becoming eligible for every ministry that God calls a person to. The concept on the priesthood of all believers had assisted in the articulation of an inclusive approach to theological education, whereby the partnership between women and men could help inform the church in matters of gender justice.

The theological education on genuine partnerships and relationships had been discussed and how they could be sustained to build harmony among people since the church was an official organ of society. As Russell (1979) has contended, from the perspective of the Bible, God's purpose for humanity was for humankind to live in fellowship with one another. She points out that God's "new math is koinonia" where there was no one who comes first, second or last, but all are remunerated equally. This is evident in that God created humankind in God's image as both male and female and as co-equals before God.

Russell (1993) further asserts that justice works for the transformation of the systems and organisations, which structure our communities. Injustice at its heart was organised, institutionalised and systemic. But social, cultural, political and economic systems could be changed so that no group or individual would have an unfair advantage over another. The struggle against systemic injustice calls us to continually challenge fields of power so that all people are enabled to control and transform the conditions of their lives. Ruether (1985:85) insinuates that the body of Christ signifies our disaffiliation from patriarchy and all its claims to social necessity and divine

legitimacy and our commitment to a new order. To this end, gender justice cannot exist outside of our understanding of partnership. The Christian church should be committed to working towards mutuality and equality in all their relationships. They are supposed to acknowledge the power imbalance that results from unequal access to resources and therefore strive to relate to one another as people who have different but equally valuable gifts. Once this was recognised, the church could be committed to the struggle to redress existing power imbalances in the world. Gender injustice was something that existed in all cultures, politics, economy, religion and could be engaged in a mutual struggle to promote genuine partnership of women and men.

In view of the above, I offered the much needed theological education and how it could shape the lives of both women and men in the church. Conversely, African women theologians had come on board to articulate a theology that may be useful if incorporated in theological institutions. They have tried to identify women from different backgrounds to strengthen the solidarity of doing theology not only from within the academy, but also for the church and their communities. The published works of African Women Theologians should be included in the theological curriculum in African theological institutions. This would require that African women theologians that were qualified to teach could be recruited to engage in gender studies. To strengthen the partnership in theological education both women and men must be seen to be working together for the enrichment and development of the church and society.

Finally, this chapter attempted to contribute towards a feminist schema that incorporates gender studies into theological education and the mainstreaming of gender at all levels of church courts to reduce the patriarchal injustices committed in the name of culture and the Bible. Having discussed the proposed theological education that the UCZ seminary needed to offer at its seminary, in the chapter that follows, I conclude the thesis by offering a syncretical and feminist interpretation of this study.

CHAPTER NINE

TOWARDS A SYNTHETICAL AND FEMINIST INTERPRETATION: THESIS AND CONCLUSION

9.1. Introduction

In the previous chapter, I explored a gender-sensitive theological education programme that could be implemented within the UCZ. My findings revealed that gender mainstreaming was an important exercise that needed to be undertaken for the equity partnership between women and men to become a reality. This aspect kept on coming in all the three levels of research findings. In this chapter I present an overview of the findings of my research study, its contribution to gender and theology and the partnership between women and men, recommendations for further investigation and a conclusion.

I concluded this study by bringing together the concepts and insights from the previous chapters within the highly contested terrain of unequal partnership. The different responses regarding the unequal partnership between women and men could be seen from the reflections of ordained women, church leaders, members of staff and students at the UCZ Theological Seminary. In each chapter, I showed how the research objectives of this thesis had been fulfilled. Following up from the issues that had emerged from the study, I made recommendations for further investigation and study. By way of a final conclusion to the study I provided a brief summary of each chapter. This concluding chapter would thus be made up of the following sections:

- i. Church, socialisation and the matrix of gender injustice;
- ii. Contribution of the study to gender and theology in the United Church of Zambia;

- iii. Recommendations for further investigation and study;
- iv. Concluding reflection on the unequal partnership between women and men in the UCZ;
- v. Summary of the study.

9.2. Church, Socialisation and the Matrix of Gender Injustice

In this study I explored some of the theological and hermeneutical concepts which underlie gender imbalances. These gender imbalances were very much part of the mainstream Christian tradition such as within the United Church of Zambia where it had become a coherent system based on what was considered by many as strong biblical support. As Sen (1987:26) has contended, religious beliefs and politics had all been controlled by men:

Gender-based subordination is deeply ingrained in the consciousness of both men and women and is usually viewed as a natural corollary of the biological differences between them. It is reinforced through religious beliefs, cultural practices and educational systems both (modern and traditional) that assign to women lesser status and power... As is now well known, with very few exceptions, the spheres of religion and politics have been controlled by men.

The above statement consolidates all the key issues raised in each chapter of this study which had helped work out strategies for action on the partnership of women and men in the UCZ and at its theological seminary.¹ It further raised critical concerns for the church and how these concerns could be further examined since gender issues were social constructs that could be deconstructed in order to transform the church as an official organ within the wider society for the realisation of a genuine partnership between women and men.

¹ See chapter eight of this thesis.

While on one hand, a male church leader during the field research felt that the UCZ had been friendly on incorporating women into the system from the inception of the church; on the other, a female ordained minister bemoaned the lack of political will on the part of some male church leaders to effect gender studies at the UCZ Theological Seminary. One of the female clergy indicated that at the seminary the programmes that were being offered were purely academic and represented classic Western theology without any component of gender mainstreaming or formation. She felt that the seminary must have been dealing with real issues on gender gaps such as in church staffing and stationing by offering a theological education taken from already existing material by members of the Circle of Concerned African Women Theologians. She observed that the seminary was not preparing the students adequately to go and serve in any place where the congregation members would be ready for any clergy person, whether male or female. She further asserted that some of the programmes that the seminary was implementing did not reinforce those policies of the church that were meant to deepen the equal partnership of male and female. She suggested that the seminary was supposed to be operating like a think tank and not departing from its critical role of informing the church on pertinent issues and theology that was inclusive as noted in chapter eight of this thesis. The seminary as a think tank of the church must be seen to be reinforcing the positive church policies like the enactment of the gender policy and offer the kind of contextual theology in its curriculum which this study envisaged.

The church should be made aware of the many changes that had taken place in the political landscape of Zambia. For example, the winds of change among some political leaders who had signed a gender protocol cannot be over emphasised. This may cause church leaders to revisit their rigid stance on gender justice issues. The same women that were liberated are the same women that are found in the pews on Sunday in the UCZ congregations. The church would be able to do more if it had a gender policy in place as a measuring stick in calling upon the Government of Zambia to do what it takes to open up the Bill of Rights so that social, economic and cultural rights are incorporated and addressed. This would spill over to the law enforcing agencies to be equipped to deal with gender injustices on a broader level.

The Zambian Government had enacted and passed a gender policy at the State level. Part of this gender policy was having an impact on deterring gender injustices, such as the amending of the penal code which had demonstrated in part the provisions of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) as they related to violence against women. Furthermore, Act. No. 15 of 2005 had stiffened the penalties for perpetrators of gender violence. Implementation however still remained a challenge as most law enforcement and judicial officers were gender blind due to socialisation and the influence of negative cultural values that discriminate against women. At the same time, not much had been done in reviewing matching judicial processes. For example, in the 10 December 2012 edition of the *Times of Zambia*, the President of the Republic of Zambia, among other government officials appealed to the Minister of Justice to stiffen the law against perpetrators of gender-based violence (GBV) during the interdenominational prayer meeting to mark the end of the Sixteen Days of Gender Activism:

It is in this spirit that we gather today to pray for love, peace, joy and prosperity to continue abiding in all Zambians and residents alike, concerned that gender based violence goes against our declaration of Zambia as a Christian nation. “We are gathered in this Holy place to defend the human rights of men, women, boys and girls whose lives have been turned upside down due to the painful impact of gender based violence which usually manifests in fear, harm, destruction and murder,” Mr Sata said. Mr Sata said it was sad that reports of rape, child defilement, spouse battering and murder had found a commonplace in today’s society and unfortunately, the spirit had also crept into the church.

Despite these positive developments of government involvement, much still needed to be done with regard to effectively contributing to gender equality and equity as well as gender justice especially in bringing in reforms and putting in place more laws to put a stop towards violence against women.

To this end, the next section discusses the contribution of this research project to the study of gender and theology and the partnership between women and men.

9.3. Contribution of the Study to Gender and Theology in the United Church of Zambia

This section discusses the contribution of the present research project to the study of gender and theology in Zambia. The church had gradually moved towards ordaining women and welcoming the gifts and talents of both women and men. This created an urgent need to encourage a curriculum that spoke to a theology that was inclusive and life affirming to equip women for the challenging opportunities. Such ministerial formation and theological training was to be enhanced at all levels of church administration. By so doing, the church would be well informed on contemporary issues.

As MST3 noted, the church would do well if it began challenging women to be assertive and avail themselves of theological training and other academic disciplines so as to enrich God's ministry. This had been well-articulated by Phiri (2008:9) who asserts that the theological training should be friendly to both male and female. Furthermore, Phiri (2008:11) suggests that theological seminaries and universities must be encouraged to mainstream gender in all their teaching programmes as well as formally introduce the discipline of gender studies in order to create empowerment for women and men alike as a matter of urgency. As Njoroge (2001:255) has contended that the challenge facing churches like the UCZ and theological institutions was to ensure that women's voices were heeded: 'Fundamental to all this is the urgent need to transform our curricula and courses in theological institutions to enable us to address the critical issues facing our continent'.

To this end, I advocate for a proper interpretation of the Bible especially at the seminary as a tool for sensitisation and empowering women as a disadvantaged gender. By so doing, I am calling for equal opportunities for women to lead and participate in the life of the church as well as the community in general. All forms of gender injustice, including domestic violence had been experienced by women. Consequently, any kind of marginalisation based on gender, tribe or race should be condemned in the strongest terms. I therefore argue that real development could only take place when both genders are involved in issues of leadership. I further call for a sensitisation process and mind change of both men and women in discovering who

they are according to God's plan. I assert that change was inevitable and must therefore be supported at the highest levels of the church.

In view of the above, gender justice was an important aspect of the wider social change which this study had attempted to redress; namely, the movement towards the re-orientation of gender roles in the church and society. At the present time, the system that ran both the church and society incorporated injustice knowingly and unknowingly in many ways. It was important to take note of the gender imbalances in relationships because they allowed women to be seen as mere objects and not as human beings. Furthermore, other sentient beings get to suffer because of patriarchy (UCC 1998:9).

The experiences of patriarchy by the ordained women interviewed revealed that some of the barriers were present in church structures. Consequently, there was need for women to be given deliberate equal opportunities for training, leadership and placement for those congregations that had not began calling women. Wherever there were opportunities to serve on committees, councils, Synod or other church policy making bodies, women should be elected or appointed. In particular, there was need to address the issues that had been raised in this study. In this regard, I put forward the following suggestions:

- i. Create conducive environment for both women and men in the church and society through the enactment of a gender policy;
- ii. Introduce gender/feminist/women studies at the UCZ Theological Seminary;
- iii. Develop workshops and Bible studies in all church courts on gender justice;
- iv. Distribute and disseminate the key issues on the equal partnership between women and men raised in this study;

- v. Address cultural practices and behaviours that perpetuate gender injustices together with men and women.

In particular, this study attempted to provide a framework for a process of empowerment of the UCZ in building the genuine partnership of women and men through leadership development and advocacy regarding gender issues in church and society. The church would do better to begin strengthening female role models and exploring ways in which the gifts and talents of women might be magnified for the expansion of the kingdom of God.

This study did not suggest that it had all the answers. Instead, it simply served as a guide for continuing and expanding the ministry of women within the UCZ. The theological reflections were drawn from the work and ministry of women and what the Bible said about women's issues. This effort should be accompanied by the male gender which was key to the process of change. Gender justice was concerned with the transformation of relationships between men and women particularly in so far as power relations were concerned. It helped to identify, analyse and address issues affecting women and men. Jesus was involved in overcoming barriers that divided people. Repeatedly, Jesus said the kingdom of God had come. In this kingdom, God wanted humankind to live united with God rather than divided by our differences from one another.

The issue of gender justice had not been given proper attention in the UCZ because women had few role models due to structural problems in the church. This study was an attempt to call both men and women to challenge themselves as far as the unequal gender relationships were concerned.

9.4. Recommendations for Further Investigation and Study

On the broader gender issues that still needed further investigation was for the church to engage a commission to research on the negative and positive elements of culture. This would enable the church to deal with the root causes of gender-based violence and gender injustice. This could be the next area of research, since this subject could

not be covered in this study. This would serve as material to teach women, men and children to have respect for one another despite the biblical emphasis of women being portrayed as weaker vessels.

Rackozy (2004:279) has argued that the church had a duty to deconstruct those teachings that were detrimental to the well-being of women:

It is the women of Africa who are at the bottom of society, suffering the most severe oppression and injustice. Such transformation calls for the living out principles already described: commitment, self determination and solidarity with others who share the same ideals and vision.

The church for many years had been troubled by the continued vice of gender injustice and gender-based violence. To this end, more study was required. The changes that were taking place in communities would not permit the church to remain static. The church would need to burst out of the elevator and engage itself in issues of this nature so as to become a liberating and life affirming institution for humanity and other sentient beings.

What follows are the concluding reflections of this thesis.

9.5. Concluding Reflections of the Thesis

In the previous section, I discussed the contribution that this study had made to the knowledge of gender and theology particularly in the context of the church and society in the UCZ and Zambia. In this section, I present a concluding reflection on the study in terms of its structure and purpose.

Chapter One formed the introduction of the thesis and the context of the study. I presented the focus of the study, a rationale and motivation for the study; the overall aims of the study; the key research questions and the objectives and structure of the thesis. By way of conclusion, I presented a brief outline of the contents of the thesis.

Chapter Two outlined the theories governing the study of ecclesiology and gender partnerships. Ecclesiology comes from a Greek term ἐκκλησία (ekklesia), which means ‘church,’ ‘assembly’ or ‘congregation.’ The concept of gender described those characteristics of men and women that are socially determined in contrast to those which were biologically defined. Gender roles can and often do change over time and according to changing social and cultural factors. Finally, this chapter discussed the gender analysis tool that was used throughout this thesis.

Chapter Three described the genealogy of women in society and church. Its focus was to bring out the forgotten life-affirming duties that women had in pre-colonial times or as Dube (2001) has rightly contended, by reclaiming of the positive history that had been erased. The genealogy of women in the UCZ and policies that govern them were also discussed. The chapter discussed the statistics of women who had participated in high positions both in church and society. The research findings revealed that both the church and society in general fell short of the agreed number of women that were supposed to be part of the decision making bodies of the church.

Chapter Four provided a gendered analysis of the archaeology of the UCZ in regard to the unequal partnership between women and men in theory and praxis. Ideological concepts such as patriarchy and culture were discussed, together with the influence rendered by the Bible. Finally, note was made of the feminist protest on the incorrect interpretation of the Bible and the resultant rigid structures that perpetuate the domination of women and creation.

Chapter Five discussed the methodology and methods of this study. It laid out a general research outline as well as discussing the process that was followed in data production and data analysis. The discussion was divided into the following sections: research participants and sampling; data production and data analysis process, pilot study; limitations of the study and ethical considerations.

Chapter Six recorded and examined the patriarchy experiences of the ordained women from the gender perspective. Most of the chapter was informed by the narrative stories obtained through the fieldwork research from the ordained women and church leaders. Here, the focus was twofold: First, what the women said were

their experiences. And second, what the men said were the experiences of the ordained women in the UCZ on the unequal partnership between men and women.

Chapter Seven evaluated the theological education currently being offered at the UCZ Theological Seminary, which was found not to be gender sensitive. It was further discovered that the seminary did not have a core course on gender, although it trained both women and men. Furthermore, it was found that all the operations at the seminary were not gender mainstreamed.

Chapter Eight proposed new ways of offering theological education especially to institutions that train and equip both women and men for ministry. Since the UCZ believed in the priesthood of all believers, theological education must be mainstreamed in all of its courses so that they become life giving and gender sensitive to prepare both women and men for their work with local communities. This issue kept on coming during the field research from the seminary staff, the institution being the think tank of the church that informed the church and society.

Chapter Nine provided a conclusion to the study under review on the unequal partnership extant within the UCZ between women and men as well as highlighting the key and broader issues for possible further research.

What follows is a summary of the thesis.

9.6. Summary of the Thesis

In the previous section, I provided a concluding reflection of this thesis. In this section, I provide a brief summary of the study.

This study had attempted to provide theological reflections and challenges on the ordained women ministry of the United Church of Zambia. In the quest to understand and deal with the gap between ordained women and men, some experiences of the ordained women had been recorded. This was amplified by the church leaders who felt that the church had always been impartial in matters of gender, shown through its

eventual acceptance of women ordination. Field interviews with lecturers and students of the UCZ Theological Seminary revealed that from the inception of the church, the seminary had never included gender studies in its curriculum.

In light of these facts, the pursuance of the genuine partnership of men and women lacked the political will of the key stake holders within the church. Indeed, it highlighted the lessons learned from the primary and secondary data for theological reflection using the gender analysis tool. In this way, it presented the study's contribution for making the church's ecclesiological praxis of both genders a reality.

To nuance the gender mainstreaming and the gender policy that has been proposed in this thesis, good leadership was cardinal to spearhead the implementation of such programmes. On the other hand, Njoroge (2001:256) has argued that leadership crises and conflicts had hampered many churches in Africa to champion the issues of gender justice and gender partnership. She asserts that:

Lack of good leadership in our churches will adversely affect how these emerging theologies and ethics are received... Fortunately African women have taken the wakeup call seriously and are creating spaces and institutions to empower women.

It should be noted that with so such enlightenment, negative history must not be allowed to repeat itself.

The construction of gender roles determined a person's quality of life and the space s/he occupied in the home, church and society. In view of the above and the quest for gender justice in the UCZ, a proposal to enact a gender policy to govern the church was inevitable. The UCZ had never taken this step since the union of the church.² The proposed gender policy should be one of the strategies among others to curb the patriarchal experiences that ordained women had frequently been subjected to. A gender policy covered principles that address the gender imbalances between women and men due to the power relations between genders in the domestic and public domain. These power relations were influenced by cultural, traditional beliefs and

² See Appendix #8.

practices which either promote or hinder the effective participation of women in development.

As the present researcher, it was my wish that the church leaders of the UCZ who were custodians of the policies would have the zeal and commit themselves to drive the process of coming up with a working gender policy. It is hoped that such a policy would serve as an intervention to end the unequal partnership between women and men and girls and boys in the UCZ and the wider Zambian society.

Finally, it must be noted that the realisation of genuine partnership between women and men in the UCZ would only depend on the political will of all key stakeholders like the church leaders, the lecturers and ordained women.

BIBLIOGRAPHY

- Ackermann, D. 1996. "Engaging Freedom: A Contextual Feminist Theology of Praxis." *Journal of Theology of Southern Africa* 94/3, 32-49.
- Ada, R. 1998. *Women in the Church: Mindolo Ecumenical Foundation (MEF)*. Unpublished Paper. Kitwe.
- Adler, J., and S. Levman. 2003. "Getting the Description Right and Making it Count: Ethical Practice in Mathematics Education Research." Pages 97-109 in A. J. Bishop, M. Clements, C. Keitel, J. Kilpatrick and F. K. Leng (eds), *Second International Handbook of Mathematics Education* London: Kluwer Academic Publishers.
- Alves, R. A. 1972. *Tomorrow's Child: Imagination, Creativity and the Rebirth of Culture*. London: SCM Press.
- Amadiume, I. 1987. *Male Daughters, Female Husbands*. London: Zed Books.
- Asante, M.K. 1987. *Afrocentric Idea*. Philadelphia, PA: Temple University Press.
- Babbie, E., J. Mouton, C. Payze, J. Vorster, N. Boshoff and H. Prozesk. 2001. *The Practice of Social Research*. Oxford: Oxford University Press.
- Balcomb, A. 2000. "The Power of Narratives." In P. Denis (ed), *Orality, Memory and the Past: Listening to the Voices of Black Clergy under Colonialism and Apartheid*. Pietermaritzburg: Cluster Publications.
- Ball, S. 2006. *Education Policy and Social Class*. London: Routledge Press.
- . 1994. *Education Reform: A Critical and Post Structural Approach*. Buckingham: Open University Press.
- Bam, B. 2005. "Women and the Church in (South) Africa: Women are the Church in (South) Africa." Pages 8-15 in I. A. Phiri, and S. Nadar (eds), *On Being Church: African Women's Voices and Visions*. Genève: World Council of Churches Publications.
- Barrow, R., and R. Wood. 1995. *An Introduction to the Philosophy of Education*. London: Routledge.

- Baur, J. 1994. *2000 Years of Christianity in Africa: An African History 1962-1992*. Nairobi: Paulines Press.
- Beauvoir, D. S. 1987. "Women and Creativity." In T. Moi (ed), *French Feminist Thought: A Reader*. Oxford: Basil Blackwell.
- Bell, J. 2005. *Doing your Research: A Guide for First Time Researchers in Education, Health and Social Science*. 4th Edition. Berkshire: Open University Press.
- Belleville, L. L. 2001. "Women in Ministry." Pages 40-58 in J. R. Beck and C. L. Blomberg (eds), *Two Views on Women in Ministry*. Grand Rapids, MI: Zondervan.
- Bisnauth, P. 2003. "Created in God's Image: From Hierarchy to Partnership." *World Alliance of Reformed Churches Update* 13/4.
- Bolink, P. 1967. *Toward Church Union in Zambia*. Franeker: T. Wever.
- Bosch, J. D. 2010. *Transformation Mission: Paradigm Shifts in Theology and Mission*. Maryknoll, NY: Orbis Books.
- Brabeck, M., L. Brown, L. Christian, O. Espin, R. Hare-Mustin and A. Kaplan. 1997. "Feminist Theory and Psychological Practice." Pages 67-79 in J. Worell and N. Johnson (eds), *Shaping the Future of Feminist Psychology: Education, Research and Practice*. Washington D. C.: American Psychological Association.
- Bronislaw, M. 1995. *A Scientific Theory of Culture*. Chapel Hill, NC: University of North Carolina Press.
- Chauke, E. 2002. Awareness as a Process towards a Liberating Theology for the Women of South East Zimbabwe. Unpublished PhD Thesis, School of Religion and Theology, University of KwaZulu-Natal, Pietermaritzburg.
- Chaves, M. 1997. *Ordaining Women: Culture and Conflict in Religious Organizations*. Cambridge, MA: Harvard University Press.
- Chazan, N. 1989. "Gender Perspectives on African States." Pages 185-201 in J. Parpart and K. Staudt, *Women and the State in Africa*. Colorado: Lynne Reiner Publishers.

- Chingota, F. L. 1999. "The Case of Blantyre Synod, Malawi: Women and the Ordained Ministry." *Reformed World* 49/1-2.
- Chuba, B. S. 2000. *Mbeleshi in a History of the London Missionary Society*. Gaborone: Pula Press.
- . 2005. *A History of Early Christian Missions and Church Unity in Zambia*. Ndola: Mission Press.
- Cooke, B., and G. Macy. 2002. *A History of Women and Ordination: The Ordination of Women in a Medieval Context*. Maryland: Scarecrow Press.
- Creswell, J. W. 2003. *Research Design: Qualitative and Mixed Methods Approaches 2nd edition*. Thousand Oaks, CA: SAGE Publications.
- Darling-Hammond, L. 1998. "Policy and Change: Getting Beyond Bureaucracy." Pages 97-110 in A. Hanreaves, A. Lieberman, A. Gullan and M. Hopkins, *International Handbook of Education Change*. Dordrecht: Kluwer Academic Publishers.
- DAWN. 1995. Securing our Gains and Moving Forward to the Twenty-first century: A Position Paper by DAWN for the Fourth World Conference on Women, Beijing, September, Barbados: University of West Indies.
- Denscombe, M. 2002. *Ground Rules for Good Research: A 10 Point Guide for Social Researches*. Berkshire: Open University Press.
- Diefelt, W. 1998. "Feminist Methodology as a Critique and Renewal of Theology." Pages 121-134 in P. Kumari, *Feminist Theology: Perspectives and Praxis*. Chennai: GLTC and Research Institute.
- Dickson, R. 2012. Bible Encyclopaedic Study Guide.
- Doeuff, L. M. 1987. "Women and Philosophy." In T. Moi (ed), *French Feminist Thought: A Reader*. Oxford: Basil Blackwell.
- Dube, M. 2009. "In the Circle of Life." Pages 197-216 in E. Chitando and N. Hadebe (eds), *Compassionate Circles: African Women Theologians Facing HIV*. Genève: WCC Publications.
- . 2006. Circle of Life: African Women Theologian Engagement with HIV/AIDS, University of Botswana. Unpublished Paper.

- . 2002. "Postcoloniality, Feminist Spaces and Religion." In L. E. Donaldson and P. Kwok, *Postcolonialism, Feminism and Religious Discourse*. London: Routledge.
- Durrheim, K. 2006. "Basic Qualitative Analysis." Pages 187-214 in M. Terre-Blanche, K. Durrheim, and D. Painter, *Research in Practice*. 2nd Edition. Cape Town: University of Cape Town.
- Edet, R. 1989. "Church Women in Africa: A Theological Community." Pages 8-21 in V. Fabella and M. A. Oduyoye, *With Passion and Compassion*. Maryknoll, NY: Orbis Books.
- Ekeya, B. 1986. "Women for How Long Not." Pages 47-58 in J. S. Pobee, and B. von Wartenberg (eds), *New Eyes for Reading Biblical and Theological Reflection from the Third World Women*. Genève: World Council Churches / Meyer Stone Books.
- Elson, D. 1991. *Male Bias in the Development Process*. New York: Manchester University Press.
- Farg, A. 1998. *Women's History: An Overview in French Feminist Thought: A Reader*. Toril Moi (ed). Oxford: Basil Blackwell.
- Foucault, M. 1972. *The Archaeology of Knowledge*. London: Routledge.
- Freire, P. 2001. *Pedagogy of the Oppressed*. Sheffield: Continuum.
- Freston, P. 2001. *Evangelicals and Politics in Asia African and Latin America*. Cambridge: Cambridge University Press.
- Frouisou, S. 2002. *Women in the Church in Africa, Continuity in Change: The Case of the Evangelical Lutheran Church of Cameroon from its Inception to Present Day (1923-1999)*. Unpublished PhD. Dissertation, School of Religion and Theology, University of Natal, Pietermaritzburg.
- Gifford, P. 1998. *African Christianity: Its Public Role*. London: Hurst & Co. Ltd., Publishers.
- Grace, G. 1995. *School Leadership: Beyond Education Management: An Essay in Policy Scholarship*. London: Falmer.

- Green, J. B., J. E. Lapsley, R. Miles, and A. Verhey. 2011. *Dictionary of Scripture and Ethics*. Grand Rapids: Baker Academic.
- Group, P. A. 2000. *The Church's Contribution to Development in Zambia: A Research Report*. Lusaka.
- Haddad, B. 2001. "Engendering Theology: What Does It Entail?" Paper Presented at the Lutheran World Federation Consultation, Engendering Theological Education for Transformation Conference. Montreux, Switzerland, 4-8 November.
- . 2000. *African Women's Theologies of Survival Intersecting Faith, Feminisms and Development*. Unpublished PhD Dissertation, School of Religion and Theology, University of KwaZulu-Natal, Pietermaritzburg.
- Haralambos, M., and M. Holborn. 1991. *Sociology: Themes and Perspectives*. 3rd Edition. London: Collins Education.
- Hastings, A. 1979. *A History of African Christianity: 1950-1975*. London: CUP.
- Hinfelaar, H. F. 1994. *Bemba Speaking Women of Zambia in a Century of Religious Change (1892-1992)*. Leiden: E. J. Brill.
- Holland, J., and Henriot, P. S. 1983. *Social Analysis: Linking to Faith and Justice*. Maryknoll, NY: Orbis Books.
- hooks, b. 2000. *Feminism is for Everybody*. Cambridge: South End Press.
- . 1984. *Feminist Theory: From Margin to Centre*. Boston, MA: South End Press.
- Husbands, M., and D. J. Treier. 1998. *The Community of the Word: Toward an Evangelical Ecclesiology*. Leicester: IVP Academic.
- Hutanuwar, P. 2000. "Globalisation from a Buddhist Perspective." *Globalisation Consequences* 50/2, (June). Genève: WARC.
- Jennings, M. 1996. "Communities in Development: The Theory and Practice of Gender." Pages 107-117 in M. van Lieshout, *A Woman's World beyond the Headlines*. Dublin: Attic Press.
- Jewett, P. 1980. *The Ordination of Women: An Essay of the Office of Christian Ministry*. Grand Rapids, MI: Eerdmans.

- Kabonde, P. 2003. *Gender Justice: A Theological Challenge to the Church in Zambia in the 21st Century*. Unpublished Master's Dissertation, University of Cape Town. Cape Town.
- . 2000. *Gender Justice and Partnership: An Overview of the United Church of Zambia*. Cape Town: Unpublished Paper.
- Kahn, R., and C. Canwell. 1957. *The Dynamics of Interviewing*. New York, NY: John Willey.
- Kalu, A. C. 1994. "Those Left in the Rain: African Literary Theory and the Reinvention of the African Woman." *African Studies Review* 37/2.
- Kanyoro, M. R. A. 2002. *Introducing Feminist Cultural Hermeneutics: An African Perspective*. Cleveland, OH: The Pilgrim Press.
- . 2001a. "Engendered Communal Theology: African Women's Contribution to Theology in the 21st Century." Pages 158-180 in N. J. Njoroge and M. W. Dube (eds), *Talitha Cum! Theologies of African Women*. Pietermaritzburg: Cluster Publications.
- . 2001b. "Cultural Hermeneutics: An African Contribution." Pages 57-69 in M. W. Dube, *Other Ways of Reading*. Genève: WCC Publications.
- . 1996. "God Calls to Ministry: An Inclusive Hospitality." Pages 149-162 in M. R. A. Kanyoro and N. J. Njoroge, *Groaning in Faith*. Nairobi: Acton Press.
- ., and M. A. Oduyoye. 1995. "Introduction." Pages 1-6 in M. A. Oduyoye and M. R. A. Kanyoro, *The Will to Rise: Women, Tradition and the Church in Africa*. 2nd Edition. Maryknoll, NY: Orbis Books.
- Kariuku, W. 2000. *The Social Menace*. Nairobi: East African Press.
- Kategile, M. 2008. *The Ordination of Women in the Moravian Church in Tanzania*. Unpublished Dissertation, Moravian Theological Seminary, Dar es Salaam.
- Keller, E. F. 1990. *Gender and Science*. Pages 40-52 in J. M. Nielson, *Feminist Research Methods*. San Francisco, CA / London: Westview.
- Kemdirim, P. O. 1995. *Towards Inclusiveness for Women in the African Churches*. *Mission Studies*, 71-78.
- King, U. 1995. *Religion and Gender*. Oxford: Blackwell.

- Kohl, M. 2005. *The Church in the Philippines: A Research Project with Special Emphasis on Theological Education*. Manila: OMF Literature INC.
- Kroeger, C. C., and M. J. Evans. 2002. *The IVP Women's Bible Commentary*. Downers Grove, IL: InterVarsity Press.
- Kroeger, C. C., and R. C. Kroeger. 1992. *I Suffer Not A Woman*. Grand Rapids, MI: Baker Book House.
- Kumari, P. 1998. *Feminist Theology: Perspectives and Praxis*. Chennai: Peter's Print Service.
- . 1991. "Theological Formation: A Feminist Critique." Pages 109- 121 in P. Kumari, *Feminist Theology: Perspectives and Praxis*. Chennai: GLTC and Research Institute.
- Küng, H. 1986. *The Church*. 9th edition. Kent: Search Press.
- . 2001. *Women in Christianity*. London: Continuum.
- Lerner, G. 1986. *The Creation of Patriarchy*. New York, NY: Oxford University Press.
- Lincoln, Y. S., and Guba, E. G. (1985). *Naturalistic inquiry*. Beverley Hills, CA: Sage Publications.
- Longwe, S. 1993. *Gender and the Media: Issues for Media Personnel*. Lusaka: ZARD.
- Louw, D. 2009. "From Phenomenology to Ontology in the Gender Debate." Pages 95-102 in M. Pillay, S. Nadar and C. Le Bruyns (eds), *Rag Bag Theologies: In Honour of Denise M. Ackermann: A Feminist Theologian of Praxis*. Stellenbosch: SUN Press.
- Maanen, V. J. 1979. *Qualitative Methodology*. London: SAGE Publications.
- Magesa, L. C. 1993. "Differences that Bind the Liberation of Women in Africa." *AFER* 35/1, 44-53.
- Maitland, S. 1975. *A Map of the New Country: Women and Christianity*. London: Routledge and Kegan Paul.

- Maluleke, T. S. 1996. "Recent Development in the Christian Theologies of Africa: Towards the 21st Century." *Journal of Constructive Theology* 2/2, 33-60.
- Mananzan, M. J. 1995. "Feminist Theology in Asia: An Overview." Pages 34-47 in *Women's Visions, Theological Reflection, Celebration, Action*, edited by O. Ortega. Genève: World Council of Churches Publications.
- Marshall, C., and G. Rossman, G. 2006. *Designing Qualitative Research*. 4th Edition. Thousand Oaks, CA: SAGE Publications.
- Masenya, M. 1986. "The Sword That Heals! The Bible and African Women in African-South African Pentecostal Churches." Pages 47-59 in I. A. Phiri, and S. Nadar (eds), *On Being Church: African Women's Voices and Visions*. Genève: World Council of Churches.
- Massey, L. F. 1990. *The Status of Women in Christian Churches: A Contemporary Theological Dilemma*. Unpublished PhD. Thesis. Department of Philosophy and Religious Studies, University of Natal, Pietermaritzburg.
- . 2002. *Women in the Church: Moving Towards Equality*. Jefferson, NC: McFarland & Co., Inc. Publishers.
- Mbiti, J. S. 1999. "African Theology." In S. S. Maimela and A. König, *Initiation into Theology: The Rich Variety of Theology and Hermeneutics*. Pretoria: J. L. van Schaik.
- . 1991. *Introduction to African Religion*. Johannesburg: Heinemann Publishers Ltd.
- McKissack, P. C., and F. McKissack. 1992. *Sojourner Truth, Ain't I a Woman*. New York, NY: First Scholastic Printing.
- Minutes, UCCAR. 1960. "SE 1960/93: Kitwe: Synod Executive."
- Minutes, UCZ. 1967. "MTC 1967/35, Kitwe: Ministerial training Committee."
- Minutes, UCZ. 1970. "Synod 1970/35, Lusaka: Synod Meeting."
- Minutes, UCZ. 1967. "SE 1967/21;22, Kitwe: Synod Executive."
- Moi, T. 1987. *French Feminist Thought: A Reader*. Oxford: Basil Blackwell.
- . 1986. *Sexual/Textual Politics: Feminist Literary Theory*. London: Routledge.

- Moore, H. L. 1988. "Gender and Status: Explaining the Position of Women." Pages 12-30 in H. L. Moore (ed), *Feminism and Anthropology*. Cambridge: Polity Press.
- Mudimbe, V. Y. 1988. *The Invention of Africa: Gnosis, Philosophy and the Order of Knowledge*. London: James Currey.
- Mveng, E. 1983. "Third World Theology: What Theology? What Third World? Evaluation by an African Delegate." Pages 210-221 in V. Fabella and T. Sergio (eds), *Irruption of the Third World: Challenge to Theology*. Maryknoll, NY: Orbis Books.
- Nadar, S. 2003. Power, Ideology and Interpretation/s: Womanist and Literary Perspectives on the Book of Esther as resources for Gender-Social Transformation. Unpublished PhD. Thesis, University of Natal, Pietermaritzburg.
- . 2002. "Journeying in Faith: The Stories of Two Ordained Indian Women in the Anglican and Full Gospel Churches in South Africa." Pages 139-158 in I. A. Phiri, B. D. Govinden, and S. Nadar (eds), *Her Stories: Hidden Stories of Women of Faith in Africa*. Pietermaritzburg: Cluster Publications.
- Naidoo, D. 2001. Women Be Silent: The Ministry of Women in the Evangelical Church of South Africa. Unpublished Master's Dissertation, Pietermaritzburg: University of KwaZulu-Natal,
- Nasimiyu, W. A. 2006. "Polygamy: A Feminist Critique." Pages 101-118 in M. A. Oduyoye and M. R. A. Kanyoro (eds), *The Will to Arise: Women, Tradition and the Church in Africa*. Pietermaritzburg: Cluster Publications.
- Ndlovu, P. 1999. "A Zambian Perspective: Women and the Ordained Ministry." *Reformed World* 49/1-2.
- Nielson, J. M. 1979. *Feminist Research Methods*. San Francisco/London: Westview.
- Njoroge, N. J. 2000. *Kiama Kia Ngo: An African Christian Feminist Ethics of Resistance and Transformation*. Accra: Advent Press.
- Non-Governmental Organization Coordinating Council (NGOCC). 2009 &2010. Annual Report, Lusaka.

- Oakley, A. 1972. *Sex, Gender and Society*. London: Temple Smith.
- Odden, A. 1991. *Education Policy Implementation*. Albany, NY: SUNY Press.
- O'Donovan, O., and J. L. O'Donovan. 2005. *Bonds of Imperfection: Christian Politics, Past and Present*. Grand Rapids, MI: Eerdmans.
- Oduyoye, M. A. 2009. "Women in the Ministry: A Continuing Challenge." Pages 29-35 in M. Pillay, S. Nadar and C. Le Bruyns (eds), *Rag Bag Theologies: In Honour of Denise M. Ackermann: A Feminist Theologian of Praxis*. Stellenbosch: SUN Press.
- . 2005. "Ecclesiology in African Women's Perspectives." In I. A. Phiri and S. Nadar (eds), *On Being Church: African Women's Voices and Visions*. Genève: World Council of Churches.
- . 2004. *Beads and Strands: Reflections of an African Woman on Christianity in Africa*. Maryknoll, NY: Orbis Books.
- . 2001a. *Introducing African Women's Theology*. London: Sheffield Academic Press.
- . 2001b. "Transforming Power: Paradigms from the Novels of Buchi Emecheta." In N. J. Njoroge and M. W. Dube (eds), *Talitha Cum! Theologies of African Women*. Pietermaritzburg: Cluster Publications.
- . 1995a. "Commonalities: An African Perspective in Third World Theologies." In K. C. Abraham (ed), *Commonalities and Divergences*. Genève: World Council of Churches.
- . 1995b. *Daughters of Anowa: African Women and Patriarchy*. Maryknoll, NY: Orbis Books.
- . 1986. *Hearing and Knowing*. Maryknoll, NY: Orbis Books.
- . 1983. "Reflections from a Third World Woman's Perspective: Woman's Experience and Liberation Theologies." In V. Fabella and T. Sergio (eds), *Irruption of the Third World: Challenge to Theology*. Maryknoll, NY: Orbis Books.
- . 1992. "Introduction." In M. A. Oduyoye and M. R. A. Kanyoro (eds), *The Will to Rise*. Maryknoll, NY: Orbis Books.

- , 1988. "Irruption within Irruption." In V. Fabella and M. A. Oduyoye (eds). *With Passion and Compassion*. Maryknoll, NY: Orbis Books.
- Office, C. 2000. Guide to Writing National Policy Documents. Lusaka: Unpublished Guide.
- Olssen, M., J. Codd and O. Neill. 2004. *Education Policy: Globalisation, Citizenship and Democracy*. London: SAGE Publications.
- Ortega, O. 1996. "Women's Visions: Theological Reflection Celebration, Action." Pages 273-286 in O. Ortega (ed), *A Third World Women's Theological Journey*. Manila: EATWOT.
- . 1995. *Women's Visions, Theological Reflection, Celebration, Action*. Genève: WCC Publications.
- Owanikin, R. 2006. "The Priesthood of Church Women in Nigerian Context." Pages 206-220 in M. A. Oduyoye and M. R. A. Kanyoro (eds), *The Will to Rise: Women, Tradition and the Church in Africa*. Pietermaritzburg: Cluster Publications.
- Patton, M. Q. 1990. *Qualitative Research and Evaluation Methods*. 2nd Edition. Naobury Park, CA: SAGE Publications.
- Phiri, I. A. 2006a. "What's in A Name? Forging a Theoretical Framework for African Women's Theologies." *Journal of Constructive Theology: Gender, Religion and Theology in Africa* 12/2, 5-24.
- . 2006b. "Treading Softly but Firmly." Pages 45-68 in I. A. Phiri, and S. Nadar (eds), *African Women, Religion and Health*. Pietermaritzburg: Cluster Publications.
- . 2005a. "The Church as a Healing Community: Voices and Visions from Chilobwe Healing Centre." Pages 29-46 in I. A. Phiri and S. Nadar (eds), *On Being Church: African Women's Voices and Visions*. Genève: World Council of Churches Publications.
- . 2005b. "Life in Fullness: Gender Justice: A Perspective from Africa." *Journal of Constructive Theology* 8/2, 69-82.

- . 2005c. “The Circle of Concerned African Women Theologians: It’s Contribution to Ecumenical Formation.” *Ecumenical Review* 57/1, 34-41.
- . 2000. “Empowerment of Women through the Centre for Constructive Theology.” *Ministerial Formation* 89, 46-56.
- . 1997a. *Women Presbyterianism and Patriarchy: Religious Experience of Chewa Women in Central Malawi*. Blantyre: CLAIM.
- . 1997b. “Doing Theology in Community: A Case of African Women Theologians in the 1990s.” *Journal of Theology for Southern Africa* 99, 68-76.
- . 1995. “Women, Church and Theological Education.” *Ministerial Formation* 17, 39-43.
- . 1990. “Women in Theological Education in Malawi: Women and Theology.” *Ministerial Formation* 48, 14-19.
- . n.d. Challenges faced by African Women in Theological Education. <http://www.oikoumene.org/en/resources/documents/wcc-programmes/education-and-ecumenical-formation/ete/world-conference-of-associations-of-theological-institutions-wocati/major-challenges-for-african-women-theologians-dr-isabel-phiri/@@download/file/challenges_faced_by_African_women_in_Theological_Education_1__by_IA_Phiri.pdf/> [Accessed 03 June 2013].
- Pillay, M. 2009. “Through the Eyes of a Mother, Re-reading Luke’s Mary as a Resource for Gender Equality in the 21st Century.” Pages 219-231 in M. Pillay, S. Nadar and C. Le Bruyns (eds), in *Rag Bag Theologies: In Honour of Denise M. Ackermann: A Feminist Theologian of Praxis*. Stellenbosch: SUN Press.
- Pobee, J. S. 2001. “Ecumenical Formation in the Service of a Renewed Church.” *Ecumenical Review* 53/3, 319-332.
- Preliminary Report 2000 Census, Lusaka: Government of the Republic of Zambia.
- Punt, J. A. 1999. “Reading the Bible in Africa: Accounting for Some Trends. Further Prolegomena for a Discussion. Part II.” *Scriptura* 71, 313-329.
- Rakoczy, S. 2004. *In Her Name: Women Doing Theology*. Pietermaritzburg: Cluster Publications.

- . 1998. *In Her Memory: Women Doing Theology*. Pietermaritzburg: Cluster Publications.
- Ramodibe, D. 1988. "Women and Men Building Together the Church in Africa." Pages 14-21 in V. Fabella and M. A. Oduyoye, *With Passion and Compassion*. Maryknoll, NY: Orbis Books.
- Ratele, K. 2008. Analysing Males in Africa: Certain Useful Elements in Considering Ruling Masculinities. *African and Asian Studies* 7 515-536, Leiden: Koninklijke Brill NV.
- Reddock, R. 1988. "Feminism and Feminist Thought." Pages 65-73 in P. Mohammed and C. Shepherd (eds), *A Historical Overview: Gender in Caribbean Development*. The University of the West Indies and Women Development Studies Project.
- Riss, K. 1995. "Women in Church History: Women Pastors in the Early Church." Page 116 in Christian Fredrick Cruise (ed), *Eusebius, Ecclesiastical History, Book III, Chapter XXXI tr.* Grand Rapids, MI; Baker Book House.
- Ritchie, N. 1988. "Women's Participation in the Church: A Protestant Perspective." Pages 151-158 in V. Fabella and M. A. Oduyoye (eds), *With Passion and Compassion*. Maryknoll, NY: Orbis Books.
- Ruether, R. R. 1985. *Women-Church Theology and Practice of Feminist Liturgical Communities*. New York, NY: Harper and Row Publishers.
- . 1983. *Sexism and God-Talk*. London: SCM Press Ltd.
- . 1975. *New Women and New Earth*. Minneapolis, MN: The Seabury Press.
- Russell, L. M. 1979a. *The Church in the Round: Feminist Interpretation of the Church*. Philadelphia, PA: The Westminster Press.
- . 1979b. *The Future of Partnership*. Philadelphia, PA: The Westminster Press.
- . 1979c. *Growth in Partnership: Human Liberation in a Feminist Perspective: A Theology and Household of Freedom: Authority in Feminist Theology*. Louisville, KY: Westminster/John Knox.
- Sampson, H. (2004). Navigating the waves: The usefulness of a pilot in qualitative research. *Qualitative Research*, 4(3), 383-402.

- Santor, B. 2003. *Some Women Amazed Us: Biblical Studies from a Christian Feminist Perspective*. Ontario: The Aylmer Express Ltd.
- Sarantakos, S. 2005. *Social Research*. 3rd Edition. New York, NY: Palgrave Macmillan.
- Schüssler Fiorenza, E. 1993. *Patriarchal Structures and the Discipleship of Equals: A Critical Feminist Ecclesiology of Liberation*. New York, NY: Crossroad Publishing Company.
- Scott, C. 1991. "Violence against Women/Women against Violence." Pages 51-74 in P. Kumari (ed), *Feminist Theology: Perspectives and Praxis*. Chennai: GLTC and Research Institute.
- Sen, G. 1993. "Reconstruction of Women's Early Christian History in Searching the Scriptures." Vol. 1. In E. Schüssler Fiorenza, *A Feminist Introduction*. New York, NY: Crossroad.
- Sensbach, J. F. 2005. *Rebecca's Revival: Creating Black Christianity in the Atlantic World*. Cambridge, MA: Harvard Press.
- Serene, J. 2000. *Feminist Theory and Christian Theology*. Minneapolis, MN: Fortress Press.
- Showalter, E. 1986. *The New Feminist Criticism: Essay on Women Literature and Theory*. London: Virago Press.
- Siwila, L. 2010. Culture, Gender, HIV and AIDS: The United church of Zambia's Response to Traditional Marriage Practices. Unpublished PhD Dissertation, Pietermaritzburg: University of KwaZulu-Natal.
- Sölle, D. 1990. *Thinking about God: An Introduction to Theology*. London: SCM Press.
- Sommer, H.C. 1995. *Who Stole Feminism? How Women have Betrayed Women*. New York, NY: Touchstone.
- Squires, J. 1999. *Gender in Political Theory*. Cambridge: Polity Press.

- Swann, J., and Pratt, J. (2003). Glossary: A Popperian View of Some Important Research Terms and their Usage. In J. Swann & J. Pratt (Eds.), *Educational research in practice: Making sense of methodology* (pp. 195-220). London: Continuum.
- Synnott, A. 1993. *The Body Social Symbolism, Self & Society*. London: Routledge.
- Tamez, E. 1988. "Women's Rereading the Bible." Pages 159-172 in V. Fabella and M. A. Oduyoye (eds), *With Passion and Compassion*. Maryknoll, NY: Orbis Books.
- Tashakkori, A., and J. W. Creswell. 2008. "Mixed Methods across Disciplines." *Journal of Mixed Methods Research* 2/1, 3-6.
- ., and C. Teddie. 1998. *Mixed Methodology: Combining Qualitative and Quantitative Approaches*. Thousand Oaks, CA: SAGE Publications.
- Terre-Blanche, M., K. Durrheim and D. Painter. 2006. *Research in Practice*. Cape Town: University of Cape Town.
- The United Church of Zambia Constitution. 2004. Lusaka: University of Zambia Press.
- Thompson, D. 1995. *The Concise Oxford Dictionary*. 9th Edition. Oxford: Clarendon Press.
- Thomson, A. 2001. *New Movement*. London: SPCK.
- Torjesen, K. 1993. "Reconstruction of Women's Early Christian History in Searching the Scriptures." Vol. 1. In E. Schüssler Fiorenza, *A Feminist Introduction*. New York, NY: Crossroads.
- Uchendu, E. 2005. Council for the Development of Social Science Research in Africa (CODESTRIA). Masculinities in Contemporary Africa as Theme for 2005 Gender Institute Symposium, 13th June – 8th July 2005, Unpublished.
- United Church of Canada. *Gender Justice and Partnership Guidelines*, (February, 1998) Toronto: UCC.

- Villa-Vicencio, C. 1994. "Difference and Belonging." Pages 517-553 in J. Witte Jr., and J. D. van der Vyer, *Religious and Cultural Rights in Religious Human Rights in Global Perspectives*. The Hague/Boston/London: Martinus Nijhoff Publishers.
- Wassenaar, D. 2006. "Ethical Issues in Social Research." Pages 60-69 in M. Terre-Blanche, K. Durrheim and D. Painter, *Research in Practice*. 2nd Edition. Cape Town: University of Cape Town Press.
- Watson, N. K. 2002. *Introducing Feminist Ecclesiology*. Sheffield: Continuum.
- Weekly Post (Zambia). Newspaper Edition 1335, Thursday, 14 October 1999.
- Weller, J., and J. Linden. 1984. *Mainstream Christianity to 1980 in Malawi, Zambia and Zimbabwe*. Gweru: Mambo Press.
- Wescott, M. 1990. "Feminist Criticism of the Social Science." Pages 58-68 in J. M. Nielson (ed), *Feminist Research Methods*, San Francisco / London: Westview.
- Wikipedia. nd. <<http://en.Wikipedia.org/wiki/ecclesiology/>> [Accessed 9 June 2010].
- . nd. Deconstruction. <<http://en.Wikipedia.Org/Wiki/Deconstruction/>>. [Accessed 7 June 2010].
- . Radical Feminism. nd. <<http://en.Wikipedia.org/Wiki/Feminist/>>. [Accessed 27 September 2009].
- Wilterilt, A. K. 1993. *That They May Be One: Voices of Women, Echoes of God*. New York, NY: Continuum Publishing Company.
- Wolcott, H. F. 1994. *Transforming Qualitative Data: Description, Analysis and Interpretation*. Thousand Oaks, CA: SAGE Publications.
- Wood, A. 1984. "Religious Education." Pages 56-67 in A. Graft and G. Bardell, *Curriculum Opportunities in a Multicultural Society*. London: Harper and Row Ltd.
- Young, K. 1993. *Planning Development with Women: Making a World of Difference*. London: Macmillan.

- Young, K. 1997. "Planning from a Gender Perspective." Pages 195-210 in N. Visvanathan, L. Duggan, L. Nissonoff and N. Wiegiersma (eds), *The Women, Gender and Development Reader*. London: Zed Books Ltd.
- Zambia National Gender Policy. 2000. Lusaka: Cabinet Office.
- Zambia, T. O. 2012. "Gender Based Violence." December. Lusaka.
- Zambia, U. C. 2003. *Women's Christian Fellowship Booklet*. Kitwe: United Church of Zambia Publications.
- Zambia Association for Research and Development (ZARD). 1996. *The Situation of Women in Zambia*. Lusaka: Aquila Printers Ltd.
- Zikmund, B. B., A. T. Lummis, and P. Mei Yin Chang. 2000-2006. Hartford Seminary, Hartford Institute for Religion and Research. *Clergy Women: An Uphill Calling*. <<http://WWW.cddc.vt.edu/Feminism/>>. [Accessed 03 June 2013].

APPENDICES

APPENDIX 1

CONSENT FORM FOR THE CHURCH LEADERS

Study Title: Ordination of Women: Partnership, Praxis and Experience of the United Church of Zambia

Principal Investigator: Peggy Mulambya-Kabonde BA (Hons) M soc sci

Funding Source: World Council of Churches / University of KwaZulu-Natal

Purpose

I am grateful for your interest in participating in this research study designed to search for ecclesiological praxis on the partnership of women and men in the United Church of Zambia from a gender perspective.

In order for you to make a decision as to whether or not you wish to be part of this research study, you should know enough about its risks and benefits to make an informed judgement. This consent form gives you detailed information about the research study as follows:

Description of Procedures

If you agree to participate in this study, you will be asked to participate in interviews that will be conducted by the researcher. The researcher will be responsible for asking questions and writing whatever answers you will give in the way you want them to be written. The answers you will provide will be at your exposure in case you may wish to make any clarification before the notes are taken by the researcher. You will be free to use the language you are comfortable with that is either English or Bemba.

As for the Church leaders, the interviews will take at least two hours. Two meetings will be arranged with each informant the times for these meetings remain to your discretion as an informant and as such you are free to choose the time for meetings and the place which will be conducive for both of us.

You will be expected to provide information to all the questions asked, but you are free to refuse to answer these questions if you do not feel like doing so. The questions will be dealing with issues of the Church's policies and practices on the women

ordained ministry. You may not be very familiar with the policies and practices on the women ordained ministry and gender justice but this should not discourage you from providing whatever information you may have on these two components.

Risks and Benefits

This study involves giving information about your private life which may make you feel uncomfortable. The study will take some of your time off your daily routine however; the researcher will make sure that the agreed time is strictly followed. If through participating in this research will cause you distress, please report to the researcher and she will help you with counselling.

By participating in the research, you will learn about the partnership of women and men and its effect on the gospel and how the Church has used certain Scriptures to validate culture practices that are dangerous to people's lives. At the end of the research process, you will receive feedback on the findings. Your contribution will also help the Church to find a solution to this problem of gender justice.

Confidentiality

Every effort will be made to keep your responses confidential. Therefore, no names will appear on any research forms. When the results of the research are published no information will be included that would reveal your identity unless your specific consent for this activity is obtained.

As you participate in this research, you will be expected to maintain strict confidentiality about the information you encounter during the interview especially in the group discussions. Under no circumstances are you to reveal to others the opinions, situations, or circumstances of particular people who are participating in this research, either by associating their specific names with such information implicitly indicating their identity to others in any way.

Voluntary Participation

Participation in this study is completely voluntary. You are free to decline to participate, to end participation at any time for any reason, or to refuse to answer any individual question without penalty or loss of compensation. It will not harm your relationship with the Church or the researcher.

Questions

For any enquiries, you may contact:

Peggy Mulambya-Kabonde
School of Religion, Philosophy and Classics
University of KwaZulu-Natal
Private Bag X01
Scottsville, 3201
Pietermaritzburg
Rep. South Africa

Cell: 0976024096

E-mail: mulambyakabonde@yahoo.co.uk

E-mail: revkabonde08@gmail.com

Agreement to Participate

I have read the above information, have had the opportunity to have any questions about this study answered and agree to participate in this study.

(Printed name)

(Date)

(Signature)

APPENDIX 2

CONSENT FORM FOR ORDAINED WOMEN TO BE INTERVIEWED

Study Title: Ordination of Women: Partnership, Praxis and Experience of the United Church of Zambia

Principal Investigator: Peggy Mulambya-Kabonde BA (Hons) M soc sci

Funding Source: World Council of Churches / University of KwaZulu-Natal

Purpose

I am grateful for your interest in participating in this research study designed to search for ecclesiological praxis on the partnership of women and men in the United Church of Zambia from a gender perspective.

In order for you to make a decision as to whether or not you wish to be a part of this research study, you should know enough about its risks and benefits to make an informed judgement. This consent form gives you detailed information about the research study as follows:

Description of Procedures

If you agree to participate in this research, you will be asked to give your story of how you have been affected by the experiences of patriarchy and the theological education. You will be required to answer the questions provided by the researcher orally but if you wish to write your story, you will be free to do so. The questions set for this interview do not disclose your name, address or place of residence therefore no one will be able to trace this information. Following research ethic, permission will be sort from the head office for this interview. You will be free to use the language you are comfortable with that is either English or Bemba.

Risks and Benefits

This research involves participation that may make you feel uncomfortable to share your private life and take some of your time. Should this happen, you will be free to

withdraw your services at any time and you will not be blamed for that. You are also free to withdraw any information you do not wish to disclose.

By participating and sharing your story, you will not only help the researcher collect data; you will also help yourself to discover your position in the Church.

As for the other lay women members attending the focus group discussion, each group discussion will take about two hours. Permission will be sort from the Church leaders to conduct these group discussions in the Church premises and all the participants will be informed well in advance on the time and the programme. Two meetings will be held on separate days for each Church group.

Confidentiality

The researcher will make every effort to keep your information as confidentially. While the research is going on, no relative, friend or any person known or not known to you will have access to your stories. You will also be expected to keep the interview confidential and not disclose any information shared during the interview.

Voluntary Participation

Your participation in this research is voluntary, therefore you are free to decline or withdraw your participation without any penalty. This will not affect your relationship with the researcher.

Questions

For any enquiries, you may contact:

Peggy Mulambya-Kabonde
School of Religion, Philosophy and Classics
University of KwaZulu-Natal
Private Bag X01
Scottsville, 3201
Pietermaritzburg
Rep. South Africa
Cell: 0976024096
E-mail: mulambyakabonde@yahoo.co.uk
E-mail: revkabonde08@gmail.com

Agreement to Participate

I have read the above information, have had the opportunity to have any questions about this study answered and agree to participate in this study.

(Printed name)

(Date)

(Signature)

APPENDIX 3

CONSENT FORM FOR THE THEOLOGICAL SEMINARY (LECTURERS AND STUDENTS)

**Study Title: Ordination of Women: Partnership, Praxis and Experience of the
United Church of Zambia**

Principal Investigator: Peggy Mulambya-Kabonde BA (Hons) M soc sci

Funding Source: World Council of Churches / University of KwaZulu-Natal

Purpose

I am grateful for your interest in participating in this research study designed to search for ecclesiological praxis on the partnership of women and men in the United Church of Zambia from a gender perspective.

In order for you to make a decision on whether you will be part of this research study, you should know enough about its risks and benefits to make an informed judgement. This consent form gives you detailed information about the present study as follows:

Description of Procedures

If you agree that the student participates in this research, the student will be asked to give her/his story of how she/he has been affected by the training programmes or any other college aspect that has affected her/his life. She/he will be required to answer the questions provided by the researcher orally but if she/he wishes to write her story, she/he is free to do so. The questions set for this interview do not disclose her/his name, address or place of residence therefore no one will be able to trace this information. Following research ethic, I therefore wish to seek for permission from you as the principal of the student to be interviewed.

Risks and Benefits

This research involves participation that may make the student feel uncomfortable to share her/his private life or take some of her/his time. Should this happen, she/he will

be free to withdraw her/his services at any time and she/he will not be blamed for that. She/he is also free to withdraw any information she/he may not want to disclose.

By participating and sharing her/his story, she/he will not only help the researcher collect data, but she/he will help herself/himself and the Church arrive at gender mainstreamed programmes.

Confidentiality

I will make every effort to keep the lecturers/students information confidential. While the research is going on, no ordained person, friend or any person known or not known to her/him will have access to her/his stories except with her/his consent. She/he will also be expected to keep the interview confidential and not disclose any information shared during the interview.

Voluntary Participation

Participation in this research is voluntary, therefore you are free to decline or withdraw from participating in the interview without any penalty. This will not affect your relationship with the researcher.

Questions

For any enquiries, you may contact:

Peggy Mulambya-Kabonde
School of Religion, Philosophy and Classics
University of KwaZulu-Natal
Private Bag X01
Scottsville, 3201
Pietermaritzburg
Rep. South Africa

Cell: 0976024096

E-mail: mulambyakabonde@yahoo.co.uk

E-mail: revkabonde08@gmail.com

Agreement to Participate

I have read the above information, have had the opportunity to have any questions about this study answered and agree to participate in this study.

(Printed name)

(Date)

(Signature)

APPENDIX 4

RESEARCH INSTRUMENTS FOR THE PARTICIPANTS IN THE RESEARCH QUESTIONNAIRE FOR ORDAINED WOMEN

**Study Title: Ordination of Women: Partnership, Praxis and Experience of the
United Church of Zambia**

Principal Investigator: Peggy Mulambya-Kabonde BA (Hons) M soc sci

**PhD. Data Collection in the United Church of Zambia
Questionnaire for Ordained Women**

**Field Work
2010**

Personal Data

1. Identification

Name of interviewee	
Position	
Gender	
Age (Optional)	
Date of ordination	
Length of service in the church / position	

Marital status	<input type="checkbox"/> No: <input type="checkbox"/>
Name of the congregation	
Tel.	
Fax	
Email	
Website	
P.O. Box	
Town / Region	
Mobile Phone	

2. Delimitation of the Church

Local (Rural / Urban)	<input type="checkbox"/>
Regional	<input type="checkbox"/>
Church / Court	<input type="checkbox"/>
Section / Branch of Missionary Partner Church	<input type="checkbox"/>

3. Structure of the Questions

Are there issues that concern women and men that the church is addressing?	
What is your policy regarding representation of both men and women in the church? Please indicate %	<input type="checkbox"/> Synod <input type="checkbox"/> Committees %

Church Staffing / Ordained	<input type="checkbox"/> Men time Number: %
	<input type="checkbox"/> Women Number: %
How are these needs integrated into church policies, programmes and Theological Seminary?	
Who do you regard as the key players in the church? And why?	

4. **Coordination among Women**

What are your experiences as an ordained woman in relation to partnership of women and men in the UCZ?	
What are some of the experiences of patriarchy faced by ordained women?	
What is the background of the ordination of women?	
Are you in a position to tell your story / journey of the ordained ministry?	

5. **Needs Analysis**

What are the main strengths of your church with regards to the issues of gender justice? Please list them	
--	--

<p>What are the main weaknesses / shortcomings of your church in promoting gender justice?</p>	
<p>Has the church welcomed the ministry of women fully? What is the situation obtained on the ground?</p>	
<p>Do you think the gender studies if incorporated at the Theological Seminary could influence the mitigation of the imbalances in the church? If yes how? If no why not?</p>	
<p>What opportunities can you make use of? What constraints do you need to overcome?</p>	
<p>What is the perception of church and society regarding the ordination of women? In which way is it appreciated?</p>	
<p>In your view, how does the Theological Seminary prepare its ministers both male and female in relation to gender issues? Why? If Yes, in which areas?</p>	<p><input type="checkbox"/> Yes <input type="checkbox"/> No</p>

6. Any Important Comments / Final Remarks?

--	--

APPENDIX 5

RESEARCH INSTRUMENTS FOR THE PARTICIPANTS IN THE RESEARCH QUESTIONNAIRE FOR CHURCH LEADERS

Study Title: Ordination of Women: Partnership, Praxis and Experience of the
United Church of Zambia

Principal Investigator: Peggy Mulambya-Kabonde BA (Hons) M soc sci

PhD. Data Collection in the United Church of Zambia
Questionnaire for Church Leaders

Field Work
2010

Personal Data

1. Identification

Name of church leader	
Position	
Gender	
Age (Optional)	
Length of service in the church / position	
Marital status	<input type="checkbox"/> No: <input type="checkbox"/>

Name of the congregation / Presbytery	
Tel.	
Fax	
E-mail	
Website	
P.O. Box	
Town / Region	
Mobile Phone	

2. Delimitation of the Church

Local (Rural / Urban)	<input type="checkbox"/>
Regional	<input type="checkbox"/>
Church / Court	<input type="checkbox"/>
Section / Branch of Missionary Partner Church	<input type="checkbox"/>

3. Structure of the Questions

<p>Do you think the students are adequately prepared in the theological education on female and male partnership?</p> <p>If yes explain how?</p> <p>The church accepts the female minister?</p> <p>The church accepts the male minister?</p>	
--	--

The perception of the congregants?	
What is your policy regarding representation of both men and women on your board?) Please indicate %	<input type="checkbox"/> Committees %
Do the congregants understand the concept of gender justice?	
What should be the Church's attitude towards gender justice in relation to the ordained ministry?	<input type="checkbox"/> Men time Number: % <input type="checkbox"/> Women Number: %
What do you understand by the word ordination?	

4. Coordination between the Ordained Women and Men

Why have you found it appropriate to have the women ordained ministry?	
Are there issues that concern women and men that the church is addressing?	
How are these needs integrated into Church policies, programmes and the Theological Seminary?	
Who are the key players in your Church? And why?	

5. Capacity Building

<p>What are the main strengths of your church with regards to the issues of gender justice? Please list them</p>	
<p>What are the main weaknesses / shortcomings of your church in promoting gender justice?</p>	
<p>What opportunities can you make use of?</p>	
<p>What constraints do you need to overcome?</p>	

6. Needs Analysis

<p>How has the UCZ dealt with the policies and practices that govern the conditions of the ordained women?</p>	
<p>What theological insights can the UCZ put in place in order to promote partnership between ordained women and men?</p>	
<p>Do you see yourself as building capacity in area of gender justice? Why? If Yes, in which areas?</p>	<p><input type="checkbox"/> Yes <input type="checkbox"/> No</p>

6. Any Important Comments / Final Remarks?

--	--

APPENDIX 6

RESEARCH INSTRUMENTS FOR THE PARTICIPANTS IN THE RESEARCH QUESTIONNAIRE FOR THE THEOLOGICAL SEMINARY (LECTURERS AND STUDENTS)

**Study Title: Ordination of Women: Partnership, Praxis and Experience of the
United Church of Zambia**

Principal Investigator: Peggy Mulambya-Kabonde BA (Hons) M soc sci

**PhD. Data Collection in the United Church of Zambia
Questionnaire for Church Leaders**

**Field Work
2010**

Personal Data

1. Identification

Name of lecturer / student	
Position	
Gender	
Age (Optional)	

Date of ordination	
Length of service	
Marital status	<input type="checkbox"/> No: <input type="checkbox"/>
Number of years at the Theological Seminary	
Tel.	
Fax	
E-mail	
Website	
P.O. Box	
Town / Region	
Mobile Phone	

2. Delimitation of the Church

Local (Rural / Urban)	<input type="checkbox"/>
Regional	<input type="checkbox"/>
Church / Court	<input type="checkbox"/>
Section / Branch of Missionary Partner Church	<input type="checkbox"/>
	<input type="checkbox"/>

3. Structure of the Church

General UCZ Council	<input type="checkbox"/> Who are members <input type="checkbox"/> Board membership Frequency of meetings
----------------------------	---

<p>Board</p> <p>What is your policy regarding representation of both men and women on your board?</p> <p>Please indicate %</p>	<p><input type="checkbox"/> Governing</p> <p><input type="checkbox"/> Advisory</p> <p>Length of mandate %</p>
<p>Theological Seminary staffing</p>	<p><input type="checkbox"/> Full time / men and women Number: %</p> <p><input type="checkbox"/> Part time / women and men Number: %</p>
<p>What theological insights can the UCZ put in place in order to promote partnership between ordained women and men?</p>	

4. Coordination among the Stakeholders

<p>Do you think the Theological Seminary could do better if it became gender sensitive in all its operations?</p> <p>If yes, what do you think is the missing link with the present training and operations? If no, why?</p>	
<p>Are there issues that concern women and men that the Theological Seminary is addressing?</p>	
<p>How are these needs integrated into UCZ policies, programmes and the Theological Seminary?</p>	
<p>How are these needs integrated into the teaching curriculum to inform UCZ policies and programmes?</p>	

How was the ordination of women considered at the time of the inception of the Theological Seminary?	
---	--

5. Capacity Building

What are the main strengths of the Theological Seminary with regards to the issues of gender justice? Please list them	
What are the main weaknesses / shortcomings of the Theological Seminary in promoting gender justice?	
What opportunities can you make use of?	
What constraints do you need to overcome?	

6. Needs Analysis

How has the theological education in the UCZ promoted the partnership of women and men in its curriculum?	
Do you see yourself as building capacity in area of gender justice? Why? If Yes, in which areas?	<input type="checkbox"/> Yes <input type="checkbox"/> No

7. Any Important Comments / Final Remarks?

--	--

APPENDIX 7

UNITED CHURCH OF ZAMBIA / UNITED CHURCH OF ZAMBIA THEOLOGICAL COLLEGE CURRICULUM FOR THE BTH. DEGREE

Module	UWC	UCZTC
TS 111	Introduction to the World of the Old Testament	Ditto
TS 112	Introduction to the World of the New Testament	Ditto
TS 121	The History of Christianity in World Perspective	General Church History I [Patristics and Medieval]
TS 122	Christian Identity	General Church History II [Renaissance to Modern Times]
Ethics 111	Moral Decision-making: Case Studies	Introduction to Theological Thinking
Ethics 112	Introduction to Ethical Theory	Introduction to Religious Studies
Ethics 121	Worldviews and Morality	Introduction to Ethical Theory
Ethics 122	Moral Codes in Various Religious Traditions	African Traditional Religions
Herm. 111	Reading Texts: Exercises in Close Reading	Introduction to Ministry
Herm. 112	Introduction to Hermeneutical Theory	Introduction to Pastoral Care
Herm. 121	Interpretation and Logic	Mission and Ministry
Herm. 122	Interpretation and Persuasion	Introduction to Homiletics
EED 111		English for Educational Development
EED 112		English for Educational Development
EED 121		Reading the Old Testament
EED 122		Reading the New Testament

Greek 111	Phased out	An Introduction to Hellenistic Greek
Greek 121	Phased out	Basic Grammar and Syntax of Hellenistic Greek
Hebrew 111	Phased out	An Introduction to Biblical Hebrew
Hebrew 121	Phased out	Basic Grammar and Syntax of Biblical Hebrew
TS 211	The Study of the Prophetic Literature	Ditto
TS 212	The History of Christianity in South African Perspective	African Church History I
TS 213	Christian Formation and Education	Nature and Practice of Christian Education
TS 221	The Study of the Synoptic Gospels and Acts	Ditto
TS 222	Biblical Interpretation: Various Approaches	Ditto
TS 223	The Doctrine of God	The Doctrine of God
TS 214		New Testament Theologies
TS 224		Old Testament Theologies
Ethics 211	Introduction to the Study of Religion	African Christian Theologies I
Ethics 212	Moral Discourse on Human Rights and Civil Society	Community Development
Ethics 221	Moral Discourse on Economics, Labour and Business	Worship in the African Context
Ethics 222	Religion and Culture: A Survey of Contemporary Religious Movements	African Church History II
TS 311	The Study of the Pauline Letters	Ditto

TS 312	The doctrine of Christ	The Doctrine of Christ
TS 313	The Doctrine of the Church in Ecumenical Perspective	Contextual Theologies
TS 314	Pastoral Care and Counselling	Theories and Techniques of Pastoral Counselling
TS 321	The Study of the Pentateuch and Writings	Ditto
TS 322	The Doctrine of the Holy Spirit	The Doctrine of the Holy Spirit
TS 323	Christian proclamation: From Exegesis to Preaching	Preaching as Public Speaking
TS 324	Christian Leadership	Church Management and Administration
TS 325	Module not offered	History and Theology of Christian Mission
Ethics 311	Moral Discourse on the Environment	Theology and Development
Ethics 312	Moral Discourse: Contemporary Theories	Contemporary Ethical Issues
Ethics 321	Moral Discourse on Human Sexuality	African Christian Theologies II
Ethics 322	Moral Discourse on Religious Plurality	Zambian Church History

APPENDIX 8

UNITED CHURCH OF ZAMBIA PROPOSED GENDER POLICY

8.10.1. United Church of Zambia Proposed Gender Policy

The UCZ gender policy covers principles that address the gender imbalances between women and men due to the power relations between genders in the domestic and public domain. These power relations influenced by cultural, traditional beliefs and practices that may promote or hinder effective participation of women in development because they determine who controls and allocates resources and their usage. They also determine who distributes the benefits of development. The policy will make the implementation strategies that include monitoring and evaluation, aimed at eliminating all gender discrimination.

In order to achieve the above, the church leaders, Lecturers at the theological college, ordained women and the general membership should be committed to creating a conducive gender friendly environment through its policies and strategies, to attract, genuine partnership in the church. Gender principles among the areas covered by these policies and strategies are:

8.10.2. Justification of the Gender Policy

Writing up of the above policies shall provide an understanding of gender in a more biblical form and context. To pursue a path of equality and equity by working towards the recognition of both women and men, the gender policy addresses the gender irresponsiveness of all these policies including the church structure, operational procedures, practices and relevant legal provisions.

8.10.3. Gender Policy Statement

8.10.3.1. Vision

To promote and attain gender equality and equity between women and men, encourage the full participation of both genders in the religious, social and economic development of the church.

8.10.3.2. Mission Statement

To disseminate and provide education on gender equality and equity to all church courts and groups in their promulgation of policies, ideas and beliefs in congregations and elimination of all kinds of such existing discrimination.

8.10.3.3. *Modus operandi*

There shall be a participatory and consultative approach, which shall embrace suggestions from all church groups and courts, and other stakeholders. Women and men, girls and boys shall be widely consulted in specific areas of gender concerns.

The starting point shall be to sensitise and strengthen educational campaigns and programs in order to create awareness and advocacy for gender equality and equity at all levels. The dissemination of information will be done through a broad range of methods such as; Internet, Leaflets, Booklets, Fliers, reports, Newsletter inter alias.

Benchmarks shall be set as measures for success. A comprehensive, holistic and integrated approach shall be used to address gender issues common to different church groups.

8.10.3.4. Policy Objectives

The objectives of this policy are

To guide the United Church of Zambia by:

- Creating a conducive environment where men and women, boys and girls are willing and able to contribute to the attainment of the church's goals.
- Empowering its members especially women and girls in policy formulation and implementation including mainstreaming gender in church structures.
- Redressing imbalances which arise from existing gender inequalities
- Identifying and establishing an institutional framework with the mandate to initiate, coordinate, implement, monitor and evaluate congregations' response to development.
- Ensuring the participation of women and men, boys and girls in all stages of the development process.

8.10.3.5. Policy and Strategy Guidelines

The principle guiding the UCZ gender policy is that the policy shall be non discriminatory with respect to gender. It shall promote equitable and equal treatment of all members in its policies, procedures and practices. The UCZ shall be expected to abide by the following specific principles without compromising the correct procedure and appropriate legal procedures as contained in this Gender Policy:

- Code of conduct as stipulated in the UCZ Terms and Conditions of Service.
- Delegation of authority outlining functional responsibilities as enshrined in the Constitution.
- Recruitment and placement.
- Career progression guide.
- Staff welfare.
- Resource allocation.

- Training and development.
- Communication.

8.10.3.6. Code of Conduct for all UCZ Church Workers

The UCZ shall promote mutual respect among its members fairly implementing grievances and disciplinary code in a gender sensitive manner. It shall also put in place sexual harassment handling procedures. Meaning the church makes legislative provision and adopt by providing deterrent sanctions for perpetrators of sexual harassment.

8.10.3.7. Delegation of Authority Outlining Functional Responsibilities

The UCZ shall not distribute assignments in a discriminatory manner based on gender, but put in place measures to ensure that both genders have equal representation and participation in key decision making positions and assignments.

8.10.3.8. Recruitment and Replacement

The UCZ shall be an equal opportunity employer at all levels of its structure. Therefore, the recruitment and replacement process shall reflect gender sensitivity at all stages without compromising on the quality of the candidates.

8.10.3.9. Training and Development

The UCZ shall put in place and enforce elaborate staff training and development training policy, which will give all members equal opportunities to develop their skills, knowledge and appropriate work attitudes required for the church to meet its

operational objectives. Synod shall also carry out gender training against cultural attitudes and issues that perpetuate stereotyping in institutions.

8.10.3.10. Operational Procedures and Practices

The UCZ shall ensure that its work procedures, practices and general conditions of service are not inimical (rigid) to female employees' special biological roles like pregnancy, breastfeeding, crèche and nursing sick children and spouses.

8.10.3.11. Leave Management

The UCZ shall ensure that all leave management processes and tools are gender sensitive by taking care of female employees' special needs including the International Labour Organization (ILO) maternity and paternity days.

8.10.3.12. Communication

The gender policy shall strive to make provision for the United Church of Zambia members to uphold principles of freedom of expression for both genders and recognise that gender equality/equity is intrinsic to freedom of expression.

In order to institutionalise gender responsiveness, all official church documentation shall be in gender neutral language, thus the UCZ shall remove all the gender insensitive/inappropriate terms in the oral and written communication.

8.10.3.13. Monitoring and Evaluation

Synod shall develop gender sensitive indicators and tools for monitoring and evaluating the effective implementation of the gender policy to guide decision making.

All church courts shall make it mandatory for the implementation of the Gender Policy by making provision of the policy at all levels of church structures both at national and local levels and ensuring that a deliberate monitoring and evaluation systems and plans which set out target, indicators and time frames based on the provisions in this policy are made.

8.10.3.14. Awareness and Affirmation

As the UCZ, we recognise that gender inequality does exist in our context thus, the gender policy shall act as a tool designed to facilitate change in all church courts. At the same time the church shall strive to take action to support, appreciate and value sex and gender based differences equally with a view to eliminate any social harmful norms that do not promote gender equity, participatory development and community action.

Recognise some gender related social norms that are harmful and detrimental to attaining gender equity and equality. The Church shall commit itself to engage in every appropriate way to sensitise, educate the members on the important aspects of putting in place a more Biblical form of equality based on the will of God. On the basis that woman and man were created in the image of God. The spirit of oneness should be the UCZ special focus and character.

8.10.3.15. Target by 2020

- i. To ensure gender equality and equity in the church.
- ii. To ensure that the church creates appropriate and conducive environment for equal participation of women and men in policy formulation and implementation including mainstreaming gender into the church administrative structures.

- iii. To review and to enact policies that promotes gender equality and equity in all the church courts.

- iv. Synod to ensure that it helps to achieve the ideals of human dignity, and encourage cultures that could continue to recognise the distinctions between women and men. At the same time encourage them.

8.10.3.16. Policy Review

Given that gender issues are influenced by the ever changing socio-cultural, political and economic situations, they in turn vary from time to time; therefore, the UCZ shall periodically review the gender policy to incorporate the new changes.

APPENDIX 9

PRESBYTERY REPORTS BROTSE PRESBYTERY

PRESBYTERY REPORTS

BAROTSE PRESBYTERY

SE/67/19 Rev. R. Anker. The Executive received with regret the information that the Rev. R. Anker will not be returning to Zambia due to his health.

COPPERBELT PRESBYTERY

SE/67/20 Application to become associate ministers. The Executive agreed that the applications of the following persons to become associate ministers of the United Church of Zambia be accepted.

Rev. H. Cross
Rev. A. Smith

SE/67/21 Ordination of Women. The Executive welcomed the application of Sister Peggy Hiscock to be ordained as a minister of the Word and Sacraments within the United Church of Zambia. This application was referred to the Ministerial Training Committee and from there to the Pastoral Session of the Synod. The Synod Clerk was asked to write to the Methodist Missionary Society to inform them of this action and to ask them for their views on the matter.

SE/67/22 Rev. J. Stockton.
a) The invitation of the Copperbelt Presbytery for Mr. Stockton to return to the United Church of Zambia after furlough was endorsed by the Synod Executive.
b) The recommendation that Mr. Stockton take a full-length furlough was endorsed by the Synod Executive.

SE/67/23 Financial Appeals in the Name of a Court of the Church. The source of income of a consistory is the gifts of its members and local friends. No appeals may be made by a consistory or by a D.C.C. without the consent of the Presbytery and no similar appeal may be made by a Presbytery or by a Board of Governors without the consent of Synod.

Note 1. This rule shall not apply to appeals by individuals to individuals.

Note 2. The regulations of sending societies strictly limit the soliciting of money in their areas by individuals or church courts for specific objects.

NORTHERN PRESBYTERY

SE/67/24 Authority to Administer the Sacrament of Holy Communion. It was agreed that authority to administer the sacrament of Holy Communion be granted to the following persons: Mr. B. Mutale, Mr. R. Nkashi, Mr. J. Chibalange.

...24

APPENDIX 11

MINISTERIAL TRAINING REPORT EXTRACT

MINISTERIAL TRAINING REPORT (cont.)

2. Ministerial candidates. The candidates recommended by the Ministerial Training Committee to enter College in 1968 were as follows:

Mr. M. P. Mubita - Barotse Presbytery
Mr. A. M. Syatwinda - Copperbelt Presbytery
Mr. B. Chimbala - Northern Presbytery
Mr. W. Simfukwe - Northern Presbytery
Mr. B. B. Sinyangwe - Northern Presbytery

Upon request for more details about each candidate, the Moderators of the respective Presbyteries spoke briefly about their candidates.

The above mentioned candidates for 1968 were accepted by Synod.

3. Training of deaconesses. The Acting Principal proposed that one deaconess be trained in 1968 but added that employment cannot be promised.

On behalf of the Copperbelt Women's Fellowship, Mrs. van Rooyen urged that the scheme for training be carried out; the Fellowship would support it temporarily, but the future would be the responsibility of the Church.

It was agreed that Mrs. B. Mulenga be trained during 1968 as was suggested by the Ministerial Training Committee (MTC 67/35), that the Northern Presbytery be asked to consider the way in which it is going to pay her, and that the Ministerial Training Committee's request be endorsed that during this year an ad hoc Committee convened by Mrs. E. Johnson work out details of her training for the Church (MTC 67/33).

4. Leave - Rev. A. J. Roy. It was agreed that the Rev. A. J. Roy be asked to take leave immediately Rev. J. Chisanga returns from the United States in order to ensure that there are always two members of staff available at the College.
5. Joint Theological Training. It was agreed that the following Committee, proposed by the Ministerial Training Committee (MTC 67/27), discuss with the Anglican Committee concerning co-operation in training and to put the discussion on a formal basis.
- Rev. A. Roy (Convener)
Principal, Ministerial Training College
Synod Clerk
Central Presbytery Moderator
Mr. S. M. Muwamba

3/16 PASTORAL SESSION REPORT

The minutes of the Pastoral Session were presented and accepted as found in Appendix V.

...9

APPENDIX 12

THE UNITED CHURCH OF ZAMBIA AN ACT OF WORSHIP TO CONSTITUTE

THE UNITED CHURCH OF CENTRAL AFRICA IN
RHODESIA

THE ZAMBIA DISTRICT OF THE METHODIST
CHURCH

THE CHURCH OF BAROTSELAND

An
Act of Worship
to Constitute

THE UNITED CHURCH OF ZAMBIA

Mindolo United Church, Kitwe, 16th January, 1965, at 2.30 p.m.

APPENDIX 13

GRADUATE STATISTICS ACCORDING TO GENDER

I. Statistics from 1949 to 1977 are scanty and can only be estimated thus:

- i. 1949-1960: Kashinda Bible School of Church of Central Africa in Rhodesia [CCAR] in Mporokoso:
 - a. Class of 1952: 9 men
 - b. Class of 1955: 6 men
 - c. Class of 1958: 6 men

- ii. 1961-1964: The United Church of Central Africa in Rhodesia [UCCAR] Ministerial Training College at Mindolo Mission in Kitwe:
 - a. Class of 1961: 5 men
 - b. Class of 1964: 4 men

- iii. 1965-1977: The UCZ Ministerial Training College
 - a. Class of 1967: 6 men
 - b. Class of 1971: 4 men
 - c. Class of 1974: 4 men
 - d. Class of 1975: 3 men
 - e. Class of 1976: 2 men
 - f. Class of 1976 Special Degree / Diploma Class: 1 woman and 1 man
 - g. Class of 1977: 3 men

II. Statistics from 1978 to date are very reliable and scientific and are presented thus:

i. Under Makerere University Diploma: 1978-1993

- a. Class of 1978: 4 graduates, 3 men and 1 woman
- b. Class of 1979: 7 graduates, all men
- c. Class of 1980 [regular class]: 2 graduates, all men
- d. Class of 1980-1981[short course upgrading]: 5 graduates, all men
- e. Class of 1982: 6 graduates, all men
- f. Class of 1983: 5 graduates, all men
- g. Class of 1984: 8 graduates, all men
- h. Class of 1985: 7 graduates, 6 men and 1 woman
- i. Class of 1986: 9 graduates, 7 men and 2 women
- j. Class of 1987: 6 graduates, all men
- k. 1987-1988[Special class Upgrading]: 7 graduates, 6 men and 1 woman
- l. Class of 1988: 7 graduates, 6 men and 1 woman
- m. Class of 1989: 11 graduates, 9 men and 2 women
- n. Class of 1990: 14 graduates, 13 men and 1 woman
- o. Class of 1991: 8 graduates, 6 men and 2 women
- p. Class of 1992: 10 graduates, all men
- q. Class of 1993: 9 men and 1 woman

ii. Under Limuru St Paul's University Diploma: 1994- 2002

- a. Class of 1994: 6 graduates, all men
- b. Class of 1995: 4 graduates, all men
- c. Class of 1996: 10 graduates, 8 men and 2 women
- d. Class of 1997: 5 graduates, all men
- e. Class of 1998: 9 graduates, 7 men and 2 women
- f. Class of 1997-1998[Special Class Upgrading]: 5 men and 1 woman
- g. Class of 1999: 9 graduates, 8 men and 1 woman

- h. Class of 2000: 9 graduates: 7 men and 2 women
- i. Class of 2001: 9 graduates: 8 men and 1 woman
- j. Class of 2002: 10 graduates: 7 men and 3 women

iii. **Under the University of the Western Cape BTh. Degree / Diploma and UCZ Theological Seminary: 2003 to date**

- a. Class of 2003 [Diploma]: 4 graduates, 2 men and 2 women
- b. Class of 2003 [Degree]: 18 graduates, all men
- c. Class of 2004 [Diploma]: 6 graduates, 4 men and 2 women
- d. Class of 2004 [Degree]: 22 graduates, 17 men and 5 women
- e. Class of 2005 [Diploma]: 1 graduate, a woman
- f. Class of 2005 [Degree]: 18 graduates, 16 men and 2 women
- g. Class of 2006 [Diploma]: 6 graduates, 5 men and 1 woman
- h. Class of 2006 [Degree]: 18 graduates, 15 men and 3 women
- i. Class of 2007 [Diploma]: 4 graduates, 3 men and 1 woman
- j. Class of 2007 [Degree]: 14 graduates, 11 men and 3 women
- k. Class of 2008 [Diploma]: 3 graduates, 2 men and 1 woman
- l. Class of 2008 [Degree]: 17 graduates, 15 men and 2 women
- m. Class of 2009 [Diploma]: 1 graduate, 1 man
- n. Class of 2009 [Degree]: 10 graduates, 9 men and 1 woman
- o. Class of 2010 [Degree]: 8 graduates, all men
- p. Class of 2011 [Degree]: 5 graduates, 4 men and 1 woman

IV Totals

- a. 1949- 1960: 21 men
- b. 1961-1964: 9 men
- c. 1965-1977: 22 men and 1 woman
- d. 1978-1993: 115 men and 12 women
- e. 1994-2002: 70 men and 11 women
- f. 2003-2012: 135 men and 45 women

V. Grand Total

a. Men 380 + Women 69 = 429 Graduates

APPENDIX 14

TABLE OF APPROPRIATE AGAINST INAPPROPRIATE GENDER TERMS

Appropriate Gender Terms	Inappropriate Gender Terms
Person, Individual, People	Man, Woman
Spouse	Man, Woman
Chairperson	Chairman, Chairlady, Chairwoman
His/hers, he/she	Use of he, his, him to represent both sexes
Staffing, workforce, staff, labor force, employees, workers	Manpower, workman, tradesman
Humankind	Man, Mankind

APPENDIX 15

UNITED CHURCH OF ZAMBIA INTRODUCTORY LETTER



UCZ/Personal/SB/cnl
Our Ref:

THE UNITED CHURCH OF ZAMBIA SYNOD HEADQUARTERS

Nationalist Road off Burma Road
P. O. Box 50122
15101 Ridgeway
Lusaka, Zambia
Tel: 0211-250641 Fax: 0211-252198
E-mail: uczyhod@zamnet.zm
Telegram: Unichurch

13th September, 2010

Dear Friends,

RE: INTRODUCTORY LETTER FOR REV PEGGY MULAMBYA-KABONDE IN THE UNITED CHURCH OF ZAMBIA FOR HER PhD FIELD RESEARCH WORK

Christian greetings as always!

This letter serves to introduce to you the Rev Peggy Mulambya-Kabonde, A PhD student at the University of Kwa Zulu Natal. She will be carrying out her field research on the Topic: **Ordination of Women: Experiences and Praxis of the United Church of Zambia.**

This is an important subject in the life and work of the church speaking to the partnership of women and men in the church and society.

I would like to request the Synod church leaders, the Members of staff and students at the Theological College and ordained women ministers to give her the necessary support that she requires.

I wish her God's blessings as she undertakes this important study.

Looking forward to your favorable support.

Yours Sincerely in Christ

REV. BISHOP MUTALE MULUMBWA
SYNOD BISHOP

cc: Presbytery Bishops
UCZ Theological College,
Ordained Ministers of the UCZ

All Correspondence should be addressed to the General Secretary

APPENDIX 16

UNITED CHURCH OF ZAMBIA / UNITED CHURCH OF ZAMBIA THEOLOGICAL SEMINARY LIST OF PARTICIPANTS

I. United Church of Zambia: Ordained Woman Ministers

Abbreviation	Age	Date Interviewed
OWM 1	48	18 August 2010
OWM 2	50	19 August 2010
OWM 3	47	20 August 2010
OWM 4	57	21 August 2010
OWM 5	35	22 August 2010
OWM 6	52	23 August 2010
OWM 7	45	24 August 2010
OWM 8	36	26 August 2010
OWM 9	33	27 August 2010
OWM 10	52	28 August 2010
OWM 11	34	01 August 2010
OWM 12	62	02 August 2010

II. United Church of Zambia Theological Seminary: Students

Abbreviation	Age	Date Interviewed
STS 1	32	03 September 2010
STS 2	25	04 September 2010
STS 3	26	05 September 2010
STS 4	29	07 September 2010
STS 5	26	08 September 2010

III. United Church of Zambia Theological Seminary: Lecturers

Abbreviation	Age	Date Interviewed
MSTS 1	48	10 September 2010
MSTS 2	50	11 September 2010
MSTS 3	52	12 September 2010
MSTS 4	48	13 September 2010
MSTS 5	62	14 September 2010

IV. United Church of Zambia: Church Leaders

Abbreviation	Age	Date Interviewed
CL 1	56	17 September 2010
CL 2	43	18 September 2010
CL 3	52	19 September 2010
CL 4	57	20 September 2010
CL 5	55	21 September 2010
CL 6	52	22 September 2010
CL 7	41	23 September 2010
CL 8	54	26 September 2010
CL 9	57	27 September 2010
CL 10	36	28 September 2010

APPENDIX 17

UNITED CHURCH OF ZAMBIA APPROXIMATE EXTENSION OF PRESBYTERIES

