

WOCATI NEWS

THE NEWSLETTER OF THE WORLD CONFERENCE OF ASSOCIATIONS OF THEOLOGICAL INSTITUTIONS

RESPONSES TO STUDY PAPERS NEEDED

This issue of *WOCATI NEWS* presents the third and final paper for study and response in anticipation of CONGRESS 96. Working groups have prepared the draft papers with care for your study and consideration. The papers have been distributed worldwide in *WOCATI NEWS* according to the following schedule:

1. Academic Degrees and Credentials in Theological Education - February 1995
2. Theological Scholarship and Research - April 1995
3. Women in Theological Education - May 1995

Delegates to CONGRESS 96 are expected to bring the responses of their respective associations to the three papers. Associations need to begin planning now the ways in which to gather responses and reactions to the papers from their member institutions. This might take the form of a special conference, an invitation to institutions to respond in writing to the association, or by encouraging faculties to discuss the papers as part of a faculty meeting or retreat.

The WOCATI office in the USA will be happy to receive any written commentary on the papers for possible inclusion in future issues of *WOCATI NEWS*. Please let us hear from you.

WOCATI CONGRESS
1996

27 JUNE TO 3 JULY 1996

METHODIST GUEST HOUSE
NAIROBI, KENYA

TIME TO RENEW MEMBERSHIP

Membership dues notices were mailed to all WOCATI member associations in February 1995, with an invitation to identify two representatives to attend CONGRESS 96 to be held in Nairobi, Kenya, from 27 June to 3 July 1996.

If WOCATI is to continue to grow and thrive, it must have the financial support of its member associations. Your dues are essential to the future of the World Conference of Associations of Theological Institutions. If you did not receive the material described above, and if you have access to a FAX machine, please FAX the USA office of WOCATI at 412-788-6510, and the materials will be faxed to you directly.

PLEASE NOTE

This issue of *WOCATI NEWS* is devoted to the **draft** of one of the papers for study and consideration at CONGRESS 96. The paper on **Women in Theological Education** is summarized in English, Spanish, French, and Chinese, followed by the full English text.

WOCATI members are encouraged to copy this issue of the newsletter to facilitate wide discussion of the draft paper among their associations. If the paper is photocopied, proper credit should be given to WOCATI.

Member associations are also welcome to translate this and subsequent papers. If a translation is made, please send a copy to the Pittsburgh, PA, USA, office of WOCATI to facilitate its distribution and use in other parts of the world.

Delegates of CONGRESS 96 are asked to bring responses to the papers from their respective associations.

In discussion of the draft paper in this issue, please consider the following two questions:

1. **In what ways does this paper relate to your present situation?**
2. **What challenges does this paper bring to the future of theological education?**

ABSTRACT: WOMEN IN THEOLOGICAL EDUCATION

This paper seeks to respond to the concern of WOCATI CONGRESS 92 to deal with injustices resulting from the “constraints, prohibitions, failures, and denials of persons (particularly women) who seek the services of theological education or who feel called to be theological educators.” It was prepared by four female theological educators from Africa, Europe, Latin America, and the South Pacific.

I. The Present Context

1. *Faith has passed from woman to woman, but formally organized theological education has been largely restricted to men and dominated by the requirements of clergy training.* (a) In some churches theological education is still totally male; (b) Women must continue to struggle as a minority group whose interests are often unseen. Where tokenism is detrimental for both men and women. Women are disadvantaged: in the daily administration of theological institutions; in male models of ministerial formation; in the syllabus based upon a male biblical and theological canon; in having to deal with predominantly male faculty role models and a male “unwritten syllabus” shaping institutional community life; and in situations where a *token* female presence simply maintains the *status quo*; (c) Women students face an insecure future in terms of unemployment, placement, and recognition; (d) Women suffer from a two-tier system of theological education; (e) Women have limited educational opportunities because the full range of ministerial vocation is still not available to women. Their roles are regularly undervalued in the curriculum of theological education.

2. *Theological education is an alien country which many women want to enter.* However, women have not yet built their own homes or planted their own gardens. (a) Theological discourse about key Christian concepts such as sin, grace, and redemption still lean upon the interpretive world of men. Women students must use a new language to voice their female experience; (b) Concerns that determine women’s lives have not been the subject of ethical reflection. Female and male students do not have a framework to respond to: the violence that women suffer at the hands of men; the moral and relational conflicts grounded in women’s reproductive lives; specific cultural traditions, such as female “circumcision” that form and deform women’s lives; (c) Collaboration and “unsystematic” theology produced by women is misunderstood when individual academic achievement is the ideal; (d) Access to communication (publishing and emerging information technology) is often gender-biased against women; (e) Women in influential positions resist being linked to women’s issues, therefore they maintain the *status quo*; (f) Some progressive centers of theological education do enable women to move beyond current expectations.

3. *Obstacles to women’s full participation continue.* (a) Chronic underfunding; (b) A scarcity of trained women because they have left due to a lack of local opportunity; (c) Distress over the upsetting insights of women’s theological work.

4. *Acts of liberation are required to make women full partners in theological education.* (a) Economic recessions and conservative social movements have made the position of women worse; (b) Women themselves need to make some hard choices—academic

women need to support local initiatives to train lay women; Western women need to keep silent and share power; women need to stay in their local cultures, even when greater freedom and financial security may be enjoyed elsewhere. Women need to work towards change, not merely ameliorate intolerable situations; (c) Relinquishing privilege and working within systems is essential; (d) Theological imperialism must be broken down by a greater openness to dialogue.

II. Women in Theological Education: The Achievements

In spite of great obstacles, women have become an important presence in theological education during the past 25 years. Feminist theology has emerged. It is not only a new way of doing theology, it is a springboard for divergent forms of theological reflection leading to significant research.

Women are sharing information about the role of women in theology. They are doing theology from a *woman’s* perspective, forming groups all over the world. Women’s theological activities are not merely an additional way to do theology; women are challenging theological narrowness in the curricula and breaking out of establishment theological education. They are widening the space within which theology is to be done, for example, by pushing the curriculum beyond the classroom and the library, and developing international networks and consultations. Continuing watchfulness is needed to sustain women’s participation as *subjects* in theological education, rather than as *objects* of theological analysis.

III. Issues for Ongoing Consideration

(1) WOCATI associations must continue to empower women; (2) leadership patterns within associations should be analyzed to check for gender bias; (3) the activities of teaching institutions in member associations should be surveyed to assess their effectiveness; (4) more research on religion and women is needed; (5) lay theological education for women should be promoted; (6) curricula should be reviewed to see how they liberate men and women and recognize the contributions of women; (7) theological education should relate to matters of direct concern to women, e.g. sexual violence, reproductive issues, etc.; (8) institutions should unambiguously support research and publication by women; (9) residences built for male students need to be adapted for women; (10) more opportunities for teaching and child care are needed; (11) workloads should be equalized and adjusted to meet the needs of women; (12) the elitist structure of theological education needs to be changed; (13) women’s voices need to be heard in practical matters, e.g. faculty selection, budget, buildings, and curriculum; (14) female role models are important; (15) when women leave, institutions need to examine the situation to discern motivations for departure.

IV. Concluding Comments

There are signs of hope alongside gender bias and inertia.

English abstract by Barbara Brown Zikmund, president of Hartford Seminary, Hartford, Connecticut, USA, and Secretary-Treasurer of WOCATI.

ABSTRACT: LA MUJER EN LA EDUCACION TEOLOGICA

Este trabajo busca responder a la preocupación del Congreso de WOCATI 92 en el tratamiento de las injusticias resultantes de las "restricciones, prohibiciones, malogros y negaciones a personas (particularmente mujeres) quienes buscan los servicios de la educación teológica o se sienten llamados (as) a ser educadores (as) teológicos (as)." El texto fue preparado por cuatro mujeres educadoras teológicas de Africa, Europa, América Latina y el Pacífico del Sur.

I. El Contexto Presente

1. *La fe se ha pasado de mujer a mujer, pero la educación teológica formalmente organizada ha sido largamente restringida a los hombres y dominada por los requerimientos de la capacitación clerical.* (a) En algunas iglesias la educación teológica es todavía totalmente masculina; (b) Las mujeres deben continuar su lucha como grupo minoritario cuyos intereses frecuentemente no son vistos. En los sitios donde las 'cuotas' son restrictivas para ambos, hombres y mujeres, las mujeres están en desventaja en: la administración cotidiana de instituciones teológicas; los modelos de formación ministerial esencialmente masculinos; un programa basado en el canon bíblico y teológico masculino; el enfrentamiento a modelos magisteriales predominantemente masculinos; un "programa masculino tácito" moldeando la vida comunitaria institucional; y situaciones en donde una presencia femenina "de paja" simplemente mantiene el *status quo*; (c) Las estudiantes mujeres enfrentan un futuro inseguro en términos de desempleo, colocación y reconocimiento; (d) las mujeres sufren de un sistema "doble" de educación teológica; (e) Las mujeres tienen oportunidades limitadas de educación teológica porque todavía el rango completo de la vocación ministerial no está a su alcance. El rol femenino, generalmente, es subvaluado en el curriculum de la educación teológica.

2. *La educación teológica es un país extranjero donde muchas mujeres desean entrar. Sin embargo, las mujeres todavía no han construido sus propios hogares ni plantado sus propios jardines.* (a) El discurso teológico sobre conceptos clave del cristianismo como el pecado, la gracia y la redención aún se basan en el mundo interpretativo del hombre. Las mujeres estudiantes deben emplear un lenguaje nuevo para expresar su experiencia femenina; (b) Los asuntos que determinan la vida de la mujer no han sido objeto de reflexión ética. Las mujeres y los hombres estudiantes no cuentan con un marco de referencia que responda a la violencia padecida por las mujeres en manos masculinas; a los conflictos morales y de relación generados de la vida reproductiva de la mujer y las tradiciones culturales específicas, como, la "circuncisión" femenina, la cual forma y deforma la vida de la mujer; (c) La colaboración y la teología "asistemática" producida por mujeres es mal interpretada cuando el ideal es el logro académico individual; (d) El acceso a la comunicación (publicaciones e información teológica emergentes) con frecuencia es sexualmente dirigida contra la mujer; (e) Las mujeres en posiciones de influencia resisten ser vinculadas a comportamientos femeninos, de ahí que, ellas se mantienen dentro del *status quo*; (f) Algunos centros progresistas de educación teológica permiten a la mujer ir más allá de las expectativas en curso.

3. *Los obstáculos para la participación total de la mujer continúan.* (a) Falta de presupuesto crónico; (b) Escasez de mujeres capacitadas debido a la carencia de oportunidades locales; (c) Amenaza por la perspicacia inquietante del trabajo teológico femenino.

4. *Se requieren actos liberadores para hacer de las mujeres compañeras completas en la educación teológica.* (a) La recesión económica y los movimientos sociales conservadores han empeorado la posición de la mujer; (b) Las mujeres mismas tienen que tomar

algunas decisiones difíciles. Las mujeres en la academia deben apoyar las iniciativas locales para capacitar a las mujeres relegadas. Las mujeres occidentales necesitan guardar silencio y compartir el poder; las mujeres deben permanecer en sus culturas locales, aun cuando haya mayor libertad y seguridad económica en otras partes. Las mujeres deben trabajar por el cambio, no solamente mitigar situaciones intolerables; (c) La supresión de privilegios y el trabajo dentro del sistema son esenciales; (d) El imperialismo teológico debe abolirse y substituirse por una mayor apertura al diálogo.

II. La Mujeres En La Educación Teológica: Los Logros

A pesar de grandes obstáculos, la mujer se ha convertido en una presencia importante en la educación teológica de los últimos veinticinco años. Ha emergido la teología feminista. Esta no es una nueva manera de hacer teología, sino un trampolín hacia formas divergentes de reflexión teológica que conducen hacia investigaciones significativas.

Las mujeres están compartiendo información sobre el papel de la mujer en teología. Ellas están haciendo teología desde una perspectiva *femenina*, formando grupos alrededor del mundo. Las actividades teológicas femeninas no son únicamente una manera adicional de hacer teología; las mujeres están desafiando la estrechez del pensamiento teológico en los currícula y abriendo la educación teológica. Ellas están ampliando el espacio dentro del cual debe pensarse la teología. Por ejemplo, lanzando el currículum más allá del aula de clase y de la biblioteca, y desarrollando redes de comunicación y consulta internacionales. Es necesario una atención constante para sostener la participación de la mujer como *sujeto* de la educación teológica, más que como *objetos* de análisis teológico.

III. Para Consideraciones Futuras

(1) Las asociaciones de WOCATI deben continuar invirtiendo de poder a la mujer; (2) Los modelos de liderazgo dentro de las asociaciones deben ser analizados para revisar los patrones sexuales; (3) Las actividades de las instituciones de enseñanza de asociaciones miembros deben ser supervisadas para cerciorarse de su eficacia; (4) Es necesaria mayor investigación sobre la mujer y la religión; (5) Debe promoverse la educación teológica laica para la mujer; (6) Deben revisarse los currícula para comprobar la liberación del hombre y la mujer y reconocer la contribución de la mujer; (7) La educación teológica debe dirigirse hacia temas directamente relacionados con la mujer, por ejemplo, la violencia sexual, los usos reproductivos, etc.; (8) Las instituciones deben apoyar sin ambigüedades las investigaciones y las publicaciones de las mujeres; (9) Deben examinarse las consideraciones practicables como adaptación de residencias, originalmente para hombres, para mujeres; (10) Se necesitan mayores oportunidades en la enseñanza y más centros de cuidado infantil; (11) Las cargas de trabajo deben igualarse y ajustarse para satisfacer las necesidades de la mujer; (12) La estructura elitista de la educación teológica debe modificarse; (13) La voz de la mujer debe escucharse en asuntos prácticos, por ejemplo, la elección de profesores, el presupuesto, los edificios y el currículum; (14) Es importante contar con modelos de comportamiento femeninos; (15) Cuando las mujeres abandonen las instituciones debe examinarse la situación para discernir cuáles fueron los motivos de su partida.

IV. Comentarios Conclusivos

Hay indicios de esperanza al lado de la parcialidad sexual y la inercia.

Spanish translation of English abstract by Diana Patricia Valencia, Graduate Fellow in Spanish, Trinity College, Hartford, Connecticut, USA.

ABSTRACT: LES FEMMES DANS L'ENSEIGNEMENT THEOLOGIQUE

Cet article tente de répondre au souci, exprimé lors du Congrès de WOCATI de 1992, vis-à-vis des injustices résultant des "contraintes, des interdictions, des échecs et des exclusions de personnes (en particulier de femmes) désirant bénéficier d'un enseignement théologique ou qui se découvrent une vocation d'enseignant en théologie." L'article a été préparé avec la collaboration de quatre femmes, enseignantes en théologie, venues de l'Afrique, de l'Europe, de l'Amérique latine et de la région sud du Pacifique.

I. Contexte actuel

1. *Tandis que la foi se transmet de femme à femme, l'éducation théologique conventionnelle se limite pour la plupart aux hommes et reste domineé par les exigences de la formation du clergé.*

(a) L'enseignement théologique offert par certaines églises reste une entreprise exclusivement masculine; (b) En tant que groupe minoritaire dont les intérêts restent souvent invisibles, les femmes doivent continuer de lutter pour leurs intérêts. Le semblant de reconnaissance des femmes nuit autant aux intérêts des hommes qu'à ceux des femmes. Les femmes sont défavorisées à plusieurs niveaux: par la gestion quotidienne des institutions théologiques; par les canons masculins de la formation ecclésiastique; par les programmes d'études fondés sur un canon biblique et théologique masculin; par le contact avec un corps enseignant où prédominent les hommes, uniques modèles à émuler; par un "programme d'études implicite" qui conditionne la vie collective de l'institution; et par les situations où la présence d'une femme-alibi ne fait que maintenir le statu quo; (c) Les étudiantes doivent affronter un avenir incertain en raison des perspectives limitées d'emploi, d'affectation et de reconnaissance professionnelle; (d) Les femmes sont victimes d'un système d'enseignement théologique à deux vitesses; (e) Les femmes ne jouissent que de perspectives éducatives limitées du fait que le spectre des fonctions ecclésiastiques ne leur est pas entièrement accessible. Le rôle des femmes n'est pas apprécié à sa juste valeur dans le curriculum de l'enseignement théologique.

2. *L'éducation théologique est en quelque sorte un pays étranger auquel beaucoup de femmes voudraient avoir accès. Cependant les femmes n'y ont pas construit leur propre maison ni planté leur propre jardin.*

(a) Le discours théologique sur des concepts clés de la foi chrétienne tels que le péché, la grâce et la rédemption s'appuient toujours sur l'univers interprétatif masculin. Les étudiantes doivent avoir recours à un nouveau langage pour exprimer leur expérience féminine; (b) Les préoccupations qui conditionnent la vie des femmes n'ont pas fait l'objet d'une réflexion éthique. Les étudiantes ainsi que les étudiants n'ont pas le référentiel nécessaire pour résoudre divers problèmes, y compris les suivantes: la violence que subissent les femmes du fait des hommes; les conflits moraux et relationnels liés à la vie reproductive des femmes; et des pratiques culturelles particulières qui forment et déforment la vie des femmes, notamment l'excision; (c) Le travail en collaboration et les pratiques non-conventionnelles théologiques créés par des femmes se heurteront au malentendu tant que la réussite académique de l'individu reste l'idéal; (d) L'accès aux moyens de communication (le monde de l'édition et la technologie informatique émergente) défavorise souvent les femmes sur la seule base du sexe; (e) Les femmes haut placées, en refusant de s'allier à la cause féministe, contribuent à perpétuer le statu quo; (f) Certains centres proposant un enseignement théologique plus évolué permettent aux femmes de franchir les horizons actuels.

3. *Les obstacles à la participation pleine et entière des femmes perdurent.*

(a) La pénurie chronique de fonds; (b) Le manque de femmes compétentes, à qui l'absence de débouchés locaux a fait abandonner la vocation théologique; (c) La détresse des femmes quant aux réalités de leur milieu professionnel.

4. *Il faut libérer les femmes pour qu'elles puissent devenir des partenaires à part entière dans l'enseignement théologique.*

(a) Les récessions économiques et les mouvements sociaux conservateurs aggravent la condition des femmes; (b) Les femmes elles-mêmes sont obligées de prendre des positions difficiles: les femmes universitaires doivent soutenir des initiatives locales en faveur de la formation de femmes à vocation laïque; les femmes occidentales doivent accepter de céder la parole aux autres femmes et de partager le pouvoir; les femmes doivent rester dans leur communauté, malgré la tentation d'une liberté et d'un confort économique supérieurs à l'extérieur. Les femmes doivent non seulement améliorer des situations intolérables mais aussi s'efforcer d'apporter de véritables changements; (c) Il est essentiel de renoncer à ses privilèges, de même qu'il faut respecter les systèmes existants; (d) Il faut défaire l'impérialisme théologique par une plus grande ouverture au dialogue.

II. Les femmes dans l'enseignement théologique: les réalisations acquises

Malgré d'énormes obstacles, les femmes ont acquis depuis un quart de siècle une présence importante dans l'enseignement théologique. Une théologie féministe est née, qui n'apporte pas seulement une nouvelle approche de la théologie mais qui sert de tremplin à diverses formes de réflexion théologique tout en permettant des recherches significatives.

Les femmes partagent à présent un réseau d'informations sur le rôle de la femme dans le domaine théologique. Constituant des groupes à travers le monde, elles pratiquent la théologie d'une perspective *féminine*. Les activités théologiques des femmes ne sont pas simplement une façon parmi d'autres de pratiquer la théologie; les femmes remettent en question le caractère étriqué des programmes d'études théologiques et s'affranchissent ainsi de l'éducation théologique conventionnelle. Elles élargissent l'espace potentiel de la pratique théologique: par exemple, en étendant le programme d'études au-delà de la salle de classe ou de la bibliothèque, et en développant des réseaux internationaux de consultations. Une vigilance incessante est indispensable pour assurer la participation des femmes en tant que membres actifs au sein de l'enseignement théologique, plutôt qu'objets de l'analyse théologique.

III. Questions pour l'avenir

(1) Les associations membres de WOCATI doivent continuer à donner aux femmes les moyens d'assumer leur pouvoir; (2) Il faudrait analyser les structures hiérarchiques au sein des associations afin de dégager l'existence d'inégalités entre les sexes; (3) Il faudrait soumettre à un examen les activités des institutions éducatives des associations membres, afin d'évaluer leur efficacité; (4) Il est indispensable d'entreprendre davantage de recherches sur les rapports entre la religion et les femmes; (5) Il faut préconiser l'enseignement théologique à vocation laïque; (6) Les programmes d'études devront être passés en revue afin d'apprécier la mesure de leurs efforts en faveur de la libération des hommes et des femmes, ainsi que le degré de leur reconnaissance des contributions féminines; (7) L'enseignement théologique doit affronter les questions qui concernent directement les femmes, notamment la violence sexuelle, les questions de reproduction, etc.; (8) Les institutions devraient prêter leur soutien sans réserve aux activités menées par des femmes dans les domaines

de la recherche et de la publication; (9) Les résidences construites pour l'hébergement des étudiants de sexe masculin doivent être adaptées pour les femmes; (10) Il faut renforcer les structures d'enseignement et de garde des enfants; (11) Il faut équilibrer et adapter la répartition du travail en vue de satisfaire aux besoins des femmes; (12) La structure élitiste de l'enseignement théologique doit disparaître; (13) Il faut écouter les voix féminines en matière de décisions pratiques, tels la sélection du corps enseignant, le budget, l'infrastructure, et les programmes d'études; (14) Il ne faut pas perdre de vue l'importance de modèles à

émuler féminins; (15) Quand les femmes démissionnent, les institutions doivent examiner de près la situation afin de dégager les motivations de leur départ.

IV. Conclusion

Malgré l'inégalité des sexes et l'inertie, certains signes encourageants se manifestent.

French translation of English abstract by Jennifer Gage, a professional translator in Providence, Rhode Island, USA.

神學教育界的婦女

本文試圖回應WOCATI九二年大會所關注的一些不平的事,就是四位分別來自非洲,歐洲,拉丁美洲和南太平洋的女神學教育家所提出的,“對許多人(尤其是婦女)欲求神學教育事奉抑或成為神學教員所受之壓迫,禁止,忽視與拒絕”

I. 當前的情況

1. 信仰已在婦女界傳聞,然而正式組織的神學教育大多限於男性,受制於聖體訓練的資格

- (a) 於某些教會,神學教育仍屬男性;
- (b) 身為少數的婦女必須不斷奮鬥,因其利益常被漠視。形式主義對於男女皆無益處。對婦女不利者:神學機構的日常行政,男性化的牧師編制;課程依照男性的聖經與神學教條;必須接觸優勢的男教員角色模式和男性組成之學社生活的未成文式課程;形式化的女性仍到處可見;
- (c) 論及失業,工作安置和認可,女生對於未來無安全感;
- (d) 婦女忍受神學教育之兩段式制度;
- (e) 牧師工作尚未全部地對女性開放,婦女的教育受限制,神學教育的課程,女性未受到重視。

2. 神學教育是婦女要進入的陌生國度,然而,婦女尚未建構起自己的家園

- (a) 神學講義關於基督教的主要概念,例如罪,恩典,贖罪,仍然依恃男性世界的詮釋。婦女必須以新的語言陳述女性的經驗;
- (b) 決定婦女生命的事件,尚未成為道德意識的主題。男女生之間,沒有體制以做回應。婦女忍受男人的暴力;由婦女的生育而引起的道德與關係的衝突;特殊的文化傳統,例如使婦女生命成形與變形之女性“割禮”;
- (c) 當個人的學術成就被認為是理想時,婦女製作共同研究的與“非系統的”神學遭受到誤解;
- (d) 媒體報導(出版和現有的資訊技術)常有性偏見的反對婦女;
- (e) 有權力的婦女,對女性有關連的問題,都忍耐著,使現行制度得以維持原狀;
- (f) 一些神學教育革新的單位使得婦女無法達成現實的願望。

3. 婦女全面參與的障礙仍在

- (a) 經費短缺;
- (b) 訓練有素的婦女不足,他們因為當地缺乏機會就離開了;
- (c) 婦女於神學工作上遭受內心的壓力。

4. 需要解放的行動,才能促使婦女在神學教育界成為完全的夥伴

- (a) 經濟衰退與保守的社會運動使得婦女地位每下愈況。
- (b) 婦女需要做些艱難的選擇--學術界婦女要支持當地的倡導者,訓練女性平信徒;西方的婦女要保持沉默,並且同享權力;當獲得更多自由與金錢保障時,婦女要堅守本土文化,婦女工作旨在求變,不僅僅是改善無法忍受的環境;
- (c) 放棄特權,在體制內工作是絕對必要的;
- (d) 神學的帝國主義必須以更大的公開對話使之前潰。

II. 婦女在神學方面的成就

儘管有很大的障礙,在過去的二十五年中,婦女在神學教育方面已取得很重要的地位。男女平等神學論已然出現。此乃從事神學的新方法,也是做為不同形式神學意見的跳板,趨向於有意義的研究。

婦女得以享有關於女性在神學界角色的資訊。婦女在世界各地組織團體,研讀神學,就婦女未來的展望而從事神學。婦女的各項神學活動不啻是對從事神學增加了一項方法;在課程的領域,婦女向神學的狹隘挑戰,打破神學教育的體制。他們也開展了神學空間,舉例而言,把課程向教室與圖書館外推展,發展國際網路與資訊。神學界需繼續地注意以維持婦女的參與,婦女要做神學教育的主角,不做神學分析的對象。

III. 目前需要考慮的幾項問題

- (1) WOCATI組織必須繼續地授權予婦女;
- (2) 分析組織的領導模式以做為性別偏見檢查的參考;
- (3) 成員組織的教育機構活動應做問卷調查,評估活動效益;
- (4) 增加宗教與婦女的研究;
- (5) 提升女性平信徒的神學教育;
- (6) 審核課程,查看對於男女是如何的解放,認可婦女的貢獻;
- (7) 神學教育應當直接地與婦女切身的事項有關,例如性騷擾,生產的問題;
- (8) 學術機構應當肯定地支持婦女所做的研究與作品發展;
- (9) 興建男生舍區,應為婦女做調整;
- (10) 提供更多的教學機會與托兒所;
- (11) 工作量要公平,端視婦女的需要而做調整;
- (12) 需要改變神學教育的精英結構;
- (13) 為了務實起見,要接納婦女的意見,例如,教員的甄選,預算,建築結構及課程;
- (14) 女性角色的模式很重要;
- (15) 婦女離職時,學術機構要核查,審查離職動機。

IV. 結語

有跡象顯示,改變現存的性別偏見與體制上的惰性是有希望的。

Chinese translation of English abstract by George Fan of the Chinese Baptist Church of Greater Hartford, Connecticut, USA.

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WOMEN IN THEOLOGICAL EDUCATION ENTIRE DRAFT DOCUMENT

Introduction

In 1992, the WOCATI CONGRESS expressed concern about gross injustices resulting from “constraints, prohibitions, failures, and denials of persons (particularly women) who seek the services of theological education or who feel called to be theological educators.” The CONGRESS expressed the need for “a more holistic representation and fullness in the theological community.” Because of this concern, the CONGRESS charged the Executive Committee with the responsibility of specifically addressing the issue of women as an underrepresented group, despite the fact that they constitute half of the theological community.

Therefore WOCATI’s Executive Committee chose a group of four women, representing four corners of the world, to present a wide range of perspectives on the role of women in theological education. The task common to all was to study the present status of women in theological formation, to evaluate the presence and absence of women in various positions within theological institutions, and to recommend means of enhancing women’s participation in theological education.

Thus, on this rare occasion, the reality of African, European, Latin American, and South Pacific women involved with theological education was compared and contrasted. Initially, each member presented a draft paper that subsequently served as a basis for discussion. This was an opportunity to acknowledge the wealth of experiences that women, as theologians, have not yet been able to fully articulate and reflect upon. In spite of the social, economic, political, and cultural differences that characterize their contexts, there are also many commonalities and experiences shared by women which enabled us to have ground for mutual understanding and challenges.

Our insights are a way to reflect on these commonalities and to offer a contribution to the ongoing discussion on women in theological education. What we present does not aim to be universal, since there are many perspectives not yet represented. But, we speak from our own contexts and our own reality to the wider world of theological education. This is an attempt to build bridges to shorten the distance that still separates us.

I. The Present Context

For many years women theologians writing as concerned individuals and meeting together in professional forums have identified a number of problems that confront women worldwide in theological education. These problems are ubiquitous and enduring and thus they need to be clearly stated. However,

it is also important to record the ways in which women have worked creatively, despite their constraints, and to suggest means by which their position might be improved in the future.

1. *While the faith has consistently been passed on from woman’s hand to woman’s hand, formally organized theological education has been largely restricted to men and dominated by the requirements of clergy training.*
 - a. It is important to recall that in some churches and regions theological education is still entirely a male preserve; women are not included at any level, in any role.
 - b. In other places women have achieved varying degrees of access to theological education, but must continue to struggle as a minority group whose interests are often unseen. Where *tokenism* exists in the appointment of women whose voices are not heard, or who are selected because they do not offer an alternate voice, this is detrimental for both men and women.

Women cannot continue to be disadvantaged:

- in the practical arrangements that govern the day-to-day life of theological institutions;
 - in the models of ministerial formation that have been inherited from past traditions rather than reformulated in light of the current needs of the church;
 - in the syllabus based upon a male biblical and theological canon;
 - in the role models presented by faculty members and the “unwritten syllabus” that is discerned in the community life of the institution;
 - in a “token” presence that is simply one-dimensional rather than transformative in intention or situation.
- c. Women students face an insecure future in terms of unemployment, placement, and recognition in light of their studies. This has profound effect on their attitude toward their studies and their vocational aspirations.
 - d. Very commonly a two-tier system of theological education applies. It is considered necessary to equip male students with linguistic and theological skills

whereas women may be channeled towards educative and pastoral roles. Their restricted access to theological discourse precludes women from exercising authority within the churches.

- e. As the full range of ministerial vocation is not available to women, neither is the full range of theological education. Those roles which are made available to women are consequently undervalued in their place in the curriculum of theological education.
2. *The world of theological education still remains an alien country which many women are wanting to enter. Women have not yet built their own homes or planted their own gardens.*
 - a. Theological discourse, including such key Christian concepts as sin, grace, and redemption, are still largely the product of the interpretive world of men. Women students have to forget their mother tongue, which voices their experience, in order to speak the language of their faith.
 - b. Concerns that determine women's lives have not been the subject of ethical reflection, and both male and female students are thus unprepared to make a mature pastoral response to:
 - the appalling "everyday" violence women suffer at the hands of men;
 - the many moral and relational conflicts experienced in connection with women's reproductive lives;
 - the complex and specific cultural traditions, such as female "circumcision" and initiation rites that form and deform women's lives.
 - c. the ways of cooperative working and the "unsystematic" theology that is often produced from marginal perspectives are frequently misunderstood in a world that values individual academic achievement according to the strict regulations of disciplinary guilds.
 - d. Women experience differential access to communication. Heterodox views are less likely to be published than those of the theological mainstream. Furthermore, research has shown that the use of information technology, such as electronic mail, is frequently gender-based. This is likely to become a very significant issue in the future.
 - e. Women who have found their way into positions of potential influence within theological institutions have

a great deal to lose if they are labeled as those who continually raise women's issues. Women may become, willingly or unwillingly, complicit in the continuation of the *status quo*.

- f. However, in some centers of theological education women *are* teaching and researching, and the faculties *are* working in ways that encourage women to engage in reinterpreting the tradition, to rethink theological concepts, to propose new methodologies, and to create new hermeneutics. In such situations theological centers are enabling women to move beyond the current expectations of their roles and educational situations.

3. *There are many obstacles that still bar the way to women's full participation.*

- a. Chronic underfunding operates at many levels, for example:
 - church budgets are first allocated to ministerial training and women form only a small minority of those ordained;
 - women find it hard to justify funding for research in new areas of feminist scholarship;
 - women find it difficult to secure academic employment with the opportunity this offers both for personal development and structural change. Many women are "kitchen-table," "baby at the breast" theologians;
 - women often experience the insecurity of teaching marginal subjects that do not form part of the (securely-funded) prescribed "core" curriculum;
 - women find it difficult to meet together to pursue common professional concerns.
- b. Because of the difficulties they encounter, many women feel compelled to accept the promise of academic freedom and financial security offered to them in countries which fund and support women's studies. Because academically trained women are in such short supply in many parts of the world, in many cases the results of such international "exchanges" have proved devastating to the home country.
- c. The cost of receiving the new potential of women's theology is considerable. Feminist theology is an iconoclastic movement; it is destructive of many former "certainties," and of positions of inertia, as

well as being pregnant with new possibilities. The pain of receiving new insights from women is illustrated in church contexts throughout the world. Nevertheless, new life might well be the fruitful issue of this *blood-drenched birthing process*.

4. *For women to become full partners in theological education will require acts of "liberation."*

- a. Economic recession and the impact of conservative social movements have resulted in an actual worsening of the position of women in many regions. An easy optimism based upon belief in a gradual movement towards women's equality can no longer be sustained. A return to more traditional understandings of women's roles in the churches will inevitably have an impact upon theological institutions, these will face difficult decisions concerning the support they give to women, and the opportunities they make available to them.
- b. Women themselves will need to continue to develop new ventures and training *before* there is financial or structural support for their initiatives. Women will need to ask themselves hard questions about where they put their energy and resources, and considerable sacrifices will be made.
 - as academically trained women continue to support local initiatives in the training of lay women;
 - as Western women learn to share power in dialogue and to keep silent when appropriate so that other women may speak;
 - as women continue to offer their talents within their own cultures and churches when greater freedom and financial security may be enjoyed elsewhere.

In their endeavors women will need to differentiate between those actions that are directed toward change and those that merely serve to ameliorate an intolerable situation.

- c. While it is clear that it is not a feature of human nature to easily relinquish privilege and control it is also the case that many people have faithfully supported the women's cause for a number of years. This consistent work within the system is a vital component of change.
- d. Alongside aspects of feminist liberation are issues of theological imperialism that require a greater open-

ness to dialogue, especially in regard to South-South contributions. Accusations of syncretism need to be reviewed to see if they have a sound basis or if they have their roots in an oppressive attitude to cultures and theological interpretations.

II. Women in Theological Education: The Achievements

Despite the many obstacles that women have to overcome in order to participate in theological education, women are claiming their right and obligation to participate in theology. They have manifested a high level of commitment and determination to do theology in spite of the rigidity of theological institutions. This determination and commitment have yielded significant results over the last 25 years.

During this period, a new body of theological knowledge distinctive from traditional theology has emerged, and has even been given a distinctive name, *feminist theology*. This theology has spread all over the world and many women from the various geographical, social, and cultural contexts have come to identify with it.

For these women, feminist theology is not only a new way of doing theology, it has also become a springboard from which women can do theological reflection, based on their own contexts, and also emphasize women's issues in theology. Women's determination to participate in theology has also resulted in significant efforts to research, write, and publish women's theological perspectives on virtually all aspects of theology, for example, biblical feminist theology and hermeneutics, and feminist perspectives on systematic theology, to name only two key aspects.

Women are also committed to fill the gap in terms of lack of information concerning the role of women in theology. A considerable amount of research and documentation has been carried out in order to highlight the extent of women's contribution to theology and theological education, as well as the issues of concern expressed earlier in this paper.

Women around the world are carving out space within the discourse of theology by coming together under the umbrella of national and regional associations of women concerned with doing theology from a *woman's* perspective. One of the most exciting movements in the history of theological education is the emergence around the globe of such associations of women theologians. For example, in Africa, in 1989, the Circle of Concerned Women Theologians was formed. In Europe the Association for Women Doing Theological Research was formed in 1985, while similar associations have also been established in Asia, Latin America, and South Pacific regions.

The refreshing thing about women's theological activities

is that this is not merely an *additional* way of doing theology; rather women are challenging theological narrowness in the curricula in theological institutions. In their theology, women are breaking out of the tunnel vision manifest in *establishment* theological education, and they are more inclusive in the content of their theological agenda. For example, women are proposing new ways of reflecting on ethics, eco-theological issues, alternate ways of doing systematic theology, and the creation of an inclusive and positive theology of sexuality.

It is also clear that women are not only breaking new ground in terms of theological content, they are also widening the horizons of the space within which theology is to be done. For example:

1. Women perceive the breadth of the curriculum as going beyond the classroom and the library. Aspects of formal and informal networking and community-building which are conducive to a greater academic and ministerial awareness are being embraced by women in theological education. This has resulted in the creation of formal networks such as Women's Studies Centers, the establishment of a Chair of Feminist Theology in some institutions, as well as occasional consultations on pertinent themes outside the confines of the academy.
2. Though informed largely by their immediate contexts, experience, and concerns, women are also pointing out the need to reach beyond their immediate contexts to reflect together, not only with local grassroots sisters, but also with women internationally, for example: international consultations, and debate, research, and publications on theological and other themes of concern from various global perspectives are being undertaken with significant success.

It is with a sense of pride and celebration that women claim their space within the theological enterprise. This, however, does not mean that there is no longer cause to be concerned. There is still much to be done, and in some areas, beginnings still have to be made. Women perceive the need for a continuing watchfulness and critical alertness as a vital necessity to ensure the continuity of a genuine tradition of women's agency, and of women's participation as *subjects* in theological education, rather than as *objects* of theological analysis.

To this end, this paper also highlights certain areas of ongoing concern, and concludes by articulating aspects of the vision of women in and for theological education.

III. Issues for Ongoing Consideration

1. WOCATI Associations should continue to engage their constituencies in the discernment of appropriate ways to empower women in the local and regional theological education context.
2. Present leadership patterns within the various institutions should be examined to see whether they are gender-biased, exclusive, or inclusive of the whole range of human experience—in regard to gender, age, or race.
3. Present initiatives of teaching institutions within WOCATI directed towards the empowering of women should be surveyed to assess their effectiveness.
4. Although women have started to research and document ways in which religion impacts their lives, much more needs to be done, in light of the WCC's and other ecclesiastical bodies' affirmative action in trying to enable and empower women's research, writing, and their participation in theological discourse.
5. Lay theological education for women is to be promoted in theological institutions.
6. Curricula for theological and ministerial education should be reviewed to see that they are liberating for women and men as members of the human community, and that women's contributions to theological education are recognized as an integral part of the curriculum.
7. Theological education should take into account matters of more immediate concern to women, such as domestic and sexual violence against women, reproductive issues, taboos, witchcraft accusations. In order to address such issues the sharing of insights, resources, and personnel between the academic and the congregational worlds must be facilitated.
8. Theological institutions need even more openly to affirm the initiative that women have shown, both materially and morally, by:
 - a. supporting research and discussion on women and theology;
 - b. enabling women's publications and feminist research. The tension women experience in regard to acceptability, orthodoxy, employability, access to power and to publishing needs to be addressed openly.

9. Practical issues such as residences, originally built for males and requiring adaptation for females, need to be addressed.
10. Theological institutions should offer possibilities for women to study or teach full-time or part-time, and for child care.
11. The workloads of women and men faculty members need to be examined, taking into account both formal and informal workloads.
12. The present elitism of much of the theological education available needs to be addressed. Questions about why women find it difficult to take advantage of theological education in terms of expectations, programming, time tables, scholarships, and funding need to be addressed.
13. The voices of women need to be heard in practical aspects of theological education. Women should be involved in the selection of faculty and students, in budget and building planning, and in curriculum development.
14. It is a priority that where women are trained in theological education, women should be on the faculty. The value of role models in society is significant.
15. In light of so many movements of women faculty from less privileged educational contexts to more affluent placements, it may be valuable for institutions to examine attitudes towards women, roles, and circumstances of women faculty to discern some motivations for departure.

IV. Concluding Comments

As we reflect on the present *praxis* of women and theological education, we perceive signs of hope alongside signs of explicit gender bias or inertia. As women who are engaged in the process of theological education, we affirm the signs of hope, and invite the collaboration of all in the eradication of prejudice and the healing of alienation and inertia.

We recognize that initiatives have been taken by men and women deeply committed to excellence in theological education, and to the affirmation of gospel values in the expression of these standards.

We believe that these initiatives will bear fruit for the total theological education enterprise, and thus for the redemptive work of our churches.

PRAYER FOR WOMEN

As our attention focuses in this issue of WOCATI NEWS on women in theological education, we are reprinting the prayer for women that was offered at the first WOCATI CONGRESS in 1992 in Pittsburgh, Pennsylvania, USA.

Good and gracious God, we offer thanksgiving for women in the life and tradition of the churches.

We remember the women at the foot of the cross and at the Easter tomb.

We are thankful that they did not flee with the other disciples, that they came to care for Jesus without knowing who would roll the stone away.

We remember the women in the early church who spoke up when it was not expected of women.

We are thankful that they refused to remain silent, that they reminded the young church that there is neither slave nor free, male nor female—but that all are the one in Christ Jesus.

We remember the women who founded religious orders to enable women to serve and pray in the church unlimited by male powers and rules.

We are thankful that they found their way to teach and heal the young and the poor in need of your grace. We will never know all that they have done—but we rest in the fact that your wisdom guides and sustains faithful living.

We remember the women who have challenged authorities and principalities in the name of your Holy Spirit.

We are thankful for their courage even when they were burned at the stake, tortured as witches and otherwise discounted by those who feared their wisdom.

We remember the women who enroll in formal educational programs where they are not welcomed.

We are thankful that these women call us to redefine theological education, to expand old patterns with the rich stories of women, to change past practices with the methods of women, to explore the possibility that you, our God, *are* doing a new thing.

Thank you God.

Open us to grow and lead your institutions and associations in new paths. Remind us that we dare not rest until all of your servants, your young men and your young women, can see visions and prophesy in your name.

Praise be to you our God. Amen.

Barbara Brown Zikmund, USA

PURPOSES OF WOCATI

The World Conference of Associations of Theological Institutions is organized for the following purposes, but not limited to them:

To provide an established and continuing forum for members to confer concerning matters of common interest related to theological education.

To consider and promote relations among the member associations, to other educational organizations and units throughout the world, to appropriate ecclesiastical agencies as they relate to theological education, and to other bodies as may be relevant.

To identify and advocate excellence in theological education and ministerial practice and to encourage full compliance with the standards and purposes as established by the member institutions.

To provide leadership and understanding of the purposes, roles, and needs of theological education in the following ways:

By cultivating a broad and informed understanding of theological education;

By serving as an advocate locally and globally for theological education and its implications for church, society, and education in general;

By interacting with other appropriate agencies and groups.

To provide services to member associations in the following ways:

By facilitating cooperation and coordination among associations;

By gathering, maintaining, and sharing information and resources that will facilitate the work of member associations;

By encouraging, sponsoring, and conducting research on theological education and related matters;

By enabling and supporting member associations in implementing standards, policies, and procedures by which they may best serve their constituencies;

By assisting and guiding the establishment of procedures and criteria for equivalency of academic diplomas and degrees awarded by the institutions in the different regions;

By being instrumental in identifying resources for the development of the global nature and implications of theological education;

To promote the improvement and advancement of theological education in such ways as may be appropriate.

PREAMBLE TO THE WOCATI CONSTITUTION

Theological education is a worldwide enterprise fundamental to the mission of the church. In its most immediate and concrete forms, theological education is shaped by the religious, educational, social, political, and historical traditions within which it exists. Theological education is carried out in a world which is increasingly being made aware of its interdependence and religious pluralism. Its context is both local and global and therefore, it can function more effectively within a worldwide framework.

These characteristics of theological education have led theological institutions to commit themselves to closer cooperation at local, national, and regional levels. It is appropriate that a global network and organization be established to serve, support, and enhance theological education in its constituent parts. To this end, the World Conference of Associations of Theological Institutions is established. The members constituting this Conference join themselves together for the purpose of advancing their shared vision, purpose, and common cause.

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