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Mapping East and Central African Feminist Theologies

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1 | Mapping East and Central African Feminist Theologies

Loreen Maseno

Introduction

The Circle of concerned African women theologians (hereafter the Circle) was founded on the 25th September 1989 in Accra, Ghana. The Circle is a contemporary network of women from across Africa, some of whom live outside Africa. It is a voluntary movement, whose work often takes place within regional meetings. The Circle was inaugurated in order to facilitate the writing, research and publication by a Pan-African multi-religious and multiracial network of women. Within the Circle is the open acknowledgement and appreciation of differences, therefore, there is a focus to work hand in hand, and not in division or strife. According to Hinga, the Circle is concerned with voicing protests against sexism and its roots in religion and culture (Hinga 1996:31). The Circle seeks to develop women's theological contribution in Churches, Schools, Colleges, Universities and in the society and therefore be agents of change in both customary and modern legislation. The Circle places emphasis on the impact of Religion and culture upon African women. It remains a community of African women theologians who come together to discuss issues of common concerns based on their experiences in their different religions and cultures.

The Circle members dialogue with their male counterparts in many areas. These common areas include poverty, racism, cultural, social, ethnic and political problems. Further, the Circle members present a 'Two-winged' theology. This theology asserts a relationship with African men. In this theology, women work in co-operation with men of good will for the reconstruction of a cultural and religious praxis of sexual equality. But this theology also emphasizes the necessity of critiquing culture and religion from the perspective of 'Christ as the norm for the fullness of the

human being' (Oduyoye 1990:27). Participants of the Circle regard Oduyoye as the Queen Mother of the movement (Pemberton 2003:63).

There is a consensus in Africa that the Circle is representative of African women's theological perspectives. Any representative coverage of African women's theology must take into consideration the Circle. One of the earliest coordinators of the Circle, Musimbi Kanyoro states,

In coming late to the scene, African women theologians are caught in the dilemma of disagreeing with the presentation of inculturation as the basis for African liberation theology. While affirming the need for reclaiming culture through the theology of inculturation, we African women theologians make the claim that inculturation is not sufficient unless the cultures we reclaim are analysed and are deemed worthy in terms of promoting justice and support for life and the dignity of women... Pursuing a theology of inculturation from a gender and feminist perspective is a new step forward (Kanyoro 2001:167, 169).

The continuous work of the founding mothers of mentoring, opening the doors of the Circle to all irrespective of creed, education or literacy and not giving up continues to be part of threading the beads of the story of the Circle. Kanyoro invited Mercy Oduyoye back on board to serve the Circle because she knew that her presence would strengthen the Circle even after she became coordinator (Kanyoro 2006:20-36). She notes that the Circle as an open-ended forum, remains hospitable to new people and that since Oduyoye recruited and mentored her, she soon found herself recruiting and mentoring other female scholars across the continent. This she did by telling the story of the Circle, which also helped to secure funding from various donors Kanyoro (2006:23-31).

This book volume takes into cognizance the cultural and theological roots of East and Central African landscape. It goes further to celebrate the founding matriarchs. Whereas preceding this preface maps out the broad agenda of all the Sankofa 2024 volumes, this volume introduction tells the story of the road covered in this journey from 1989 to the Sankofa 2024 pilgrimage and beyond, paying special attention to the matriarchs' contribution to Theology in East and Central Africa by way of sources and themes. Consequently, this volume analyses and interprets East and Central African feminist theologians' contribution to theology in Africa. It re-interprets, expands and analyzes their attempt to utilize feminist analysis

of women's subordination. It investigates the theology/ies generated from the Circle matriarchs and handmaidens of East & Central Africa and how they contribute towards theologies of liberation in the region, continent and the world by focusing and researching each theologians' work deeply. It is important to note that these are East African women's theologies and not theology. Phiri has aptly showed that African women theologians want to acknowledge that even within Africa, there is a diversity of women's experiences due to the multiple differences in race, culture, politics, economy and religion (Phiri 2004:16). This introduction maps East and Central African Feminist theologies by way of sources and themes used to generate theologies.

Questions regarding people's wellbeing and their status are explained within the framework of culture. African culture and society are diverse. Yet, this multiplicity informs Africa's people with norms to live by and how to structure social relations. In theological circles in Africa, there has been an interest as to how cultural contexts must and will shape theological reflection. East and Central African feminist theologians realize that they are situated in the context of African culture. Taking their cultural context seriously, many East and Central African Feminist theologies critique those aspects of culture which are not life affirming. Musimbi Kanyoro notes that there are many aspects of culture which diminish women and continue to be practiced religiously, often making women objects of cultural preservation. Many harmful traditional practices are therefore, passed on as "cultural values" and are not to be discussed, challenged or changed (Kanyoro 2001).

Taking from the East and Central African feminist theologies, it is clear that they are making attempts at 'gendering African theology'. Gendering theology designates the process of integrating a strategic and social understanding of women as a distinct group, thereby incorporating women's cultural experience in their analysis and including a commitment to the emancipation of women into African theology. It is clear that East and Central African Feminist Theologies have something to say of the category 'women' and therefore they ensure to show a sensitivity to women as a distinct social group.

Even though scholars disagree on the place of women in traditional African societies, there is a consensus that the place of women in Africa's

religious tradition was significant. According to the theologian Musa Dube, most women in African societies held prominent religious positions (Dube 1998:226). According to the theologian Hannah Herzel, before the coming of Christianity and colonialism, African women were regarded as having gifts such as healings, prophecy, exorcisms, which were exercised voluntarily, and which were embraced in African religion (Herzel 1981:68). African women's involvement in African indigenous religion's prophetic roles was very significant since prophecy in Africa was and is to date highly regarded (Herzel 1981:67-69).

Studies have shown that the coming of Christianity and the colonizers created sudden changes in African societies. A case point is that formal education favored the training of males for the church and the colonial offices, where African females were excluded. Missionary Christianity went ahead to endorsed the training of African males who assumed and enforced a strictly patriarchal view of the church and in the use of the bible. Therefore, it can be said that Christianity in Africa reinforced patriarchy and an androcentric mind-set.

In general, the interaction of African women with Western Christianity that collaborated with colonial powers left them exploited, exposed to terrible forms of violence and perpetual dependency. Therefore as explained by Oduyoye, "(African women) have to contend however with the fact that western Christian culture and patriarchal ideology have seeped in, to enhance the power of men or to endow men with power where they had none, while suppressing aspects of African culture that are favorable to women" (Oduyoye 2001:28).

Even when theological training was not availed to many women, through speeches, songs, dance, stories and prayers, African women were able to express their thoughts and conceptualisation of who God is. It is very important therefore to note that East and Central African feminist theologians do theology in Africa at different levels. Theology in East and Central Africa can be done by the uneducated but also it is a professional, systematic discipline in itself. The theologian Elizabeth Amoah has described genuine theologising by women as that which involves reflections on the conceptions of God in their daily lives and needs in the church. Therefore, theology has traditionally been done by those women who are not formally educated, who express theology through spontaneous poetic

songs, lyrics and prayers. It is also done at a formal level by women who are Sunday school teachers and Guidance Counsellors. At the same time, it is done at an academic level (Amoah 1995:1). However, the resonance of voices of women academicians and those in the community at large makes a strong case that for women in Africa, theology is an activity rooted in praxis. There is an emphasis on doing theology and not just writing it.

East and Central African Feminist Theologians demonstrate their concerns and priorities since they do not accept that African men's theology should suffice for the entire faith community. Therefore, there ought to be a study of African Christian theology in the women-centred key. This is to be understood as what highlights women as actors, agents and thinkers (Oduyoye 2001:10). Theologically trained women in East and Central African explore several themes. However, given the need for selection, recurring themes that cut across the publications of East and Central African feminist theologians and are well highlighted in the sections of this book include are community, Christology, liberation, health and healing, culture, ecclesiology and Pastoral theology (Maseno 2020a). The theme of community is explored by many East and Central African feminist theologians due to their sense of and responsibility for extended families and the respect accorded to ancestors. For community, the kin group is very important and often a person's individuality is best fulfilled in relation to others. However, there are dynamics that are involved in trying to stay in community which is deeply patriarchal.

East and Central African feminist theologians explore the theme of Christology where Jesus is understood as both human and divine. Herein, they show Jesus as a concrete person who befriends women in Africa who empowers them to be active agents in society (Hinga 1992). Further, Christological models have been exemplified for the purposes of reflection (Maseno-Ouma 2014; Nasimiyu 1989; Joziassse 2016). Although African women's Christologies emphasize the person, a bounded person with form and shape, (Oduyoye 2001:57-63; Nasimiyu 2005:72-80) studies among widows, however, assert that Jesus Christ is more fluid, on the threshold, in between and shifting. They assert that Jesus affirms the place in widows' lives where definitions that restrict their bodies and restrain their minds lose their hold, allowing for encounters full of life (Maseno-Ouma 2014). In working on this theme, scholars have charted,

framed and reconsidered assembled feminist Christologies, thus attending to new and plausible typologies within the wide area of feminist Christology (Maseno 2015; Maseno 2020b). In general, Oduyoye aptly notes that Christology is not meant to analyse the nature of Christ but to identify all his saving acts for which African women may cling in hope of liberation. At the same time, Christology is to celebrate the victories over domination and death and to attribute these to Jesus rather than other terrestrial or human powers (Oduyoye 2001:63).

East and Central African feminist theologians also focus the theme of ecclesiology, where attention is paid to the household of God. One burning issue for the Church in Africa is the representation of females in leadership. Accordingly, Phiri has highlighted that women over generations in Africa have been conditioned to look up to men only for leadership and as such many women are under-represented in all the decision-making bodies of our Churches in African society today, at all levels and even their condition of service needs further review (Phiri 1996:67-71). But it is in the same churches that psychological violence, threatening of women ministers, sacking those who dissent, writing warning letters abounds (Phiri 1996:63-105). All these and more are common in the leadership levels, but in the pews, we are confronted with ministry to prostitutes, the victims of domestic violence, and the victims of sexual harassment in the workplace, and many who have deep spiritual needs.

Eschatology with reference to the resurrection of the body and the words of women are other themes investigated. According to Gathogo, eschatology focuses on the fullness and fruitfulness of life here, in this land of the living. Further, African eschatology does not only focus on the last days and things without due regard to our present time (Gathogo 2010).

The theme of hospitality is also explored. On the African continent, hospitality is encouraged, and this is true in the church. African women have laced much emphasis on the subject of hospitality since they see it as the mark of divinity and therefore, something to which human beings should aspire. However, at the same time, some women share experiences of hospitality that make them feel less than human (Oduyoye 2001:74) when girls are given off to other chiefs to cement good neighbourliness. This is common when men in Africa force their daughters to

marry their creditors or friends as a gesture of misplaced hospitality (Gathogo 2010).

Other themes include spirituality, sacrifice and missiology (Oduyoye 2001:20). Two other themes explored by East and Central African Feminist Theologians are the themes of empowerment and liberation. Liberation as a theme grants a voice to the voiceless, motivates to social change and helps develop a new sense of responsibility and solidarity. By empowerment East and Central African Feminist theologians choose to understand power in a new way. This new understanding of power implies 'enabling power', empowerment that can be collective, can develop and increase so that all who participate in it are affirmed and strengthened. This is evident in rituals of affirmation that women theologians and leaders engage in (Maseno 2017). In general, this is different from the power that is practised in a dominant, hierarchical mode where power is exercised as 'power over'.

Another prevalent theme is the theme of ecology. Many women theologians have added their voice to matters climate change and creation care, with the aim of encouraging many to listen to creation and be prophetic in action (Chirongoma and Mombo 2021; Chirongoma and Kiilu 2022; Maseno 2022; Maseno 2017). In general, these are some themes by East and Central African Feminist Theologies theologians which indicate their variety of commitments. At the same time, their emphasis is on praxis, on doing theology as an activity that is ongoing and rooted in praxis. It is from issues frequently encountered that they raise their theological concerns and hence the themes they attend to.

East and Central African feminist theologians use various sources for their theological enterprise. The bible is a source for East and Central African Feminist Theologies. Most of the East and Central African Feminist theologians are keen churchwomen, several ordained into the Eucharist ministry while others are laywomen. For the East and Central African feminist theologians, the bible is central in their theologising. However, the bible cannot be the only norm since, "any interpretation of the bible is unacceptable if it does harm to women, the vulnerable and the voiceless" (Oduyoye 2001:12).

Theological reflection bearing on hermeneutical analysis of the bible in Africa is complemented by other sources such as stories, folklores and legends (Oduyoye 1995). Narrative theology prevails in both oral and written materials. Stories play a normative role in Africa in general and therefore, African women accept stories as a source for theology (Oduyoye 2001:10). At the same time, African religio-cultural heritage provides insights that are appropriated by the East and Central African feminist theologians. Written sources that are a useful source for African women's theology are articles and publications by the Circle.

The Christian feminist movement of the west serves as another source for African women's theology. According to Kanyoro, "feminist methodology is used because it challenges cultural socialization and rejects the assumption that the roles of women and men have already been fixed, either by the creator or by the culture" (Kanyoro 2001:168). Feminist theology after originating from the west has been accessed by East and Central African feminist theologians in Africa through writings and academic forums. Indeed, feminist theology in Africa, as mentioned earlier, has developed because of African women's association with institutions, ideas and publications of the west.

Many East and Central African feminist theologians utilise women's experience from women laborers, sexual exploitation, and oppressive hierarchical structures in the churches, oppressive customs and marriage structure. Nyambura Njoroge considered how Christian women in Kenya resisted female circumcision, which exploited many among the Gikuyu. According to her, the work of African women theologians in analysing both scripture and culture had the effect of exposing structures of oppression in Church and society (Njoroge 2000). African women's theology draws much from their context and experience since they do not write theology that is remote and removed from their daily living. They grant that there are unique experiences and insights that come from individuals in their contexts (Maseno 2020a). These are the some of the sources that East and Central African feminist theologians employ. All these sources and themes are important in the economy of theologizing. They grant the perspectives which are pertinent in mapping the reflections and understanding of the context, culture and experiences of many women across

the region. Such possibilities allow for dynamism and sufficient critique of each of these to allow for renewal and future research possibilities.

Through analyzing the various chapters, the contributors map themes, sources, methods, theories, major contributions, strengths, weaknesses and gaps gleaned from East and Central Africa. Their introduction will highlight how the goal, specific objectives and the research questions are addressed by the volume.

This volume is arranged into 4 sections:

- *Part One* comprises four chapters and is titled **Queen of Sheba – Patriarchy and Matriarchy**

Chapter One by Loreen Maseno lays bare the sources and themes for African women theologies engaged for the theological enterprise by women theologians in East and Central Africa. The chapter argues that in this enterprise, East and Central African Feminist Theologians demonstrate their concerns and priorities do not accept that African men’s theology should suffice for the entire faith community in the region.

Chapter Two by Daniel Assefa and Tekletsadik Belachew underscores the unique place given to the Queen of Sheba, the biblical figure who went to visit King Solomon, and was praised by Jesus for her search of Wisdom. They focus on the significant sources which depict the ways this fascinating figure has been described and understood in Ethiopian texts, starting from traditional Ethiopian biblical commentaries.

Chapter Three by Pauline Njiru attests to Emily Onyango’s contribution in breaking the walls of a Patriarchal Church. This was a woman who undertook her theological education at a time when the Anglican church of Kenya was not yet sure what to do with women called to serve God in the ordained ministry in a male dominated arena. Onyango appears to have broken the walls of patriarchal restrictions to the formal training of females into ministry and ordination.

Chapter Four by Dorcas Juma juxtaposes Anna Mghwira and Bathsheba who both played a key role in the politics and religious events of the nation of Tanzania and Israel respectively. Juma adopts an African women’s her-

meneutical lens in re-thinking patriarchy in the life of Anna Elisha Mghwira means by documenting her contribution to societal transformation through religion and politics and further, by mapping the way forward for the circle in such a way that can pave way for the life of both men and women of God to flourish.

- *Part Two* is titled
African Women's Theology, Religion, Health, Healing and Culture
(This section expounds three chapters.)

Chapter Five by Hope Karangwa Munezero & Francoise Niyonsaba attends to a healing theology. They explore the journey of Rwandese women in the aftermath of the 1994 Genocide in order to lay bare their theology as well as the impact(s) they had in the healing memories. The chapter demonstrates how the faith of Rwandese women and their healing memories and restoration reaped good harvest not only to their families but also to the whole community.

Chapter Six by Monica Osuka and Loreen Maseno considers select works of Anne Kubai with the aim of understanding the contexts that motivated her work. It also highlights specific features of her theology such as her interrogation of patriarchy and infertility, Genocide and reconstruction, forgiveness and other social factors and their purpose for Christendom in East Africa.

Chapter Seven by Dorcas Juma considers cultural hermeneutics as espoused by the Matriarch Musimbi Kanyoro who analyzes cultural resources, experiences, the practices of African women and the role of cultural hermeneutics in reading the Bible. She addresses the issue of the accountability of the church, women's organizations in the Church and African women theologians. Understood as a theology of women empowerment, Kanyoro's feminist cultural hermeneutics is arguably a global pilgrimage of Justice. Kanyoro posits that any biblical approach that seeks to take on a liberating approach and women empowerment should take seriously the experiences of women, their vantage point and how culture can inform and be informed by the Bible.

- *Part Three* of this book covers aspects of **Christology and Liberation**

Here we are exposed to **Chapter Eight** by Telesia Musili who analyzes Kinoti’s search for African feminist ethics. This chapter espouses that Kinoti’s ethics centers on communitarian notions of care and collective engagement driven by moral values. The care that is touched upon is noted to be both an ethical concept and as gendered labor to foreground an ethical framework of justice. This remains pertinent for as a strategy for lives of people who are construed as aging, needy and vulnerable, giving special attention to African Indigenous cultural and religious sources grounded in real-life experiences.

Chapter Nine by Loreen Maseno analyses Hinga’s theological formation, contexts and sources. It accentuates Hinga’s explorations of African religions, Feminist theologies and Religion and contemporary moral issues in conversation with patriarchy, gender, western feminist theology and African male theologians. In general, this chapter asserts that for the present and future, Hinga’s input outlines that any relevant Christology for African women is one which presents Christ as a concrete and personal figure who engenders hope in the oppressed by siding with women.

Chapter Ten by Rev. Joyce Damian Ngandango examines Lyimo-Mbowe’s theological concepts of the emancipation of women in the African and biblical context, focusing on the perceptions of female inferiority in select biblical texts and African traditional culture and how these affect social transformation. This chapter discusses how Lyimo-Mbowe’s interpretations of biblical passages are relevant to the biblical hermeneutics that support the emancipation of women in the African context.

Chapter Eleven by Esther Mombo and Heleen Joziassse consider the basic Christological question, “Who do you say that I am?” to unravel how Anne Nasimiyu Wasike construes an African women’s Christology. The authors overall horizon is to understand Nasimiyu’s exploration of the interplay between context and theology, and how African women with a variety of life experiences express their Christologies. It also discusses how Nasimiyu wrestled with patriarchy, gender, western feminist theology within her Christology because an African woman needs a Christ who saves and affects the whole of her life.

- *Part Four*, which is the last section comprises chapters that attend to **Ecclesiology and Pastoral Theology in East and Central Africa**

Chapter Twelve by Witness Issa presents theological contributions of the Matriarch Faith Lugazia to a transformative Theological perspective, gender emancipation, and spiritual pedagogical theology. It analyses Faith's theology of the Holy Spirit and the influence of Pentecostalism in the gender discourse to highlight her critiques and perspective. The chapter further considers Lugazia's contribution to gender parity, the Church in Africa, and the response to the challenges of Prosperity theology to give the reader a deeper understanding of her legacy.

Chapter Thirteen by Christine Nakyeyune revisits Grace Nyonyozi Ndyabahika's post-conflict pastoral theology and liberation ethics. It examines her commitment to women emancipation based on her calling as a female minister to encourage many other women to live lives liberated from the ecclesiastical roles imposed on women in the Church of Uganda.

Chapter Fourteen by Nagaju Muke considers Mombo inclusive theology and a liberating church. Re-imagining Mombo's theology draws from her works to explore the strength and weakness of the Presbyterian Church in Rwanda in building an inclusive community. Specific emphasis is placed on gender equality and inclusion of the ordination of single women. The chapter wrestles with the status quo, in which the Presbyterian Church in Rwanda has been promoting women's ordination since 1980s, it is important to note that single women are still denied ordination due to their marital status.

Cognisant that some matriarchs from the region have not been accorded full chapters, I highlight three of these, albeit in brief. These are Mary Getui, Nyambura Njoroge and Philomena Mwaura. As early as 1989, Prof. Mary Getui who is currently a full professor at the Catholic University of East Africa, was part of the planning group of African women that organized the inaugural continental gathering of African women theologians in Accra, Ghana. This is where the Circle was formed. Thereafter, she became very active in the local Chapter Circle, becoming its local coordinator in 1992. She played a major role in organizing two conferences for the Circle, in 1994 and 1996 where she served as the chair of the local organizing committee. The East and Central Africa Circle owes a lot to Getui's

sterling coordination. According to Getui, African Christianity needs to express the intellectual, social and religious milieu relevant to the continent. She therefore aptly attends to the themes of sexism (Getui 2012); marginalization (Getui 2020); violence against women (Getui 1996) among others. She therefore, delves into the socio-economic and cultural set ups in Kenyan society. She adopts a method of theological reconstruction where she notes its relevance and its timeliness in a society undergoing rapid change and there are many people needing help to cope with these changes (Getui 1999).

In consideration of the causes of violence in Africa, Getui notes that there are different types of violence that affect people through acts of structural, ideological and institutional decisions. The varieties of these types of violence include but are not limited to these as colonialism, imperialism, racism, sexism, slave trade, forced displacement and extraction of resources (Getui & Kanyandago 2003). Getui interrogates African Indigenous Religions in relation to lived realities of African women. She presupposes an adoption of 'the good' in African Indigenous Religions (AIRs) such as fair Trade. For her, trade as practiced in African tradition and set highlights the good that AIRs can offer to the world such as showing how human dignity supersedes value for money; where trust-building is embedded in welcoming the stranger in private homes regardless of ethnicity and nationality (Getui 2007).

Dr. Jane Nyambura Njoroge was the first clergy woman to be ordained in the Presbyterian Church of East Africa in 1982. She is a Kenyan ecumenical leader and Presbyterian minister. As early as 1978, she enrolled in Saint Paul's United Theological College, being the first African woman there to undertake a Bachelor of Divinity degree. She earned her doctorate in 1992 on African Christian Theology and Ethics from Princeton Theological Seminary, USA, again being the very first African woman to do so. She recently retired from being a long-serving director of the HIV and Aids Advocacy and Initiatives by the WCC. She is a founding member of the Circle of Concerned African Women Theologians and a member of the Kenyan chapter. She avers that for many years there was a missing voice of women in Africa, which appeared muted. However, following the book publication *hearing and knowing* by Mercy Oduyoye, many African

women were keen to tell of their faith stories as they have heard and known them, and not to rely on others to write about them (Njoroge 1997).

As a Circle member, Njoroge remains passionate on themes affecting African women such as HIV/AIDS, Social relationships, the participation and inclusion of women in the church leadership, patriarchy, community, ecclesiology, and has written widely for example “Groaning and Languishing in Labour Pains” in *Groaning in Faith: African Women in the Household of God*; She is co-editor with Musa Dube of *Talitha Cum: Theologies of African Women*.

Philomena Njeri Mwaura is a Kenyan theologian and Associate Professor of Religious Studies at Kenyatta University. Throughout her career, she has significantly contributed to the discourse on women’s place and role in African and Christian contexts. As a Matriarch and active member of the Circle, she writes with a strong focus on liberation theology, to shed light on the experiences of African women, their responses to patriarchal challenges, and their theological perspectives. Mwaura has played a vital role within the Circle since its inception in 1989. She served as the organization’s president from 2004 to 2008 and has been a co-editor of the African Journal of Gender and Religion.

Mwaura’s areas of reflection with regard to African women include the nuanced dynamics of gender and religion in Africa, African Christianity, New religious movements, Christian Religious Education, Church history, gender and theology, Pentecostal and Charismatic Christianity in Africa, gender and Power in Relations, African Initiated Churches, discrimination and violence, Religion and Media, women’s agency and challenging oppressive systems.

For these three matriarchs, their other significant contribution lies in their mentorship of young African women theologians, serving as a source of inspiration and guidance. They continue to empower women in the Circle and beyond to speak out against discrimination and violence through her work, enabling them to reclaim their agency and challenge oppressive systems.

All these chapters point the whole Circle to the areas that need further consolidation and new explorations such as how healing theologies from

post-war communities could be translated to pandemic ravaged communities in the face of Ebola, Covid-19 and other pandemics ravaging African communities in the present and the future. These essays have pointed to ways in which courage is necessary for any patriarchal walls to be broken and the need to have those who lead the path, shining a light. The essays have demonstrated that women are agents and capable as thinkers and persons who can change societies in every sphere. In all, East and Central African women theologians will continue to critique women's subordination within the power dynamics of culture, Religion and society.

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