

**A GENDER INCLUSIVE MODEL
IN THEOLOGICAL EDUCATION
FOR THE
SEVENTH-DAY ADVENTIST CHURCH**

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Summary

Clergywomen in the Seventh-day Adventist Church have spoken for the first time of their theological training at a private Christian tertiary institution in Australia. A phenomenological design was utilised where Clergywomen's collective lived experience of theological education was captured and analysed. The major themes of ambivalence in identity formation, the struggle to question dominant hegemony and existence in hostile environments depict the lifeworld of Clergywomen. The findings from this investigation, together with the Clergywomen's recommendations for improvements to theological training, have guided the development of a contemporary model for theological education for the Seventh-day Adventist Church. This model is called the *TRI-Space Model Design in Theological Education*; it embodies both gender inclusive pedagogy and thirdspace thinking – a relatively new philosophy that is beginning to emerge within theology. This model offers new directional formation that opens up new and exciting possibilities in Seventh-day Adventist institutions and the wider field of theological education. This study is pivotal for Christian educators and administrators who seek to develop and employ a holistic approach to ministerial formation.

Chapter One

THE JOURNEY - THE EMERGENCE OF THE RESEARCH QUESTION

Overview

This chapter aims to outline and identify significant episodes along my professional journey as a clergywoman and educator in theological education that has influenced and informed the development and consolidation of this investigation. The chapter is divided into four sections. It discusses the emergence of the research question within the context of my professional background, and identifies influential factors that contributed to the significance of developing toward an engendered approach to theological education. Secondly, it provides a brief introduction to my organisation: the Seventh-day Adventist Church. Here it outlines how theological education developed and considers the challenge of theological education in relation to the relatively new emerging issue of clergywomen. Thirdly, it reflects upon the personal significance of this project. And finally, the chapter concludes outlining the project's aim, objectives and outcomes.

As an overview, the arrangement of this project continues in chapter two where it reviews literature on the subject of clergywomen and theological education. Chapter three explores research theory and design. Chapter four outlines the process of research in the collection and analysis of data. Chapters five, six and seven present research findings; chapter eight discusses research findings in light of literature and addresses the findings through the development of a model for theological education. Chapter nine is the final chapter that reflects on the overall project and discusses personal, professional and organisational significance of the investigation.

This study relates directly to the specific needs of theological education in the Seventh-day Adventist Church. It is not representative of all cultures, races and political

environments. Throughout this study, for ethical and political considerations the researcher will not name the primary stakeholder of this project but will refer to it as the ‘higher educational institution in Australia or the College’. Furthermore, the researcher will not name other Adventist higher educational institutions that have in some way contributed to this investigation.

A. Professional Background

The research question emerged through over nineteen years of experience and reflection from a professional context and practice within a Christian organization called the Seventh-day Adventist Church (SDA)¹. My journey began in 1988 when I graduated with my first degree in Theology and was employed in Britain by the South England Conference of the Seventh-Day Adventist Church as a Clergywoman.² This was the first time a woman had ever been appointed to such a position within the SDA organisation in England. I ministered in a number of churches both provincial and urban, and in multi-cultural church settings across the South of England. I particularly concentrated my ministry in areas such as youth, community, artistic evangelism and gender ministries.

In 1991 I completed my Masters degree in Education and resumed Ministry. In 1992 an important episode occurred that shaped and redefined my professional practice and primarily directed the course of this investigation. I began to study, at Kings College in London, a course ‘Feminism in Philosophy and Theology’ with a woman who was a lecturer, prolific writer and a leading religious and philosophical feminist. I can best describe the experience as a ‘watershed moment’. For the first time I was introduced to ‘women’s ways of knowing’ – feminist theories, identity construction, methodologies, cultural perspectives. I discovered new philosophical, political and theological ideologies, writers, theories, epistemologies, debates and worldviews. A new and exciting world challenged my personhood, faith and profession. I had studied

¹ Throughout this document the Seventh-day Adventist Church will be abbreviated as SDA and also be referred to as Adventism.

² Throughout the document Clergywoman/women will be spelt as one word.

theology for four years at an undergraduate level, but had not been exposed to the radical, gender inclusive and transformative teachings as I was at Kings College. Kings College gave me the tools and confidence to construct a new methodology in my professional context that began to reflect my engendered approach to theology, pastoral care and biblical interpretation. I sought to elevate the status of women in my church by uncovering new voices and faces in history. I began to teach an inclusive historical and hermeneutical approach to scripture by incorporating new resources and new models in the field of feminist and womanist theology, and to encourage and facilitate an inclusive use of imagery, concepts and language in liturgy and worship services.

In 1995 my portfolio increased within the organization and newer roles included Chair of evangelism for the Youth Federation in London, Youth Co-coordinator for the provinces, South England Conference Co-coordinator for a new department called 'Women's Ministries', and Editor of a Women's British Union Newsletter. In 1997 I was given my own District of Churches that included Cambridge and Peterborough.

In 2000 I enrolled at Middlesex University as a Dprof candidate and completed DPS 4521 Programme Planning and Rational, and was credited with WBS 4825/4840 Research Methodologies. A pilot study was undertaken to validate my proposed area of research and find suitable stake holders for the project. The pilot study and the results are briefly mentioned later in this chapter. As a direct result of the pilot study, a primary and a secondary stakeholder were secured. The primary stakeholder is an educational college in England where I received both undergraduate and postgraduate degrees and who welcomed the opportunity for me to work with them in beginning to address gender inclusivity in theological education. The secondary stakeholder is the 'Women's Resource Centre', an organisation in North America based at a University who are committed to supporting Clergywomen around the SDA world Church. At the Seventh-day Adventist General Conference Session held in Toronto in 2000 the 'Women's Resource Centre' was responsible for organising several presentations. They invited me to sit on a Clergywomen's panel and raise the issue of my research. This I welcomed.

However at the end of 2001, I was invited by the Dean of the Faculty of Theology at a tertiary education institution in Australia to work as a lecturer in their faculty for two

years. This initiative and financial funding came from an independent organization called ‘Women in Ministry’ in Australia. This organisation was set up in 2002 and was committed to the success of clergywomen in ministry within the South Pacific Division.³ The ‘Women in Ministry’ together with the tertiary institution created a lecturing position that sought firstly to model and provide a female perspective in the Faculty of Theology; secondly, to help transition women and mentor the female pastors who for the first time were being employed in ministry placements and were appointed their own churches; and thirdly to travel within the South Pacific Division to promote women in ministry.

This invitation was a wonderful opportunity for me to share my experience and contribute to an educational institution. I saw merit in transferring my research project to another context, and to revise my proposal at Middlesex University. From an educational perspective I viewed the role as an opportunity to reach a new standard of excellence in my professional development that contributed to fulfilling the criteria in DPS 5260. The new role would allow me to gain experience working in another country and cultural context, to learn and master lecturing at a tertiary higher institution, to develop skills in presenting professional and academic papers/presentations to critical communities, to develop skills in effective and engaging communication, to understand and be exposed to accreditation processes, and to evaluate and contribute to curriculum development. Employment at the College allowed me to work in an educational environment as an ‘insider,’ where I was exposed to the culture of the institution, its political climate, policies, immediate challenges and future directions. It also provided a setting where I would come into close contact with female theology students and clergywomen who could act as participants to the research project. I accepted this invitation on the premise that this College in Australia would act as my primary stakeholder and together we would develop a new model that sought to engender theological education. The findings and model would be shared with other Adventist

³ The Seventh-day Adventist organization is geographically divided into 13 divisions. In this document I will refer to three divisions: The South Pacific division (SPD) that includes countries such as Australia, New Zealand, Papua New Guinea, French Polynesia Islands and the Trans-Pacific Islands. The Trans-European division (TED) that include countries from Northern Europe and the North American division (NAD) that include states in north America and Canada.

Colleges and Universities in other countries. My ultimate goal was to begin the process of organisational change in the field of Theological education. The College and Faculty welcomed this initiative.

From a Clergywomen's perspective, I was happy to accept the invitation because I understood the difficulties these new clergywomen would face within a fairly conservative Christian denomination and I wanted to offer my experience, insights and support as a mentor and model. I value the significance of female lecturers in theological faculties (although quite rare), where women are in a position to offer unique perspectives and insights to theological education and contribute to a male dominated theological tradition. I felt honoured at the invitation to make a contribution to an educational institution that was shaping future leaders in ministry within the Seventh-day Adventist Church.

At the end of 2003 I was asked by the same College in Australia to apply for a position that a woman had not held, that of Lecturer and Chaplain in the Faculty of Nursing and Health. This is my current role, and my link and collaboration with the Faculty of Theology continues.

B. The organisation - The Seventh-day Adventist Church

The Seventh-Day Adventist Church is a Christian movement which has its roots in Protestantism. The movement began in the 1840's and first took root in North America. Today the Seventh-day Adventist Church is global, with a membership of around 14 million. The organisation is culturally diverse, financially self-sufficient, and highly organised. The Seventh-day Adventist Church was first organized in 1863 with a membership of 3,500 and put in place a representative form of church government, where authority in the Church came from the membership of local churches. Executive responsibility was given to representative bodies and officers to govern the Church, and four levels of Church structure were established. The four levels are represented in figure 1, which range from the local church to the highest authority called the General Conference (GC). The General Conference meets in session every five years where delegates elect leaders and officers, amend policies, and

address various world issues (General Conference of SDA 2007). The Adventist organisation is hierarchal in structure yet functions upon a democratic system.

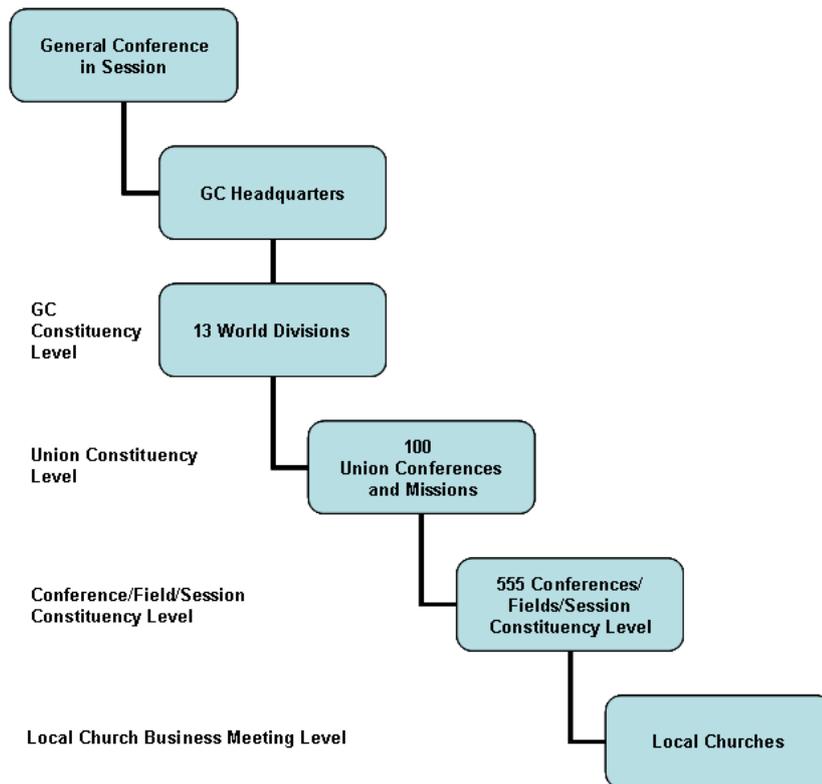


Figure 1. The Seventh-day Adventist Church Organisational Structure

The Adventist organisation has a strong emphasis on education; it promotes a healthy holistic lifestyle and is committed to mission and relief work. As a result, Adventists are best known for their educational institutions, medical centres and hospitals, and the Adventist Development and Relief Agency (ADRA) that works closely with the United Nations.

‘Around the world, Adventist Christians are among the fastest-growing churches today. Adventists work in 203 of the 228 countries and areas recognized by the United Nations; communicate in more than 717 languages and the Seventh-day Adventists operate one of the largest Protestant educational networks in the world with over one million student enrolment per year’ (General Conference of SDA 2007).

The Adventist church today has over 115 000 churches and companies. There are more than fifteen thousand ordained pastors. For more detail statistics on the SDA Church see Appendix 1 where various functions, departments and statistics are provided.

1. Early Beginnings of Theological Education and Training in Adventism

Theological education emerged in early Adventism with the establishment of Battle creek College in North America in 1874. This was the first church institution of higher learning. The mission of the college was built on the premise of educating ministers and workers who would be employed by the ministries of the church. Before the end of the century other colleges were established in California and Massachusetts 1882, Nebraska 1891, Washington and Tennessee 1892, Australia 1892, Texas 1894, Alabama 1896 and England 1902 (Clouzet 1997).

A philosophy of education was articulated through the work of Ellen White who founded and guided early Adventism. Adventists conceived Christian education as a threefold paradigm and White states in her classic work 'Education':

'True education means more than the perusal of a certain course of study...it has to do with the whole being...It is the harmonious development of the physical, the mental and the spiritual powers' (White 1903, 1952, p13).

Here in this threefold paradigm, the physical aspect was represented through an understanding of what it means to be human: our function needs and concerns. The curriculum included physiology, health principles, psychology, physical education and nutrition. The mental realm sought to provide God-centred liberal arts that dealt with ministry professions and vocational education, with high emphasis on the quality of teaching and learning. And thirdly, an emphasis on the spiritual realm considered development of Christian character by nurturing spiritual sensitivity and awareness, encouraging the internalisation of Christian doctrine and practise that fostered understanding and respect for other cultures and faith traditions and participation in an integrating and unifying commitment to Christian mission (Geraty 2005).

'This understanding of education was crystallized in the 1890's and

*Adventists viewed it in terms of true theological education...
This view has not changed to date' (Clouzet 1997, p231).*

Early Adventist ministers in North America were predominately men with a background in farming. These men developed an evangelistic burden to preach and were inspired to take the responsibility of raising new churches. If anyone wanted to become a pastor they were generally told to read books on preaching and get practical experience in their local churches. As the Church developed members began to see merit in providing full time formal education for ministers and the granting of ministerial licences (Winslow 1990 cited in Clouzet 1997, p244). By 1881, the General Conference Committee developed a six-year reading course for Ministers. This list comprised works on Biblical theology, daily Bible readings, prophecies, doctrines, church history, the atonement, the sanctuary ministry and composition and rhetoric (White 1870).

These early ministers were not assigned to local parishes; in fact local churches took care of themselves. For the first sixty to seventy years of early Adventism's existence the church hired ministers as 'itinerant clergy'. In essence, ministers were church planters, their sole function was to raise up new churches as they preached and focused specifically on evangelistic work. If they were successful and after a certain length of time the denomination would ordain them to the gospel ministry and expect a continuation of 'service methodology' (Clouzet 1997, pp245-246). Lectures on ministerial work would be given to pastors following yearly General Conference sessions and as the organisation grew, a lecturer would be sent to some of the larger conferences to offer eight-week courses (Ibid.). When Battle Creek College was founded in 1874, ministers received a brief liberal arts education with numerous Bible courses. In 1877 a new course in New Testament Greek was offered. In 1880 the department of theology was established that offered a five-year program with two years of preparatory education and three of biblical training. The curriculum included traditional classes in church history, Greek, Hebrew, and biblical theology, also included was mathematics, logic, English, classical Greek, physiology and geology. By 1898 a more practical approach was added to the curriculum with classes in preaching, doctrines, pastoral ministry and methods of teaching with optional Greek and Hebrew classes were also offered (Ibid.).

In 1918, the General Conference of the Seventh-day Adventist Church passed a resolution that ministerial education must be practical in focus and an emphasis placed on administration and evangelism. They recommended that all educational institutions establish a School of Theology with a Dean and specific credit units that comprised a four-year degree program. All colleges responded enthusiastically and proceeded with the changes (Ibid., p247). By 1931 colleges had the increasing pressure to become accredited institutions, and this contributed to lecturers and professors having to acquire advanced degrees from well-known schools and universities. The first Adventist seminary was established at Pacific Union College in Northern California in 1934. And by 1973, requirements for entrance into ministry included four years of undergraduate work with a major in Religion or Theology, the fifth and sixth year at the Seminary, and the seventh in a supervised internship in the field. To date, little has changed; ministry training follows a similar path in many parts of the world.

2. The International Board of Ministerial and Theological Education

Today, the International Board of Ministerial and Theological Education (IBMTE) is a body that monitors, evaluates and endeavours to unify theological education among the 90 Adventist Colleges and Universities around the world. The board recognises the challenge of diversity within Adventism in cultural, national and linguistic differences yet strives towards collective theological unity. This board works in cooperation with the 13 world divisions in providing overall guidance and standards for the professional training that Church-supported institutions offer to pastors, evangelists, theologians, teachers of Bible and religion, chaplains, and other denominational employees involved in ministerial and religious formation.

The board's purpose and objectives within the organization are to foster a dynamic theological unity in the world church, to support the spiritual and professional development of faculty involved in ministerial programs, promote professional excellence in ministerial training and practice, to nurture strong partnership between church leaders, educational institutions, and faculty engaged in the training of ministry and to energize the spiritual life of Adventist educational institutions (Adventist Accrediting Association 2005).

3. An Adventist Pioneer's View on Clergywomen

At the beginning of the nineteenth century in the United States when Adventism was in its early stage, women began to emerge as leaders and were employed by the Church as ministers. Sarah Hallock Lindsey started work as an evangelist in 1868 in New York State with her husband and she was a licensed minister. Ellen Edmonds Lane in 1868 became an evangelist with her husband Elbert, they worked in Michigan and she was licensed from 1878-1889. Julia Owen worked in the Kentucky-Tennessee Conference as a licensed minister from 1878-1895. Hattie Enoch was an evangelist with her husband in the Kansas Conference and was licensed in 1879; she later served as a missionary in Bermuda. Maud Sisley Boyd was the first single woman to be called into mission service in 1877 to Switzerland, and later continued her missionary work in Africa and Australia (Habada & Brillhart 1995, pp360-361).

Ellen Harmon White 'an exceptional woman' (Worley 1995, p357) who to a great extent founded and guided Adventism in its formative years and who today remains an important influence through her writings encouraged women into the ministry. Against the cultural odds, when women speakers were generally belittled, humiliated and being refused public platforms, Ellen White was preaching and lecturing, and she encouraged women to enter the public 'gospel' and reform work. When other women were 'hiding behind male pseudonyms to ensure the publication of their books, Ellen White was writing and publishing voluminously under her own name' (Ibid.). When women were struggling to be educated and go into higher education, Ellen White was involved in 'establishing co-educational colleges, and when women were suffering setback after setback in professional institutions, Ellen White pleaded for the training of women to serve as doctors and ministers' (Ibid.).

Ellen White became a 'model spokesperson for her Adventist women contemporaries' (Watts 1995, p45). She encouraged women to make full use of their talents in both traditional and non-traditional roles. Her influence made a tremendous impact in the early church, and men in that cultural setting accepted her influence. Ellen White believed women to be 'indispensable in ministry'. She felt that women's contributions were unique (Watts 1995, pp45-50).

‘There is a great work for women to do in the cause of present truth. Through the exercise of womanly tact and a wise use of their knowledge of Bible truth, they can remove difficulties that our brethren cannot meet’ (White 1946, 1970, p491).

In her writings White makes bold and clear statements concerning women’s call to ministry: ‘There are women who should labour in the gospel ministry’ (Ibid., p493); ‘women’s work is essential and without it the cause will suffer great loss’ (Ibid.); White further states that women in ministry should receive just wages and the wages may appropriately come from the tithe, and the call to ministry can in some cases take priority over housework and childcare (White 1904, pp229-230); some women should make ministry a life long vocation in which they earn their livelihood and Conferences should not discourage women from qualifying themselves for ministerial work (Ibid., p492). These are no doubt radical words spoken by a woman of the late nineteenth century; one can only wonder what her thoughts and reactions would be today, towards the issue of ordination in the twenty-first century?

4. The ‘Second Sex’ – The Ordination Issue

The role and function of women within the Western Christian tradition over the last two or three decades have changed considerably. The Evangelical Church made history over 20 years ago, by affirming the equal rights of women and ordaining them to the priesthood of all believers. Today, there are still a number of denominations that have yet to come to terms with this issue and find they struggle against the cultural backdrop. The Seventh-Day Adventist Church is one such denomination. The Seventh-day Adventist church has had a ‘rather strange ambivalence towards women in ministry’ (Dudley 1996, p134). As already mentioned, during the latter part of the nineteenth and early twentieth century a number of women served successfully as pastors, evangelists and conference departmental leaders, but none were ever formally ordained. The issue of ordination was first discussed at the General Conference Session in 1881. At this session the following action was taken:

‘Resolved, that females possessing the necessary qualifications to fill that position may, with perfect propriety, be set apart for ordination to the work of the Christian ministry’ (Watts 1995, p45).

But the action also carried the provision that in spite of the vote of the delegates assembled, the matter be referred to the General Conference Committee. No record exists whereby the General Conference committee took this issue up and gave any formal response. By the mid-twentieth century very few women remained in pastoral or leadership positions (Dudley 1996; Watts 1995). In the 1970's the issue of women's ordination was reopened and has remained a controversial issue. At an historic session in 1995 the global Church delegates, for the first time put the issue of ordination to a vote: 26 per cent voted in favour of ordination while 74 per cent voted against.

The SDA Church organisation today has a number of women around the world employed as pastors. These clergywomen are able to perform most of their duties without officially being ordained to ministry. Robinson is correct in his interpretation of the Adventist Church regarding ordination.

'This denomination has implemented a compromise policy. They do not ordain women as ministers, but do grant them most of the authority given to male ministers. They do allow ordination of women to the lower post of Elder' (Robinson 2002, p4).

The North American Division who brought the ordination issue to the floor of the session in 1995 were disappointed with the world church vote, and a few months later in their Division the Sligo SDA Church in Takoma Park Maryland ordained three women in violation of the denomination's stance (Ibid., p3). Women and men working in the North American Division have been the forerunners politically for women's rights and equality. The 'AAW' – the Association of Adventist Women, 'TEAM' – Time for Equality and Ministry, and 'Woman Church' are organisations which raise these issues and lobby.

5. The Challenge of Female Pastors

Hodgson states that the Christian Church of the 21st Century must recognise the need to be culturally relevant.

'Today we find ourselves in the midst of historical, political, socio-economic, environmental, sexual/gender, and religious changes of vast importance. We

are reaching the end of an historical era, and its new beginning can be compared to a Second Enlightenment' (Hodgeson 1994, pp55-56).

Adventism as an organization finds itself at a crossroad and is confronted with numerous challenges for relevance in today's modern context. One such named challenge is to acknowledge that Clergywomen are making positive contributions in ministry and these contributions should be valued and reflected in theological education. Theology needs to be reconstructed and redefined in the context of faith and practise.

'For the first time, Clergywomen are articulating their vision, reclaiming their history and bringing a 'theology of women's experience'. Women's lived experiences encompasses considerations of the impact of women upon the pastoral ministry; reflection on 'feminine' religious experience and its distinctive nature; biblical interpretation; questions of inclusive language; feminist reconstructions of care, growth, human identity, relatedness and community, and their implications for pastoral practice' (Graham 1996, pp124-125).

'The experience and sense of calling among clergy women in the 1990's shows that clergy women are not merely survivors, nor are they breaking down barriers simply to get into a vocation shaped and still dominated by male perspectives. Rather, clergy women are reinventing ministry for the future. Clergy women are expanding the very essence of Christian ministry and guiding the whole church' (Zikmund, Lummis & Chang 1998, p133).

This challenge of revision could bring a new sense of optimism in the quest to find new workable models in Theological education and practice in what Hodgson describes as the 'Second Enlightenment' (Hodgeson 1994, p56).

C. Personal Significance of the Study

In 1983 I began my theological training. From a student perspective I was nurtured and supported by a caring faculty and a wonderful Christian institution. However, I was unprepared for the challenges of Pastoral Ministry as a woman; I had no mentor or role model, I was not introduced to theories and curriculum that I could identify with and I was forced to invent a paradigm that specifically worked for me, a woman in ministry.

In 1988, I experienced challenging times as the first woman in England to be employed as a Clergywoman in the Seventh-day Adventist Church. From a Clergywoman's perspective, I performed my duties without a title. Policies were yet to be put in place that related to equal opportunities, my presence within many church settings challenged gender bias from a cultural, theological and political perspective, my Conference administrators were not supportive and were unable to change policies or make my function as a minister easier. Women at that time were not represented at management levels and globally the church had not officially accepted the ordination of women to the priesthood.

As an educator in the field of theological education I am surprised that the views of prominent feminist theologians on epistemology and our interpretation of the Bible are not represented in the curriculum of theological education. I discovered through my research investigation, that in 1991 the South Pacific Division of the Seventh-day Adventist Church commissioned a task force to consider ways the 'Adventist business and professional women could best minister to their work colleagues'. Over 220 professional women from Australia and New Zealand were surveyed. From their research findings recommendations were made to engender theological education in the South Pacific Division:

'Recommendation 33 - The Taskforce recommends that a tertiary College of higher education design, develop and introduce a subject examining women's issues and that the course initially be available to undergraduate theology students as an elective.

Recommendation 34 - The Taskforce recommends that when the undergraduate theology course is next revised and restructured, the Women's Studies course be incorporated as a core subject into the Church Ministry Studies strand at the 300 or 400 level.

Recommendation 35 - The Taskforce recommends that 1994 be the target for the introduction of the proposed Women's Studies course and that the course be coordinated and taught ideally by female lecturers and feature guest lecturers possibly including non-Adventist women' (Knight et al. 1991, pp52-53).

To date these recommendations have not been addressed or implemented.

Almost nineteen years have passed since my start in ministry; thankfully many policies have been addressed, enabling women to better function and be more effective in their roles. From a personal perspective, I was interested through the findings of this project to uncover any progress in the area of women in ministry, and to discover how women in ministry view their roles, what they uniquely bring to ministry and how they believe they are perceived within the organisation. From an educational point of view, I wanted to find out whether we are meeting their needs and adequately providing resources for their role. And I wanted to learn whether their stories are similar to mine.

I care deeply about the future of Clergywomen in the Seventh-day Adventist Church. I believe female pastors bring unique contributions to the life, philosophy, development and function of the church. This investigation gives administrators and educational practitioners a chance to hear and understand Clergywomen's challenges, vision and insights. Through empirical findings, administrators and educators will be equipped to implement changes that are necessary to empower clergywomen to be true to God's call in ministry.

D. Initial Pilot Study

As part of this project a pilot study was necessary that sought:

- To establish the project's relevance
- To create the opportunity for networking with higher educational institutions
- To investigate whether a gender inclusive curriculum exists in SDA theological education
- To determine and judge the feasibility of the project's undertaking
- To seek committed stakeholders to the project

Within the Seventh-day Adventist Church organization, as stated earlier, there are a number of universities and colleges around the world that offer diverse degree programmes ranging from Bachelor's degrees to doctoral programmes. In 2000 I began visiting a number of Adventist universities and colleges in various parts of the world to gain an understanding of where these educational institutions were in relation to gender

inclusive curriculum in the field of religion and theology. The places I chose to visit were also culturally diverse: England, North America, India, Fiji and Australia. The pilot study gave me the opportunity to interview chairs, lecturers of theology, and principles, and at one institution I had the opportunity to address the whole faculty of Theology. Altogether I interviewed 17 prominent individuals in the field of theological education. Each interview lasted between 30 to 40 minutes; it was an informal interview with short prepared questions. At these interviews I addressed the following issues:

- To establish if there was an absence of gender inclusivity in their ministerial training programme(s).
- To inquire if the university/college was redressing gender imbalance within their ministerial training programme(s); and if so, what in their opinion were the issues, and would they name unidentified ‘gaps’ in the existing programme(s)?
- To investigate if they were aware of the unique contributions female pastors and theologians are bringing to the field of Theology.
- To actively seek stakeholders to my proposed project.

Results and outcomes of initial consultations:

The data that was collected from the interviews was analysed using the descriptive method, and findings showed that various educational institutions were at different levels in the understanding of inclusive gender design in theological education.

However, I did not encounter an institution that had developed or implemented a gender inclusive model in their training programme(s). Brief summaries of findings are:

- A higher educational institution in Australia expressed their embarrassment at not having a female in the whole country employed in ministry; therefore they felt they were not in a position to act as a stakeholder. They acknowledged that they were behind Europe and North America and planned on making radical changes in the immediate future.
- A higher educational institution in Fiji stated that this was an issue they have not addressed yet, although they have one female working as a pastor. However, I

was extended an invitation to present my research findings to the Faculty of Theology when my research is completed.

- A higher educational institution in India stated that no female had been employed in ministry, and at this time, this was not an issue.
- A higher educational institution in North America stated that they were ‘impressed’ with my area of research. They understood the issues, acknowledged that changes are needed within the training programme that redress inclusivity and stated that there are a number of women studying theology and being employed by their local conference. They also informed me that in many cases female graduates were being offered employment over their male peers. The College offered assistance for the project but declined acting as a primary stake holder on the grounds that they are just coming to terms with these issues and were not in a position to make changes yet. They expressed their interest in the conclusions of my research, and gave me a name of a university in America that might be at the point of making gender inclusive amendments to their programmes.
- Another higher educational institution in North America was open to my area of research and expressed keen interest in my findings.
- A higher educational institution in England understood the issues and felt they were in a position to make radical changes to their programme in Theology. They welcomed the area of research and have endorsed its significance and are willing to act as a stakeholder to this project. This institution trains the highest percentage of women in theology when compared to other Adventist educational institutions. To date over 30 women are employed as pastors within the Trans-European Division (Northern Europe) and this institution currently boasts that of its Theology students, 25 percent are female. They are sympathetic and understandings of the ‘gender issue’, and aware that the ministerial training programme must seek gender inclusiveness. As the percentage of female students entering this discipline grows, so the need to make radical changes to their programme increases.

These educational institutions also began to name areas in the ministerial programme(s) that, from an inclusive perspective, might be the place where the process of engendering theological education could begin. This information and insights were valuable as they may give shape and form to an inclusive model. The areas named were:

- Hermeneutics – interpreting scripture from a cultural and female perspective
- Pastoral Care – ‘doing theology’ may be gender specific
- Leadership – models within this area are changing
- Liberation theology – Womanist theologians share a unique perspective
- Eco-feminism – Women have a lot to share in this area
- Evangelism – models need to be broadened for women

As stated earlier in this chapter, I had initially planned to base this study in England, but since this pilot study took place, a higher educational institution in Australia has asked me to join their Faculty of Theology. The Dean also informed me that since my visit in 2000 women are enrolling to study Theology and for the first time two women graduates were being employed as ministers. The College has agreed to act as the primary stakeholder for this project. The Faculty of Theology are keen to hear how women think and feel toward their theological programme(s) and they also see the need to engender theological education.

The study will be based in Australia. I am grateful to the College for providing valuable resources for the research project and networks with other educational institutions within the Seventh-day Adventist Church. I anticipate a good working relationship as together the stakeholder and I, the researcher, forge an inclusive model in theological education that will influence and shape other Adventist theological institutions.

The pilot study met its objectives in establishing the relevance and validity of this research project as it discovered that no Adventist educational institution has yet developed a model that seeks a gender inclusive approach. I was delighted to find that this investigation is revolutionary. The study is significant as it seeks to begin the process of redressing the issue of gender in theological education. I was able to secure

stakeholders for the project and I networked with appropriate individuals and institutions that will be of value when I present my findings at the completion of the project. The pilot study also provided insights into the type of research design needed for this investigation I found that this project is also timely in that today, Adventist higher educational institutions are being forced through accreditation bodies to address gender inclusion in curriculum innovations, staff employment and equal opportunities.

E. The Aims and Objectives of the Project

Before I set out my research project and discuss its aim and objectives, I wish to cite a parable written by Anne Spurgen, this story parallels this investigation with its aims and objectives and outcomes. Anne Spurgen's full parable is found in Appendix 2.

1. The Parable of the Naked Lady

This is a story about a woman who challenges cultural norms and society's expectations. She sits naked by the road; various people who pass by throw clothing at her in an attempt to cover her indecency, but she refuses to put clothes on. A rich lady stops her journey at the side of the road, takes off her expensive designer labelled suit, matching accessories and hands them to the woman; she instantly feels the suits weight. The rich woman explains that its weight is due to the constant pressure to look beautiful, display her husband's wealth, and always having to act the perfect host. She must not lose her figure or grow old, and has to put up with her husband's 'appetites, temperament and decisions'. The naked lady refuses to put the garment on and hands it back to the woman who throws the expensive apparel to the side of the road and sits next to the naked lady.

A woman in a simple grey dress stops her journey and gives her dress to the naked lady. She explains how versatile it is and how easy it is to maintain. The naked lady takes the dress, feels it weight then hands it back. The simple woman explains that the weight is due to all the 'thankless toils, years of cooking, diapering, washing, vacuuming, chauffeuring, remembering, catering, arguing, punishing'. The wearer of the dress must never get tired or fall sick or cultivate her own interests. The woman of the simple grey dress throws it next to the designer labelled suit and joins the women at the side of the road and begins to argue whose garment is the heaviest.

A woman in a short red dress stops her journey and gives her dress to the naked lady. The naked lady is surprised by its weight and hands it back. The woman explains that the wearer of the dress must always be available for the sexual demands of men and must bear the scorn of women. She must be 'bold, enterprising, calculating and owned'. She must 'open her legs to cloth herself, to feed herself, to house herself, and to care for any misbegotten offspring'. The woman throws off her short red dress that joins the pile of garments from the other women and sits with them.

A woman in a long black habit stops her journey and offers her robe to the naked lady; the naked lady feels the weight of her garment, and gives it back. The woman explains that the wearer of the garment must be strong but must show strength in weakness, silence and servitude. The wearer of the habit must 'understand birth, but never bear; must understand the cravings of the flesh, but never experience them; must understand the ways of the world but never be part of it'. The holy woman places her habit with the other dresses at the roadside, joins the other women and enters into the argument between the rich woman, the simple woman and the sensuous woman about whose garment is the heaviest.

A woman in a black pin-striped suit stops her journey and offers her suit to the naked lady. The naked lady takes her garment, but that too is heavy, and hands it back. The woman in the pin-striped suit explains that there is more to professional appearance. The wearer of the suit must 'live in a sterile world, must never be beautiful or artistic for that would distract people from the business at hand, must never bear children for that would slow her progress to the top; she must endure being mocked as a dyke by those who fail to understand the purposes behind her sexlessness'. The professional woman tosses her black pin-striped suit onto the pile of other garments at the side of the road, and she, too, joins the argument.

The women argue beside the naked lady far into the night. Their arguments change: from self-pity to condemnation. As each woman experiences the pointed finger of blame she begins to realize that there are things about her garment that are 'worthy and good, things she is not ashamed of or encumbered by'. 'I know how to enjoy my body and feel the pleasure of physical love' says the sensuous woman. 'Teach me that,' says the holy woman and I will teach you the discovery of a spiritual quest for the Divine'. 'I know how to chair, organise and make presentations' says the businesswoman. 'Teach me that,' says the rich woman and I will teach you how to make yourself beautiful'. 'Teach me also how to enjoy the appearance of my body and I will teach you how to bear and love a child', says the simple woman.

'New life sprang up among the women and they fashioned for themselves garments out of the clothing that had piled up at the side of the road, each unique and sharing parts of each garment. As they taught and worked, the naked lady got up and walked to the next intersection and sat down' (Ruether 1985; p248-251).

I have chosen to cite this parable because its overarching themes seem congruent with this research project. The naked woman in this parable seems comfortable with her nakedness; she seems free from society's labels – expectation, identity, roles and sits provocatively in the middle of the crossroad in what seems to be either an exercise of choice or protest. The women who stop their journey and offer their garments may have done so out of pity, or frustration, social consciousness, or a self-righteous belief that they have the answer to the naked woman's problem. The term 'weight' employed by the author symbolises inequality, voicelessness, invisibility and prescribed role expectation. The naked woman does not wish to cover herself with these garments. Today, feminist theorist could label this woman as a 'post feminist', in third-wave feminism: here, the issue of gender has moved on; in this phrase a gendered egalitarian approach in society exists, where individuals select and choose from a range of masculinities and femininities in the construction of identity. Identity is not fixed but fluid. 'Post feminists' assert the notion that women must define the self as in process, not be defined by society (Osborne 2001).

Although this study is essentially about women, issues of gender and inclusivity, I take the position of a post-feminist, believing that today in many parts of the Western World individuals from a post-modern context are able to define and construct their own identities. I long to see my organisation collectively move beyond the issue of gender, and embrace this ideal. However, before the Seventh-day Adventist Church can move along on this issue, they must first hear, learn, empathize, evaluate and value the stories, insights, experiences and history of women. As an organisation we cannot embrace gender inclusivity until we have understood the ‘female voice’.

Towards developing a gender inclusive theological model seeks to contextualise pastoral theology. It allows future clergywomen and men to choose their identities and modes of practice in, for example, the way they lead their congregations, the way they preach or how they deliver pastoral care in their communities. Pattison, believes that,

‘Pastoral Theology is a place where religious belief, tradition and practice meets contemporary experiences, and where actions engage in a transforming dialogue, which has substantial practical implications’ (Pattison 1994, pp9-10).

Pastoral Theology is the theory of individual care. It goes beyond a theology of pastoral acts and sets forth a theology of practical living, a theology of work, business, sexuality, marriage, child-rearing, aging, youth. Pattison compares Pastoral Theology to the fluidity of living water: ‘It is something that moves and changes shape, content and appearance, like a lake over time’ (Ibid.).

These cultural theological challenges and relatively new directions in ministry and theological education are what I wish to explore and investigate. The study aims to authenticate the collective meanings of theological education shared in the lives of female pastors. The shared collective meanings relate to how these women view their theological education and their thoughts on ministry as they live and work in their various faith communities. The project allows clergywomen, for the first time in the Seventh-day Adventist Church organisation, to stop and reflect on their lives and professional roles, and to share their thoughts on theological education with the view to challenge and direct current models of theological education. As a researcher I seek

female pastors to sit at the side of the road and share their journey by debating conflicting ideals and perceptions on education, professional practise, expectations and role challenges. It is anticipated that from their stories they will discover commonalities, value the uniqueness of each other and choose and fashion together a new construction of identity. I envision transformation towards developing and weaving together a gender inclusive model for theological education. The ‘themes’ from clergywomen will facilitate and offer shape towards an inclusive model for ministerial students of theology within the Seventh-day Adventist Church. The proposed research is essential, as it seeks to carve out a platform on which women can work and practice their faith. It validates their experiences and seeks to alter, at its core, the nature of knowledge by shifting the focus from androcentricity, to a gender inclusive model.

This study will provide theological educators, curriculum developers and administrators of the Seventh-day Adventist Church with specific information. Firstly it will provide detailed descriptions from an insider’s view into how Clergywomen perceive their role, how they function in ministry and how they view their training. Secondly, a model from this investigation will be developed towards an engendered approach to theological education as a tool for practitioners. This model is anticipated to initiate dialogue amongst the global Adventist educational practitioners in the field. And thirdly, it is envisaged that this study will act as a reference point to future research advancement in this field. Lehman, a well-known researcher in the area of clergywomen, states

‘There is little published data concerning the role of gender in seminary admissions, curriculum choice, placements...The fruits of well designed studies of women in seminary would be useful all the way around - to the denominations, the seminaries themselves, and the student’ (Lehman 2002, p8).

2. Research Question:

How does the lived experience of Clergywomen who studied Theology at a tertiary educational institution in Australia between 1995 and 2006 inform the Seventh-day Adventist Church about theological education?

3. Aim of Research

The research aims to develop a model towards an engendered approach to theological education for Seventh-day Adventist educational institutions.

4. Objectives of Research Study

- To hear and begin the process of understanding the narratives of clergywomen and their experience of theological education.
- To identify perceived ‘gaps/omissions’ to an inclusive and engendered ministerial training program.
- To formulate what would encompass clergywomen views on an engendered approach to theological education.
- To give direction towards a gender-inclusive curriculum at the undergraduate level that redresses the absence in the current programmes at Adventist tertiary educational institutions
- To design and teach as an example, a subject and module(s) which incorporates a more engendered approach to theological education at a tertiary educational institution in Australia that will begin to address feminist theology and its relationship to Adventist theology and practise.
- To create a model that seeks an engendered approach to theological education in the Seventh-day Adventist Church.
- To prepare a presentation of findings for future practitioners within the higher educational institutions.

5. Outcomes of Study

5.1. Personal:

- To learn, develop and manage the research process.
- To expand career opportunities in the field of Theological Education.
- To contribute a significant piece of work within Adventism that builds the organisation.

5.2. Professional:

- To better understand and guide curriculum development in the field of Theological education at a higher educational institution within the South Pacific Division.
- To better understand the accreditation process at a higher educational institution.
- To develop networking and negotiating skills with various political groups within the organisation.
- To develop skills in presenting academic papers.
- To acquire skills and knowledge in understanding the stages involved in the research process.

5.3. Organisational:

- To develop a gender inclusive model for theological education.
- To offer direction in the future shaping of ministry in organisation.
- To present findings at various Theological conferences.
- To open up dialogue amongst educational practitioners.
- To offer strategic directions for Theological Education.

6. Formation of Doctorate in Professional Studies

Middlesex University should be commended for their innovative Doctorate in Professional Studies. I specifically sought a professional doctorate where I would be able to offer transformation in my area of expertise within my organisation, to which I have been loyal for almost twenty years. I wish to grow professionally, see new directions and revision for future career paths and choices. This programme allowed me to do so. I have particularly enjoyed Middlesex's program and their support, and now see how each element of the programme contributed and shaped this project. The cohesive formation of this Dprof programme consists of: **DPS 4520 Review of Professional Learning** (20 credits) reviewed my professional journey reflecting on practice, organisational environment, appraisal of self, and acknowledging my professional development. It forced me to critically look backwards and at the same time see new paths ahead. This element of the programme allowed me to consolidate what I could bring from my professional background and what I was hoping to achieve at a Dprof level by initiating a new direction in theological practice and education. **WBS 4825/4840 Research Methodologies** (60 credits) explored research design options that ultimately provided choices for investigation. **DPS 4521 Programme Planning and Rationale** (20 credits) helped crystallize, focus and shape this project. It pushed me to find, network, and negotiate with relevant institutions and individuals, and to identify resources that were essential for the completion of **DPS 5260 Thesis** (260 credits), in which I explored how the lived experiences of clergywomen inform theological education of the Seventh-day Adventist Church. All these components of the programme come together and fulfil **DPS 5360 Doctorate in professional studies**.

Summary

This chapter identified how the research question emerged through professional practise and context. A brief introduction to my organization was presented with personal reflections. I concluded this chapter by outlining the investigation's aim, objectives and outcomes. The next chapter will explore through literature the impact both Clergywomen and feminist theologians have made in the field of theological education and identifies the issues they have raised.

Chapter Two

LAND MARKS ALONG THE WAY - LITERATURE REVIEW

Overview

This chapter evaluates the first generation of women who challenged Christian tradition in a Western context in the late 1960's by pursuing theological education with the view toward ordination. These women not only made history but also made considerable contributions, particularly in two areas. Women for the first time were ordained and served in various parishes and faith communities, and secondly the 'academically' inclined women went on to become theologians, scholars and professors in various educational institutions where they developed women's studies, feminist, womanist and Latina theology, philosophy and theologies in theological education.

This chapter discusses literature and critically explores the impact both Clergywomen and feminist theologians have made in the field of theological education and identifies the issues they have raised. A generation of Clergywomen has passed since the ordination issue; therefore this chapter also seeks to address a new generation of Clergywomen, their views on theological education and the present climate in which Clergywomen find themselves working in various faith communities. The chapter is divided into three areas; it cites significant research studies that were done in the area of Clergywomen and considers how faith communities view gender construction and how their views impact upon Clergywomen. Secondly, it identifies feminist theologians' contribution to theology through their debates and issues raised, and names significant texts that have influenced and directed the course of theological education. And thirdly, I will address my organisation in terms of these issues and how my area of research will significantly contribute to the wider organisation.

A. Clergywomen challenge Tradition

In the late 1960's and early 1970's women for the first time challenged Christian traditional gender roles. Women in huge numbers entered the seminaries and were seeking ordination; they completed their various degrees in theological and religious education. At that time numerous predictions were made; many thought that the presence of women in the pulpit would cause a large percentage of the membership to leave the church; others felt ordination would split the church and cause an uproar; some perceived that clergywomen would bring a more democratic and inclusive style of leadership to congregations, and all agreed that the presence of women, ordained with the full rights and status of clergy, would not leave the church unchanged (Zikmund, Lummis & Chang 1998).

1. Clergywomen Challenge Research

Numerous studies began to emerge through the great interest these women generated. Researchers began to explore Clergywomen and the many issues that surrounded them. One of the first studies conducted in the field of Clergywomen was by Bock (1967) who argued that female clergy constituted 'marginal professionals.' This was based on census data between 1900 and 1960. Along the same lines, Jones & Taylor (1971) published an article that explored through a case study the status of Clergywomen and discussed the inequalities involved in recruiting women into a traditionally male dominated profession (Lehman 2002). Since the 1970's numerous articles have appeared in professional and academic journals discussing clergywomen; their role, personal lives, professional opportunities and congregation reactions and attitudes (Lehman 1979; Morgan 1985; Nason-Clark 1987; Charlton 1987; Nesbitt 1997; Klein 1994; Chang 1996; Dudley 1996; Chaves 1997). From this emerging field I wish to cite significant studies that currently shape the understanding of clergywomen and offer future predictions and directions in this field.

In 1980 the Ford Foundation awarded a grant to the centre for Social and Religious Research at Harvard Seminary to conduct the first large-scale comparison of male and

female clergy experiences across nine mainline denominations. The project was carried out by Jackson, Hargrove and Lummis, and in 1983 a published book 'Women of the Cloth: A New Opportunity for the Churches' reported the results of their study. The study looked at how members of the clergy viewed themselves, and the reaction of their laity. It studied job opportunities, placements, and the personal lives of the clergy on the job. It included survey and interview data from 1,435 clergy and several hundred laity. Today this study is regarded as the 'bench-mark' in the study of clergywomen as it provided a base line against which to assess the progress and experience of clergywomen (Lehman 2002, p6; Chang 1997).

Ice, in her fascinating book 'Clergywomen and Their Worldviews: Calling for a New Age' (1987), provides an in-depth study of the backgrounds, professional role formation, worldviews, and ministerial leadership styles of 17 clergywomen in the Lutheran Church. Her findings provide insights and metaphors helpful in understanding the actualities and ideals of institutional change. Ice employs a sociological theory, and in doing so explores topics such as gender orientations, establishing authority, stratification, and cultural belief systems. Ice concludes her investigation by stating that worldviews held by Clergywomen were appropriate to the reality of our modern age. Clergywomen are modelling new ways to be in the world, in faith, in relationships, in authority, in ministry, in community, and their pastoral care ethos is one that continually emphasises the whole person.

Lawless' book, 'Holy Women, Wholly Women: Sharing Ministry through Life Stories and Reciprocal Ethnography' (1993) takes a feminist qualitative approach to the field of Clergywomen and explores the life and experiences of women in parish ministry in several protestant churches. In this book she collects and interprets the stories of ten women ministers and examines both their public and private lives.

Lehman makes two major contributions to the field of Clergywomen in 'Women Clergy: Breaking through Gender Barriers' (1985). His focus is primarily on attitudes and reactions of lay members to clergywomen. The study also examined the placement process for Clergywomen. His second contribution, 'Gender and Work: The Case of the Clergy' (1993), investigated whether sex differences were apparent between clergywomen and men in their approach and function to ministry.

Nesbitt's book 'Feminization of the Clergy in America: Occupational and Organisational Perspectives' (1997) explores the contribution and impact of Clergywomen over a seventy-year period in the Episcopal and Unitarian Churches. Cheves moves from the discussion of Clergywomen into looking at complex relationships between denominational policy makers, religious cultures and social movements in his work 'Ordaining Women: Culture and Conflict in Religious Organisations' (1997). Zikmund, Lummis and Chang's book 'Clergywomen: An Uphill Calling' (1998) drew upon their research into previous studies, included information from more conservative denominations and explored the challenges and obstacles for Clergywomen (Lehman 2002, p7; Chang 1997).

From an Adventist perspective, Dudley (1996) conducted a study that sought to understand how Adventist lay members view women pastors. The study was carried out in the North American Division (NAD) that covers North America and Canada. Twenty churches served by a female pastor or associate pastor were surveyed to determine how well the congregations receive female pastors. The findings revealed that a substantial majority rated their female pastor as competent and effective in their pastoral duties, and 91 percent gave them an overall rating of excellence or good.

Graham (1996) argues that clergywomen have made unique contributions against great odds, and have expanded the traditional understanding of religious life in ministry. She states that for the first time,

'Women are articulating their vision, reclaiming their history and bringing a theology of women's experience. Women's lived experience, encompass considerations that impact pastoral ministry; reflection on 'feminine' religious experience and its distinctive nature; biblical interpretation; questions of inclusive language; feminist reconstructions of care, growth, human identity, relatedness and community, and their implications for pastoral practice' (Graham 1996, pp124-125).

2. Clergywomen Challenge Faith Communities' View of Gender

The literature that outlines the historical construction of gender describes vast changes and transitions in the nature of relationship between women and men in contemporary Western society is said to be one of the most remarkable features of today (Prugl 1999; Lorber & Farrell 2000; Healey 2006; Scott 1999; Jaquette & Summerfield 2006).

Women now have choice in a range of opportunities that cover every aspect of their lives – work, politics, legislation, family life, media portrayals and sexual behaviour. These areas are reflected in the transforming attitudes and roles that have taken place in the last century (Graham 1995; Nicholson 2000).

Graham (1995) outlines in the human and social science, that the analysis of gender is essentially treated as an aspect of a broader analysis of the social order and human behaviour. She points out that such theories of gender have three primary concerns. The first endeavours to trace the 'formation and acquisition of *gender identity* – individual characteristics and personality traits – and to theorize about their origins' (Graham 1995, p4). This is often associated with research into 'sex differences', which seeks to identify empirically the respective qualities of masculinity and femininity and their importance in constituting an individual's sense of self. Secondly, she points out that there are 'theories of *gender relations*: patterns of power, norms and roles, the cultural representation of women and men, customs, legislation and sexual division of labour' (Ibid.). And thirdly, the focal concern is '*representations of gender*: the deeper structures of our culture, and how gender helps to organize our ideas not just about women and men but also about nature and knowledge, the public and the private, rationality and science' (Ibid.). Graham further states that such theories 'identify the symbolic and epistemological dimensions of gender' (Ibid., p5).

In the beginning of the 1960's a great interest in gender as a category of human identity and social relations was prompted by concern on the part of feminists to render women's lives and experiences more visible. Here the implications rested upon gender stereotypes and their distinctions. This fuelled the campaigns that fought for equal opportunities, putting an end to sexual discrimination by promoting the access of women to public life on equal footing with men in 'second wave' feminism (Osborne

2001; Graham 1995; Krolokke & Sorensen 2006). Further development in this area considered gender difference and exposed many conventional characterizations of gender as ‘unrealistically dichotomous and exaggeratedly polarized’, and ruptured the myth of sex difference as entirely determined by natural forces (Graham 1995, p12). More recently, research has informed us through various theoretical perspectives that a shift towards an understanding of gender as less a set of prescribed differences, and more as a category of human experience. ‘Third-wave’ feminism was motivated through its post-modern cultural backdrop, the need to develop and define a feminist theory and politics that ‘honour contradictory experiences and deconstruct categorical thinking’ (Krolokke & Sorensen 2006, p18). Third-wave feminism views gender as a fluid culturally constructed endeavour where both women and men chose their identities. Krolokke & Sorensen term third-wave feminism as *transverity*.

‘Transverity presents feminists with a theoretical and practical means by which we, as differently situated women, can simultaneously acknowledge our diverse positions and work across national, ethnic, racial, and gender lines. Transverity commands respect for the diversity of both women and men, while simultaneously presenting us with a sophisticated theoretical framework within which to understand both the fragility of the ways gender is inscribed on bodies and the ways in which power is expressed, negotiated, and ever present in gendered practices’ (Krolokke & Sorensen 2006, p23).

Thus, contemporary theories of gender seek to offer a variety of conceptual processes by which all aspects of human culture - language, subjectivity, social structures, symbolic representation reflect and maintain ‘gendered’ characteristics and support gender as a form of social relations (Graham 1995).

Unfortunately today the wider Christian tradition that is lived and practised through many faith communities has yet to embrace these contemporary theories of gender. This has huge implications for Clergywomen. Literature findings suggest that Clergywomen experience dissonance in the translation of gender from a cultural context to that of faith communities. Here, faith communities hamper Clergywomen’s effectiveness and undermine their role.

‘Clergywomen continue to encounter resistance, simply because they are female’ (Zikmund, Lummis & Chang 1998, p94).

Church settings are places where Clergywomen formatively experience, or not, their 'call' to ministry in faith communities. This is a place for women to develop their ministerial identity and professional confidence. Here Clergywomen experience validation of their 'call' God's leading in their lives; thus the church in this respect is a significant place. Unfortunately, faith communities can often be places of great ambiguity, distress and hurt. Laity's attitudes towards Clergywomen vary, although research studies suggest attitudes are slowly changing and many are in favour of women in ministry (Zikmund, Lummis & Chang 1998). However, churches are reluctant to raise their hand to have a female lead their congregations. Lehman (1987) provides a helpful frame in which to understand some of these ambiguities. He considers the term 'attitudes' from a social psychologist perspective. Attitudes towards women in ministry can be explored by studying three components:

'Perceptions of clergywomen are the 'cognitive' dimension, feelings of attraction and aversion are the 'affective' or emotional dimension, and preference to act one way or another towards female clergy are the 'behavioural' dimension' (Lehman 1987, p320).

Attitudes are complex; attitudes differ from congregations to members. While lay people say they are willing to have a women perform particular ministerial functions they often prefer a male as their pastor. The 'minority of laity who do not want women clergy at all are willing to be more vocal and aggressive in their resistance and are able to have a marked effect on the decision of the congregation as a whole' (Moessner 1996, pp74-75). Research demonstrates that individuals whose perceptions support women in ministry are usually more concerned with peaceful relations and harmony in the church than making a positive stand in favour of calling a woman a pastor. In other words, individuals whose cognitive and affective attitudes towards clergywomen are affirmative are usually willing to discriminate against women in the church's hiring practise (behavioural dimension) (Lehman 1987; Moessner 1996, p75).

Moessner (1996) describes church members who experience one Clergywoman in a positive way do not necessarily 'generalize their changed attitude towards women as pastors overall'. Usually, they are proud to have an exceptional gifted woman who can do a 'man's job'. They may however still assume a (cognitive attitude) that the

majority of women are not competent in the job. Consequently, a woman starting her placement in a church setting that previously had a woman pastor are not free of gender stereotypes in congregational attitude (Moessner 1996, p75).

'Changing lay attitudes sufficiently to open more pastorates to women will need to involve more than simply persuading a majority of the laity that individual women can do outstanding ministry. While sexist distortions of scriptures and language have been challenged, many Christians resist the changed perception of the world that the new insights would bring' (Ibid.).

Lehman states 'Religious sexism is in many ways but an extension of secular sexism' (Lehman 1987, p322). Interestingly, laity may sound supportive of women in ministry in the abstract, but they may not be supportive on specific occasions or in actual practise. If a Clergywoman senses negativity and attempts to address this with a parishioner, the ambiguous member may deny all but warm positive behaviours and feelings. This reaction will undoubtedly leave the Clergywoman doubting her own intuition and perception and she is left without an easy or direct way of addressing the resistance she experiences. 'A difficulty women experience in ministry is not knowing to what extent resistance to them is based on their gender or on performance factors that they can work to improve' (Moessner 1996, pp73-76). For Clergywomen, dissonance and confusion is often experienced.

In the wider cultural backdrop women and men choose their construction of gender, whereas in many faith communities they are set, encased in tradition, not fluid. Historically, Western Christianity was heavily influenced by Greek philosophy and as a result, was assimilated into early Christianity of the Platonic and Aristotelian views of male and female as discrete, separate beings and the discontinuity of reason and nature prevailed. Origins of a gender divide can be traced back to Aristotle, who in his *Metaphysics* summarises what he calls the *Pythagorean table of opposites*; this binary or dualistic pattern characterizes human traits and relationships. Here gender divides humans into two categories, male or female, and this system privileges the male over the female. The Greeks characterized the comparative differences and similarities between women and men that operated on a number of levels. These levels can be articulated as ontological status – the substance of basic human nature reproductive function and intellectual and moral qualities (Allen 1985). Here the operation of gender

works within a set of hierarchically arranged roles in modern Western society that makes ‘the masculine half of the equation positive and the feminine negative’ (Cranny-Francis et al. 2006, p2; Brown 1988, 1991).

In many Western religious traditions this dualistic view of gender is still adhered to. Men in general have controlled and formulated church doctrines, texts, and rituals while women are denigrated to an inferior and subordinate status (Ranke-Heinemann 1990). Ruether states in her classic *Sexism and God-talk*:

‘By patriarchy we mean not only the subordination of females to males, but the whole structure of Father-ruled society: aristocracy over serfs, masters over slaves, king over subjects, racial overlords over colonized people. Religion that reinforce hierarchical stratification use the Divine as the apex of this system of privilege and control’ (Ruether 1993, p41).

Females being denigrated to inferior and subordinate is explored by Grady (2000), who from a contemporary perspective discloses how faith communities have kept women in spiritual bondage in his book *‘10 lies the church tells women’*. Along similar lines DeMoss (2001) in her book *‘Lies women believe and the truth that sets them free’* exposes deception most commonly believed by Christian women.

A woman in the pulpit, ‘dressed in liturgical vestments, celebrating the eucharist, and preaching the word to the congregation threatens the very foundation of patriarchal order, but perhaps more significantly such a woman exposes sexuality in a manner that cannot be denied or disregarded’ (Lawless 1993, p217). ‘Throughout the history of Christianity, women have been given the option of being spiritual and not sexual, or sexual but not spiritual’ due to the traditional dualistic view of gender (McClintock 2001, p66). Clergywomen are continually asked to ‘cover up’ their sexuality. It was assumed, reports Allchin et al. (1992) that ‘there would be little change in the priesthood, since women priests would hide their femininity; they would dress like men and behave like men (Allchin et al. 1992, p48).

‘But God does not declare himself through androgyny. It is the complementarity of men and women that His image and His glory are revealed’ (Ibid.).

Thus, Clergywomen confuse and challenge conventional thinking. Lawless explains female sexuality and spirituality are not separate components (Lawless 1993, p217). Ferder & Heagle (1989) refer to the French philosopher and theologian Paul Ricoeur who said ‘today we are faced with the challenge of reuniting the sacred and the sexual in human experience’ (Ferder & Heagle 1989, p172).

Today many faith communities are experiencing renewed attention to the issue of gender in relationship to the status and roles of women. However, this issue is not without controversy and difficulties. Religious communities are being required and encouraged by secular institutions to re-examine traditional teachings that pertain to ‘religious teachings on matters of sexual relations, family life, the status of women and the balance of male and female in religious imagery and leadership’ (Graham 1995, p1). The Evangelical Church for decades has led the way on the issue and equality of women. The Uniting, Lutherans and Presbyterian Church certainly understand the issues and are addressing them in their faith communities and educational institutions; unfortunately the Seventh-day Adventist Church as a denomination is lagging far behind.

3. Clergywomen Challenge Theological Education

From the literature findings in the field of Clergywomen, no major study specifically investigated Clergywomen’s lived experience of theological education. However, a few studies did address how women felt towards their seminary training. McDougall (2003) uncovered that from the onset of women’s theological training they arrive with unresolved internal struggles that relate to their call to ministry, ambivalence towards their gender role and function as a member of the clergy, lack of affirmation from the church community and guilt about a call to ordained ministry. At this critical early stage of constructing new gender and professional roles, it is crucial that women have female mentors and models to counter this gender imbalance, but few mentors and models exist within many institutions of theological education (McDougall 2003, p160).

Once at seminary, these internal struggles are rarely addressed and women in many denominations felt they were not well received (Lawless 1993, p66). Empirical studies further suggest that women who study theological education find that they are disadvantaged in an andocentric academy (Lawless 1993; Chopp 1991; Moody 1998), and in one study, one fifth of females responded that their seminary education did nothing to help them understand issues that women face in ministry – such as sexism, racism, loneliness and class differences in the local parish (Zikmund, Lummis & Chang 1998, p98; Lehman 2002, p7).

One study reported women tended to come from academic family backgrounds and achieved much higher levels of academic performance in comparison to their male counterparts. Women were aware that they were in the minority, with very few opportunities for mentorship, especially by other women in ministry, and they are often overlooked by the faculty when it came to establishing mentoring relationships. Yet the women were conscious that they were expected to succeed and surpass their male peers in academic excellence (Lehman 2002, p8). They further reported that their seminary experience was less pleasant or comfortable than their male peers, and felt their concerns regarding sexism, employment and gender equality were not as likely to be addressed or taken seriously. Thus, the theological training they experience was lacking in a number of areas, and they often ‘become involved in a dialectical process between themselves and the place of religious feminism in the seminaries’ (Ibid.). Coger states, ‘from the politics of my institution I learned that women are rewarded for ‘being one of the guys’ (Coger 1985, p42). In other words, one needs to fit the male model or define self in isolation and with no support.

An important concern is sexual harassment of female seminarians and women in ministry. It is reported that at least 50 percent of clergywomen have experienced sexual harassment either on the job or during their training for ministry. A lot is taught about sexual misconduct that typically addresses males, very little, if anything is said about sexual harassment of clergywomen (Lebacqz & Barton 1991, p135).

In a report conducted by Pulpit and Pew, Research on Pastoral Leadership, *‘Women’s Paths into Ministry: Six Major Studies’* they acknowledged and optimistically asserted that, with the increasing numbers of women in theological education, their very

presence will get many of the above issues raised and placed on institutional agendas (Lehman 2002, p10).

B. The Impact of Feminism on Theological Education

Feminist theologians over the past twenty-five years have made a significant contribution in the field of theological education and have steered current trends in mainstream theology. Fiorenza states, 'Feminist studies in religion contribute to the fashioning of a radical democratic political culture and the creation of an egalitarian politics of meaning'. She continues, 'it provides a theoretical framework and intellectual space for transforming kyriarchal knowledges and deeply inculcated values of oppression' (Fiorenza 1995, p51). Feminist theologians' influence is significant, considering theological education was traditionally guided by male theologians and Church Fathers who for centuries shaped the contours and content of theology in Western Civilisation (Ranke-Heinemann 1990; Lehman 2002; Chopp 1991).

'Feminism has been the most significant dynamic to influence the study of religion' (Swatos 1994, p4).

1. Current Trends in Mainstream Theological Education

In a post-modern Western context, current trends in mainstream Theological education have been identified through empirical evidence. Globalisation is an identified trend and current literature suggests that theological education must focus on both international and cultural application that seeks to improve the lives of the underprivileged and politically disadvantaged (Sugirtharajah 2005; Lamin 2003). Subsequently, it is recommended that theological education should have a strong ecumenical dimension that contributes to the process of reconciliation and unity, bringing the Churches together in an interchange of cultural belief and dialogue (Pobee 1997). In addition, many theologians suggest a return to the 'Missional' model of identity, where institutions focus less on academic achievement and concentrate more on practical pastoral skills (Banks 1999; Clouzet 1997). Multi-culturalism seeks a place

within theological education that communicates the gospel through beliefs and behaviours that are sensitive to the needs of a culturally diverse population and that celebrate unity in diversity (Anderson 2007). Moreover, research suggests that liberation and empowerment of people is needed and issues of human rights must also be addressed in theological education (Tamez 1986; Williams 1993; Anderson 2001; Loder 1998). And new to the scene are the issues of migration, urbanisation and hybridity of church and society and the concept of 'place and space' (Baker 2007; Sheldrake 2001; Inge 2003, Gorringer 2002).

2. Feminist Theologians Challenge Theological Education

Many of the female theologians who have made significant contributions to the field of theological education came from the cohorts of women who enrolled in seminaries in North America and Western Europe in the early and mid-seventies, including significant numbers who were personally involved in the women's liberation movement. They organised campus movements and caucuses to press for increases in the number of female faculty and for new courses dealing with feminist perspectives on theology. These women were successful in their endeavours, and seminaries during the 1970s inspired a surge of female students to enrol in theological education to train for ministry. By the end of the 1990's, feminism had an influential role on campus. The seminary culture and the structure and content of seminary courses offered feminist perspectives on theology, religious life and scholarship. They challenged and questioned ideological assumptions about gender issues in relation to theology, practise and relationships between the sexes (Carroll, Hargrove & Lummis 1983, pp77-78).

From their challenge and questioning that began as early as the 1980's important issues were raised. The backdrop for theological education was always to seek cultural relevance for theology to be understood, lived and practiced (Graham 1996). Women began to question misogyny culture, a patriarchal God, they offered new perspectives and alterative by and re-image God, language, and addressing cultural elements and perspectives (Daly 1973; Ulanov 1981; Christ & Plaskow 1979; Dowell & Hurcombe, Tribble 1982; Brown 1988; Fiorenza 1984; Hampson 1990; Brown & Bohn 1989). Feminist theologians spoke out against fundamentalism and raised the issue of eco-

feminism, cultural constructs of identity, sexuality, human rights issues, refugees, the sex-trade, pornography, power relations, liberation and community (Griffin 1981; Welch 1990; Ruether 1998; Hurcombe 1987; Ranke-Heinemann 1990). Violence and sexuality in the Old Testament was raised, explored and addressed; a position of healing and cultural understanding was advocated (Trible 1984; Ruether 1993). For the first time Womanist theologians were articulating their stories from a third-world cultural perspective and sharing their theological reflection on oppression, war, racism, economics and exploitation, (Williams 1993; Pobee & Von-Wartenberg-Potter 1986; Tamez 1986).

Feminist theological issues today are well developed in content and sophisticated in nature. Significant issues and debates in theological education are found in the works of feminist theology such as intercultural discourse (Kwok 2002), post-traditional theology (Christ 2003), theology as a Postcolonial dialogue (Sugirtharajah 2005), Paradoxes of Positionality in New Testament Studies (Torjesen 2002), Feminist-Womanist approaches in pastoral care (Neuger 1996), feminine spirituality (Slee 2004), eco-feminism (Adams 2007; Eaton & Lorentzen 2003), globalisation (Wicker, Miller & Dube 2005; Lamin 2003), to name a few. The increasing numbers of female theological scholars have provided research in theological areas that were neglected, repressed or overlooked in the issues of women; they have also provided much needed role models in the academic world and in faith communities (Chopp 1991). Today, woman's studies, feminist and Latino theology, theologies, philosophy, and womanist theology all share a place within theological education and continue to educate, inform and shape future pastors and members of the clergy (Lehman 2002).

3. Significant Feminist Texts Influencing Theological Education

There are a number of significant texts that have raised feminine awareness and consciousness in the theological world and have guided and shaped current debates. The classic book *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (Belenky et al. 1986) first raised the issue of epistemology – who is the privileged knower and by what authority is this knowledge lived and practised? The cultural backdrop to this text was second-wave feminism of the 1960-70's where intuition was

understood in terms of physical presence, relationships and connections between ideas and feelings. The text paid close attention to the interaction of social class, environment, cognitive ability and race.

Harding (1986) proposed her significant classification of feminist epistemology into *empiricism*, *standpoint theory* and *postmodernism* (Appendix 8 gives a brief description of each) she rendered these as three fundamentally contrasting frameworks. These three feminist epistemological approaches have impacted debates and theories in feminist theological education.

The Cornwall Collective composed of women who were working in ongoing projects in the field of theological education, published a book in 1980 entitled *Your Daughters Shall Prophecy: Feminist Alternatives in Theological Education*. The Cornwall Collective criticized theological education for its compartmentalised approach of theory and practice, its organisation of disciplines, its reliance on the claims of ‘objectivity’ and its lack of integration. The Cornwall Collective called for a more holistic approach to theological education, awareness of its political nature and an intentional community orientation. Chopp identifies the Cornwall collective as ‘uncovering the underlying and increased frustration at the inability to get feminist issues heard within theological education’ (Chopp 1991, pp70-73).

Five years later the Mud Flower Collective initially published a statement of feminist needs within theological education by a group of women faculty and students *God’s Fierce Whimsy: Christian Feminism and Theological Education (1985)*. Again, as compared to the Cornwall Collective, it raised the issue of how theological education is ‘defined, formed and structured’ (Chopp 1991, p71). The text argues that theological education should be a process in learning and doing the work of liberation. It points out the need for justice-directed institutional changes within faith communities and theological education, and the need to recognize the deep social organisational roots of the problems facing theological educators committed to justice issues as racism, sexism and classism and how that impacts the lives of women (Walsh 1995, p356). It points out the growing discontent in regards to the issue of ‘politics in education...the claims of validity in scholarship as problems for women in theological education’ (Chopp

1991, p71). Today, this text is viewed by feminists in theological education as an historical ‘benchmark’ (Walsh 1995, pp356-357).

In 1985, Ruether’s article *The Future of Feminist Theology in the Academy* identified three historical developments in American feminist theology. First, a critique of the masculinist bias in theology represented in the androcentrism portrayed as a worldview and base for understanding sin, redemption and revelation. Secondly, the development of alternative traditions that support the ‘autonomous personhood of women’ and thirdly, the attempt of feminist theology to reinstate the norms and methods of theology as a result of the first two developments (Walsh 1995, p357).

Wheeler’s article *Critical Junctures: Theological Education Confronts Its Future* (1993) identifies two streams of thinking prevalent in theological educational literature. The first considers ‘clarity and coherence’ in theological education. This emphasis identifies the irrelevance of the ‘established practical theological paradigm, and it favours, instead the development of a wisdom-formation model, a vision of theological education as the giving of a wisdom that shapes the whole person who seeks to understand and respond to God’ (Wheeler & Farley 1991, p91). The second strand stresses the economic and social factors that impact contemporary theological education. This normative socialization model favours greater ‘multiplicity and dispersion’ with attention directed to distant learning and creative entrepreneurial responses to the changing seminary student base. Wheeler seems to prefer the second approach; however, as Walsh comments, ‘Wheeler provides limited discussion on its feminist possibilities’ (Walsh 1995, p301).

Theologian Rebecca Chopp explores in her text *Saving Work: Feminist Practices of Theological Education* (1995) three emerging themes within feminist practice – justice, dialogue and imagination; and considers how best to incorporate the concerns and orientation of women in theological education. Chopp argues that theology and theological education must be conceived as a transformative discursive praxis that critically reflects on the historical, political and social configurations and theological practices of Christian communities that have engendered and still engender towards an alternative communal vision for humanity. Chopp calls for theological education to incorporate rites of healing, spaces for analysis of systems of oppression, and to

examine the ways institutional church has disordered and destroyed the created good. Chopp identifies three purposes of her book and how these feminist practices can transform theological education. Firstly, the book acts as a useful resource for women and men who participate in feminist practices of theological education, secondly, she invites research in theological education which is sensitive to issues of particularity and contextuality in theological education, and thirdly, her book offers a method to identify and reflect on feminist practices of theological education.

MuAvoy (1998) presents a methodology for feminist theology based on the reflection of women's educational experience in light of historical and contemporary theological works. Carol Ochs, in her article, *'Women Revitalizing Religion'* (1998) acknowledges and discusses the significant contributing work women have made to religious studies and identifies five areas: expanding the canon, interpreting biblical history, restructuring theology, enlarging human boundary conditions, and understanding that humans are created in the image of God.

Warne (2002) contributes a chapter *'(En)gendering Religious Studies'* in the book *'Feminism in the Study of Religion'*. Warne here reflects on the social location of knowledge – how is knowledge produced, by whom and for what purposes in the field of religious studies. She raises questions about the nature of 'cultural authority', the processes and politics of 'cultural legitimation' and impediments to 'institutional transformation'. Warne also cites a number of female theologians who have made contributions to this field and states that over the past 25 years gender-critical approaches to scholarship and teaching have impacted theological and religious education.

An important collection of academic papers from the conference *'Revisioning Knowledge and the Curriculum'* are found in the text *'Doing Feminism: Teaching and Research in the Academy'* (1997). Editors Anderson et al. demonstrate in this collection women's transformative movement in this field. And McClintock-Fulkerson's text *'Changing the Subject: Women's Discourses and Feminist Theology'* (2001) offers resources in gender, social location, language and feminist theology that puts a case forward for respecting the 'Other' or difference in hegemony knowledge.

All these works have challenged, influenced and guided the continual development of mainstream theological education in the West.

4. Challenges Faced by Feminist Theologians in Theological Education

Christ (2003) argues that religious studies have been enriched by the significant contributions of female theologians even though their presence challenges educational institutions and traditional mind sets that often restrict women. Moody (1998) points out that women faculty and scholars in the field of religious studies and theology may be in a position to change and influence curriculum, content and method; however they often find themselves working in a ‘chilly’ and hostile academic environment when challenging Christian traditional patriarchal ideas and concepts. Many female scholars who began to engender theological education have come to the conclusion that to dismantle tradition, modernity, systems, assumptions, epistemologies, ‘dismantle the master’s house’ (Jantzen 1998, p2) cannot be done. Feminist theologians such as Jantzen, Christ, Hampson, Welsh, Starhawk, Daly, argue that rethinking or revisioning theological or religious thought must go deeper than ‘inclusion’ or ‘equal opportunity’. Rather radical deconstruction of theology and secularism must acknowledge alterities of race, gender and sexuality (Jantzen 1998, p2). However, there are many female scholars such as Chopp, Ruether, Tribble, Fiorenza, Williams, who have remained within mainstream theology and see value in an inclusive approach to theological education.

In a recent study Creegan & Pohl (2005) studied over 100 evangelical academic women in the fields of theology, biblical studies, church history, ethics and missions seeking to understand their lives, choices, career paths and their views on feminism. Creegan & Pohl were surprised at the lack of feminist understanding amongst academic women in evangelical institutions.

‘As a group, the evangelical women we surveyed had less exposure to feminist theology than we had anticipated. A considerable number deal with feminism only around the edges of their work or by looking at the issues exclusively from historical or hermeneutical angles’ (Creegan & Pohl 2005, p127).

Creegan & Pohl offer some explanations to this: they state that several evangelical schools that had been exposed to contentious portrayals of feminism took the negative stance against any form of feminism. Academic women working in these schools found it difficult to raise such issues. Further, Creegan & Pohl in their findings refer to ‘institutional location’ where churches and colleges have yet to embrace issues of equality and where the gender question still evokes anger and misplaced passion. Academic women are fearful of being labeled feminist and do not wish to engage freely or raise concerns about the use of inclusive language or the use of exclusively male imagery of God. They do not wish to alter the status quo or find themselves on the margins as a ‘misfit’ in their academic environments and faith tradition. Findings did, however, uncover some evangelical academic women able to deal with ‘selective feminist concerns’ in a concealed manner. While the issues of equality, voice, justice, power, pedagogy are recognized as feminist issues, they are part of a broader discussion and can be engaged without reference to feminism. ‘In these contexts women are reflecting constantly on their identities and on their relationship with the traditions that have formed them’ (Creegan & Pohl 2005, pp127-129).

C. The Seventh-day Adventist Perspective

From an Adventist perspective, the contributions made by female theologians and scholars in the last twenty years are rarely included or reflected in the curriculum of higher theological institutions. The Seventh-day Adventist Church, as previously stated in chapter one, is a fairly traditional conservative church that has further complications due to global and cultural considerations. Yob (1998), an Adventist theologian, points out that as an organisation, we need to intentionally address basic issues that feminism has translated into cultural beliefs and actions that have guided secular and religious considerations. From a secular point of view, *humanistic* is interpreted as womanhood possessing unique power, strength, and virtue that are to be cherished and utilized. *Materialistic* considers the entitlements of women, rights, and opportunities for material prosperity, power, and prestige as equal to men. *Radical* views women as being freed of all patriarchal bondage, including male-dominated control over social, economic, marital, and religious institutions and relationships. In religious terms, *Redemptive* acknowledges that women are restored to full womanhood and personhood by the grace

of God; *Ministrative* asserts the concept that women are called by God to make their unique contributions in service to home, church and community. And *Transformative*, affirms the view that women and men in full mutuality and complementarity can overcome the divisions between them and together work for the extension of Gods Kingdom (Yob 1988, pp10-11).

It is unfortunate that women's rights issues and ordination are contentious, and presently challenge the institution. Opponents to the ordination issue have argued from a human nature perspective, stating that women are biologically or ontologically unsuitable for the priesthood. There seems to be three strands to this understanding. One concerns the nature of gender difference as functionally expressive of human sexual differentiation; the second relates to the inability of women to embody or represent a Godhead that is culturally understood as essentially 'male'. And thirdly, the understanding that men and women are 'equal', but 'different' keeps women assigned to their gender roles and sexual division of labour (Beck & Blomberg 2001).

The issue of ordination is controversial in the world church. The president of the World Church recently spoke on the issue of Clergywomen.

'[Ordination] is not the way we can go now. But I would still encourage women to train for ministry. There is a wide spectrum of ministries open to women - in the local church pastorate, in evangelism, and in a variety of educational and institutional services...So I would say to women, get professional qualification, let the Spirit flow through you and your talents, energies, and creative initiatives, and let the church benefit from your calling and your skills' (Maran 2007, p12).

If the organisation is not ready to either affirm or ordain women to the priesthood of all believers, the question must be asked, what value lies in their education, and education into what, and at what cost for Clergywomen? No doubt as this project unfolds Adventist Clergywomen may share their experience of working behind a discriminative and controversial backdrop and articulate their personal cost. Dudley's research into Clergywomen in North America (1996) as earlier stated in this chapter sought to determine how well congregations receive female pastors. The study revealed that a substantial majority rated their female pastor as competent and effective in their pastoral duties, and 91 percent gave them an overall rating of excellence or good. It was found that members were more favourable about female pastors after they had

experienced and been exposed to their role and competence. Dudley concluded in his report that with increasing exposure to women pastors in North America, the rising standard of education amongst lay members and the emergence of a new generation of leadership, there will be more pressure to place women in pastoral positions and to affirm their call by formal ordination. Unfortunately, Dudley also raises the issue that North America makes up less than 10 percent of the Adventist world membership and that most growth of the church is taking place in the developing countries where many of them are male dominated. This could imply that worldwide opposition to clergywomen will continue in the future (Dudley 1996).

This project explores Clergywomen's descriptions of how they work, practise and live out their theology within a discriminatory backdrop. Administrators, conference presidents and educators for the first time will have the privilege of hearing how women think, their collective recommendations in theological education and how they view their role and future.

Summary

I have outlined and explored the impact both Clergywomen and Feminist Theologians have made in the field of theological education through literature. Empirical findings also revealed Clergywomen are not supported in their placement setting and are dissatisfied with their theological training that does not prepare them for the demands of ministry from a gender perspective. The literature pointed out that many Clergywomen in the second generation are not introduced to inclusive curriculum nor have they been exposed to female role models or mentors in ministry. From an Adventist perspective, I am keen to investigate if our clergywomen share similar dissatisfaction towards our training, and I am also interested in their insights about how to best prepare women for the demands of ministry and how to improve theological education. The next chapter details and justifies the choices taken to construct an appropriate research design that best suits the research question: How does the lived experience of Clergywomen who studied Theology at a higher educational institution in Australia between 1995 and 2006 inform the Seventh-day Adventist Church about theological education? My personal philosophical beliefs will underpin and inform the research process.

Chapter Three

THE SELECTION OF AN APPROPRIATE PATH – RESEARCH THEORY AND DESIGN

Overview

The research question directs the operation of the research design; this takes into account the specification of the data required to answer the question and dictates how the data will be collected and analysed. The purpose of this chapter is to seek an appropriate research design that frames the research question and is congruent with the project's aim, objectives and outcomes. The chapter is divided into three sections: firstly it explores and discusses research theory in light of research literature. Secondly it names the selected design, justifies its selection and describes the steps involved as it evaluates the conceptual frame and the philosophical underpinnings, the research strategy and method of data collection. Here I seek to demonstrate how these elements are interconnected and how each element informs the cohesive whole of the research and how this selected design fulfils the desired outcome of this investigation. And finally, I will conclude this chapter by considering the practise and politics of research through the issues of trustworthiness and ethics.

A. Exploring Research Theory

1. Essential Considerations for Investigation

As previously stated in chapter one, the aim of this project is to inquire, describe and understand individual and collective meanings behind Clergywomen's perception of theological education to inform curriculum design towards creating a gender inclusive theological model for the Seventh-day Adventist Church that is congruent with these emerging themes and meanings. Human beings are central to this project. From a

research design perspective, a subjective, inductive and qualitative approach is essential. I am essentially interested in Clergywomen's life worlds, their experiences, their construction of meaning and their understanding of social reality. As the inquirer, I value their thoughts, feelings, and perceptions and am committed to understanding, describing and interpreting their language of experience. From a moral point of view, I value their voices and seek a research design that did not conceal, misrepresent or exploit the personal. Rather, I provided a descriptive opportunity for narratives to be shared in their own voice to be heard and understood for the purpose of raising consciousness and awareness in the context of altering existing structures and knowledge in theological education. As Clergywomen in the Seventh-day Adventist Church remain a new and emerging trend, I anticipated research findings will uncover new and unexplored terrain.

The research design must also consider my relationship to the overall project and participants. I wish to be part of the investigation, bringing my own experience on two levels, one as a clergywoman, able to relate and understand the participants' narratives and two, as an educator in the field of theological education. I seek a design that recognises and acknowledges that there is a distinctive relationship between participants and researcher that essentially involves communicative and collaborative components, where the researcher and the researched are 'inter-subjectively and dialectically linked' (Garko 1998, p170). However, not to bring my own bias and pre-judgements to this project and cloud its findings, I seek an approach that gives me the opportunity to name my biases and judgements and suspend them from the data collection and analysis process for the purpose of research reliability and validity.

Finally, due to the nature of this project, I seek a design that allows the researcher, and the researched to act as "bricoleur" as described by Denzin & Lincoln.

'The qualitative researcher as bricoleur or maker of quilts uses the aesthetic and material tools of his or her craft, developing whatever strategies, methods, or empirical materials are at hand. If new tools or techniques have to be invented or pieced together, then the researcher will do this ...The quilter stitches, edits, and puts slices of reality together to form a whole. This process creates and brings psychological and emotional unity to an interpretive experience' (Denzin & Lincoln 2003a, p7).

A bricoleur is a 'jack-of-all-trades or a professional do-it-yourself person' (Levi-Strauss 1966, p17), who piece together sets of representations that are fitted to the specifics of a complex situation. 'The solution (bricolage) which is the result of the bricoleur's method is an emergent construction' (Weinstein & Weinstein 1991, p161) that changes and takes new forms as different tools, methods, and techniques of representation and interpretation are added to the puzzle. These essential considerations for this project will be translated and inform the research process in the construction of an appropriate design.

2. The Research Process

The ultimate goal of research is to develop, define, and expand a body of knowledge. It can be described as a 'systematic inquiry that uses disciplined methods to answer questions and solve problems' (Polit & Beck 2006, p4). Any investigator engaged in its process must consider frames that are derived from the social sciences such as sociology, anthropology, psychology and philosophy to examine phenomena of interest (Schneider et al. 2004, p140). In order to examine phenomena of interest and to consider the frames of social science, I was particularly interested in two research models, Burrell & Morgan (1979) and Crotty (1998), that have guided this investigation in its consideration of assumptions, concepts and research elements.

3. Models of Research Design

Burrell & Morgan (1979, p1) explore the 'subjective and objective dimensions' in social science, they argue that social science can be conceptualised in four sets of assumptions that relate to ontology, epistemology, human nature and methodology and that these assumptions govern any research process, see figure 2. Ontology is concerned whether the 'reality' to be investigated is objective and external to the individual, or whether reality is the product of individual cognition. The ontological argument is further divided between realism: the social world exists independently of an individual's perception, and nominalism: where the social world is external to individual cognition and is simply made up of concepts, names and labels which are

used to structure reality. Epistemology questions the foundation of knowledge, how knowledge is constructed and communicated, and is divided into positivism: tangible ‘truth’ or anti-positivism: knowledge is subjective and culturally interpreted. Human nature considers the relationship between human beings and their environment and is divided between determinism: where human beings and their activities are determined by the situation or environment and voluntarism: where humans are seen to be autonomous and free-willed. Methodology is based on one’s attempt to investigate and obtain ‘knowledge’ about the social world. The methodological debate is divided between nomothetic principles: which base research on systematic protocol and techniques that focus on the process of testing hypotheses, and ideographic principles: which base research on the assumption that one can only understand the social world by obtaining first hand knowledge of the subject under investigation by letting one’s subject unfold its nature and characteristics during the process of investigation.

3.1. Subjective-Objective Dimension in Social Science

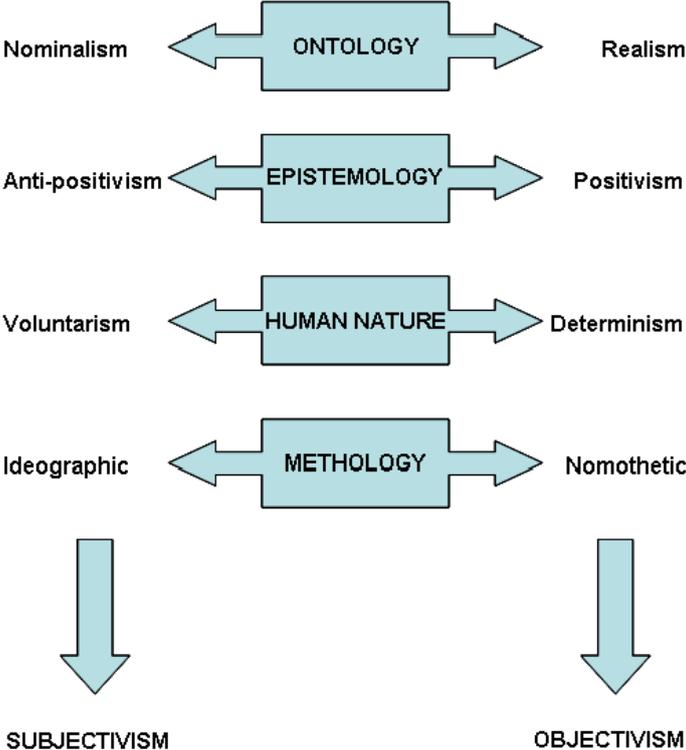


Figure 2. Subjective-Objective Dimension in Social Science (adapted from Burrell and Morgan 1979, p2).

The second model I wish to consider is Crotty's model (1998) in which he identifies essential basic elements that impact the research process. Here he proposes four elements an investigator needs to consider:

3.2. Elements That Impact the Research Process

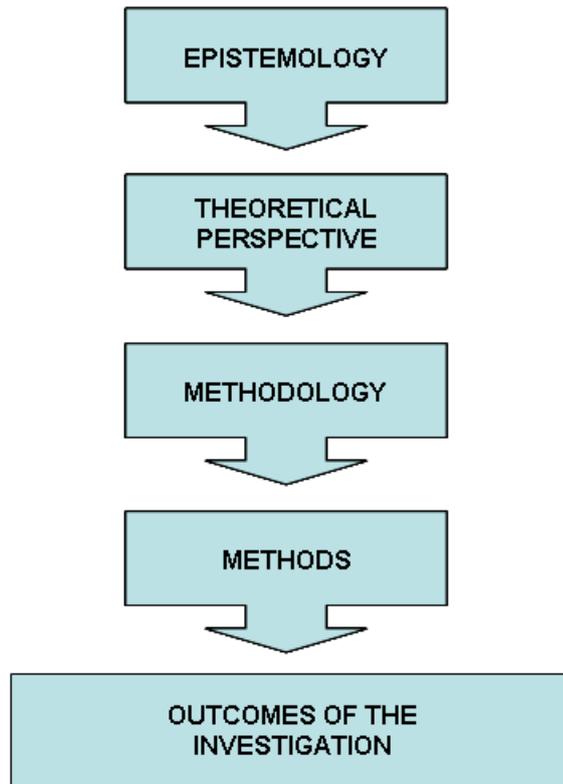


Figure 3. Elements that Impact the Research Process (adapted from Crotty 1998, p4).

According to Crotty, Epistemology is the theory of knowledge embedded in the theoretical perspective that will shape the methodology. Theoretical perspective, involves the philosophical stance that lies behind the methodology and thus provides a context for the process and underpins its logic and criteria. Methodology governs the researcher's choice and use of methods that link the choice and use of methods to the desired outcomes. And fourthly, Methods is the techniques and procedures used that will gather and analyse for the investigation (Crotty 1998, pp2-3).

B. Selected Research Approach

Burrell & Morgan's model (1979) confirmed that a subjective dimension was critical to this investigation, and Crotty's model (1998) organises the research process into manageable elements and facilitates clarity in conceptual frames, philosophical stances, research strategy and method collection. Thus his model will also inform and guide the research process.

1. Conceptual Framework



From my research literature three positions are identified within epistemology these are objectivism, constructivism and subjectivism (Sarantakos 1988; Crotty 1998; Polit & Beck 2006). The conceptual frame that guides this project is Constructivism.

'The view that all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context' (Crotty 1998, p42).

Constructivism, through this frame, considers the existence of truth and how meaning is derived from our engagement with the realities in our world. There cannot be meaning without a mind, meaning here is not discovered but constructed and ultimately different people will construct meaning in different ways. We as humans hold ideals and beliefs that have been influenced from our cultural perspective (Sarantakos 1988).

'There is no meaning without meaning. Meaning is not discovered, it is constructed. In this understanding of knowledge, it is clear that different people may construct meaning in different ways, even in relation to the same phenomenon. Isn't this precisely what we find when we move from one era to another or from one culture to another? In this view of things, subject and object emerge as partners in the generation of meaning' (Crotty 1998, p9).

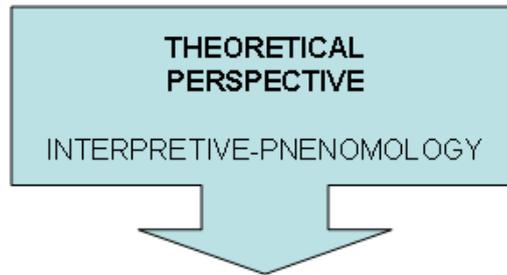
Subjectivism epistemology unlike constructivism regards meaning and truth as imposed on the object by the subject. This is seen in the structuralist and post-modern forms of thinking where the object is not viewed as an active part of the engagement with the subject in the generation of meaning, but rather all truth is viewed to be dependent on the subject. Objectivism epistemology regards truth existing independently of consciousness, and that truth is considered as objectively available and can be identified ‘with precision and certitude’ (Crotty 1998, p9; Van Manen 1997).

The nature of this study seeks to understand constructed meaning in the lives of clergywomen of the Adventist Church. As the researcher, I hold the view that an objective reality does not exist independent of human nature; that the social world is not independent of consciousness, and that free will and choice are essential expressions of being human. I believe that to understand people and how they make sense of their lives is to explain social life and the profound influence of culture. Human beings construct meaning as they engage with and in the world they are interpreting. Merleau-Ponty (1964, 1994) points out that the world and objects in the world are indeterminate. I am committed to the uncovering of human ideals and truth in the pursuit of lived meaning in participants’ lives – how they feel, think, formulate their values and mores and how they live their experiences. As the researcher I am also interested in the bringing together of ‘Object and Subject’. From the Constructionist perspective, meaning or truth cannot be simply termed ‘objective’, or by the same token, it cannot be described as simply ‘subjective’.

‘The world and objects in the world may be in themselves meaningless; yet they are our partners in the generation of meaning and need to be taken seriously. It is surely important, and liberating, to distinguish theory consistent with experienced reality from theory that is not. Objectivity and subjectivity need to be brought together and held together indissolubly. Constructivism does precisely this’ (Crotty 1998, p44).

And Constructivism reflects the concept of intentionality. Intentionality is a notion that phenomenology borrowed from scholastic philosophy. The term ‘intentionality’ indicates the inseparable connectedness of the human being to the world. Here the subject and object are united, and it is this insight that is captured in the term ‘intentionality’. Human beings engage in the world and as a result of this interplay meaning is born (Van Manen 1997).

2. Philosophical Stance



A theoretical perspective is also referred to as a ‘paradigm’. Paradigms should be ‘viewed as lenses that help to sharpen the investigators focus on a phenomenon of interest’ and that share overall goals in research (Polit & Beck 2006, p17). It is argued that a paradigm is a set of propositions that explain how the world is perceived; it contains a world view, a way of breaking down the complexity of the real world, telling researchers and social scientist in general what is important, what is legitimate, and what is reasonable’ (Sarantakos 1998, p31).

‘A paradigm is a worldview, and that paradigms for human inquiry are often characterized in terms of the ways in which they respond to basic philosophical questions’ (Polit & Beck 2006, p13).

The lens that I chose to view this investigation and ‘sharpen the focus’ from a theoretical perspective is Interpretive - Phenomenology. Sarantakos (1998) from his table below argues that there are three **dominant** paradigms and that each paradigm reflects an investigator’s value concerning the perceptions of reality, human beings and natural science. These paradigms involve a number of associated ‘domains’ that impact theoretical perspective, methodology and method in a research design.

Dominate Paradigms in the Social Sciences and Related Domains

Positivistic	Interpretive	Critical theory
Positivism	Symbolic Interactionism	Critical Sociology
Neopositivism	Phenomenology	Conflict School of thought
Methodological Positivism	Hermeneutics	Marxism
Logical Positivism	Psychoanalysis	Feminism
	Ethnology	
	Ethnography	
	Sociolinguistics	

Table 1. Dominate Paradigms in the Social Sciences and Related Domains

(Sarantakos 1998, p33)

Interpretivism, (anti-positivism or naturalist) as termed by Polit & Beck (2006, p14), is an ‘outgrowth of the pervasive cultural transformation that is usually referred to as postmodernism’. Postmodern thinkers emphasize the value of taking apart old ideas, concepts and structures – deconstruction, then placing new ideas, concepts and structures together – reconstruction.

‘For the naturalistic inquirer, reality is not a fixed entity but rather a construction of the individuals participating in the research; reality exists within a context, and many constructions are possible. Naturalists thus take the position of relativism: if there are always multiple interpretations of reality that exist in people’s minds, then there is no process by which the ultimate truth or falsity of the constructions can be determined’ (Polit & Beck 2006, p14).

Interpretive was a counter movement to positivism where writers such as Weber and Kant opposed the search for laws or underlying regularise in the world of social affairs. I chose Interpretive, because from an ontological view, reality is subjective and mentally constructed by individuals. The social world can only be understood from the point of view of the individuals directly involved in the activities which are to be studied. Reality is in the minds of people, it is internally experienced, and constructed through social interaction and interpretation.

From an interpretive perspective, human beings are central as reality, and individuals assign meaning systems that create social worlds. From an epistemological perspective, I have the privilege of interacting with those being researched as a means of understanding the phenomena and gaining access for data collection. From an axiological perspective, I expect subjectivity as desirable and an inevitable outcome and engage in an inductive approach that proceeds from the general to the more abstract. And from a methodological viewpoint, this inductive process is used with a holistic approach to the phenomenon being studied where interpretations are grounded in participants' experiences within a flexible design that is context-bound, and where narrative information is emphasised which ultimately seeks patterns and themes, where the use of language is grounded in the shared experimental and hermeneutical context (Polit & Beck 2006, p15; Sarantakos 1998, pp36-38; Denzin & Lincoln 2003b, pp256-259).

This interpretive theoretical perspective is best translated through the understanding and work of phenomenology as the means of inquiry for this investigation.

2.1. Phenomenology – A Means of Inquiry

Phenomenology is described as the 'interpretive study of human experience'. It seeks to examine and clarify human situations, events, meanings and experiences as they naturally and spontaneously happen during the course of daily life (von Eckartsberg 1998, p5; Van Manen 1997). The phenomenological tradition 'strives to be a vigorous science in the service of humanity' states Cohen, and this science intends to provide answers to important questions and deep human concerns. Phenomenology is considered a 'human science method, a profoundly reflective inquiry into human meaning' (Cohen 1987, p31). Van Manen asserts that the aim of phenomenology as a research method of inquiry is the elucidation of lived experiences through phenomenology descriptions. He recognizes that our lived experiences are veiled through our involvement in the world or layered with meanings added from our relation of being in the world (Van Manen 1997). Thus its aim is to uncover meaning and understanding. Its ultimate goal is for us to become more human (Munhall 1994).

'Phenomenological inquiry brings to language perceptions of human experience with all types of phenomena. This rigorous, critical, systematic method of investigation is a recognized qualitative research approach which attempts to study human experience as it is lived' (Speziale & Carpenter 2003, p51).

'The goal of phenomenology is to develop an understanding of a phenomenon through the specific human experience of the phenomenon, in order to better understand that experience of being in that life world' (Schneider et al. 2004, p197).

2.2. Phenomenological Assumptions

The phenomenological approach rests on a number of interrelated assumptions that are needed for this investigation. The first assumption rests on the belief that it is possible to capture and understand the meaning of an individual's or group's lived experience with a phenomenon. Subsequently, individuals or groups of individuals have experiences that make sense in their lives; philosophy and research do not need to be employed for the individual to make sense of his or her own situation. In addition, people exist within their own cultural context. The reality of a phenomenon does not rest with the phenomenon; it rests within the participant's perception of, and reaction to the phenomenon. A fourth assumption a phenomenologist assumes is that the participant can articulate the meaning of a lived experience, and finally, the researcher assumes that the phenomenon has an essence or an essential structure that can be located, described and understood (Creswell 1998, p52).

2.3. Historical Overview of Phenomenology and Philosophical Underpinnings

The history of the phenomenological movement is fascinating, though philosophically challenging and complex. However, it is divided into three phases (Speziale & Carpenter 2003, p53). The first phase is referred to as the "preparatory phase", where phenomenology was first introduced as a method of inquiry. Franz Brentano and Carl Stumpf are considered the forerunners of the phenomenological movement in the second half of the nineteenth century. Brentano's major contribution was the idea of 'intentionality', which I have already mentioned, and his discussion on inner perception versus unreliable introspection. Carl Stumpf was the founder of experimental

phenomenology and first prominent student of Brentano, who later demonstrated the scientific rigor of phenomenology (Cohen 1987; Speziale & Carpenter, 2003).

'Brentano's goal was to reform philosophy in the service of humanity so that philosophy could provide answers that organized religion could no longer supply. He also hoped to make psychology truly scientific; descriptive psychology was to be the base of this science. This idea of describing and clarifying before undertaking causal studies was an innovation at that time' (Cohen 1987, p32).

The second phase was the German phase. Two prominent scholars are said to have dominated phenomenology in the early twentieth century. These were Edmund Husserl and Martin Heidegger. Husserl, the student of Brentano, was considered the dominant figure in the movement of phenomenology (Cohen 1987; Schneider et al. 2004). For Husserl, human beings were seen as subjects within a world full of objects and it was the study of consciousness of those objects that he termed phenomenology. Husserl's phenomenology is epistemological in that it is concerned with asking questions of knowledge about objects gained through conscious awareness. His phenomenology became a descriptive method as well as a human science movement based on modes of reflection at the heart of philosophic and human science thought. Husserl viewed phenomenology as a discipline that endeavoured to describe how the world is constituted and experienced through conscious acts. His famous phrase, 'back to the things themselves' describes unobstructed pre-conceptions and theoretical notions (Cohen 1987, p32).

Husserl formulated the idea that the life-world, or the everyday world in which we live, and our natural attitude fail to provide immediate accessibility for exploring phenomena. This is due to our taken-for-granted attitude of our natural world; thus, it can only be apprehended through phenomenological study. Husserl indicated how the process of 'phenomenological reduction' facilitates the practice of reflection. He aimed to separate mood, thoughts, memories and emotions to focus on conscious awareness of objects. His ideas of reduction have been modified since then and are currently referred to as 'bracketing out of prejudices'. Today in the research tradition, epoche for investigators means that first an examination must be conducted which will determine

their prejudgements, personal commitments and bias (Cohen 1987; Schneider et al. 2004).

Martin Heidegger was the second philosopher scholar of the German phase. He was a pupil and colleague of Husserl, who questioned the relationship between objects and consciousness and as a result diverged quite significantly from Husserl's work. For Heidegger, he argued that phenomenology aims to interpret and describe how phenomena present themselves in lived experience, in human existence. He argued that human beings do not relate to their worlds in theoretical frames, but as concerned human beings. Heidegger was primarily interested in the 'practical situatedness of human experience, which takes precedence over scientific theorising or cognition about objects'. Heidegger focused his attention on human beings and their conditions for being in the world (Schneider et al. 2004).

The key concept of Heideggerian phenomenology is the mode of being belonging to a person as 'Dasein'. This is a German verb, which means 'to exist', 'to be there', and 'to be here'. The verb refers to both the human being and to the type of being that humans have. Heidegger describes the nature of human beings as having four a-priori structures of existence: 'Dasein's ability to be ware of its own being, Dasein's ability to exist in such a way as to belong to the world, Dasein's capacity for relationships and Dasein's ability to use the world and for the world to be available to Dasein' (Schneider et al. 2004, p195).

'The implication of these structures of existence is that people live in their worlds in contextualised ways. People are aware of their own existence and question what it means to be. They question the meaning of their experience of being and can thus interpret their worlds. The world is not made up of objects but of a context with meaning' (Schneider et al. 2004, p195).

Heidegger came from an ontological philosophical foundation; he was primarily concerned with being and with time. Heidegger was able to refine and converge Husserl's phenomenology with existentialism, constituting what is known today as existential phenomenology. His ideas support the concept that the meanings we assign to our experiences radiate between or are extracted from particular situations and

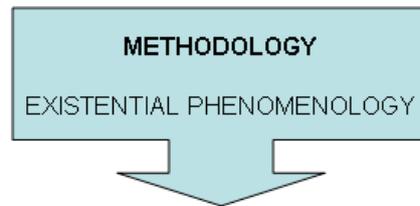
ourselves. Heidegger's main contribution to the movement was possibly his influence on the French phenomenological movement.

France was receptive to the phenomenological philosophy derived from the German leaders. This originated the third or French phase of the movement (Schneider et al. 2004, p196). The French philosophers brought 'preciseness' to phenomenology, by formulating the philosophy and science of existential phenomenology. The most prominent scholars were Gabriel Marcel, Jean-Paul Sartre, and Maurice Merleau-Ponty (Speziale & Carpenter 2003).

The French philosopher Gabriel Marcel highlighted the concept that phenomenology provided the avenue to explore the ontological or existential questions of being in the world. The French existentialist Jean Paul Sartre attempted to adapt Heidegger's phenomenology to the philosophy of consciousness, however, he returned to the work of Husserl. He agreed with Husserl that consciousness is always directed at objects but criticized his claim that such directedness is possible only by means of special mental entities called meanings. The French Philosopher Maurice Merleau-Ponty (1964) rejected Sartre's view that phenomenological description reveals human beings to be pure, isolated, and free consciousness. He stressed the role of the active, involved body in all human knowledge, thus generalizing Heidegger's insights to include the analysis of perception (Smith 2003). Merleau-Ponty identified the human experience as actualized in the four life-worlds that are: space, time, body, and human relation. According to Merleau-Ponty, as Smith (2003) point out, we bring our individual history and knowledge of the world as a unified experience that constitutes our consciousness. Our way of experiencing the world is through perception. Thus, the realm of perception shapes individual realities (Smith 2003).

The purpose and goal of a Phenomenological approach to research is to investigate, understand, describe and offer an interpretation of the meaning of the lived experience of a specific phenomenon. This phenomenologic approach is concerned with entering the participant's world-view in order to understand their meaning of the phenomenon. An interpretative phenomenology grounds the philosophical stance of this project. The next element of my research design will name an appropriate phenomenological research strategy that will frame my methodology and method collection.

3. Research Strategy



Within the phenomenological philosophical paradigms there are not only various differences and overlapping, but also there are multitudes of ways that these philosophies have been translated into research. For example, research strategies include: Transcendental constitutive phenomenology, Naturalistic constitutive phenomenology, Existential phenomenology, Generative historicist phenomenology, Genetic phenomenology, Hermeneutical phenomenology, and Realistic phenomenology (Van Manen 1997; Polkinghorne 1989).

3.1. Existential Phenomenology

For the purpose of this project, the methodology employed is essentially existential phenomenology, from Heidegger's ontological perspective. I say 'essentially' referring to two things. Firstly, I need to work within a hermeneutic phenomenology because lived experience needs to be captured in language and this is inevitably an interpretive process, this hermeneutic interpretative approach is based amongst others, on the work of Heidegger 1927/1962 (Speziale & Carpenter 2003, pp62-63; Crotty 1998). Here I am interested in the interpretative description of my participants' human existence and their lived experience of the phenomena. Secondly, the term phenomenology 'in contemporary versions of qualitative inquiry in North America reflects a more subjectivist, existentialist and non-critical emphasis not present in the Continental tradition' (Schwandt 2001, p192). This 'new understanding' of phenomenology is the stream I intend to pursue (Crotty 1998, p94; Bazeley 2007). This new understanding seeks the subjective experiences of the participants, 'as an exploration via personal experiences, of prevailing cultural understandings' (Schwandt 2001, p192). In the work of Heidegger, he brings together existential phenomenology and the practice of hermeneutics in phenomenology as a research strategy.

Working as an interpretive ‘bricoleur’, as mentioned earlier in this chapter, I will combine Husserl’s concept of ‘*bracketing/reduction*’ into this element of the research design. Husserl devised a series of steps that aim to go beyond the essential structures of natural attitude and to arrive at new possibilities and meanings. This is known as the transcendental attitude. This self-reflective component allows me to name bias or pre-judgments that I have and suspend them from the data collection and analysis process. Another part of the process of reduction is to *horizontalise*, that is give equal weighting to all aspects of the phenomena. These research tools will contribute to research reliability issues in this project. I will discuss this process further in this chapter and in the proceeding one.

3.2. Feminist Link with Phenomenology

Although this study is fundamentally about women, I decided not to use a feminist conceptual frame (Critical theory). My rationale was based firstly on political grounds. The audience to whom I wish to present my findings is predominantly male, thus I do not wish this research to be prejudiced in any way nor have them grapple with an unfamiliar or suspicious research design. Secondly, on moral grounds I wish this investigation to have an emancipating effect and move towards transformation in the lives of Clergywomen and theological education. I felt satisfied however, as I discovered through my readings that existential phenomenology already share many commonalities and research outcomes with feminist research; thus my research goals and outcomes are not compromised.

Through the literature readings on Phenomenology, I discovered an important historical link between feminism and existential phenomenology. This is found in the life and work of Simone de Beauvoir, who was a French author, existential philosopher and feminist (1908-1986). ‘The Second Sex’ is a significant piece of work written by her, which was first published in France in 1949. Today this work is recognized as one of the hundred most important works of the twentieth Century, and ‘perhaps the most influential work of feminist theory’ (Bartky 2000, p321; Kruks 2000). Here Simone de Beauvoir critically looks at the political indictment of patriarchy from a

phenomenological inquiry where she explores the meaning of 'woman' from her own lived experience and in the concrete situations of other real women.

'Beauvoir takes herself, her situation, her embodiment and the situations and embodiments of those close to her, as the subjects of her philosophical reflections' (Smith 2003, p7).

'The Second Sex' is a radical commitment to the phenomenological insight that it is as embodied beings that we engage the world. Our access to, awareness of, and possibilities for world engagement cannot be considered absent consideration of the body' (Ibid., p8).

The Second Sex analyses sexual equality in society. Beauvoir exposes the ways in which patriarchy exploits sexual difference to create systems of inequality, and exposes Plato's *'The Republic'* as an oppressive patriarchal ploy whose premise is built on the concept that women and men are equally qualified to become members of the guardian class, providing that the standard of equality is based on the male body. Here, her analysis focuses on the concept of 'the other'. It is the construction of women as the other that Beauvoir marks as foundational to women's oppression. Perhaps the most well-known quote from her book, 'One is not born but becomes a woman' (Beauvoir 1984, p267) best denotes this.

Beauvoir argues that throughout history women have been considered the sub-standards of deviation, the abnormality. For women to move forward, this assumption must be broken. Her work sparked a 'rising of consciousness' that was characterized by the second wave of feminism. It gave credence and ammunition by validating women's experiences of injustice, and it provided an agenda for liberation on both social and political fronts (Smith 2003, pp8-9).

Smith (2003) points out that as an existentialist, Beauvoir seems to accept the doctrine that existence precedes essence; therefore one is not born, but becomes a woman. As a phenomenologist, she is obligated to explore the ways in which women experience their bodies and to determine how these experiences are co-determined by what phenomenologist calls the everyday lived experience. As a feminist existential phenomenologist she 'details analysis of the lived body and an ethical and political indictment of the ways in which patriarchy alienated women from their embodied

capacities and calls women to take up liberation' (Smith 2003, p10). And being true to phenomenology, she assesses the meanings of the lived female body and explores the ways these meanings affect our place in the world, by bracketing these assumptions in order to investigate the ways in which they corrupt our experiences (Smith 2003, pp10-11).

Although Simone de Beauvoir's work comes under criticism today from poststructuralist in France and through the development of 'écriture feminine' a post feminist theory, she still acts as a credible model and link between existential phenomenology and feminist research. Beauvior has come to be seen as the Mother of post-1968 feminism (Kruks 2000).

3.3. Lines of Compatibility between Feminist Research, Existential Phenomenology and This Project

I would like to demonstrate six lines of compatibility between feminist research and existential phenomenological research as a theoretical framework and how both inform the methodology of this project (Garko 1999, pp167-175; Schneider et al. 2004, pp206-209; Stanley & Wise 1993, p146).

3.3.1. Exploring Lived Experiences of Women

'It is through the living of the question that a meaning becomes possible'
(Munhall 1994, p61).

Understanding and investigating women's experiences from the everyday world is paramount to feminist research. Stanley & Wise (1993), convey the feminist view that what is needed is, 'a woman's language, a language of experience.' This source must be derived from the personal, the everyday, the lived experiences of women, (Stanley & Wise 1993, p146). Feminist Research places the female in the centre of the stage; their experiences, their everyday living and their perceptions are of utmost importance in achieving feminist ideals and goals.

Existential phenomenology fulfils this criterion in researching the lived experiences of individual lives. As already stated in this chapter, existential phenomenology attempts to explore and expose the meaning of phenomena in the life-world and its goal is to develop a method that examines existence. Here, the lived experiences are crucial to existential phenomenology. Valle & Halling state that ‘the life-world is the foundation upon which existential phenomenological thought is built’ (1989, p9).

This project seeks the lived experience of Clergywomen in the Seventh-day Adventist Church. It seeks to place them in the centre by revealing their lived world through their language of experience and it seeks to uphold feminist ideals and goals in the outcomes of this investigation.

3.3.2. Reclaiming the Lost Voice of Women

Feminist research assumes through feminist critique of social science that the patriarchal paradigm is powerful and dominates social life and cultural ideologies. As a result, due to gender inequalities, men and women differ in their perceptions of life because of social status and position in society. Feminist researchers state that women’s lives in the past have been studied through the dominant lens of a positivist epistemology, primarily the patriarchal paradigm; and for women the expense has been concealment and misrepresentation of the personal.

Feminist voices have called out for a non-positivist research paradigm where openness and descriptive methods are able to explore the experiences of women. Descriptive methods give women the opportunity to talk of their experiences in their own voices, to share their stories, and be heard (Stanley & Wise 1993; Reinharz 1992). Feminists criticize the positivist paradigm firstly on philosophical grounds, questioning the belief in a value-free science and the presumption of objectivity. Secondly, on moral grounds they argue against the objectification and exploitation of participants; and thirdly on practical grounds they argue that the power structures are based on the hierarchical relationships between not only the researcher and participants, but also researchers and staff (Gorelick 1996).

Today, feminist researchers offer three non-positive paradigms: Feminist empiricism, Feminist standpoint theory and Feminist postmodernism. In the attempt to uncover the voice of women, these three feminist positions used in research advocate a commitment to openness, understanding, description and a positive acknowledgment of women in society. Here, the three research positions actively pursue knowledge in order to improve the lives and status of women (Harding 1986).

Existential phenomenology also seeks uncovering of voice and is committed to openness and description.

'Existential phenomenology is well suited to satisfy the lived-experience criterion of a feminist approach to researching women's lives. Synthesizing existentialism's focus on concrete existence and phenomenology's quest to develop a method for examining existence, existential phenomenology attempts to explore and expose the meaning of phenomena in the life-world, the realm of day-to-day lived experiences prereflectively encountered in consciousness' (Garko 1998, p168).

Phenomenological methodology is an inductive, descriptive method. The very nature of existential phenomenology seeks to uncover the voice; this is translated through language, themes, essences and perceptions of participants.

'Existential phenomenologist uphold Heidegger's belief that abandoning description for scientific reductionism to get 'to the things themselves' runs the risk of a person's existence becoming 'hidden', 'concealed', 'disguised', or 'covered up' (Ibid., p169).

Lived experience is crucial to existential phenomenology and an implied social outcome that advances the lives of the researched.

Adventist tradition has been shaped and influenced through a patriarchal dominate paradigm. This investigation seeks a research design that gives utterance to women. This project seeks for the first time in the Adventist Church to hear and reclaim the lost voices of Clergywomen. It is desired that the research findings will enhance the lives of Clergywomen and that the wider Adventist community will have a greater understanding and respect for the issues that challenge Clergywomen within the Adventist organisation.

3.3.3. Acknowledging Commonality and Diversity.

Though women may share many areas of commonality and shared experiences, women are not a homogenous group – there is no universal ‘women’s experience’ because women’s lives have never been shaped exclusively by gender (Hall & Stevens 1991, p17). Feminists suggest that although women may interpret, perceive or experience the same event in ways that differ radically from men, these differences may also be experienced amongst women who find themselves in other cultural contexts and backgrounds such as economic, socio-cultural, religious or political.

Existential phenomenology places great value on the lived experience of individual lives. It does not make assumptions or generalisations about people and takes the view that all knowledge and understanding are culturally produced, contextually bound and individually interpreted.

This investigation respects the individual lives and experiences of Clergywomen. It understands that other influences such as cultural context, socio-cultural, economic, religious and political influence the construction of gender that ultimately shape individual lives. This project seeks commonality in the experience of the phenomena while acknowledging diversity amongst the participants.

3.3.4. Rising Awareness of the Female Consciousness

The whole concept of ‘consciousness’ is foundational to the feminist movement in that great emphasis is placed on exploring and documenting women’s experiences and lives and how women perceive and make sense of their world; consequently this information contributes to altering existing structures and knowledge. Bartky and other feminists believe that becoming a feminist is to have a ‘radically altered consciousness’ about oneself, others, and the world. Stanley & Wise state that ‘what is essential to being feminist is the possession of feminist consciousness’ (1993, p32). Feminists themselves have termed ‘consciousness rising’ to be the goal of feminist research (Bartky 1977, p23; Kelly, Burton & Regan 1994).

From an existential phenomenological perspective, the central connection to human existence is consciousness. Consciousness is how human beings relate to and intentionally give meaning to phenomena. Van Manen says, ‘whatever falls outside of consciousness...falls outside the bounds of our possible lived experience (Van Manen 1997, p9). Thus, existential phenomenology can be defined as ‘the reflective study and explication of the operative and thematic structures of consciousness, i.e., primarily a philosophical method of explicating the meaning of the phenomena of consciousness’ (von Eckartsberg 1986, p4)

This project seeks to understand the way Clergywomen think and live out their life worlds. It will explore and document their experiences with the intention of contributing to altering existing structures and knowledge. It seeks Clergywomen to look into their lives, their organisation, their training, and experience a ‘raising of consciousness’; and as the wider Adventist community it also seeks a ‘rising of consciousness to the issues of Clergywomen.

3.3.5. The Relationship between the Researcher and Participants.

On the whole feminist researchers generally employ a more engaged form of inquiry in research, namely: ‘experimental’, ‘phenomenological’, ‘verstehen’ (which means understanding), ‘hermeneutic’, ‘illuminative’, ‘responsive’, ‘constructivist’ or ‘interactionist’. Primarily, these engaged approaches attempt to ensure that the researcher understands how others view and comprehend the world. In feminist research this is understood as involving an essentially communicative or collaborative relationship between the researcher and the researched. ‘The researcher and the researched are dialogical collaborators who are inter-subjectively and dialectically linked’ (Garko 1998, p170).

As the research process increasingly involves the exchange of perceptions, the boundaries between researcher and the researched start to erode as each become more informed about the other to better communicate their own position and collectively construct meaning, understanding, theory and propose new action. The relationship can be described as an, ‘inter-dependent one’, where the researcher is part of the

phenomena being studied and holds no privileged epistemological position as a knower of value-free objective observation (McGrath, Kelly & Rhodes 1993; Gorelick 1996).

Existential phenomenology dismisses the researcher and the researched dichotomy in the research process. Phenomenologist's view consciousness as intentional; they see the relationship between the individual and the world as being 'interdependent and dialogically coconstituted' (Merleau-Ponty 1945, 1962, p410). It is through the medium of communication that the individual and the world become inextricably united (Garko 1998).

'When the principle of coconstitutionality is applied to a research setting, existential-phenomenological research emerges as dialogical research and the vocabulary of 'subject' and 'object' is no longer operative'. Existential-phenomenological research takes place between 'co-researchers' who communicatively co-create their relationship' (Garko 1998, pp170-171).

Colazzi (1978) insists that dialogical research empowers the researched to reveal the existential and personal facets and conditions of their lives, which through existential phenomenology can be interrogated and interpreted.

The participants to this investigation are Clergywomen I know well; many I have had the pleasure of teaching and the others I have met in diverse professional contexts such as conferences, committee meetings or attending their churches. As the researcher I already share a mutual, communicative relationship and undoubtedly formed impressions about each woman. The implications of this could bias my research findings, and as a precaution I will assume the '*phenomenological attitude*' – epoche or bracketing and the eidetic or phenomenological reduction, this is discussed in the next point. This attitude will aid my role as researcher and will endeavour not to distort or bias the research findings.

This investigation views the participants as co-researchers to this project (Garko 1998). Together, I the researcher, and the co-researchers share the phenomena of theological education and together we will explore, construct meaning and propose new structures for the future development of theological education.

3.3.6. Identifying and Suspending Bias

The foundations upon which Feminism and feminist research rests is the assumption that women today live in a patriarchal society where men have shaped values and norms. In order for women to overcome this male oriented culture, they must seek to identify, name and transform the accepted value systems of societies (Levesque-Lopman 1988).

'Feminist researchers believe that, if they are to challenge the taken-for-granted male-oriented values of society and transform societies' institutions, themselves, and other women, they must suspend their own taken-for-granted beliefs and presuppositions about the world as they attempt to explore and expose the meaning of women's lived experiences' (Garko 1998, p171).

As already mentioned in this chapter, among key principles of phenomenology in Husserl's work are the examination and suspension of all assumptions about the nature of any reality. This attitude is accomplished through a two-fold phenomenological procedure called epoche or bracketing and the eidetic or phenomenological reduction. Both steps are essential to the phenomenological methodology as it reinforces rigor and reliability in the research process.

Epoche is a Greek word that means to abstain from, refrain from judgment or stay away from the everyday way we perceive things. This procedure required a new way of looking at things, to 'see what stands before our eyes, what we can distinguish and describe' (Moustakas 1994, p33). This awareness and suspension of personal judgements is critical as it allows the experience to be seen for itself. The second procedure is called phenomenological reduction. This is an analytical process where the researcher 'brackets out' the world and any presuppositions to identify the data in 'pure form', that is 'uncontaminated by extraneous intrusions' (Patton 2002, p458). Here, its elements and essential structures are uncovered, defined, and analysed. Bracketing attempts to accomplish the essential state of mind of 'unknowing' as a condition of openness. Unknowing is not a simple task, but it is essential to the pursuing of 'subjectivity and perspectivity' (Munhall 1994, p63). Paradoxically, unknowing according to Munhall is another form of knowing.

'Knowing that you don't know something, that you do not understand someone who stands before you, and who perhaps does not fit into some pre-existing paradigm or theory is crucial to the evolution of understanding meaning for others' (Munhall 1994, p63).

Therefore, to engage in an authentic encounter means that you stand in your own socially constructed world, and in order to unearth or reach out to another socially constructed world your premise of thought and speech is, 'I do not know you, I do not know or understand your subjective world' (Ibid., p64). To be authentically present is to 'situate knowingly in your own life and interact with full unknowingness about the other's life' (Ibid., p64). Thus unknowing equal's openness, I the researcher am the unknower, and each participant is the knower.

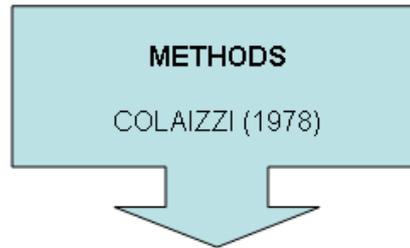
As the researcher I think this concept may prove to be challenging in this project. I am aware that on a number of levels I hold deep biases through my experiences of being a student in theology, a Clergywoman and an educator in theological education. In the back of my mind I question, can a researcher be totally 'value free?' No doubt as this investigation unfolds I will be able to answer this question.

3.4. Identification and Criteria of Participants

The participants were women who studied theological education at a tertiary educational institution in Australia between 1995-2005. The participants were also required to have at least one year experience either as a full time employed Pastor or a full-time volunteer in Ministry. This professional experience would enable the participants to act as reliable informers by their rich descriptions of the phenomena being investigated (Polkinghorne 1989, p47; Van Manen 1997; Ezzy 2002).

There were 12 Clergywomen who fulfilled the criteria and all 12 agreed to share their experience of theological education and be co-researchers in this investigation. This number seems congruent with qualitative phenomenology, for example Boyd (2001), regards up to ten participations as sufficient to reach saturation and again Creswell recommends long interviews with up to 'ten people 'as ample for a phenomenology study (Creswell 1998, pp65, 113).

4. Methods of Collection and Analysis



For the purpose of this study, I collected in-depth interviews, and considered several procedural interpretations of phenomenological method to guide the investigation. Schools of phenomenology have developed various approaches to data analysis. Three frequently used methods for description analysis as described by Polit and Beck are the methods of Colaizzi (1978), Giorgi (1985) and Van Kaam (1966) all of whom are derived from the Duquesne school of phenomenology based on Husserl's philosophy (Polit & Beck 2006, p584). I decided to seek the guidance of Colaizzi's method because it was the only one that called for validation of results from the participants of the study. This was a significant point, as I wanted to describe the lived experience and be authentic in the interpretation of the phenomena from the Clergywomen. The dialogue with my co-researchers was paramount. I did not wish to interpret findings in a vacuum. I viewed their validation of findings as vital to the success of this project that ultimately seeks to develop and inform gender inclusive curriculum in theological education. Colaizzi insists that dialogical research empowers the researched to reveal the existential and personal facets and conditions of their lives, which through existential phenomenology this can be interrogated and interpreted. Colaizzi's procedural steps are as follows:

1. Read protocols and acquire a feel for and make sense out of them.
2. Review each protocol and extract significant statements.
3. Spell out the meaning of each significant statement in the formulating of meaning.
4. Organize the formulated meanings into clusters of themes
 - a. Refer these clusters back to the original protocols to validate them.
 - b. Note discrepancies between the various clusters; avoid the temptation of ignoring data or themes that do not fit.

5. Integrate results into an exhaustive description of the phenomena under investigation.
6. Formulate the exhaustive description into identified statements or general descriptions.
7. Return to the participants' about the findings so far as a final validating step

(Colazzi 1978, pp59-61).

The following chapter will describe in detail the specific stages I used in the collection and analysis of data.

C. Trustworthiness and Ethical Research

1. Trustworthiness Issues in Phenomenological Research

Trustworthiness is establishing validity and reliability in qualitative research. Qualitative research is trustworthy when it accurately represents the lived experiences of the study participants (Speziale & Carpenter 2003, p364). Trustworthiness consists of four criteria: credibility; dependability; confirmability and transferability (Polit & Beck 2006).

1.1. Credibility

Credibility refers to how much confidence can be placed in the truth of the data and in the interpretation process. Researchers 'take steps to improve and evaluate data credibility' (Polit & Beck 2006, p332). Credibility involves two aspects: executing the investigation where believability is enhanced and taking necessary steps to demonstrate credibility. These two important aspects are achieved through various techniques for improving and documenting the credibility of qualitative research (Lincoln & Guba 1985, p306).

Prolonged engagement - Lincoln & Guba (1985) recommend the researcher(s) invest sufficient time in the collection of data, and develop an in-depth understanding of language, culture, beliefs of a group and test for misinformation. This technique allows the researcher(s) the opportunity to build a rapport with the participants where the issue of trust prevails. *Persistent observation* – This technique refers to the researcher’s focal point on the aspects of a situation that is relevant to the phenomena being investigated. “If prolonged engagement provides scope, persistent observation provides depth” (Lincoln & Guba 1985, p304).

Triangulation – This technique draws conclusions about what constitutes truth through the use of multiple references. Its aim is to avoid ‘intrinsic bias that comes from single-method, single observer, and single theory studies’ (Denzin 1989, p313). There are four types of triangulation: Data source triangulation that uses multiple data sources in a study; investigator triangulation that uses more than one person to collect, analyse or interpret a set of data; theory triangulation that uses multiple perspectives to interpret a set of data, and method triangulation that uses multiple methods to address a research problem (Polit & Beck 2006, p333).

Peer debriefing and external checks – this technique involves objective peers to review and explore various aspects of the research. This process exposes investigators to experienced individuals either in qualitative research, in the phenomenon being studied or both. *External member checks* – Lincoln & Guba consider this technique the most important for research credibility. This technique involves seeking the participants’ reactions to preliminary findings and interpretation. Member checking can be carried out informally in an ongoing way as data are being collected and more formally as data is being collected and analysed. *Negative case analysis* – this technique involves a re-examination of each case after analysis to determine if characteristics or properties of the emergent themes were applicable to all cases. The goal of this is to refine a hypothesis or theory continuously until it accounts for all cases without exception (Polit & Beck 2006, p334; Lincoln & Guba 1985, p304).

Researcher credibility – Patton (2002) discusses the trust that can be placed upon the researcher. Patton considers the researchers’ training, qualifications, and experiences that are important in establishing confidence in the data (Polit & Beck 2006, p334).

1.2. Dependability

Dependability in qualitative research refers to ‘data stability over time and conditions’ (Ibid., p335). *Stepwise replication* is a technique for dependability. This approach splits the research team in two that work independently from the other then compare data and conclusions. *Inquiry audit* – is a technique that involves the critique of the data and relevant supporting documents by an external reviewer.

1.3. Confirmability

Confirmability refers to the objectivity of the data, that is, ‘the potential for congruence between two or more independent people about the data’s accuracy, relevance, or meaning’ (Ibid., p336). Bracketing and maintaining a reflexive journal are methods that enhance confirmability. In an *inquiry audit*, an investigator develops an *audit trail* where an inquiry auditor examines the product, should a query arise over the research.

1.4. Transferability

Transferability refers to the ability of research findings to transfer and have meaning in other settings, groups or cultural context. Lincoln and Guba (1985) point out that it is the responsibility of the researcher to provide sufficient descriptive data in the research report for ‘consumers to evaluate the applicability of the data to other contexts’ (Lincoln & Guba 1985, p316).

These four essential assessments of qualitative data will be used as I carry out the investigation. Chapter four will discuss the implementation and provide examples of how trustworthiness was sought and upheld in this project.

2. Ethical Considerations

Ethical considerations are the practise of research that maintains ethical principles and protects human rights (Speziale & Carpenter 2003, p311). From current literature on

the practise of ethics in qualitative research, three principles seem to emerge: *beneficence, autonomy, and justice* underpin ethical considerations. Participants in an investigation should not in any way be harmed; this supports the first principle of beneficence. Researchers must obtain informed consent, and participation must be of a voluntary nature that supports the second principle of autonomy. Researchers also have the responsibility to ensure informant participation is confidential and that anonymity will be upheld and that participants will be treated with respect and dignity. This supports the third principle of beneficence and justice (Ibid., p314).

For the purpose of this study, ethical approval was sought for conducting research using human subjects from the College Human Research Ethics Committee in Australia. Through the process of purposeful sampling, each participant to the study was fully informed of the research via information letters relating to the purpose of the study, confidentiality issues and personal rights as participants. In the consent agreement I specified: The purpose of the research, the procedures of the research, the voluntary nature of the research participation, the participant's rights to cease the research at any time and the procedures used to protect confidentiality. For the participant to be part of the research, a signed consent form was required indicating that they understood the method and reasons for the research and their rights as participants. The participants were also informed that all data collection would be secured and stored in a locked cabinet at the researcher's work office. All transcripts will be shredded and tapes erased or destroyed five years after the completion of the study. Ethical consideration will be further discussed in chapter four demonstrating how the three principles – beneficence, autonomy and justice were upheld in this investigation.

Summary

The purpose of this chapter was to seek and justify an appropriate research design that would frame the research question of this investigation. Essential elements of the research process considered conceptual, philosophical and theoretical underpinnings and discussed strategy in the collection of data and analysis. In chapter four I will document two important stages in the research strategy, the collection and the analysis of data. The chapter will also demonstrate how the theoretical and philosophical principles of phenomenology informed and guided the research.

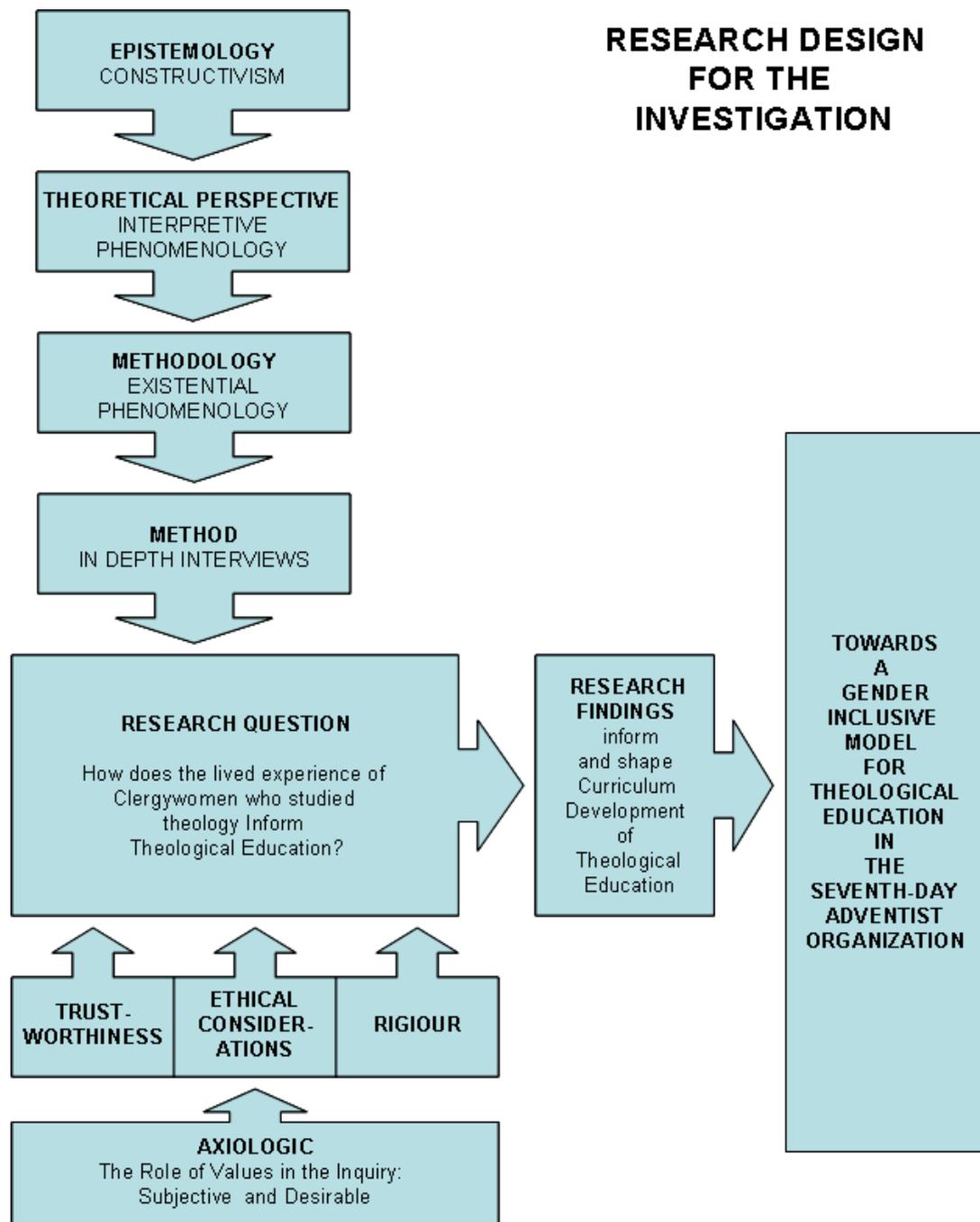


Figure 4. Research Design for the Investigation

Chapter Four

THE SEARCH AND CONSTRUCTION OF MEANING

Overview

This chapter documents the data collection and the data analysis process in the search and construction of meaning from the data. The chapter is divided into two sections. It applies the principles and philosophy of phenomenology in the act of gathering data for the investigation. It seeks to provide a detailed description of how the data was collected and documents reflections of this process. Secondly, again the principles and philosophy of phenomenology are applied, but this time in the act of constructing meaning from the collection of data. It discusses a five-stage process of analysis and documents reflections on this process. In both sections the theoretical and philosophical underpinnings as discussed in chapter three, informed and guided the research.

A. The Process of Data Collection

This section outlines the three stages that were undertaken in the collection of data. In the pre-collection stage I followed a 'self-reflection' process through epoche, and eidetic reduction where I named my judgments and bias toward the phenomena being studied. In the collection stage I discuss the process of data collection from my participants through in-depth interviews. And in the post collection stage I reflected on the phenomenological process of data gathering. Figure 5 outlines the research process.

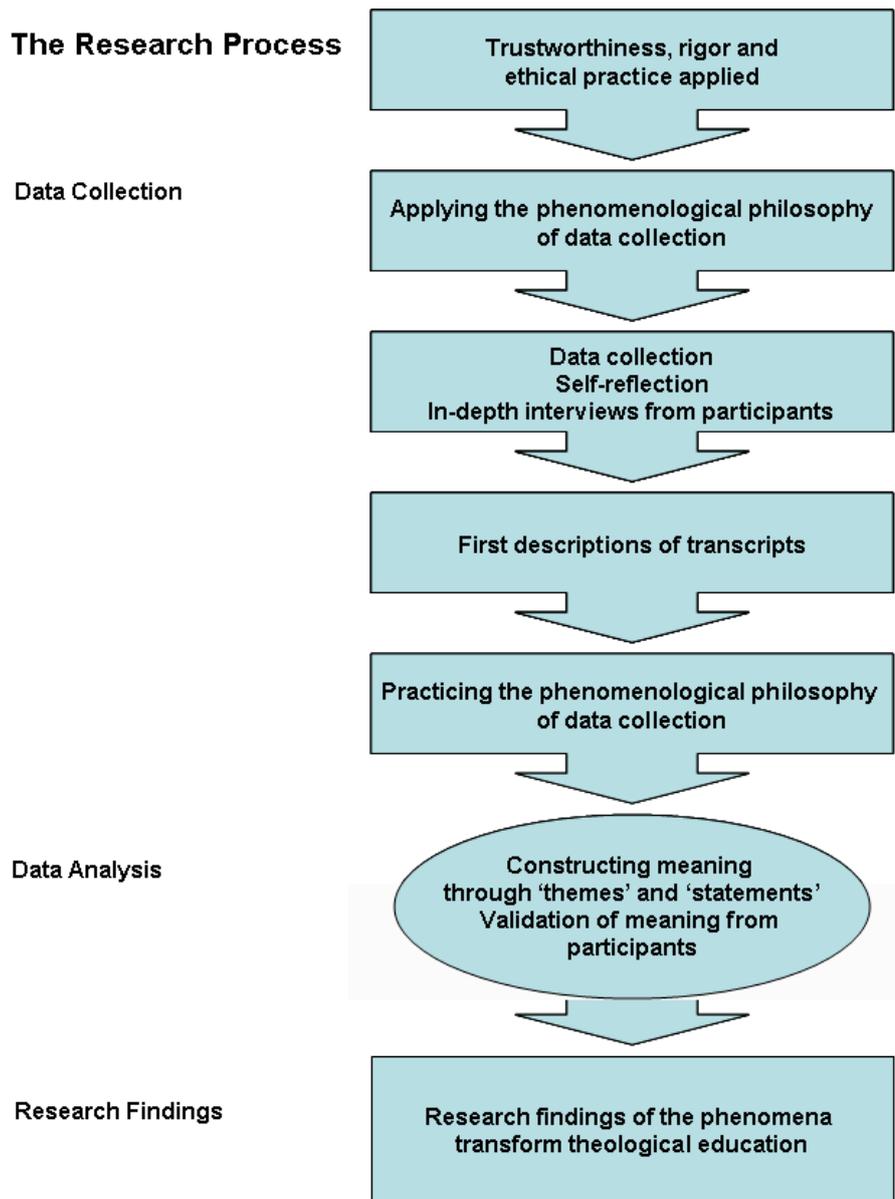


Figure 5. The Research Process

1. The Pre Data Collection Stage - Self Reflection and the Suspending of Personal Bias

First I assumed the 'phenomenological attitude' of looking at the investigated experience in a different way, to intentionally cause an attitude change or shift (Patton 2002, p485) as discussed in chapter three. This phenomenological attitude forced me to look at the phenomena and analyse my perceptions and thoughts towards theological education without ascribing meaning from experience or existing literature (Denzin

1989, pp55-56). Secondly, it allowed me to take a deep look inside myself, to discover my own sense of being, to become aware of my personal biases, judgments and personal preconceptions towards the phenomena. I needed to name and define what my thoughts were towards theological education as a student, clergywoman, and theological lecturer. I also needed to clarify the phenomena in terms of my professional development in these areas and roles. And thirdly it enabled me to consider ways in which I would ask the research question. I wanted the environment of the interview to be open and unbiased, where I would hear their story and be interested in the phenomena from their perspective not mine, where my judgements were suspended until all the evidence had been gathered, and then, I would be able to revisit my assumptions.

This process began in 2006 that comprised three stages: self-reflective questions, naming assumptions and judgements and thirdly, being interviewed by a critical friend/colleague. Stages one and two took several weeks to complete, where I randomly wrote down thoughts, experiences and questions in my journal. The extract below summarises self- reflected questions:

1.1. Self-reflective Questions

- What are my thoughts towards theological education within Adventism?
- What is the purpose of theological education?
- Who benefits?
- Why am I pursuing a doctorate in Theological education?
- Do I have an agenda?
- What do I want from my participants?
- What would an engendered approach to theological education look like?

1.2. Naming Assumptions and Judgements about Theological Education

Here I looked at this from many perspectives - a student, a clergywomen and a lecturer in theology. I considered my expectations, my values, my insights and issues I had. I also included individuals who had shaped my professional development and named influential literature.

And stage three took place in October 2006 where a critical friend and Minister from Europe interviewed me on what I hoped to achieve through my investigation. As I reviewed the transcript, I began to categorise my thoughts and feelings into themes. I was surprised to uncover so many themes that needed to be bracketed before the next stage – the collection of interviews from the participants. The themes are as follows:

- **My experience as a student of theology**
 - An enriching and positive time
 - A time of growth and discovery
 - Male peers very accepting and supportive as I was the only girl in the class
 - Encouraging male lecturers, all but one
 - Enjoyed the environment of learning
 - Developed leadership skills at elected college positions
 - No female models or mentors
 - Made life-long forming friendships

- **My experience as a clergywoman**
 - Difficult times
 - Lack of female model or mentor
 - Church expected a ‘male style minister’
 - Identity issues
 - New awareness of Pastoral care issues
 - Enjoyed profession and experiences
 - Developed sensitivity towards people
 - Initiated new projects and community awareness
 - Ministry has become a complicated profession with too many unrealistic demands

- **My journey of identity, personal development and self-awareness**
 - Discovered a world of feminism and theology
 - My lecturer at Kings College
 - Developed new paradigm for ministry

- Influential workshops and seminars
 - Amnesty International – poverty, equal rights issues
 - Domestic Violence, incest, housing issues, employment,
 - Narrative therapy, youth specialities, theological education
 - Engaging youth culture, Red letter Christians, spirituality quench
 - Discovered influential literature
 - Feminist theology - Tribble, Ruether, Daly, Christ, Grey, Parson, Janzen
 - Contextual Pastoral care issues – Graham, Glaz & Moessner, Moessner,
 - Theology and Psychology issues – Ulanov, Cooper, Hurcombe
- **My experience as a theological lecturer**
 - Fulfilled and satisfied in this role
 - Bring a new cultural and female perspective to Theological education
 - Theological education is a political issue in my organization
 - A male dominated area
 - Not always easy to bring change and transformation to ministerial programme(s)
- **My expectations as a theological educator**
 - Contextualize theological education
 - Give students choice in models, approaches, theories and various church settings to ministry
 - Move the organization beyond gender issues
 - Practical and pastoral ministry needs greater emphasis in the course
 - Produce emotionally healthy ministers
- **My expectations as a researcher**
 - For the first time, to gather and collect experiences from clergywomen
 - To be authentic and respect each participant's narrative and description of their lived experience
 - For positive policy changes to be made in accommodating women into this field, the organization needs to be educated in the difficulties and obstacles facing women, my investigation seeks to go this and provide recommendations

- My area of research is crucial to the future development of theological education and the organization in general
- **My desire to develop a model that seeks to engender theological education**
 - An inclusive approach is imperative in theological education for our students in the shaping of their future ministry in a post-modern cultural setting
 - As an organization we are 10-15 years behind addressing these issues in comparison to other Christian denominations such as Catholics, Uniting Church, Evangelicals, Presbyterians and Anglicans.
 - An engendered approach will benefit women and aid their professional context.

I found this reflective time valuable. I revisited my DPS 4520 Review of Professional Learning that helped me reflect on who I was and the professional learning tools and experiences that had shaped what I had become in a professional context. I began to evaluate my values, beliefs and drive towards theological education, and named what I thought needed to be implemented in order to help Clergywomen survive in ministry. I found myself wondering about the participants – their lives, experiences in ministry, and memories of student days, professional development, and challenges. I wondered if my story was similar to theirs. I became eager to hear their narratives without imposing my journey or insights.

As a result of this process I found myself arriving at a point where I intentionally did not wish to impose direction or agenda onto my participants in the interviews in any way. I wanted their experience of the phenomena to speak for itself. At this point, I felt myself confidently armed with a ‘phenomenological attitude’, and ready to begin the second stage of data collection from the participants. However, in the back of my mind I was aware that it is not possible in qualitative research to be completely bias free. I was aware of the many biases and pre-judgements I held towards the phenomena on so many levels; but I was self-assured that I did everything I possibly could think of in order to suspend and bracket my biases.

2. The Data Collection Stage – The Interviews

As stated in chapter three, 12 Clergywomen fulfilled the criteria and all agreed to be involved in the research. I was confident that these women were articulate and would bring rich, diverse original and profound descriptions of their lives as clergywomen and their thoughts, feelings and perceptions of theological education. I made initial contact with each woman either by phone or by face-to-face contact, and was pleasantly surprised at their eager response to give of their time and self to be part of this research that would seek to inform future curriculum development. Several of the women expressed their excitement in the project and how needed the findings were for theological education in our organisation. In the table below are the names (pseudonym names) of the participants and a vague description of their professional experience as the issue of confidentiality is considered.

Participant	Experience as a Minister or Volunteer
Annabel	Three years as a volunteer and Minister
Deborah	Two years as a Minister
Eve	Two years as a Minister in Urban settings
Grace	Over three years experience as a Minister
Helen	Over five years in Ministry in Urban Church settings.
Harriet	Over five years experience in Ministry
Margaret	Three years as a volunteer and Minister
Marie	Over one-year experience as a volunteer
Nelly	Three years experience as a Minister and Chaplain
Rebecca	One year as a Minister
Rosie	Over five years experience as a volunteer and Church Minister.
Pam	Over two years experience as a Minister

Table 2. Participants' Experience

Summary: I have total population (100%) of Clergywomen who are employed in Australia, graduated from College between 2000-2006, with an average of over 4 years experience that range from 1-5years.

2.1. Formation of Questions

I wanted the interview to go beyond my structures - experiences as a student, a Clergywoman and educator. I wanted the interview to be open and to allow for all possibilities. Each participant's narrative would be unique, self-directed and the interview process must give utterance to this. Keeping this in mind, I decided to have one broad question being true to the phenomenological process, but depending on the participant I would have a few filter probing questions if needed. Thus I divide the overall question into three parts:

Q: 'In your own words can you tell me your experience of theological education, that is, what are your thoughts, feelings, and perceptions?'

- (i) What are your thoughts on your theological training?
 - a. What was your experience of studying theology?
 - b. Why did you pursue this vocation?
 - c. What is definition of 'Ministry'?
- (ii) Can you describe your feelings towards your ministerial training?
 - a. Did you feel supported in your education from lecturers and peers?
 - b. Did you feel affirmed as a woman doing the course? Did your theological education prepare you for your role as a woman in ministry?
- (iii) What perceptions/insights can you share with me about your education?
 - a. What were the content of your subjects like? What subjects did you enjoy or dislike?
 - b. As a Clergywoman would you like to make any recommendations to theological education?

2.2. Ethical Considerations

As stated in chapter three, the Ethics Committee of the educational institution of employment approved the study and permission was given to conduct the investigation.

The Ethics Committee reiterated the importance of the issue of confidentiality of participants and asked that the College name not be used in my project.

As the researcher, I had the moral obligation to adhere strictly to the rights of the informers who would provide the data of the phenomena investigated (Streubert & Carpenter 1999). Each participant received an information letter that outlined the study; a consent form and a personal information questionnaire see Appendix 3, 4 and 5. Participants of this study were protected through confidentiality where individual identities cannot be linked to the information that they provide and will not be publicly divulged or made available to others (Polit & Beck 2006).

Throughout this study the issue of privacy also was considered. The information collected was kept in strictest confidence; audiotapes and transcripts were stored in a locked filing cabinet. As the researcher I also did not wish to collect information that could be used to embarrass or demean participants in any way later, and everything possible was done to ensure participants were able to behave or think without interference (Polit & Hungler 1999).

Each research participant was given permission to withdraw from participating from the investigation at any time without prejudice. Their rights were fully explained to them before interviews took place and it was stressed that their participation was of a voluntary nature. Each participant was informed that a copy of the research findings would be made available to them. The research findings would be presented and also published in relevant journals, and the assurance was given that confidentiality of participants and institution would be upheld.

The interview location was the choice of the participants; it was important that they felt comfortable in a pleasant environment. Many of the participants were happy to travel to my locations, and as a result, most of the interviews were conducted in my office. My office consists of two office spaces, a workspace and a counselling area. The clergywomen were comfortable and felt safe in the counselling area. In some cases I had to travel to their locations where we met in their office or found a quiet coffee shop of mutual choice. I found that in general, the various interview locations did not make a difference in the collection of data. However, I did have a mental criterion for

interview location: a comfortable space, a peaceful setting, safe and private, natural lighting, refreshments at hand and no disturbances. All participants seemed comfortable and at ease as they shared their narratives and lived experiences.

2.3. Conducting the In-Depth Interviews

Before each interview I jotted down in my journal my thoughts and impressions of each interviewee. I knew all the women well, and no doubt formed various pictures and impressions of them in my mind. I felt it was important to write down my assumptions and my experiences of them from either a professional context or in a classroom setting. I wanted to determine what was present in my mind. I did not wish my biases or pre-judgments to influence the interview process in the way that I responded to the participant or formulated the questions. As an example of this process, my reflections on Margaret are as follows:

16:12:06 9am - On a domestic flight to collect an interview with Margaret

I am feeling quite hesitant about this interview. I remember Margaret as a student who rarely interacted with me or female peers in her class. I always felt a wall of protection go up, almost as if she did not wish to contaminate herself with other women. She never attended 'Theofemia' a support group that my colleague Dr X set up for female theology students. I felt resistance from her in class and felt saddened that I was unable to 'reach' her. Ministry is a lonely life, and you need your closest friends to help you get through. Margaret aligned herself with the men in her course, and was always with them. I am surprised that she consented to this interview; in fact she seemed very warm towards me on the phone. I remember Margaret as a bright young woman, a deep and philosophical thinker; I suspect she may be prone to the 'blues' occasionally. I wonder how she is doing in ministry. What are her challenges and joys? How is she coping?

At the interview itself, I went over the information letter, reiterated issues of confidentiality and outlined again that at any time they are free to withdraw from the investigation and that I would not take it personally. I explained that they would be recorded for transcription. After transcription, I would send them a copy before analysis for them to make changes or amendments. I then collected their consent letter collected some personal information from them as well as an alias name, and told them

that the interview would last between 40-50 minutes. Appendix 6 is a sample of an interview.

I began with the research question and, when needed, probed and directed them to the sub-questions I had prepared. As anticipated, the participants provided rich descriptions of their experience of theological education. I experienced myself as stepping into their world and living their experience through their emotions, insights, challenges in ministry and professional development. I experienced our time together as rich, not just in descriptions but rich in our connectedness of the wider phenomena and deep mutual respect for the other.

I found it interesting that my earlier thoughts and impressions of each participant were often reflected during the course of the interview. For example Margaret stated:

'...I did not want to associate with the girls in my class, I took on the male mindset, and now nothing is working for me in ministry'

I enjoyed the process of gathering data; I found the interviews to be stimulating and meaningful. However, this for me was not just an academic exercise; many times I felt as if I lived their traumas and found that emotionally draining. Toward the end of most interviews it was natural for me to share my journey with them and take the time to encourage them in their trail blazing paths; then I concluded the interview.

3. The Post Data Collection Stage of Inquiry - Reflection

After each interview I wrote down immediate thoughts on the interview process, reflections on each participant and insights that I might have gained. For instance after my interview with Margaret I wrote:

16:12:06 6pm - On a domestic flight after I had collected an interview with Margaret

- Utterly surprised by Margaret, she is a very different woman than I remember her at College.

- Margaret was open; she wore no masks, was insightful and articulate, and seemed happy to share her thoughts and time on this project.
- She shared her dissatisfaction at ‘taking on the male mindset’ and now nothing in her ministry is working. This gave me a chance to bring up how I viewed our relationship at College.
- Margaret seems broken, worn out and desperately looking for answers. However I view this as positive; she is finding herself, her voice in ministry and wants to connect with female friends and desires to discover her feminine qualities. All this will create balance and hopefully joy in her life.
- She is desperate to ‘fit in’, needs to find a mentor that will understand her and nurture her.
- I feel inspired by her honesty, growth and courage as a woman and minister.
- Some prominent themes from her interview were self-care, identity, female epistemology, pastoral care issues, and burnout.
- I feel the interview process went well; Margaret was happy to talk and did not need much prompting from me. I was satisfied with my listening skills and enjoyed hearing her lived experience.

These post interview reflections became a valuable source when hearing the audio tapes and reading the transcripts. It kept me focused, enabled consolidation of ideas, and aided the analysis process. The transcripts were emailed to each participant for any amendments they wished to make, then were returned to me for analysis. Unfortunately one Clergywoman asked to be withdrawn from the study; all relevant information was returned to her.

3. 1. Reflection on the Process of Data Collection

Assuming the ‘phenomenological attitude’ was crucial in attaining access to the life-worlds and lived experiences of the participants without enforcing my research agenda or professional experience. I found that the phenomenological process aims for a deep understanding of the nature or meaning of the everyday experiences and that the understanding of the experience is its goal. I found that in the data collection process, my quest was an understanding of what it means to be human. And to revere that as a

truth, for each participant to be treated with dignity, awe and wonder of her human lived experience. This was evident as I collected the rich data from my participants. As I heard the audiotapes and read the transcripts I became aware of the importance of language as a human expression and cultural bridge of understanding. I was also surprised at how attentive I had become to the practice of reflection and thoughtfulness. How the phenomenological process called upon me to exercise attentive listening skills, to feel the experience being described, to feel wonder and puzzlement and to raise my conscious awareness of the phenomena.

Upon critical reflection, even though I had assumed the ‘phenomenological attitude’ to uphold research rigour and validity; I discovered in the transcripts three places where I had interrupted my participant’s line of thought in the interview. In Margaret’s case I was quick to empathise and as a result missed out on something important she was about to describe. For example,

Margaret:

I knew I was meant to be there and when I was 16 years old I knew that all I wanted to do and what theology did for me was that it made me a man, which may

Drene:

Trust me I understand that.

Margaret:

Do you know what I mean? I came into it at 16...

Thankfully Margaret continued with her line of thought. However, I had let my biases creep into the interview; I should have sat back and listened more. But on the other hand, Margaret obviously felt comfortable with me and knew I did not have a ‘male mindset’ and was able to articulate her ‘male’ constructed identity during her time of theological education. I suspect she may not have disclosed this to another interviewer; human meaning and understanding is exchanged between subjective human beings who share and experience life’s phenomena – is this not the goal of phenomenology?

I found interviewing a couple of the Clergywomen difficult because of our friendship. With one participant we began energetic conversation because we had not seen each other for months, but by the time the interview began we both seemed rather ‘flat’ because we had spent too much time ‘catching up’. As a result the interview did not produce as much description of the phenomena as I had hoped.

Initially, I was concerned that I knew most of my participants fairly well and I questioned whether this would bias the research in any way. After the data collection process I was satisfied that because a relationship existed between most of the women, the data collection was much richer and I was content with the outcome.

I found the phenomenological method to be an interesting and a thorough process and was pleasantly surprised at the depth and richness of the data.

B. The Data Analysis Process

The aim of phenomenological enquiry as discussed in chapter three is to uncover and reveal underlying structures, essences and meanings that describe the investigated phenomena in ‘unknown’ and ‘unknowing’ ways. From the data collection of Clergywomen interviewed, it was my intention to unravel, search for thematic descriptions, code, synthesis and transform themes into general descriptions that would inform the development towards an engendered approach in theological education. The diagram below guided by Colaizzi (1978) outlines the stages in the Phenomenologic method.

FIVE STAGES IN THE DATA ANALYSIS PROCESS

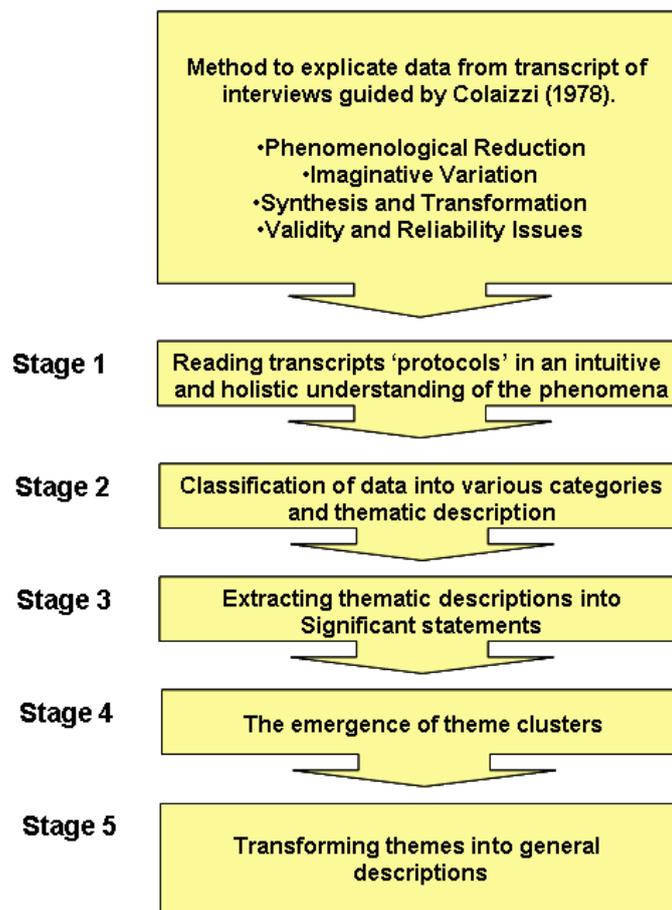


Figure 6. Five Stages in the Data Analysis

Stage 1. Reading Transcripts ‘Protocols’ in an Intuitive and Holistic Understanding of the Phenomena

Data analysis is a complex process that is derived from the collection of ‘protocols’ with their ‘naïve descriptions to specific examples of the experience under consideration, a description of the essential features of that experience’ (Polkinghorne 1989, p51). Before I began to read the transcripts, I assumed once again the ‘phenomenological attitude,’ as previously discussed. This concept of bracketing, and eidetic reduction was essential, as I did not wish to bias the interpretation of findings with my prejudgements, preconceptions and experiences of the phenomena. This ‘phenomenological attitude’ allowed me to explore the role consciousness plays as

a condition of possibility for all knowledge and allow utterance of voice and lived life worlds from the participants.

Another aspect in the process of reduction that I employed is to *horizontalise* or to equalise all immediate phenomena. Here the aim is to avoid attaching any significance to the phenomena, but to consciously give equal weight in the examination of assumptions and biases. This process enabled me as the researcher to read the protocols with an open mind, not placing hierarchical significance to any dimension and not to arrive at early, hasty hypotheses about what should inform curriculum development from the perspective of Clergywomen in theological education. I needed to be continually ‘opened up’ to the experience.

‘Horizons are unlimited. We can never exhaust completely our experiences of things no matter how many times we reconsider them or view them. A new horizon arises each time that one recedes’ (Moustakas 1994, p95).

I sought guidance in the method of analysis from Colazzi’s work (1978) that was earlier discussed in chapter three. First, I read the thick, experiential descriptions of the phenomenon from the participants which Colazzi terms ‘*protocols*’. I tried to read these protocols with a rationally-responsive understanding. I sought to think through each Clergywoman’s experience in a morally-responsive way, so that their worlds could be vividly re-animated through my empathic imagination. In this stage, I read my reflective notes that had been taken before and after each interview. In this first stage I began to acquire feelings and the piecing together of meaning from each protocol that began to inform a general ‘making sense’ of the collective phenomenon.

Stage 2. Classification of Data into Various Categories and Thematic Descriptions

Next I returned to each protocol and began to distil the psychological meaning in the form of a situated structural description that captured or evoked the participant’s world. Colazzi terms this ‘*extracting significant statements*’. I searched for sentences, key words, concepts, imagery, emotion and phrases that directly pertained to the

investigated phenomenon. I was pleasantly surprised how patterns and various themes synergistically emerged through the narratives.

I decided to use a computer programme called NVIVO 7 to aid the process of construction and management of data analysis. In December 2006 I enrolled for a workshop that taught how to understand the software and how to apply it in research through coding, storing, retrieving, comparisons, linkages, quick retrieval of text. I found the workshop extremely helpful and was pleased that I attended and understood how the software worked. Assisted by the computer software, as general statements and thematic descriptions were identified from each protocol, they were coded in a particular category under the computer heading of a 'free node'. I found that one of the main benefits of NVIVO 7 was the quick retrieval of data from each protocol. The broad categories that began to emerge were:

- Clergywomen's professional context challenges and joys
- Clergywomen's 'call' processes
- Theological education in relation to overall course
- Specific subjects and perception of lecturers and peers
- Difficulties within course as a female student
- Emotions and imaging of theological education
- Recommendations for course improvements
- Challenges in Ministry context as a woman

Stage 3. Extracting Thematic Descriptions into Significant Statements

In this stage it was worthwhile and necessary for me to consult my mentors firstly for reassurance in the process of arriving at my emerging thematic descriptors, and secondly, guidance in what Colazzi terms the '*formulation of meaning*'. From these thematic descriptors the next step was to convert them into significant statements. I was conscious that as the researcher, I 'word' and encapsulate the experience, words convey and form an understanding of the phenomenon. An important aim in human scientific research is to verbalize the more or less silent and hidden parts of human existence. Clergywomen's lived experience of theological education in an Adventist

organization has never been explored. I was aware that some ‘words’ would lead closer to the phenomenon in question and its meaning than others. I wanted to find words that illumined the whole multifaceted phenomenon, and honour the narratives of the participants.

In this stage, I began to acknowledge and understand that interpretation involves going beyond the descriptive data. Interpretation means attaching significance to what is discovered, constructing meaning, offering explanations, extrapolating, drawing conclusions, making inferences, considering meanings, and imposing meaning from the vast array of text. I read and re-read the protocols and I tried to look beneath the words of what was said, inferred or meant. I then selected words that turned the thematic descriptions into significant statements.

Stage 4. The Emergence of Theme Clusters

In this stage, I organised the ‘*formulation of meanings*’ into ‘*clusters of themes*’. From the software package, the ‘free nodes’ became units of meaning and were placed in various ‘trees’ that formed clusters of themes, and sub themes. Colazzi recommends that validation of interpretive themes must be sought at this stage; thus I went back to each original protocol for verification and accuracy, I checked authenticity, looked to see if there was something I had overlooked or missed. I used a technique from Husserl termed ‘*imaginative free variation*’ where the context is imaginatively altered in order to test the invariant structures of the experience of theological education as captured in the interpretive themes. For example, if the themes remain constant through this process they are taken to be a universal and invariant aspect of the essence of the phenomena under investigation. Haney (1994) comments,

‘The unbuilding of the first phrase of the phenomenological method (the eidetic reduction) must be complemented by the rebuilding of the world as intentional constitution (interpretive themes and the extended descriptions)’ (Haney 1994, p8).

The ‘rebuilding’ phrase thus starts by using the interpretive themes to explicate meaning attributed to the phenomena under investigation. I found this technique to be

useful and accurate. In this fourth stage, I consciously allowed time for reflection and maturation of thoughts; I did not wish to rush this process in the construction of meaning.

Stage 5. Transforming Themes into General Descriptions

I found in phenomenological research layered understandings emerge from a complex process of experiencing and reflection, engagement between both the researcher and the researched. As the researcher I aimed to interrogate, be reflexive, decipher meaning, to live in the moment and construct and interpret human meaning of the phenomenon. In the fifth stage, the essential purpose is to evolve with statements that reflect the original and underlying meaning of the participants through their descriptions. Colaizzi describes this process,

'This is a precarious leap because, while moving beyond the protocol statements, the meanings he (the researcher) arrives at and formulates should never sever all connections with the original protocols; his formulations must discover and illuminate those meanings hidden in the various contexts and horizons...in the various protocols' (Colaizzi 1978, p59).

The results were integrated into an, '*exhaustive description*' of the investigated topic, and from the exhaustive descriptions, 'identified statements/general descriptions' or 'themes' were formulated. The final process of analysis produced fourteen themes that were transformed into general descriptions, sub descriptions and various branches. The fourteen interpretive themes were returned to the participants' for validation of the phenomenon. Below is the summary of interpretive themes and sub themes of Clergywomen's lived experience of theological education; the full table is found in Appendix 7.

THEME NUMBER	14 INTERPRETIVE THEMES/GENERAL DESCRIPTIONS
Theme (I)	Formulating and accepting ‘Call’ to Ministry <ol style="list-style-type: none"> 1. Reflecting on the ‘Call’ to Ministry 2. Pursuing the ‘Call’ regardless of opposition
Theme (II)	Valuing the practise of Ministry <ol style="list-style-type: none"> 1. Reflecting on the focus of Ministry 2. Clergywomen adapting the practise of Ministry
Theme (III)	Recognising Ministry challenges for Clergywomen <ol style="list-style-type: none"> 1. Experiencing disillusionment in Ministry 2. Feeling dissatisfied by the Pastoral Ministry training of theological education
Theme (IV)	Experiencing devaluation in professional context <ol style="list-style-type: none"> 1. Perceiving organisation and employers 2. Experiencing unequal opportunities in ministry 3. Responding to hostile environments
Theme (V)	Reflections towards theological programme(s) <ol style="list-style-type: none"> 1. Reflecting on the academic programme(s) 2. Experiencing Lecturer’s perception and beliefs 3. Experiencing and reflecting on specific curriculum
Theme (VI)	Reacting towards course not designed for female students <ol style="list-style-type: none"> 1. Unaccommodating to female students 2. Faculty demonstrating difficulty in relating to female students
Theme (VII)	Experiencing discrimination and marginalisation <ol style="list-style-type: none"> 1. Feeling silent desperation 2. Recognising the concept of futility
Theme (VIII)	Emotional responding to theological education <ol style="list-style-type: none"> 1. Emotionally responding to course
Theme (IX)	Coping strategies for survival of theological training <ol style="list-style-type: none"> 1. Accomplishing academic success 2. Conforming to expectations of college and employers 3. Fulfilling a ‘maternal’ role/figure 4. Acknowledging ‘Divine’ help to get through course
Theme (X)	Perceiving peers <ol style="list-style-type: none"> 1. Relating to female peers 2. Relating to male peers
Theme (XI)	Recognising public persona <ol style="list-style-type: none"> 1. Reflecting on self-consciousness of public perception 2. Challenging male peer biases
Theme (XII)	Experiencing personal cost of theological education <ol style="list-style-type: none"> 1. Deconstruction 2. Construction 3. Reconstruction
Theme (XIII)	Imaging of Theological education <ol style="list-style-type: none"> 1. Describing an image for theological education
Theme (XIV)	Recommending improvements to theological education

Table 3. Research Findings Identifies 14 Interpretive Themes

C. Identification of Three Generative Overarching Themes

The research data yielded fourteen interpretive themes that were both rich and insightful. As I began working with the themes, piecing their statements together and writing up descriptions of Clergywomen's collective experience of the phenomena as accurately and precisely as possible, a bigger pattern began to emerge. As I critically explored and went further into the data, pathways began to form. Literature in research points out that the analytical process of research should create and make 'pathways through the data' (Coffey & Atkinson 1996, p46). Richards (2005) states that researchers in phenomenology should 'look further' into concepts and descriptions and should explain and discuss; this he says 'maybe far more powerful than describing the theme' (Richards 2005, p132). Bezeley (2007) employs phenomenological researchers to 'go further' in analysis and look for the multifaceted dimensions and see the 'bigger phenomenon'. She goes on to say that explaining the importance of describing themes is not enough (Bazeley 2007, p189).

It was important for me to bring together all the pieces that emerged from research findings into a total, multifaceted and collective experience of the phenomena, demonstrated through patterns and relationships that went beyond describing interpretative themes. I found that within the fourteen themes, the data uncovered three overarching and recurring generative themes. These overarching themes were identified as: (1) Identity, (2) Epistemology and (3) Environment.

I was aware of my personal biases and as far as possible did not wish to steer the findings towards personal agenda. As a result I met with my mentors and consultant on separate occasions to evaluate what their thoughts were on a further analytical step in the research process that produced three generative themes. My consultant agreed with the generative themes identified and stated that this further step added to the congruency of the project and provided further direction and purpose to the project. My mentors also confirmed the generative themes through data.

The table below shows how the fourteen themes group into three overarching generative themes.

IDENTITY

- Theme I: Formulating and accepting ‘Call’ to ministry
- Theme II: Valuing the practise of Ministry
- Theme IV: Experiencing devaluation in professional context
- Theme VI: Reacting towards course not designed for female students
- Theme VIII: Emotional responding to theological education
- Theme IX: Coping strategies for survival of theological training
- Theme XI: Recognising public persona
- Theme XII: Experiencing personal cost of theological education
- Theme XIII: Imaging of theological education
- Theme XIV: Recommending improvements to theological education

EPISTEMOLOGY

- Theme II: Valuing the practise of Ministry
- Theme III: Recognising Ministry challenges for Clergywomen
- Theme V: Reflections towards theological programme(s)
- Theme VI: Reacting towards course not designed for female students
- Theme VIII: Emotional responding to theological education
- Theme IX: Coping strategies for survival of theological training
- Theme XIII: Imaging of theological education
- Theme XIV: Recommending improvements to theological education

ENVIRONMENT

- Theme II: Valuing the practise of Ministry
- Theme III: Recognising Ministry challenges for Clergywomen
- Theme IV: Experiencing devaluation in professional context
- Theme VI: Reacting towards course not designed for female students
- Theme VIII: Emotional responding to theological education
- Theme X: Perceiving peers
- Theme XIII: Imaging of Theological education
- Theme XIV: Recommending improvements to theological education

Table 4. Three Generative Overarching Themes

The figure below maps the interconnectedness of the three generative themes which depicts the holistic experience of the phenomena.

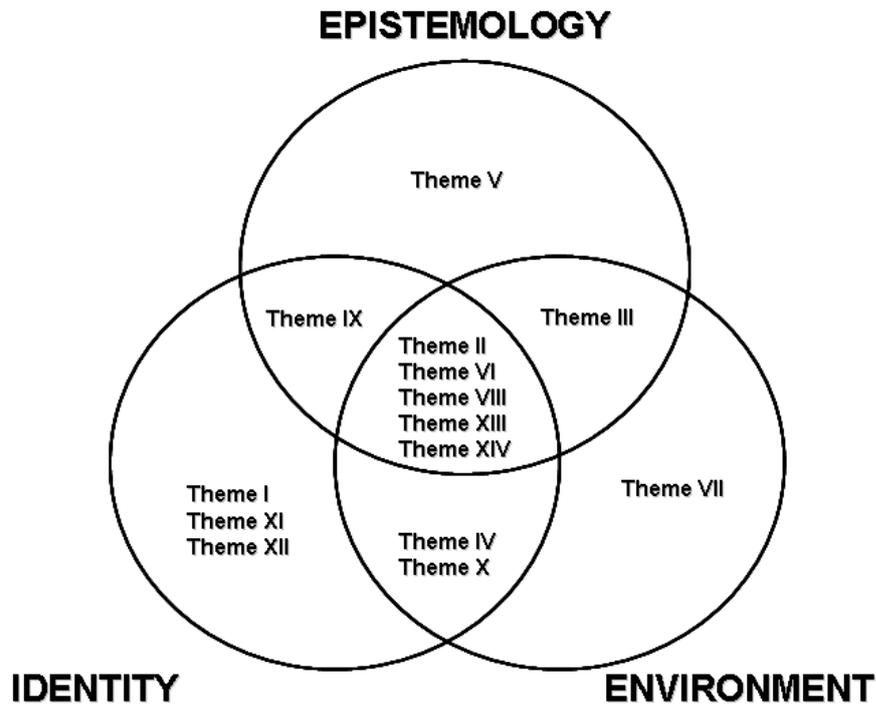


Figure 7. The Inter-connectedness of the Lived Experience

The following three chapters will present research findings described through each overarching generative theme: Identity, Epistemology and Environment.

D. Reflection on the Process of Construction of Meaning

The phenomenological methodology as a process was a daunting and challenging undertaking. I wondered in the beginning how a sense of order and the emergence of themes would ever appear from pages and pages of what seemed like utter chaos from the interviews. To get behind the words and analyse what participants didn't say came with practise; for this I was pleased to have my mentor's experience and guidance.

I was surprised at how time consuming, detailed and rigorous the process was for each of the stages. I found that to be ‘in the moment’ was challenging as I used the concept of ‘imaginative variation’ from the *significant statements* to the *clustering of themes*. When the *clustering of themes* began to emerge I became quite euphoric as I witnessed the construction of meaning taking shape. However, because the phenomenon is a holistic lived experience all facets are inter-connected and congruent; many times I found immense difficulty limiting a description to one category or conscious that I could have coded it under a more appropriate heading.

I found Colazzi’s procedural steps natural and easy to follow and thorough. When I had completed the fifth stage, I was amazed at the rich unravelling of interpretive themes/general descriptions from the collection of data. The more I understood the phenomenological process in research, the greater my realisation of how each element is significant and its contributing purpose in the integration of the whole. Even though I understood the significance of Clergywomen informing theological education in the Seventh-day Adventist church, and I named my agenda to the investigation in the self-reflection stage, the phenomenological method still unravelled the ‘unknown’. The fourteen emergent themes had gone beyond what I had envisaged or expected from the investigation. I was left astounded and amazed. Phenomenology as a research strategy answered the research question in a holistic, intuitive, descriptive and insightful way.

E. Attention to Trustworthiness Considered

As previously stated in chapter three, trustworthiness is establishing validity and reliability in qualitative research. Qualitative research is trustworthy when it accurately represents the lived experiences of the study participants (Speziale & Carpenter 2003, p364). Trustworthiness consists of four criteria: Credibility; Dependability; Confirmability and Transferability (Polit & Beck 2006).

Credibility in the investigation was sought by the implementations of a number of research techniques to enhance and improve research credibility. *Prolonged engagement* was employed where I invested sufficient time in developing an understanding of the group that would act as participants to the project. As previously

mentioned in chapter one, I have been working in the South Pacific for over five years at a higher educational institution as a lecturer. During this time I had to learn and understand culture, language, modes of practise and political operations within the Seventh-day Adventist organisation. As a result I have established good networks within the organisation and have made trusting relationships with Clergywomen who would act as co-researchers to this project. It would have been difficult to have asked these women to share their intimate stories if I have not invested the time and developed bonds of friendship and trust.

I felt I had *researcher's credibility* in terms of training, qualifications and experience as a female theology student, a clergywoman and an educator in theology as previously discussed in chapter one; and have over 19 years experience within the Seventh-day Adventist organisation. *Persistent Observation* was met as I had an understanding of the phenomena and was able to keep the investigation in focus and illuminate any irrelevancies to the investigation,

I sought the *investigator triangulation method* where I was not the sole interpreter of truth (Denzin 1989). I was fortunate to have two mentors, a supervisor and consultant all experienced in the field of research. One mentor teaches research to University students and is presently contributing significant research in the field of brain injuries and trauma; the second recently completed a research project in phenomenology. I had the expertise from my supervisor at Middlesex who provided valuable insights and guidance throughout this project, and a consultant who lectures at the Uniting Ministerial College in Sydney in the area of theological education. These individuals and the literature review that is discussed in chapter eight (multiple references) ensured that this investigation was not biased from a 'single method, single observer and single theory studies' in the collection, analysis and interpretation of data (Denzin 1989, p313).

Throughout my analysis and interpretation of data, *Peer debriefing external checks* was upheld by mentors, supervisor and consultant. I particularly appreciated the mentor who was experienced in phenomenology. In two sessions she guided me in the process of 'getting behind the words' of the transcripts, empathising and imagining the participants lived experience in the search for meanings inferred or indirectly described.

I was grateful to my other mentor who suggested I become familiar with the software NVIVO 7 that would aid the management of my data analysis process. I was also thankful to have a consultant whose area of expertise was in feminist theology; it was informative discussing the research findings with a woman who understands the phenomena being studied. *External Member checks* were important to the project as I sought the participant's reactions to their transcripts allowing them to make any amendments before I began to analyse the data. Secondly after analysis I sought the reactions to preliminary findings and further discussed their interview; thirdly I sent a copy of the findings to all the participants.

Dependability of this project is enhanced by an *inquiry audit* that will critique the data and relevant supporting documents by external board of reviewers at Middlesex University. Confirmability was improved by leaving an *audit trail* should a query arise over the research. My supervisor, consultant and two mentors can confirm research documents and the process of analysis and research findings. In the audit trail I have left a reflective journal, audiotapes, transcripts and software programme containing the analysis (Lincoln & Guba 1985, p316).

Transferability is the concept that the research findings are able to transfer and have meaning to others in similar situations and that other researchers can apply the findings of the study to their own needs. This study, as demonstrated in the next chapter, presents findings with rich descriptions of the phenomena and will be useful to educators and researchers in my organization. I also shared my findings with clergywomen in Europe (two from England, one from Norway and one from Sweden) and was amazed at the extent to which they identified with the findings and recommendations regardless of cultural context.

Summary

This chapter outlined and discussed the data collection and the analysis process of this investigation. From this rigours and analytical process, fourteen interpretative themes were revealed, that depicted Clergywomen's lived experience of theological education. From these interpretative themes three overarching generative themes were identified that provided a holistic, collective experience of Clergywomen's lifeworld. These

generative overarching themes are identified as: Identity, Epistemology and Environment. The next three chapters present the research findings in relation to each generative theme. Identity is the first overarching theme to be discussed.

Chapter Five

RESEARCH FINDINGS: EXPERIENCING IDENTITY FORMATION IN THEOLOGICAL EDUCATION

Overview

This chapter presents research findings from fourteen interpretative themes discussed through the first overarching generative theme – ‘Identity’. The research data uncovered four areas of ministerial identity that emerged from Clergywomen’s experience of theological education. Research identified an eroding of female identity in theological education. Secondly Clergywomen went through a construction process of ministerial identity during their training; thirdly a reconstruction and self-actualisation process occurred in a ministry context after theological education and finally, Clergywomen put forth their recommendations in the area of identity in theological education.

Throughout this chapter and the next two that follow, actual wording from the participants’ are presented in italics. As far as possible, I have not tried to dissect their descriptions, since I wish to give Clergywomen an opportunity for the first time to speak, to be understood and to honour their authentic portrayal of their collective experience of the phenomenon – experiencing theological education. In the descriptions, for the sake of confidentiality, I have given Clergywomen pseudonyms names. The name of the college where these women studied has been removed and any names mentioned from the interviews have been omitted.

A. Eroding of Identity in Clergywomen

Betwixed and between is a place that best describes Clergywomen’s ministerial place within denominational education and employment. The findings revealed how

Clergywomen painfully struggle through ambiguities and arrive at their own sense of ‘self’ in relation to ministerial identity. Research findings also uncovered the Clergywomen’s emotional and personal cost of pursuing the profession of ministry in an organisation that neither fully accepts them nor affirms their place and value in ministry. Descriptions that relate to ‘call’ and ministerial training were found in *Theme (I) Formulating and acceptance of ‘Call’*; *Theme (VI) Reacting towards course not designed for women* and *Theme (XII) Experiencing personal cost of theological education*, unravel a conflicting internal world filled with turmoil in their quest for self, ministerial identity and authenticity in the context of ministry.

1. Ambivalence in Identity Issues of ‘Call’

Ambivalence for Clergywomen begins with the recognition of ‘calling’ to the vocation of ministry. A sense of ‘call’ is central in many religious traditions; the Seventh-day Adventist church is no exception. However ‘call’ has become problematic in its relation to Clergywomen and entry into ministry. Call is often associated as a set path leading to ordination in pastoral ministry. The organisation follows protestant theology where the ‘priesthood of all believers’ is emphasized. Ordained ministers are viewed as persons blessed with spiritual gifts and talents and empowered to function religiously with and on behalf of their community. Ordination is a simple ceremony where the authority of the ‘Church’ acknowledges a person’s call, ‘sets them apart’ for the vocation of ministry and blesses them through the laying of hands and prayer upon the individual. Adventist considers ordination as a special and sacred calling and denominational acknowledgement of God’s call and living out that call in faith communities.

Clergywomen expressed a strong sense of God’s leading in their lives to pursue a vocation in Ministry. This impression or sense of God’s divine leading could be traced from their early childhood, or in their teenage years, and for some it was finally confirmed through their theological education. For Marie her call was definite and unequivocal: *‘God told me to. Very simply I have always had a very strong passion for God and telling people about God even as a child’*. Rosie confirmed, *‘I think I must have been about 13 or 14 when I first sensed God leading me to some form of*

ministry...It wasn't something I had planned to do or something I could even see myself doing'. Margaret stated, 'Basically, I felt called when I was sixteen and 9 months I had a dream and in that dream there was a voice that said, "Go and tell other people about ministry"...I took that as a 'call' to ministry and I have always felt right about ministry. Harriet confirmed, 'I believed since I was a teenager that this is something that God wanted me to do, to be in ministry'. Annabel reflected 'I came to the realisation that Ministry is what God wanted for my life'. For Becky, it was gradual as she states, 'I think it was from the call to do something and to work with God and I think it has taken me a long time to actually acknowledge that that was a call to ministry'. Ruth reflected that, 'On September 12th 2001, the day after the twin towers were bombed God spoke to me in a very real way. He told me He wanted me to go to College and study theology'. Eve expressed the providential hand of God in her description, 'I believe that it was divine intervention that I ended up doing theology... I think God had bigger plans than I ever thought. My 'call' was confirmed during my studies'. The Clergywomen held a deep-rooted conviction and confidence that God is in control of their lives and if he has called them into Ministry, He will take care of their uncertain paths that lie ahead within the Adventist organization.

Clergywomen acknowledged the difficulties their gender presented to their denomination in the acceptance of God's call to Ministry. Harriet was surprised by the realisation, 'I didn't even realise that women didn't become ministers'. In order to work through difficulties, their descriptions revealed how influential literature helped in the initial accepting of God's call to ministry. For example, Annabel disclosed, 'I had to work through this further that I was a woman and that God called me into the ministry and it was probably through reading books like 'The Welcome Table', that I came to the realisation that God did use women for mission'. The welcome Table is a book that was published in North America in 1995 sponsored by 'T.E.A.M' – Time for Equality in Adventist Ministry. The book details fourteen prominent SDA historians and theologians who demonstrate that scripture liberates women and men to full participation in the life and mission of the Church; it confirms women's call and rights to Ministry and ordination. The book both encourages and inspires women who wish to pursue a vocation in Ministry. Mature Clergywomen such as Marie took the time to study the Bible for herself and came to her own conclusions on the ministry of women, Marie felt convinced that God is no respecter of gender. She disclosed, 'Yes, I had

some very strong experiences prior to coming to College, which basically made me really question God about my calling as a female and made me study scripture this set my feet in concrete so when I came to college I knew what I believed.'

The findings reported that Clergywomen faced many negative views and barriers towards their 'call' to ministry, but they were determined to follow God's leading and their persevering spirit is evident. Ruth revealed how uncomfortable she felt when publicly revealing her 'call' to her family, friends and church community: *'When it came to telling people what I was going to do, I avoided it until I could do so no more. The reason for this was that I felt that I had a personality that didn't quite fit to the role of a Pastor. I feared ridicule and the constant questioning. I told my Dad what I was going to do; he laughed and wouldn't believe me. He thought that it was a joke until he finally realized that I was serious. This did nothing to help my confidence'*.

Deborah reflected how she wanted to study theology in the 70's, but at that time the Adventist Church had not addressed the issue of women in ministry and the Anglican Church were yet to officially ordain women to the priesthood. Clearly, at that time the barriers were insurmountable: *'I wanted to do it in the 70's and I went off to be a nurse, a music teacher, a business woman and the 'call' stayed far deep in my system until I answered it and I had to go, children and husband in tow...I just had to do it'*. For Deborah, she suppressed her 'call' and followed numerous professional paths. She waited many years before her whole family agreed to make sacrifices as she responded and fulfilled her sense of a 'predestined call' to ministry.

Rosie recalled her first day at college where she experienced negativity and was blatantly told not to study theology, *'When I was enrolling I was actually encouraged by the Registrar to do Home Economics and Bible teaching instead. He didn't see much point in me studying Theology'*. Eve was also discouraged not to study theology: *'One lecturer, who wasn't in the theology department, actually said to me there was always teaching (career), because you might not get a job. I said, well it was God who actually bought me this far I'm not particularly worried about what happens afterwards, I'll get the training in anyway'*. During Margaret's field placements in practical theology her senior Minister and mentor told her, *'...there was no point studying theology because she would never become a pastor'*.

Annabel had to wrestle with a parent who did not encourage her to ministry and who did not believe that women were ‘called’ to such a role, *‘I grew up in a fairly conservative home where women didn’t do these types of things and I suspect that one of my parents still struggles with the fact that I am a pastor’*. And Rosie disclosed her commitment to God’s call and her perseverance regardless of illness by simply stating, *‘My conviction was so strong, I was meant to be there’*.

2. Ambivalence of Identity in Theological Education

When Clergywomen began to accept their ‘call’ to ministry the realisation set in that part of the ‘call’ involved pursuing a degree programme in theological education. Theological education would provide the means to equip and give a theological foundation in the formation of beliefs, values and practise in Ministry. An Adventist degree in theology would also make them employable within the wider institution. Harriet expressed, *‘I didn’t want to go to College...but I knew I had to, so I went and started my degree’*. Rosie from her description disclosed: *‘I was actually very shy so it required a huge leap of faith...I definitely had other career interests in High School but a number of things lined up that confirmed for me that College was where I would study theological education and where I was to go, so I went’*. For Marie, *‘God told me very strongly that He wanted me to come to College and do the degree’*. Nelly very factually reported, *‘I was called to ministry and God led me to gain formal qualifications for it’*. And for Annabel, she viewed it as a privilege to study theology, *‘I’ve always wanted to study theological education. Even before I felt the call to pastoral ministry I have always had a fascination for God, theology and how it fits together and the mysteries of it’*.

2.1. Unaccommodating Towards Women in Theological Education

Clergywomen revealed that theological education challenged their gender identity this is revealed in *Theme (XII) 1. Deconstruction*. Ruth points out that *‘ministry is traditionally male and women who challenge this mindset will face difficulties’*. From the very beginning of their studies, Clergywomen felt alienated, they reported that the

overall course did not cater for or address their specific needs and as a result many were made to feel different, uncomfortable and unwelcome. This is revealed through the descriptions such as: *'Really, I felt like I was on shaky ground and quite different'*. *'Speak with a lower voice'*. *'For us women, they break-down our theology and... femininity'*. *'I came to college at sixteen, I was all bubbly and vivacious and feminine and then after four years of ministry I now shut down like a man, I think like a man'*. *'I don't think I let myself be feminine'*.

2.2. Lack of Female Affirmation in Theological Education

Clergywomen revealed that their theological education did not specifically address or discuss the issue of women in ministry ordination and there was no public affirmation from the Faculty of Theology of the role, functions and place of women in ministry. Clergywomen disclosed that this issue was important firstly for younger women who had not taken the time to understand the issues. Secondly public affirmation and confirmation would have encouraged the women greatly and helped in the formation of ministerial identity, and thirdly male students could have greatly benefited from a deeper understanding and perhaps become future advocates for women in ministry. Annabel revealed that college had not dealt with the issue *'at all'*. She expressed, *'I think that it was presumed that if you were here you had worked through the issues, which is interesting as it is a presumption not necessarily true. You can do very well in some areas but still have doubts about what you are doing studying theological education...I think it would have been good to explore these issues and teach us more...I know there were some guys in the class who were prejudiced against women and they felt very strongly about this. And they would very much benefit from discussion and exploration'*. And Marie stated, *'No, there was nothing in class from the lecturers on presenting the different argument as to why females are accepted by God as ministers and I believe that it's a failing and that it ought to be addressed'*.

2.3. Lack of Female Lecturers, Mentors and Role Models in Theological Education

Clergywomen revealed that during their time of study, there were few or no female lecturers, mentors, or role models in ministry; this lack has consequences in identity formation and the wellbeing of Clergywomen. Harriet stated, *'Apart from one or two classes with [a female lecturer in English] I never had a woman lecturer'*. Becky stated, *'...I have never had a female teacher in theology ...'* Margaret disclosed, *'...I knew a couple of the girls that had gone through [theological education] ...but when I went into [a ministry] role ...I was going to make it up as I went along'*. Becky reflected: *'...there is something in our educational system that just does not mentor women into growing in ministry... its almost like you go into a dark room blindfolded and you have to feel your way around and you get it wrong a lot of times and sometimes you actually feel like you are holding a gem... I wish looking back, I had somebody who came in and said, "You know what, can I be your spiritual mentor, can I guide you, can I pray for you can I be there with you?" Not to tell me how to do things but to help me grow... help me in that development as a spiritual being, who is on the track to ministry'*.

2.4. Faculty Demonstrating Difficulty in Relating to Female Students in Theological Education

Clergywomen reported there were times faculty members and guest lecturers were unable to answer specific questions relating to female students, and unable to relate and meet the needs of female students studying theological education. The students were made to feel an uncomfortable presence in the class setting. Becky described: *'Our questions and our concerns were different but were not included in what we debated in class, when we raised the question it was often brushed aside, "well you know you don't really know too much", or "you know, its above you", so you feel left in a vacuum'*. Harriet expressed how she was unable to get answers concerning her assessments and grades, *'... I would ask questions and I wouldn't get any answers...'* Helen revealed how theological education, *'... left me very unsettled and with a whole bunch of questions but not really any answers...I used to ask the question over and over and over – 'but how does that work for me?' ...I was left with a gap and questions...'*

Ruth explained, *'Theological education never really dealt with the stuff that is unique to women in ministry, the issues that they have to face and how to best deal with them. It probably got overlooked, as they themselves don't really know the answers to this, as most of them are male and have not had to face these issues'*. Eve also pointed out in her statement, *'It's a learning curve really, because to be honest men don't know'*. Clergywomen described how uncomfortable they felt towards many of the guest lecturers who were surprised to see female students in the class. Deborah stated: *'... When they got guests in, often they weren't prepared for women in the classroom, so they got a shock... it was mostly the guest speakers that scratched their heads having to speak to these crazy women'*.

2.5. A Prescribed Male Mould Revealed in Theological Education

Clergywomen reported that theological education was prescribed and male dominated. Ruth reflected: *'the theological education process is designed for one and all, but it doesn't really help with adapting to a man's world as a woman. All the education was exceptional but doesn't even look at the practicalities of working in ministry as a woman. It still teaches ministry within the context of masculinity, and I don't fault them for that because that is what one finds when they graduate and enter the field. It is very much a man's world, run in a man's way and there is just no room for a different perspective, a different view on the world'*. Becky made an interesting and insightful comment, *'I think it has been a shock to the theological training system to have women coming into theological training, they don't know how to include us and they don't know what to do with women'*.

Harriet disclosed, *'I hated that the programme was geared for somebody who obviously wasn't me'*. Helen revealed through her description, *'I was trained as a middle aged married man with 2.5 children'*. Helen was not married; she was a young female who owned a dog. Helen continued: *'I used to ask the question over and over and over – 'but how does that work for me?' and they would say you must protect your ministry from sexual misconduct...have a strong relationship with your wife, and I would say how does that work for me? You know, if I had a wife I would be in serious trouble'*. Becky

also described a similar situation, *'...at the same time jokes would be made, "oh well my wife would say this or that" well that's lovely, but I am not your wife...'*

3. Emotional Responding to Eroding of Identity in Theological Education

Clergywomen through their descriptions revealed how they responded emotionally towards this deconstruction process in their training. Clergywomen all expressed that theological education was prescribed and 'boxed'. *Theme (VIII) Emotionally responding to Theological Education*, revealed almost all Clergywomen expressed during their time of study that they felt odd, a loner; this was expressed in the emotion of a 'misfit'. Ruth disclosed that, *'at college I felt a bit of a joke.'* Helen exclaimed that she was *'quite different.'* Becky stated that she and her female peers were in *'a different place'*. Harriet stated that she consciously decided that parts of herself and her identity would be *'sacrificed'*. Deborah expressed guest lecturers surprise at seeing *'these crazy women'* in the class; this reaction caused her to feel misplaced and a misfit.

Clergywomen revealed through their experience of theological education feelings of containment, repression, felt stifled or caged in, displayed through the emotion of 'suppression'. Helen stated, *'I felt like I was stuck in a hothouse and that I couldn't breathe'*. Marie had to contain her talents and ministry passion because she was unable to function in her ministry placement in her first year and in her second she was not given the opportunity due to her gender. *'I was eyeing and itching to do something there'* but was forced to suppress her desires. Margaret had to suppress her gender for the course and was told, *'preach from your diaphragm don't preach with a feminine voice, you need to be powerful, you need to be a strong leader, you need to wear the right clothes, you need to be authoritative'*. Becky also echoed the same sentiment *'I had the feeling that you cannot be totally yourself'*.

Clergywomen described their experience of theological education as intruders to a male tradition. This was revealed through the emotion of being 'unwelcome'. This emotion was expressed the strongest by Becky. *'I felt for myself and some of my other female colleagues, we were in a different place...we were not included in what was debated in*

class, when we raised questions they were often brushed aside...left in a vacuum...I thought I was un-welcomed. Deborah disclosed an uncomfortable feeling in an all male class. 'I remember sitting in class and talking about health, drugs and sex and I got an awful shock just sitting there with guys and knowing how they think about that quite often, I was the only woman there and I thought 'goodness me this could be a big problem' I wondered how the guys felt about me being there. I felt extremely uncomfortable'.

Consciously, or subconsciously a process of deconstruction had begun; this slow mutilating, eroding parts of gender and identity must take place in order to reach their academic and organisational goal and fulfil part of their 'call'. Clergywomen expect God to create uncharted paths for them and to make things right, as He called them; all of them did not choose such a professional and difficult path.

B. Construction into the Ministerial Identity

Throughout their theological education, Clergywomen found that they were constructed into what the system required. This was revealed in *Theme (XII) 2. Construction*. Clergywomen felt that the course did not accommodate them or appear to even understand what their needs or issues were. Ruth articulated: *'Women, it seems, don't necessarily fit into the mould that has been traditionally made for ministry. It is a struggle in this kind of environment to fit in, when everything about you is different, and in this environment where it is a man's world it is difficult to be different'.*

1. The 'Boxed' Ministerial Mould in Theological Education

Almost every Clergywoman who was interviewed described theological education as a 'box' or 'mould' that you were expected to fit into. Annabel commented, *'I think probably we were expected to fit into a mould'.* Pam remarked that *'we were taught pretty much a formula'.* Harriet reflected, *'we were being forced into...a mould'.* Helen stated in several places in her interview: *'there was a lot of prescription in the*

ministry area...a lot of you needed to fit into the box...it was all so boxed and directed...If you do not fit into the male model you are ripped apart both publicly and privately, because you challenge the system and don't fit into the space...this in the box, get in the box or get off...like, pass or fail, get in the box or go away.' Helen further revealed, *'...and if you didn't fit into that model you got bad grades'*. Helen also makes a significant point that men must also feel the pressure to conform, *'[the] men would have struggled as much as woman would have'*. Margaret described: *'to fill it out a bit, theology did it to the boys as well, but it did it to them in a different way... I think there is a pre-designed box of what ministers should be and college trains everyone to fit that mould.'* Becky acknowledged that it is easier for the men to fit denominational expectations, but as for women it is not so easy. *'I saw how the guys were being affirmed and being confirmed, in many ways how they appropriately fit the box'*. Nelly described her thoughts and feelings towards her Adventist institution that includes – ministers, administration, theological lecturers, *'This is a male dominated industry'*.

Clergywomen reveal that the pre-packaged 'male box' for ministry is not necessarily the organization's fault, as Ruth already stated: *'the education process is designed for one and all, but it doesn't really help with adapting to a man's world as a woman... It still teaches ministry within the context of masculinity, and I don't fault them for that because that is what one finds when they graduate and enter the field. It is very much a man's world, run in a man's way and there is just no room for a different perspective, a different view on the world...the stuff that is unique for women in ministry ...was overlooked as they themselves don't really know or understand the answers to this, as most of them are male and have not had to face these issues.'*

Clergywomen described what they felt when unable to fulfil denominational expectations. Becky stated: *'I think as a woman and as an individual I don't fit the box, sometimes it is difficult to decipher, is it my personality or is it my gender? ... I think they both go together'*. Harriet stated, *'There was so much of it, it just didn't fit, it wasn't open to new concepts and ideas, and the way I used to think...'* Helen explained, *'I felt like I was so far out of the box it wasn't funny. I just saw things differently when no one else did'*.

2. Coping Strategies for Survival of Theological Education

Clergywomen revealed the ways in which they survived the process of deconstruction and construction in theological education. This was reflected in *Theme (IX): Coping strategies for survival in theological education*.

2.1. Appreciating the Pursuit of Knowledge

Clergywomen knew that they had come to learn and to be equipped for ministry. They reported how much they appreciated their theological training; this is reflected in *Theme (V) 1.1. Appreciating mental challenge*. Clergywomen reflected in their descriptions their love for knowledge and the pursuit of understanding. Harriet exclaims: *'I loved that it was academic; I loved that we were always encouraged to read, so many different sorts of documents, we were never pigeon holed into an Adventist set of doctrine... I loved it and it suited how I think'*. Marie stated: *'I loved it. I absolutely loved it because I enjoy study, I love learning and I was very passionate about coming to a degree course and doing Hebrew and Greek. I thought that was an enormous pull to be able to study the original languages of the bible. I loved every minute of the academia'*. Nelly expressed, *'I really enjoyed the majority of my academic classes, particularly Theology and Psychology classes'*. Ruth reflected, *'generally I did enjoy the program...I really enjoyed the mental stimulation and learning so much in so many areas. I enjoyed learning the languages and gaining a deeper understanding of the Bible'*. Margaret expressed *'I loved all my subjects'*. And Annabel stated, *'I very much enjoyed studying and the exchanging of information in the classrooms'*. Clergywomen reflected how the programmes of theological education really pushed them to think and be challenged. Rosie, for example, stated: *'I would give College a big tick in terms of challenging their students and exposing them to different teachings so they're not confronted or scared by different ideas they encounter in the parish'*. Marie described: *'I loved the challenges, the different scholarly viewpoints of things that as an Adventist you've grown up to believe and then you come and you realise that this is not what everybody believes and that there are differing*

viewpoints so I really loved that. I loved the way that they made you think and stretched your thinking processes’.

2.2. Experiencing Academic Success

Clergywomen tended to excel academically in theological education and pursued learning as their focus. For Marie: *‘...I came to college understanding it to be an academic course...having that mindset enabled me to cope with a college [course] that didn’t cater for my needs or what I would like to [have] achieved as a pastor...’* Marie continued to express her coping strategy for theological education: *‘I am a person who strives for excellence for myself. I compete with myself and I’m not happy unless I have done the absolute best I can... and I graduated really well’.* Another Clergywoman Annabel, stated, *‘I ...made great grades...’* expressing an area where female theology students were able to excel and find rewards.

Clergywomen also reflected that they were happy to assist and help their peers, especially the males who were struggling with the course. Marie said that her peers, especially the guys in her class would say to her, *‘you ask all the questions we’re too scared to ask; we just need you in class to clarify things for us and to bring it down to a level that we can understand’.*

2.3. Fulfilling Maternal Figure/Advocacy Role to Peers

Clergywomen reported that during their theological education, matured students fulfilled an advocacy or maternal role to peers as a coping strategy. Deborah expressed it thus, *‘I guess ‘cos I’m a bit older I was more like a maternal figure... it was great to bring maturity to theology’.* Marie also fulfilled a maternal and respected mature role amongst her peers: *‘...because I am mature...have had an awful lot of life experience, that enables me to sit in class and weigh it all up, ...because of my age (I had) the freedom to rapport with the lecturers, to say “look you need to do this for us we need to have this”... sometimes the students would come to me and say, look, what can we do about this, and I would talk to a lecturer about it.’*

2.4. Experiencing Supportive and Inspiring Lecturers

Clergywomen disclosed in *Theme (V) 2. Experiencing Lecturers perceptions and beliefs*, a deep appreciation for their lecturers and valued them as wise and supportive educators, and this helped enable them to survive the course. Eve described, *'I had a positive experience because I had Professors and Lecturers that loved me, and I felt that I also had people that really viewed me as a potential for ministry and that was mentioned during my time and I think if it wasn't for them I probably wouldn't have continued...'* Annabel said, *'...every lecturer made you feel like you were very valued because you were a woman and you were needed in ministry and the church.'* Margaret commented, *'The lecturers were really wonderful'*. Marie stated, *'I never had any issues with any of the lecturers. I found them all to be very supportive, very encouraging, very fair'*. Nelly mentioned that, *'some lecturers where very supportive, I would say the majority'*. Pam reflected, *'I just found (the Dean) to be fantastic... very affirming of women in ministry, highly approachable, very flexible...I really appreciate him.'*

Rosie stated, *'I found the lecturers incredibly supportive and I think that set the parameters for our classmates...'* Ruth said: *'the lecturers were generally supportive to women in ministry. There were some who stood out more than others, but it is like that wherever you go. The lecturers weren't afraid to speak in support of women in ministry in class and to me this was appreciated, particularly now as I look back...One of them even rang me two years after I graduated because he had heard that I was having a hard time over here and he wanted to encourage me. That meant a lot that he would take the time out years later to contact me'*. And Harriet described an incident that involved a male lecturer who fought for her employment within the South Pacific Division after her degree programme; as a result, she was hired, *'he was an advocate in that sense and very supportive'*.

Clergywomen revealed how their lecturers inspired them and provided good role models in ministry. Helen revealed a lecturer who inspired her in his class and in her faith, *'His class on the history of the Adventist Church was just fantastic. He is a gorgeous man, you feel more encouraged about being an Adventist'*.

Deborah fondly mentioned her Psychology lecturer, *[she] was fantastic for me ... overall she was a great woman of wisdom had a great capacity to love ...she did so much with her life it was just amazing and very encouraging*. Eve reflected, *'A [female] lecturer came with a different perspective and I think that having a female lecturer with a variety of experiences gives any potential female pastor a chance to say "hey, well, there is not one way to look at ministry there are options," and I think that is really important and that was also encouraging'*.

2.5. Conforming to Theological Expectations of College and Future Employers

Clergywomen revealed a conscious attitude of conformity; they viewed conformity as a means to an end. It was easier for them to 'go' with the expectations and not fight the system. Harriet stated her willingness to conform: *'...it was a conscious decision...I didn't want to fight against it because I didn't want my ministry and my health to be based on anger and bitterness. I needed to be somewhat vulnerable to the education experience if I was going to gain anything from it...I wanted to learn what I needed to learn'*. Helen disclosed: *'It's something that I endured and I got through - like a hoop, I had to jump through it in order to get into the ministry...It wasn't particularly a pleasant experience and it did not help me...Look, it got me to where I am now and that's part of life, going through the good and the bad, do I wish it were different? Absolutely.'*

Deborah simply reflected, *'I think I got out of the course what I needed'*. However, in the process of conforming, Clergywomen like Margaret acknowledged that *'It is much easier to be male'*. In the process of conforming to the organisational expectations of ministry and being trained through a fairly narrow prescribed mould, Clergywomen lost their sense of identity and uniqueness. This is clearly revealed through Becky's description, *'I think I became very much 'male-ish' ... I don't think I let myself be feminine'*. To survive in a masculine domain women often choose the organisational construction of gender; it is interesting that in this case it has nothing to do with the 'gendered person'. Annabel made this point, *'I had a female lecturer who could probably have been male in what she did and be effective. I don't think she brought a feminine perspective. I say that kindly'*. Helen also discerned that being 'female' is not

necessarily the answer in providing female mentors, lecturers and role models in theological education, *'If the answer to this problem [no mentor] is just a female lecturer, then no, not necessarily'*. Female students are often left with little choice in how they construct their identity; there is little variation within the system. Margaret said, *'I think that's another reason why it is so much easier to pretend to be a man and minister as a man because that's the role model I have seen my whole life'*.

2.6. Acknowledging Divine Help and Strength to Sustain through Course

Clergywomen revealed through great odds stacked against them, they had a strong faith and trust in a God that had led them to study theological education; therefore, when circumstances seemed difficult they had confidence that God would see them through. Rosie stated: *'I really believed God had led me to College ...But my conviction that I was meant to be there was so strong that even after I'd taken time out due to illness, and even after doing the office administration course I still came back to finish off...I was just there because I believed God took me there so what other people thought didn't matter so much to me'*. Ruth disclosed, *'I knew without a doubt that God wanted me (at college) there.'* Helen reflected, *'Looking back on that time, God sustained me and I got through, you know'*.

2.7. Female Peers in Theological Education

Clergywomen revealed their feelings and thoughts towards their peers in *Theme (X): Perceiving peers*. Clergywomen reported that on the whole they felt supported and valued by their female peers throughout their training. Two Clergywomen Becky and Marie acknowledged that female competition is likely to occur in the absence of female role models. Clergywomen did report minor issues of 'competition' at College. Helen reflected how competitiveness got in the way between her and another woman, she discloses, *'... there was some competition and I couldn't quite deal with it. The one ally I thought I could had, was no ally at all'*. Deborah expressed through her cultural context, *'I guess women have a natural tendency to be a bit competitive but we've been made that way...if we had been nurtured in a different way we would have learned how to appreciate each other's different talents and there would be no competitiveness'*.

Deborah however also stated, *'It was really nice to have other women doing the course'*.

Harriet revealed a sense of solidarity as she described: *'The support that I had from my female colleagues who started theology with me was great, we had a great time together and we believed in each other'*. Eve described how many of her peers, both female and males have remained good friends and still support and care about each other, *'... I really had a great class I had friends that were really supportive of me... I really have a deep appreciation and respect for my classmates and even now...they keep in touch with me.'* Margaret uttered the same sentiments, *'I still keep in contact with my classmates, I have very positive feelings towards all my classmates and they were very supportive'*.

3. Emotional Responding to the Construction Process of Theological Education

Clergywomen revealed in *Theme (VIII) Emotionally responding to Theological education*, a deep 'appreciation' for the academic challenge in theological education. Eve valued her studies, *'I am really appreciative'*, Rosie was grateful for theological education, *'I was happy for the challenge'* and Annabel cherished the fact that she fulfilled one of her dreams as she *'got to study theology'*. Ruth respected and esteemed her lecturers who were *'generally supportive of women in ministry... They weren't afraid to speak in support of women in class and to me this was appreciated'*. Marie valued her time at college, having stepped out in financial faith, she *'had no money, [yet] God provided...I came through not owing any money and that's huge.'*

Some Clergywomen reflected the emotion of 'indifference' through their theological training. Nelly seemed quite cold in her response to the programme; she seemed to have a low expectation from the course. Nelly is a confident woman who understood the difficulties that lay ahead in ministry, as she stated: *'The placements were good, though as the majority of us will have to work under a man, as a woman, and some experience with that in a non-paid context gave some insight to the challenges that lay ahead. Although I must say my experience didn't inspire confidence'*. It seems as if

Nelly has already put up a wall of protection through her indifference. Rosie went through her course with a somewhat indifferent attitude because, *'I was so unlike what I thought a pastor was supposed to be...maybe my thinking that I'd become a Chaplain and not a pastor coloured my perception of the Theology degree...'* As already stated both Deborah and Harriet *'got'* from the course what they needed to get.

C. Reconstruction and Self-Actualisation in Ministry Context

In *Theme (XII) 3. Reconstruction*, the third pattern that emerged from the Clergywomen's description was the process of reconstruction that took place after theological education, in the context of employed Ministry. Annabel stated that theological education was like building a house, *'but I have to say that the house was never completed at college'*. Rosie also stated that although theological education helped her *'to deconstruct'*, it did not skill or resource her *'in finding the pieces to put back in place.'* Clergywomen reported a great sense of freedom after they graduated in theological education. Helen reflected, *'When I got out of College I felt that I had come out of the hothouse and that the sun was shining and I could flap my wings and fly...'* Harriet disclosed an utter trust and faith in her God, *'I knew that God had called me to ministry and I knew that He needed me to sacrifice in order to finish, reach the goal. And in a sense I trusted Him to hold together whatever needed to be held together for the duration of the course...'*

Findings revealed that Clergywomen went through various reconstructive processes in trying to find comfortable spaces to be authentic in selfhood and to the ministerial role. Clergywomen acknowledged that not all practical traditional methods that they were taught worked; they recognized the need to adapt ministry to their gender; they had the confidence to discover and experiment with role; some sought further theological education, and they re-invented workable paradigms.

For Becky, her process of reconstruction took the form of further studies that validated her as a woman, a creative being, and how a woman can minister. Her description reveals contentment, satisfaction and fulfilment. *'...After my undergrad I took some further education where my eyes and ears and soul were open up to what women were*

doing in the other parts of the world...what they were studying...their unique experiences; but who were also on a spiritual journey in ministry. For me that opened up my soul and my being, and basically I started buying every book that I could about God from a female perspective looking particularly for stories about girls. I'm not a Daniel, I may have some traits like a Daniel, but I needed to identify with my femininity. In class you never used female-ness of God or female stories, you have Ruth and Esther and that's it. But there's a whole lot more I discovered and that was an amazing journey that opened up to me from talking with older women, talking with women who had, and basically trying to find out for myself, you know, where is God. God can't have abandoned all women... I'd studied about women and about God and spirituality and about how you actually can function as a female pastor, and those eight credits make up the biggest part of what I learned in my whole degree. For me that opened up a whole different dimension, I didn't agree with everything but that was ok, but at least there was space to question, there was space to bring in an creative side to ministry, there was space to bring a female voice into being a minister and into understanding God in a different way...'

Margaret's reconstruction is in the form of regaining her female identity as a person and discovering female ways to minister as a woman. *'... I've lost a lot of my female identity and that is something that I'm trying to regain now...I'm trying to find other women who have gone before and how they remain female in the male world, it would be really good for me to be around those women'*.

Clergywomen Helen and Pam have had to 'relearn how to preach' and revision how to view evangelism. Deborah, in her ministry context, has reconstructed a new paradigm that deals with deportment issues, ethical behaviour as a minister and female ways of viewing and understanding theology. Helen and Becky sought wisdom and guidance from female mentors in ministry as another means of reconstruction. Helen took matters into her own hands; when she had graduated from college she found her own mentor. *'I use to say for years and years, how does that relate to me and it wasn't until I found a female mentor who I could ask those questions and talk through issues and finally I really got some sense of peace...I learnt that in blood, sweat and tears in ministry, you know, crying with my mentor saying, what do I do, what do I do? They didn't teach us how to relate to a new church setting and how to cope with the feeling that you are*

going to move at the end of every year and how to cope with having friends in the church and where you get your support base if you are not a married man with three children and all the things that I think really matter. Yeah, they didn't talk about boundaries or safety issues...finding a fantastic mentor probably saved my ministry I guess'. And both Harriet and Becky revealed self-care and reconstruction in the form of therapy and counselling - 'I discovered that it is o.k. for me to be a woman in ministry', 'I check in with the psychologist every now and then just to talk'. Harriet disclosed that, '...probably only in the last two or three years I have regained some faith in myself...'

1. Reconstructing Ministerial Role

Research findings uncovered that Clergywomen are 'feminising' the role and functions of ministry in ways that suit and accommodate them. This was revealed in *Theme (11) Valuing the practise of ministry, 2. Clergywomen adapting the practise of ministry*. Findings revealed that many of the practical components of theological education were unworkable and untranslatable for issues that Clergywomen experience in their professional context. Ruth articulated that her training at college did not address the issues that are relevant and 'unique' to women, '*the practicality of working in ministry as a woman*'.

For Helen, freedom was expressed in the reconstruction of ministry and discovering various models and methods that worked for her, '*I could flap my wings and fly*'. Margaret commented that there was a lack of female role models; thus when she first entered ministry she decided, '*I was going to make it up as I went along*.' Becky described that after she graduated from college she felt inadequately prepared for ministry as a woman, so she enrolled in a course that was taught by a female theologian. '*I took another course, not Adventism, where I studied about women and about God and spirituality and about how you can function as a female pastor. For me that opened up a whole different dimension, ...there was space to question, there was space to bring in a creative side to ministry, there was space to bring in a female voice into being a minister and into understanding God in a different way and how they are*

all interconnected'. Rosie recalled how theological education for her was lacking in 'spirituality' and this for her, as a woman was important. After she graduated she decided that, *'I might continue my studies within the vein of spirituality'*.

Clergywoman Deborah explained how she had to develop her own paradigm in ministry in order to survive. *'I had to put a structure together that helped me dress appropriately in the pulpit. I had to put something in place that helped me behave; all the ethics stuff that you possibly need as a woman minister of the gospel'*. Pam described that in her ministry there were times, *'I seem to fall into roles more easily because I am a woman...'* Here Pam reflected on fulfilling roles such as visitation, hospitality, working with female parishioners, and worship leader, roles she naturally discovered she felt comfortable in.

2. Creating Efficient and Safe Ministry Practise

Clergywomen reported that practical 'creativity efficiency' and issue of safety were things they have also had to learn. Deborah commented, *'I learnt to do a lot of my ministry at home, still work 80 hours a week but I learned to adapt it to suit me... Yes, I had to figure that out myself, too. When I went to the conference they couldn't understand why I would have people in my home to do Bible studies... The conference would say, '...Oh you must go to the person's house...' but as a woman I don't feel safe going to someone else's house but I could open my home... I'm very cautious whom I counsel and work behind glass doors rather than closed doors, thus making sure people can see my intentions'*. For Deborah, the issues of accountability, authenticity and responsible ministry were of importance.

Annabel revealed the challenge of being a clergywoman, wife and mother, and creating efficient ways where all these roles are played out and fit together *'... for women, ministry is more of a challenge because your home is not a space, it's your home... you have the tensions around when you are actually in the home, you have the pull of what needs to be done and what needs to be done in ministry as well... I have found that managing myself and using my phone and fax in ministry to be a real blessing...'*

Annabel went on to describe how she practically manages her various roles. *'I have a*

weekly plan and I use it every week. It has areas blocked out for home, motherhood, ministry and any other responsibilities that I have. So then, if I am in part of that week or a day that is blocked out for home I am not feeling guilty that I should be doing ministry stuff. Because I know that all my ministry blocks are there, and I am working on those when I get to them... I have found some ways in managing ministry, but it would have been nice to have found them earlier'.

3. Recognising Ministry beyond Gender

Although Clergywomen understand that they bring a unique perspective and practise to ministry and that gender has a part to play, as Deborah stated, *'yes, pastoral duties can be different'*, and Margaret when describing visitation and giving Bible studies, *'... I think women do them differently'*. However, in the bigger picture of ministry it was reported that Clergywomen view ministry beyond gender and cultural confinements. Marie expressed her regret in being labelled primarily a *woman in ministry and not a minister* by an administrator in her conference. *'It saddened me that he was looking at me as a female and not as a minister...'* Members of the Clergy must perform various functions in ministry and this is not gender specific, however Clergywomen acknowledge that *'who you are and what you bring to the role makes it unique. Your life, personality, gender, experiences affect the kind of minister you are'*, states Becky.

4. Emotionally Responding to Reconstruction Process

Theme (VIII) Emotionally responding to theological education, revealed great obstacles of processing and accepting God's call to ministry, enrolling and pursuing study in theological education. Clergywomen throughout this process remained resolute, strong-minded, and unwavering in their emotion of 'determination'. Maintaining the will to succeed, to complete the course; believing that God was leading them in their call while they faithfully followed an unknown and uncharted path – Clergywomen remained firm till the end of their course. Rosie, through illness and uncertainty, *'came back to finish'* the course. Harriet revealed, *'I didn't question my call, I questioned my lecturers...the*

lecturers had no right to confirm or deny it because it is something between God and myself. Any comment or anything that was done on their part against me in a sense was against God... if they weren't prepared to work with the plan then it wasn't my problem'. Deborah stated, 'I do believe that when God says that it is ok for us to be a minister then we need to train and gain the support and guidance to be the best woman pastor we can possibly be, if we're called I know the call, and without a shadow of doubt it's God's voice and no one else's...' And Ruth, knowing she did not fit the stereotype of a minister of the Adventist church, stated, 'I know without a doubt that God wanted me there'. Clergywomen against great odds persevered.

Clergywomen revealed a sense of sadness in the emotion 'disappointment'. Marie expressed that her training, 'didn't cater for my needs or what I would like to have achieved as a pastor'. In one class Marie actually told a lecturer 'I feel I wasn't getting my money's worth...I was leaving the class less informed...wasn't learning anything...' Helen's emotion was deeper than disappointment; her emotion is best described as 'disillusionment' in regards to safety issues and placements. She states, 'Human beings always let you down and I learnt at College that good people do stupid things'. Becky felt 'frustrated' that the course didn't address her needs and she was not equipped or prepared for ministry. She stated, 'what I expected to get out of my theological education I didn't...I expected to get stuff that would equip me and to enrich not only my spiritual life but my academic and professional life...' And Nelly felt 'abandoned' by members of the faculty. 'Some lecturers were very supportive (of women)...there were a couple who played at it, but when it came to the crunch they were quite condescending'.

5. Imaging Theological Education

Clergywomen through their descriptions found in *Theme (XIII) Imaging of theological education*, revealed how they viewed theological education in the three stages of identity formation: deconstruction, construction and reconstruction. For Becky the first image that came to her mind was an image of a beautiful 'flower behind bars'. A beautiful flower contained, admired and imprisoned. Helen referred several times to two images; one was an obedient dog, 'I had to jump through the hoop, role over, and a

box'. When Helen was asked how would you describe your experience of theological education? She simply stated, *'my whole world fell apart'*.

Margaret's image was that of an *'old medieval castle...sometimes the bricks had fallen out in time, and then they come in with renovations and they stick them back in... stuff that may not have actually matched the décor...that's what I think theological training was. I had my big beautiful palace, the walls were kicked down and they came back and put them up with a stronger form of cement and it still keeps on being built even after...'* Annabel compared her experience to, *'building a house... but I have to say that the house was never completed at College'*. And Rosie's image was *'The twin towers collapsing'*. Rosie continued: *'It [theological education] definitely challenged any preconceptions I had and I had to rebuild from there. I think it helped to de-construct and then to re-construct, but it didn't put the pieces back into place so much as skill me or open me to finding the pieces to put back in place myself'*.

D. Clergywomen's Recommendations in the Area of Identity in Theological Education

The primary outcome of this research project is to give Clergywomen the opportunity to bring their insights and professionalism in directing curriculum development in theological education. In *Theme (XIV) Recommending improvements to the programme(s) of Theological education*, Clergywomen put forward recommendations for improvements in the area of identity formation. Their recommendations are as follows:

1. Public Affirmation of Women to Ministry

Clergywomen recommend that a module be taught that seeks affirmation and confirmation of women to ministry, which seeks to encourage women on the ordination path and educate male peers on this issue. Marie stated, *'...something does have to be*

done at College...a course requirement stating the biblical reasons why God affirms females to His ministry’.

2. Provide Female Mentors

Earlier, Nelly expressed that theological education *‘is a male dominated industry’*. Clergywomen, in light of ‘prescribed male moulds’, expressed a desire for female mentors to assist female students through nurturing, modelling, and supporting through the complex issues of identity during their theological education. Becky stated, *‘...I would recommend that College provides good female mentors when female students are studying theological education...’* Eve also expressed, *‘I think the mentoring side of things is very much needed at College’*. And Ruth stated, *‘women need to understand how vital it is to have support networks and where to find them if they need them; they are essential if one is to continue and not be destroyed’*.

3. Address Appropriate Deportment and Self-Care Issues

Clergywomen such as Deborah, Helen, Margaret, and Harriet desperately wanted the theological programmes to address appropriate deportment issues. Deborah stated, *‘Yes, to have some time for the women to learn about appropriate dressing, behaviour, and how to be beautiful in a godly and holy way’*. Ruth recommends that women *‘need to know how important it is to care for ourselves first. In my experience everyone demands more and more of you, from both sides – the conference and the church members, but I found that if I wasn’t selfish and didn’t look after myself first, then nobody else was going to do it or even care. I found that I had to do this if I was to survive in ministry’*.

4. Honest About Female Job Prospects, Role and Ministry Challenges

Clergywoman Deborah raised important issues. College and future employers need to be upfront about employment opportunities and challenges women will face in Ministry while infrastructure is yet to be addressed and perceived as supporting Clergywomen in a professional context. As stated earlier, Deborah revealed, *'Well, the girls need to be taken aside and told, 'look this is what is going to come your way as a woman...'*

Ruth stated: *'my recommendations is that they need to be realistic with the challenges that are faced out there in the field. Women need to know and understand the things that they will encounter as they try to integrate into ministry. They need to be given tools of how to deal with them, so that they can be prepared and not surprised. Perhaps someone working in the field could come and share with them their experience and their advice. They also need to understand how those who oppose think. In my experience there are many different types of opposition but the one that surprised me the most is that I am the devils handmaiden and that I am going about doing his work in order to destroy the church in the last days. I never understood this way of thinking until towards the end of last year; it would have helped in dealing with it if I had understood earlier.'*

5. Tailor Programme to Suit Individual

Clergywomen Annabel recommended that the Graduate diploma programme should be tailored to suit the mature individual who already has a first degree. *'I do think that there is a place at College for looking at a person's prior degree or occupation and then tailoring the graduate around what they have already done...I do think that if you enter into the program with a previous degree, the programme should then be fitted to what you have already done, around you, rather than one set fits...everybody'*.

6. Foster Gift Based Ministry

Clergywomen recommended that theological education should be gift based. Each student should discover what gifts God has given them and build and experiment upon that. Margaret stated, *'I think we need to address gift based ministry ...'* Helen expressed, *'I would love pastors to come out with a sense of who they are before God. That they could clearly articulate their spiritual gift, that they could articulate their strengths and weaknesses and what areas they want to learn in, and to have the beginning of a sense of what sort of ministry works for them'*.

Summary

This chapter presented research findings of the first generative theme of 'Identity'. Research findings uncovered a three stage process in identity formation Clergywomen undergo in their theological education – deconstruction, construction and reconstruction. The chapter revealed Clergywomen's personal cost and pain associated with forming a ministerial identity. The next chapter describes the second generative theme 'epistemology' in the lived experience of theological education of Clergywomen.

Chapter Six

RESEARCH FINDINGS: EXPERIENCING EPISTEMOLOGICAL ISSUES IN THEOLOGICAL EDUCATION

Overview

This chapter presents research findings from fourteen interpretative themes discussed through the second overarching generative theme – ‘Epistemology’. Feminist epistemology in theological education challenges dominant traditional knowledge, it questions and critically explores the various ways gender influences and constructs perception of knowledge. It identifies how dominant knowledge disadvantages women, and seeks to provide an alternative perspective that addresses marginalisation and discrimination of women in theology and through biblical interpretation. It seeks to uncover new voices and faces in history, defines new areas of research, develops new resources, hermeneutic tools and models and insists upon inclusive language and imagery.

Research findings revealed that Clergywomen raised three areas of epistemology in theological education: Clergywomen raise the issues of feminist epistemology and question dominant traditional knowledge. Secondly research disclosed the consequences of an absence of feminist epistemology in theological education and finally, Clergywomen reported their recommendations in how gender inclusivity is important in the area of holistic epistemology.

A. Clergywomen Raise the Issues of Inclusive Epistemology in Theological Education

The educational institution where the Clergywomen pursued their theological education offers a four-year degree programme or a graduate diploma for students who already hold a first degree. The Graduate diploma comprises of two years where the student studies theological subjects in the first year and the second year they are exposed to practical ministry. If the student wishes to pursue an MA in Theology, the two years are counted towards their postgraduate programme. Research findings revealed that Clergywomen are more satisfied with the degree programme, the grad dip lacks core Biblical studies and it lacks practical aspects vital for ministry.

Clergywomen reported that they were not exposed to feminist or womanist theology during their theological education, nor did they understand feminist issues of epistemology. The word 'feminist' is considered a threatening term, as Harriett disclosed, *'I find it hard to relate and understand strong feminists and what they think'*. After completing their theological training, only two Clergywomen out of eleven went on to further studies and discovered feminist, womanist and Latin theology.

Research findings did, however, disclose how Clergywomen in *Theme (VI) 1.3. Epistemological issues* raise the issue of epistemology and question the difference between male and female ways of knowing and the way language is used. Becky described her surprise at a theological language she was unprepared for: *'I felt it was quite a shock coming into theological education; there was a whole new way of thinking, a language that was quite foreign to me. That alien way of thinking sort of puts you on the side already, so you feel left out. I felt left out pretty much straight away as I started the course, at the same time the more I studied it seemed like all the guy colleagues that I was studying with, as we were very few women studying at that time, were getting it and they were talking the language and I felt that for myself and some of my other female colleagues we were in a different place'*. Becky further explained, *'...there are a lot of (layers) to language, (in the) Adventist church...I was used to it... but when you start studying theology and you add another layer of language and then you have a male and female layer of language and a cultural church language all*

bundled into your theology course... it makes the deciphering (process) difficult... I never had a female lecturer in theology so it was a male approach to a theological language and for me language is so important, how we express ourselves and how we communicate'. Becky reflected, 'Lecturers need to learn and strive for a more gender inclusiveness in language, models for ministry and feminist theology, dare I say that word'.

Harriet said that throughout her course, *'I was supposed to think more logically in what I was thinking.* Becky and Helen commented that the course was too *'rational'* and *'it was all a bit too theoretical for me'*. These descriptions alluded to a western patriarchal mindset that is reflected in theological education. Helen stated, *'Obviously I ask different questions because I am a woman...'* Deborah described the difficulty she had in articulating what she felt and thought in her course and the misunderstandings that caused. She reflected: *'I had difficulty because, my female view of theology was often not accepted... I just think that some of my views weren't accepted [because I] was a woman, and I know they were different from what the guys thought. We can all read the same book and get a different perspective and have different emotions...So I think maybe we need to expand our view of theology – [look at it] from a female's point of view...'* Marie stated *'you know we talk about theology, the study of God...Christology, but we were not introduced to the Holy Spirit in female attributes. It is not spoken off and I think it is a great loss to the Church and to the students'*.

Because Clergywomen were not exposed to feminist and womanist feminist epistemologies, they tended to lack vocabulary and theoretical underpinnings and were unaware and uninformed of basic feminist theological debates and epistemologies. However, they insightfully used their intuition to acknowledge that something was wrong, but were in most cases unable to offer suggestions, theories or alternatives.

1. Clergywomen Experience and Reflect on Curriculum

Research findings describe Clergywomen's reflections to specific curriculum represented in *Theme (V) Reflections towards theological programme(s)*

1.1. Hermeneutics

Clergywomen reported that they were happy with their classes in hermeneutics, they revealed how they had learned the principles of interpretation and these tools have played a vital aspect in their current ministry. Nelly however, revealed that although she enjoyed biblical interpretation classes, there was *'nothing taught from a female perspective'*, and Becky further echoed this point in her statement, *'all my theological stuff was taught and interpreted by men'*.

1.2. Homiletics

Clergywomen conveyed much reflection on the homiletics component of the course through their descriptions. Their main reflections centred around a lack of current models in homiletics. They were unable to experiment and find a suitable style that fitted their personality and way of thinking, and clergywomen were explicitly told to preach like *'a man – in a lower voice.'* They were not given guidelines in what was appropriate attire. Rosie commented, *'Well, we were taught three different ways to preach, and I think the fact that we were taught three different ways was perceived by our lecturer to be cutting edge when in reality, it was still very conventional'*. Helen commented that *'...in homiletics you had to have three main points with two sub points and if you didn't write it like that then you got poor grades.* Annabel disclosed, *'I felt with preaching we were expected to have a fairly narrow style, you were not encouraged to have your own view or to experiment'*. Eve said, *'I think one of the things that need to be emphasised is that there are different ways of presenting...'* Eve further describes how encouraging it would have been if she was told to *'find your way and your style and be ok with that, ensure that there is content...be ok with who you are and be yourself...be authentic...'* Nelly was dissatisfied because there *'were no attempts made to include female models or differences in this area'*.

Deborah expressed her difficulties: *'Homiletics was difficult because there were no real guidelines for what or how a girl should speak...Some of the lecturers I found were quite hard and [we where told to] 'speak lower'*. Harriet described her frustration, *'I was instructed to have a deeper voice in homiletics...the basic assessment was a bit*

awkward and pretty limiting ...[we were told not] to preach from someone else's skin...but they don't let you try it out...I had comments that my voice wasn't deep enough, it's like they are going out to maim a woman, I mean I don't have a high voice it's not a quaky voice, or even a nervous one...It was quite common for the blokes to write and comment, 'no tie', which is funny but what are we supposed to wear... they were so biased, they didn't even know it'.

1.3. Leadership

Clergywomen reported that the leadership classes were not geared with them in mind and that on the whole they did not find them very useful. For Nelly, she simply stated, *'There was nothing useful in this area'*. Helen said, *'you went to class and you learned the theories and half of your classes were actually sitting around practising and doing it – o.k. let's chair a board meeting, let's pretend to do this, let's try that. It was so airy-fairy, up in the air, nothing about leadership.'* For Helen, it was her mentor who helped instil a belief through her spiritual gifts that she was a good leader in her ministry context. *'I didn't come out knowing anything about leadership or thinking that I am a leader... Now I am lucky that I am naturally gifted in this area but it was my mentor who said, "Helen why don't you see yourself as a leader?" I said, "I never thought about it like that" ...I'm a good pastor for the grace of God not for my theology training'*.

1.4. Pastoral Theology

Clergywomen described a lack of application, contextualisation, imagination and interconnectedness in the pastoral ministry classes. Annabel said: *'I think that one of the things I didn't learn... is an application to scripture to your own life and to other peoples lives, I think that was really missing and in some ways it made some of the subject matter quite dry because it never got into application'*. Rosie reflected: *'I was rather naïve back then; I didn't really know what to expect so I just went with whatever... I appreciated the theology subjects but definitely found them lacking when it came to spiritual application. The emphasis was definitely on teaching in terms of truth... but at the end of the day, certainly when it came to the practical subjects like*

preaching and teaching, the way in which these subjects were taught was very deductive and like I just said, dry'. Helen stated, 'I learnt a lot about scripture... but nonetheless, they were not applied to ministry...' Becky reflected, 'I think it [the course] was rational, doctrinally based, but not practical in what the encounter into ministry is...' Helen revealed that 'theological education didn't teach me how to... recharge myself when the fourth funeral in a row emotionally depleted me. How to avoid burnout, how to deal with church members who have been on the phone for an hour and a half and you can't get them off - the practical ministry kind of stuff. The programme was fantastic, but probably not linked enough with the ministry programme in the sense of, we are building a foundation to practise and use this in pastoring'. Harriet reflects the wider context of Christian ideals and the responsibility of valuing each other in community: 'Value [is] being a Christian, being humanly valued, male/female... so everything that you study and learn needs to be applicable to life or it needs to be applicable to a principle which supports Christian life'.

1.5. Insufficient Pastoral Training for Clergywomen

Clergywomen felt they were inadequately trained in the field of Pastoral theology and were not exposed to the current emerging field of feminist/womanist pastoral theology – valuing inclusive community, body theology, working toward issues of justice, preaching as an art of resistance, ethics in community, intentional mentoring skills, how to challenge and transform faith communities, how to respect the environment through eco-feminism – issues that could have been greatly beneficial.

Theme (III) Recognising ministry challenges for Clergywomen described their experience of insufficient pastoral training. Clergywomen responded when asked 'did your theological training prepare you for ministry demands?' Eve stated: '*Nothing comes to mind... early in my career I asked myself, "ok how much of the academic challenge as been applicable to my day in and day out of ministry?" "Very little" was my response ...something needs to be addressed in the area of practicality of the day in and day out of ministry, this is something we were not taught and I was not prepared for. I totally was thrown into a deep pit... I have a lot of learning to do'.* Helen stated, '*...if you ask me what did my training teach me in terms of my ministry, practical*

ministry, I can't answer that question'. Helen also revealed that, '...I learnt a lot about scripture, those sorts of things which are good things to have, but nonetheless, they were not applied to ministry, I was left with a gap and questions, 'I'm not quite sure how to do that? ...They didn't teach us how to relate to a new church setting and how to cope with the feeling that you are going to move at the end of every year and how to cope with having friends in the church and where you get your support base if you are not a married man with three children ...they didn't talk about boundaries or safety issues and all the things that I think really matter'. Becky echoed the same sentiments in her description, '... you don't learn how to do ministry when you are studying, you learn how to access information so learning the thought processes was good, but practical skills, I don't feel like I really have anything I can hold up and say" yes, this is what I have learned". No I didn't feel it prepared me for ministry.'

Margaret said, *'we are trained to be theologians but we are not necessarily good pastors... it prepared me theologically for ministry but I don't think it prepared me practically for ministry'. Helen stated that '...our ministry training was really very poor...' Becky expressed it thus: 'just being present in ministry [for people] is something I didn't learn in my education, it is something I have come to through my personal journey'. Nelly revealed that, 'I found all my practical classes wanting'.*

Marie acknowledged that *'the degree prepared you to meet the academic challenges,'* and that fulfilled her expectation. But she states, *'90 percent of ministry the course doesn't prepare you for'. Marie went on:, 'It doesn't help you with pastoral care, the actual day to day care of the congregation. ...I certainly wasn't taught about domestic violence and life issues that we meet on the streets'. Rosie revealed, 'In terms of actually preparing for ministry, I guess there's only so much a degree can do, but my definition of a pastor is very different now to what I was being taught. And like I said before, I did feel the emphasis was on the teaching component of ministry whereas now I know being a pastor is about administration, training and equipping lay people, developing a vision.. I don't think the stuff we were taught about church growth etc was up to speed. I'm still finding stuff now that had been published over a decade ago that I think we should have been exposed to back then'. Annabel also recognised that there is only so much a degree can do. She enjoyed the academic challenge; however she reflects that some guidance and preparatory help in pastoral/practical ministry would*

have been much appreciated. *'I don't think College prepares you at all to manage real life ministry issues... I often think it would have helped to be prepared in any-way'*.

1.6. Spirituality

Clergywomen reported that they would have appreciated a strong component of spirituality in their theological education. Becky revealed, *'I learnt a lot in some of the classes about how to approach theology but not spiritually, and not in a way that helped to me to grow in a rich spiritual journey'*. Helen commented that, *'Theological education didn't teach me how to work on my character and spirituality...in terms of the ministry side of things... we didn't really look at character, integrity and spirituality and how that works in the life of the pastor'*. For Marie, *'the challenge that I think faces them [College] is how to make an academic course spiritual, because ministers aren't primarily academic, they are primarily spiritual and although it is good for ministers to know academia it is more important for them to know and to learn and to be spiritual...that is the biggest challenge...'* Pam reflected that in her programme she was not taught or exposed to spiritual formation *'I really feel this element of the course is missing'*. Rosie reflected, *'I don't remember any formal teaching on spirituality... I didn't perceive the Theology Department promoting spirituality on campus. After I graduated I did think I might continue my studies within the vein of spirituality because I thought the Theology Department needed to incorporate a whole new stream within their program'*.

B. Consequences of the Absence of Feminist Epistemology in Theological Education

Clergywomen revealed in *Theme (VII) a sense of silent desperation*. Clergywomen disclosed that during their studies in theological education, they experienced unfair and discriminatory practice because they were misunderstood; in many instances they thought differently and challenged traditional ways of knowing in the theological field.

1. Female Students Challenge Dominant Traditional Ways of Knowing

Clergywomen revealed in *Theme (VII) Experiencing discrimination and marginalization*, how they challenged traditional ways of knowing and thinking. Helen discloses her thoughts on lecturers who may have felt threatened by female students who challenged tradition. ‘*Lecturers were not use to women expressing their thoughts and ideas*’. Helen reflected, ‘*It was interesting, when I presented a thought on a matter in class, on many occasions I was publicly told that I was wrong*’. Harriet recalls a situation in her tutorial class where she was publicly humiliated and belittled. ‘*In one tutorial class you have to read all this information. You sit down in your tutorial and the lecturer asks questions everyone else shared their opinion. Well I actually did the reading for one of these tutorials and sat in class. The lecturer asked a question and nobody answered, I thought [I know this] so I gave my answer and the lecturer said to me word for word, “Look if you haven’t got anything intelligent to say don’t say anything at all”, and so he then asked another question and of course I didn’t answer because I thought nothing I say is going to be intelligent so why try, and then I got into trouble for not answering the question. I said, “Well I didn’t have anything intelligent to say so I didn’t say anything” and he just got angry at me... so I couldn’t win ...*’

2. Unfair Grading and Assessments

As raised by the Clergywomen, there are different ‘ways of knowing’ and understanding within theological epistemology. As a consequence of the dominant male epistemology, Clergywomen expressed that assessments and examinations were not broad enough to cater for their thoughts and reflections and they revealed their experience of unfair grading and assessment tasks during their training. Harriet related: ‘*I worked harder in Year 11 and 12 than I ever did at College. I went to an all Girls Grammar school... a lot more (was) expected, academically we were up there. Then I come to College... I could never crack the code; I could never figure out what they wanted. I don’t know how to make sense of it because I still can’t make sense of it academically. I still don’t know what it was I supposed to have missed... when I studied in Canada, all top level studies, and I wasn’t putting anymore effort in fact I was putting in less and yet they marked differently. They raved about the quality of my*

work and the science department thought it was great, but I get back to the theology department and then suddenly academically I didn't have what it took, I just didn't have it ...I felt it was a put down'.

Becky disclosed, *'I got so tried of trying to prove I could do it; I never felt I got the grades I deserved'*. Deborah reflected: *'I have since wondered why I could write a history paper and then a theology paper for the same lecturer and get 90% for the history paper but 60% for the theology paper [all] because it wasn't through the eyes that they wanted it to be seen through. I went through the same process, same preparation, same amount of books, so I always wondered whether it was because I didn't see exactly what they thought should be seen. Obviously, we are just different'*.

Harriet said that biblical languages were not subjective, with no particular way of knowing information, and as a result she felt that the overall assessments and grades were fair. *'I loved the Greek and the Hebrew in the course... it was one subject that you can be marked right or wrong so I did great, all the other subject rules were tested'*.

For Helen, she felt she was made to feel 'different, a misfit'. She described: *'... I had a science degree...there were times I presented statistical information and it was like, "what planet are you on?" that was my feeling'*.

Clergywomen in this sub theme felt they were disadvantaged and misunderstood by the system in which theological education is taught. They were not provided the space and opportunity to construct their own thoughts or express how they saw the area being explored in tasks, assessments or examinations.

3. Emotionally Responding to Course

Theme (VIII) Emotionally responding to course, Clergywomen revealed how they responded emotionally towards their training in theological education. Firstly, Clergywomen revealed a sense of disinterest; they were fed up, tired, inattentive, and 'bored' in relation to theological training. Annabel disclosed that some of the components of theological education were, *'quite dry'*. Rosie echoed the same sentiments, *'a lot of the study was very dry, which might not be what you would expect from a course designed to prepare students for ministry, but maybe it would be?'* Rosie

explained further, *'When I say dry, I guess I'm saying the teachings didn't have much application to the soul or the spirit, it was very cognitive and I think that's unfortunate because this is the kind of environment where I believe we should be demonstrating how teachings develop and change you and connect you with God. It really was a missed opportunity'*. Becky also expressed her regret in the course not being able to engage her; *'I never really felt that the specific theology classes did a whole lot for me'*. Becky said that the course was an *'academic'* exercise that did not connect your soul, heart and mind as a *'spiritual'* being.

Clergywomen disclosed feelings of anxiousness, distress, helplessness in the emotion of *'desperation'*. Helen clearly demonstrated this in her comment about her theological education, *'I was just desperate to get out ...'* She also expressed a desperate need to be understood and heard, *'why doesn't anyone listen?'* Helen also disclosed wanting to be desperately understood by her lecturers, *'...I was attempting to understand them but there wasn't an attempt for them to try and understand me'*.

Clergywomen revealed that they were not mentored, shaped into ministry nor well resourced. This was expressed through the emotion of *'Neglect'*. Neglect came through the strongest in the descriptions of Helen who disclosed that the Lecturers displayed no sense of, *'we have this girl, and we want to make her the most effective Pastor she can be'*. Helen felt the questions in ministry that were of most importance to her were never answered or perceived as significant. *'I would ask the questions over and over again, but they were never answered'*. Helen felt neglected, un-nurtured, unwanted and unsafe; she was expected to survive in her theological training; almost like the unwanted stepsister.

4. Imaging Theological Education

Theme (XIII) Imaging theological education, Clergywomen revealed images of how they viewed their time in theological education. Becky likened her experience of theological education to a *'treasure chest...when you opened it, it was supposed to be filled with treasures, but it wasn't, just a couple of gems, and some compartments had double locks on them... you couldn't get into the treasure'*. Becky went on to explain,

'...so what I expected to get out of my theological expectations I didn't... I expected to get stuff that would equip me and to enrich not only my spiritual life but also my academic and professional life. I didn't and the compartments that were locked were those that I was not able to get into for various reasons'. From this image the themes of confinement and disappointment describe her experience. Nelly described her experience as 'walking on hot coals and gagged (silenced)'. This image suggests torturous pain associated with her education and being physically silenced, stifled, disregarded. Her voicelessness and physical pain were what she had to endure to fulfil part of her 'calling'. And Ruth's image was likened to a library, 'Sitting for hours in a library discussing issues with other colleagues or sitting in silence together'. Here Ruth reflected upon the learning process, her reverence for knowledge and the pursuit of God, and commonly sharing these awesome truths with her peers.

C. Recommendations in the Area of Epistemology

1. Include Epistemology from a Female Perspective in the Course

Theme (XIV) Recommending Improvements to the Programme(s) of Theological education, Clergywomen put forward their insights and thoughts in the area of epistemology by stating theological education must 'expand our view of theology from a female's point of view...' Becky articulates, 'I would probably like to address curriculum in a more female way of thinking and being. Lecturers need to learn and strive for more gender inclusiveness in language, models for ministry and feminist theology... This needs to be recycled throughout the whole course'.

2. Female Lecturers Needed

Clergywomen recommend that more female lecturers in theological education are needed to provide positive role models, to teach theology from a female perspective, to educate male students and also for female students to feel understood by someone they

can identify with. Nelly stated: *'I found the practical/personal side of the course sorely lacking; major changes need to be made with the staff in that area, although there have been some, more are needed. There also needs to be care in selecting new staff that are not only sympathetic but are supportive and will champion the course of women. It also wouldn't hurt to have women in the department'*. Deborah stated, there are times when, *'only a woman'* will do.

3. Broader Assessments and Fairness

Clergywomen Harriet advocates that College needs to address broader and fairer *'assessment tools and tasks'* where both men and women in theological education are able to explore, are given space to reflect and draw conclusions in the learning process and are rewarded with appropriate grades.

4. Emphasise Greater Variety in Theological Education

Clergywomen recommended that theological education must seek variety in the course and that all students should not be *'expected to fit into a prescribed male mould'*. Eve stated, *'One of the things that need to be emphasized is different ways of presenting and doing things'*. Rosie recommended, *'I definitely think that the course needs to be broadened in its scope'*. Becky stated, *'our personalities are all different – men and women – and I think it would enrich the curriculum to have more, can I use the word "creativity", have a broader aspect of doing things...can we actually look at being relevant in the culture that moves beyond our little Adventist church'*.

5. Broader Understanding of Pastoral Care Issues and Clergywomen

Clergywomen Becky expressed the view that females who are *'called'* or attracted to the profession of ministry come with an approach to *'care and nurture people'* in a

church context. Theological education does not address this issue with women or understand the implications of this. And Clergywoman Deborah stated, *'I'd like pastoral care to be real'*. Clergywomen from their descriptions seek a broader understanding of Pastoral care issues that directly relate to *'nurturing'*, dealing with hurting individuals *'domestic violence... people who are grieving'*, being *'authentic'* in ministry and learning how to work and serve in the wider *'community'*.

6. A Stronger Emphasis on the Practical Ministry Component

Clergywomen strongly recommended that experienced lecturers in ministry must place a stronger emphasis on the practical component of ministry. Clergywomen Becky made an important point *'that it is ok [for Clergywomen] to do ministry differently'*. This should be reflected in curriculum. Clergywomen recommended that the College needs to address the *'practicality of the day in and day out of ministry'*. This can be translated in areas such as time management, stress management, how to deal with difficult personalities, filing, budgeting, how to set up an organised office at home, how Clergywomen can use their home as an effective work space and tool. And Helen reflected: *'I'd like for them to talk about what is the role of the pastor, how do we deal with our theology of pastoring the priesthood of all believers? How do we create that relationship between our churches and grow our churches' understanding of who the pastor is and what role they play in the church, and how to help shift a church's perception...'*

7. New Subject on 'How to Minister in Various Church Settings'

Clergywoman Helen recommended a subject be developed that specially seeks to discern, equip and resource students in the multiple ways of ministering in various church settings. This subject should address the challenges that a pastor would face in an urban church setting, a provincial, a multicultural setting and cross-cultural church settings. *'If I were writing curriculum I would do one class on pastoring the large*

church, pastoring a small church, pastoring the middle sized church, you know, pastoring the inner city church, but it was all so boxed and directed.'

8. Broader Concept of Evangelism

Clergywomen Eve, Margaret and Nelly recommended that a broader concept of evangelism must be taught in theological education. '*...Evangelism in itself is not just "public" evangelism... this is something they need to look at...*' Margaret said, '*...conflict resolution, stress management, time management, dealing with difficult personalities...I think would have been helpful in evangelism...*' And Nelly recommends '*that women and evangelism is something that the College needs to explore*'

9. A Greater Emphasis on Spirituality and Character Formation

Clergywomen recommended that theological education should have a greater emphasis on spirituality and character formation and this should be reflected throughout the course. Pam stated, '*I really feel that [the spirituality] element is missing. I know we are all responsible for our own spirituality but it would have been great if there were more of a spiritual emphasis that gave us some guidance in caring for our own spirituality...*' And Rosie disclosed: '*I would obviously recommend a greater spiritual emphasis. If students could experience God in the classroom, how amazing would that be... if learning about God became more than a formality, more of an experience, I believe it would do a lot more to affirm a student's conviction about God and their calling, and it would also teach them how to facilitate other people's spiritual growth*'.

Summary

This chapter presented research findings that pertained to the second generative theme 'Epistemology'. Research findings uncovered the difficulties and struggles

Clergywomen face when they challenged dominant ways of thinking. Clergywomen revealed their frustration and the damage caused in not teaching inclusive epistemology throughout their theological education. The chapter concluded by outlining Clergywomen's recommendations in the area of inclusive epistemology and its importance. The next chapter considers the third generative theme 'Environment'.

Chapter Seven

RESEARCH FINDINGS: EXPERIENCING HOSTILE ENVIRONMENTS IN THEOLOGICAL EDUCATION AND MINISTRY CONTEXT

Overview

This chapter presents research findings from fourteen interpretative themes discussed through the third generative theme of ‘Environment’. Clergywomen revealed places of hostility in theological education, placement settings, ministry contexts, administration and through issues of policy. The chapter is divided into these areas as it identifies hostility in theological education; secondly hostile environments in ministry settings are disclosed, thirdly research findings reveal hostility displayed through administrative expectations and lack of infrastructure for Clergywomen, and finally Clergywomen make recommendations addressing the issue of hostile environments.

A. Experiencing Hostility in Theological Education

Clergywomen experience dissonance in relation to the theme experiencing hostile environments; on the one hand they enthusiastically reported how much they enjoyed their theological training, were grateful to have the opportunity of studying theology and *‘wouldn’t change a thing’*, yet on the other hand the theological experience left them wanting, *‘my whole world fell apart’*, *‘it was the best and worst years of my life’*. Research findings uncovered hostile environments in a number of places in theological education that may have contributed to difficulties during their studies. Findings disclosed hostile areas in lecture settings, in relation to male peers, in placements during studies and unsafe placements and senior pastor issues.

1. Experiencing Hostility in Classroom Settings

Theme (VII) 1. Feeling silent desperation, disclosed unethical practice, public humiliation and no lodging of complaints in their descriptions of experiencing discrimination in theological education. Clergywomen revealed experiences where they were publicly humiliated in class and felt a sense of injustice towards unethical practise in theological education by lecturers. Helen has already disclosed her thoughts on lecturers who may have felt threatened by female students who challenged traditional ways of thinking, or from a cultural perspective. Male lecturers were not used to women expressing their thoughts and ideas and took it as a personal challenge. Helen reflects, 'It was interesting, I presented a thought in class and on many occasions I was publicly told that I was wrong. In terms of my relationships with my peers – lecturers did damage to those by belittling, putting down, and telling us we were wrong, when he was wrong. Open challenging by a woman to a male lecturer was not appropriate. Oh but men were allowed to challenge...If you do not fit into the male model you are ripped apart both publicly and privately, because you challenged the system and don't fit into the space. Helen recalls another incident, 'I remember we had to practise giving Bible studies to the class and the lecturer was asking the boy next to him "Go on ask her, ask her" He was literally encouraging my male peers to pull me apart in the same way he was treating me... the bottom line - it is not Christian, it lacks integrity, clearly he was threatened, but a College lecturer, a Christian institution to behave so unchristian is unforgivable...well almost; and all because of a challenge. To this day I believe that the guys that challenged lecturers did not get treated the way I was treated, which is such a shame'.

Harriet has described before, recalls a situation in her tutorial class where she was publicly humiliated and belittled. *'In one tutorial class you have to read all this information, you sit down in your tutorial and the lecturer asks questions; everyone shared their opinion, well I actually did the reading. The lecturer asked a question and nobody answered, I thought [I know this] so I gave my answer and the lecturer said to me word for word, "Look if you haven't got anything intelligent to say don't say anything at all", and so he then asked another question and of course I didn't answer because I thought nothing I say is going to be intelligent so why try, and then I got into*

trouble for not answering the question. I said, "Well I didn't have anything intelligent to say so I didn't say anything" he just got angry at me... so I couldn't win ...'

Harriet discloses an incident where she felt a lecturer was unethical in practise. *'I did a tutorial with the 4th years and I was a 3rd year. The 4th years still to this day remember the tutorial on Titus and the advice that Titus was given. Looking for a practical demonstration I went through the Greek with them and then re-did the practical demonstration with the advice that was given. The students said it was the best tutorial we have ever sat in. I went to see the lecturer for my grade he said it was the best tutorial he had seen, but he needed for me to learn a lesson. He said that one of his professors had sat him down once and failed him for a paper because he needed to learn that you never know everything and that I needed to learn that, so I was given 30 percent.'*

Clergywomen who disclosed through their descriptions unethical practise and public humiliation were asked in their interviews, 'was there a forum where you could lodge grievances or complaints? Harriet revealed two instances where she tried to lodge a formal complaint and seek external moderation for marking. She said: *'On two occasions I asked for exam papers to be remarked. On both exams they said to me, "look you were so far off the mark that if we had these reassessed by another university it would make us look bad so we don't think you should do it". So one of those subjects I had to redo because I failed...I didn't even think about official channels. And no one told me that they existed'*

Clergywomen responded that in the 'early days' when female students were studying theology there were no protocols, procedures or policies put in place that addressed, for example, harassment or sexual harassment issues and unsafe placements, and they were unaware of external moderation assessment bodies. Helen remarks, *'I think it is much better now'*. Helen states that in her day, *'you didn't get a document that says, 'If something bad happens this is what you do, this is how we are going to respond, this is what you can expect, this is appropriate or not appropriate'*.

2. Male Peers in Theological Education

Clergywomen reported in *Theme (X)* mixed thoughts and feelings towards their male peers. Almost all reported that male peers were un-accepting of their ‘call to ministry’. Harriet reported: ‘*a handful of my lecturers and eighty percent of my male peers held an assumption that women couldn’t be ministers that there was a genetic disability that stopped them from being able to be ministers; this just totally shocked me*’. When asked if these men changed their opinion over the duration of the course she responded, ‘*No, they quit! Most of the opposition didn’t graduate. By the time I graduated they weren’t there and then the only opposition I had, or perceived I had, was from the 50 percent of the lecturers in the theology department*’.

Nelly said: ‘*the majority of my peers where very supportive, even those who didn’t agree with females doing ministry. There were a couple of occasions that I keenly felt the difference, but really had a good experience*’. Pam stated, ‘*For the most part the male students were supportive of having me...you know being a female in class.*’ Annabel said: ‘*I know there were some guys in the class who were prejudiced against women and they felt very strongly towards this*’. Ruth reflected, ‘*My male peers were mostly pretty good...Most of the males treated us girls [well] and often there were only two of us, sometimes more. There were a small number who didn’t agree with women in ministry, but generally they kept their opinions to themselves. I remember one of them came to me after class as we had been talking about this issue, and said that he felt that women could be Bible workers and do Bible studies, but should not fulfil the role of Pastor. He said that he respected us all. I have to admit that I appreciated his honesty...*’ Rosie explained, ‘*I knew some [of my male peers] were not comfortable with me being in their class. They didn’t seem to have any expectations of me and I was rarely offended by anything they said*’. Both Harriet and Deborah reflected that male students who had a background in nursing ‘*were fantastic...no misunderstandings, they were able to relate and work with women, they were great.*’

Marie reflected that there were quite a few male peers’ who came from a fairly conservative cultural context, ‘*...you know, it’s a cultural thing and they’re not so keen on it [females in ministry]...*’ Marie further contemplated, ‘*something does have to be*

done at College...maybe a course requirement that addresses the Biblical reasons why female[s] are accepted by God as ministers’.

3. Placement Issues in Theological Education

In *Theme (VII) 2. Recognising the concept of futility*, Clergywomen experienced a sense of having to prove themselves and a lack of opportunities in placement settings. Harriet described always having to demonstrate that she could do the job. *‘I felt tested every time I had to do something. I was tested because I was a woman and tested because I was a theology student’.* Marie reflected on the lack of opportunity that she experienced in her placement setting. Before coming to College to study, Marie told of the vast ministry responsibilities she had: *‘I was a full-on pastor for a small church, I ran evangelistic crusades... I brought people to baptisms...’* Marie had no placement until her second year at College and then was supervised under a retired pastor. Marie revealed, *‘I was itching to do something there, but I found (the church’s) attitude at the time...weren’t willing to give me an opportunity...the church was at a stage where they were very reluctant to have females in the pulpit...’* Marie expresses her dismay at a large congregation unwilling to be open and experience something new and perhaps refreshing. Marie stated, *‘they don’t know me from a bar of soap, they don’t know what I can do, they don’t know that I can preach and they weren’t willing to give me an opportunity’.* Marie further expressed her lack of growing and developing into ministry at College, as she stated, *‘...so my field education at College was very limited... I would like to have had experience in a big church or this experience or that experience but I understand that [college] can’t cater for everybody’.*

Marie disclosed her discomfort and pity at how we as an organization automatically bestow ‘power’ onto males in ministry, even if they are young and have no life experience. Marie said: *‘My heart goes out to some of these students who come straight from College to do theology ...How can we come out of college and know how to talk to a mother, a father who’s grieving, a guy who’s grieving, I mean they’re just out of nappies... I think it is so wrong, we put a pastor in a church and [straight away] he has status and function...we’ve got to end this culture of taking the 24 year old or a 23 year old and putting them into a church. They’re not married they’ve never had kids...they*

can't function as a marriage counsellor but they automatically have status... it is difficult at times when someone young has the sense of status'. Marie continues to disclose how culturally we give males in ministry power, status and prestige, Marie reminds us that only God fits that role and that the 'position of power is not theirs'.

4. Experiencing Hostile Senior Pastors on Placement

Clergywomen in *Theme (IV) Responding to hostile environments* experienced hostile senior Pastors while on their placement in theological training. Nelly, working with senior Pastor reported, *'Nothing prepares you for working with territorial, alpha male rararararar types'*. Pam revealed her difficulties: *'I had problems with my senior pastor and from my perspective the problem stemmed from him being out of ministry for some year; hadn't worked with a female minister before. I felt that his attitude toward women was fairly old school; I think he realised that himself, in fact he actually tried hard not to be like that, but I think that was where he came from, and it was just such a part of who he was'*. Pam went on to disclose that in her placement the senior pastor, *'... just didn't bring out the best in me,'* from a ministry context. Deborah disclosed that it took a while to find a good working relationship with her Senior Pastor who was *'chauvinistic'*. She stated *'maturity was on my side, and anyone else would have had difficulty'*.

5. Experiencing Unsafe Placements in Theological Education

Clergywomen alluded to unsafe placements in *Theme (VI)*. Helen discloses an unsafe harassment incident that left her emotionally shaken and angry towards the College. Helen stated: *'I (was) left in some very dangerous situations that may not only have affected my ministry but could have affected my relationship with the Adventist church and men in general. They haven't in any way attempted to apologise or do anything to help that awful situation...and when safety issues were reported they were ignored. I was like, out there on a limb and when they stuffed up, bad luck. Not even an apology really; which for a long time I really wanted. Lucky we have a God who loves us individually and who takes us on a journey and who never leaves us... I learnt at*

College that good people do stupid things...I guess they are just so used to training married men with 2.5 children...It wasn't just my experience being sent to unsafe or uncomfortable environments...I know that there have been guys who have been sent to stay with someone for two weeks and the [host] turned out to be gay and accosted [the student], you know and they're staying there for two weeks...There are no policies and checks in place to make sure...your practical ministry experience is safe and appropriate'. Deborah stated, 'We need to put protection in. I had a colleague who was in a nasty situation; most times we don't make up stories like that so we should be believed'.

6. Emotionally Responding to Theological Education

Clergywomen in *Theme (VIII)* described their emotions towards the environment of hostility found in theological education. Clergywomen disclosed feelings of obstruction, defeat and annoyance through the emotion of 'frustration'. Marie stated in her description of placement challenges, *'I found the churches' attitude at the time...were not willing to give me an opportunity...they were reluctant to have females in the pulpit'*.

Clergywomen expressed feelings of being nervous, uneasy and scared in the emotion of 'apprehensiveness'. Clergywoman Helen described her time at College, *'It was the worst 2 years of my life.'* In this statement she expresses her apprehensiveness towards the course not tailored to her needs, unsure how to translate practical aspects of ministry into her female context, and hesitant of trusting anyone during her time of studying – her peers and lecturers. Becky and Harriet also expressed this emotion. Becky disclosed her apprehensiveness towards a *'system that does not encourage'* or *'mentor'* women, her training did not prepare her for the demands of ministry, and in her classes she was left feeling uneasy about unanswered questions. *'When we raised the question we were often brushed aside'*. Harriet disclosed an emotion of 'alarm' as she encountered attitudes from a *'handful of lecturers and about 80 percent of her male peers, that shocked her: 'the assumption women couldn't be ministers, that there was a genetic disability that stopped them from being able to be ministers, just totally shocked me'*.

7. Imaging Theological Education

Clergywomen described the concept of hostility, bravery, celebration and possibilities in *Theme (XIII) Imaging Theological Education*. Harriet's image was quite violent in nature: she likened her experience to ranches who target young calves and rope them in. *'So students were like the calves, the lecturers were like the ropers and certain lecturers target certain animals and that is just how it is, whether for good or for ill that is what they do. At some point if you want to get into ministry you've got to be caught. You can imagine all this ghastly mess and everything you have to do, its hard work because you have to. As a woman I would be expected to run as hard and fast as everyone else if not harder and faster and yet you still had to be caught, so you had to conform, but you had to be far and away different and better than everyone else. So it's a pretty stupid concept and quite ironic, if you're one up, it doesn't work'*.

Deborah's imagery described her experience of theological education as, *'a stiff upper lip'*. Deborah explained that at College and in her ministry she did not feel it was safe to show her emotions or truly be herself. *'...Everyday I'd smile and greet everybody...I knew that if I failed, they would say, "I told you that women couldn't do it" so I felt that I had to...'* Deborah revealed that one day, she felt safe enough to admit *'it's been like hell'*, and broke down in tears. *'... On that day I realised that I had subdued a lot of madness. Imagine it all comes down to a group of men making choices that affect your whole life'*.

Eve described her experience as a *'huge big field of possibilities'*. Interestingly, Eve's field is not signposted; clearly she has taken on the role of finding her way through the expanse of nothingness and is not afraid to invent and forge her way forward. And for Marie, she was just so glad to have finished the programme and graduated. She said it is *'a big balloon saying, 'My God is good. I had no debts and I graduated really, really well'*.

B. Experiencing Hostile Ministry Environments

1. Personal Fulfilment and People Focus in Ministry

Clergywomen revealed that personal fulfilment is found in the profession of Ministry. This was expressed in *Theme (II) 1. Reflecting on the focus of Ministry*. Clergywomen reflected on the personal fulfilment factor in ministry. Margaret reflected, *'I think the highlight in ministry is the difference that you make in one or two people's lives'*. Rosie conveyed her joy in ministry, *'Oh I love ministry now. I find it incredibly rewarding, very challenging, constantly stretching but the most beautiful thing is that I get to see God's faithfulness day in and day out and that's amazing'*. Margaret was realistic in her reflections, *'...our culture conditions us to think we are going to do something great and we're going to change the world and thousands of people are going to follow and fall in line. That very rarely occurs in ministry; often you can expect to change maybe one or two peoples lives but when you affect those peoples lives, it changes them completely and that is the great thrill I love about ministry, seeing the change, people coming to Christ.'* Annabel also shared her fulfilment, *'I love watching people's lives change and that God is in control helping us to get our lives in control'*. Pam reflected, *'I was appreciated by the people I ministered to...when I see people at church, those I visited, I feel a connection with them, so that is very rewarding'*. People are what matter to Clergywomen; a great deal of satisfaction and personal fulfilment was the experience.

Clergywomen see ministry through the eyes of people and community. First and foremost people are what matter and what counts to them in the vocation of ministry. They desire the practise of ministry to be relevant, and authentic to meet individual and community needs in their cultural context. Becky made an insightful comment in her description: *'What I see is a lot of females coming into ministry. They are coming in with an approach of wanting to do something with caring and nurturing people in church and the wider community, and that is fantastic because I do think that that is what church is all about'*. Deborah related the different approach to ministry she had when compared to her Senior Pastor, *'...he was very much down the line 'A' type*

personality who just loved meetings, was always on time and I was the pastoral carer. I was the one who had time for people and would rather hear a story or give a hug than be dead on time for a board meeting. So if I was five minutes late because somebody was in desperate need to talk to me, needed a hug or encouragement, I made time for that'. Ruth offers the same sentiment, 'I hate doing all the upfront things such as preaching that most people only see their pastor doing. I would rather do the one on one with individuals...' Nelly expressed the view that, 'Ministry is a full-time commitment to encouraging those that are Christians to grow in their understanding and journey with God, and to be able to give a glimpse of God to others'. Deborah defined ministry as, 'it's about serving others as Jesus did'. Becky related that, '...at the end of the day, if you cannot tap into emotions and feelings and be with a person – where they are at – then you know, you may have all the doctrinal knowledge, but it doesn't matter because in ministry that is not what matters'. Deborah stated: 'I guess to be Christ to people... who yearn for love, who yearn to understand...we are his hands his feet, his heart, his lips, and his eyes and I guess ministry is learning to look at people and to see in them the potential that God sees'.

Clergywomen demonstrated a natural love for people and a desire to build and support faith communities. Unfortunately, descriptions also uncovered 'hostile realities' that affect and impact the lives of Clergywomen.

2. Lack of Job Prospects

Clergywomen expressed in *Theme (VII) 2. Recognising the concept of futility*, the unequal employment opportunities within the organization their gender presented on completion of their theological training. Eve disclosed a lecturer in education who understood her plight and recommended doing a degree in teaching 'because you might not get a job in ministry'. Deborah revealed, '... you see all the men before you and you realise that you probably won't get a job'. Ruth disclosed, 'I didn't expect to get a job, simply because I didn't fit the stereotype of a minister within the Adventist church'.

Margaret describes the 'presidents dinner', where all the conference presidents come and meet the graduates for the purpose of future employment. '*... I think it is a big pressure to [go] to the president's dinner, everything is a big pressure to perform. We're like a group of performing monkeys to a certain degree, because you go and you've got to perform with your dinner balanced on one hand and the person is coming to chat with you. We were told who to go near: they don't like girls, don't go near him or his conference. There were just always these added questions whereas it should be about God's "call" ...but suddenly we have all these mega restrictions from the structure and organization*'.

Becky expressed dismay at not being offered an equal ministry placement in comparison to her male counterparts, '*My fellow guy colleagues were being asked to go into ministry with the same degree and not a better GPA or a grade point average than I have, so I realised it wasn't about academia and it wasn't about being called*'. Becky came to the realisation that there are disturbing gender inequalities in the ministerial professional context. Becky further stated that after College, '*I was offered this volunteer position when I knew that most of my male colleagues would not be offered that*'.

3. Lack of Denominational Confirmation through Ordination

Clergywomen reported futility through a denomination that for over 100 years has not affirmed women to the priesthood of all believers through ordination. Interestingly only two Clergywomen, Maria and Ruth, referred to the ordination issue. Maria acknowledged that for her, theological education did not deal with this issue and she was surprised how the organization at large views it. She recalls an assignment where she was able to explore this issue: '*In my research paper [I explored the concept of ordination in general]. I was very shocked and very angered by the church manual; it was very biased, very masculine almost to the point of excluding females all together. A female for example is totally unable to perceive that they have been called by God and only male ministers can confirm whether or not they have been called by God. It just angered me it really did and I felt very, very frustrated.*'

Ruth discloses her frustration and bewilderment, '*... my church members continually remind me, I am not ordained, and women shouldn't have that kind of authority in the church, and therefore cannot be given the title. How does one fulfil their role when what they are called is uncertain? The Organisation must address the issue of ordination*'.

4. Ambivalence in Direction and Focus

Clergywomen reported futility because of no set paths for them in ministry. The lack of opportunities and direction over time erode self-belief, call and confidence in the institutional organization. '*You are supposed to find your way, but there are no sign posted paths*' stated Becky. Rosie disclosed, '*I really believed God had led me to College. I was o.k. not knowing what would come next. But it did make me rather aimless not knowing what I was going to do next. It meant I couldn't really focus on anything*'. Deborah suggests through her descriptions that the Faculty of Theology need to be honest and upfront towards their female students and give them the realistic picture of an unwelcoming, unprepared church denomination being confronted by women who have had the 'call' by God into ministry. She suggests, '*Well the girls need to be taken aside and told, 'look this is what is going to come your way as a woman...'*' Ruth discloses that, '*In some ways College may be just a little optimistic; because they have come a long way in this process it is assumed that the rest of the church and wider organization has also*'.

5. Experiencing Hostile Church Settings

Theme (IV) Experiencing hostile church settings, revealed the enormous difficulties Clergywomen have to face. Ruth detailed her surprise and greatest ministry challenge in her church setting that unfortunately she was totally unprepared for. '*My biggest surprise was the amount of rejection that I would encounter in just trying to do ministry. I always knew that they would be some rejection, but the amount that I have personally encountered is beyond what I expected. To be considered by a handful of*

my church members to be “doing the devils work” is an exceptionally difficult thing to deal with and was not a mindset that I was prepared to face...In my experience there are many different types of opposition but the one that surprised me the most is that I am the devil’s handmaiden and that I am going about doing his work in order to destroy the church in the last days’.

Harriet disclosed from her experience how members project onto a woman in authority. *‘... I get to wear their spiritual emotional baggage... the baggage that everyone dumps on you as a woman, ... few people never know how to assess a woman in authority... so when they have an opportunity to look at their pastor they ... project their issues with their mum, their wife or their daughter their sister ...the women in ministry become their targets’.*

6. Experiencing Inability to Fulfil and Function in Ministerial Role

Being placed in a church setting, or trying to go where you are not wanted is filled with anxiety for women, this was expressed in *Theme (IV) Experiencing hostile church settings*. Clergywomen reported the complex difficulties of a denomination that has not ‘officially’ accepted the issue of female ordination and the vast implication this has for Clergywomen in church placements that perhaps the organization does not fully grasp. Ruth’s description gives us a glimpse into the inability Clergywomen face in their functionality as a minister and the ambivalence and confusion members have. When Ruth was asked in her interview, ‘how do you feel about your role as a pastor?’ she powerfully and emotively responded, *‘I feel like I am not one. I feel that I am being paid to do that role but can’t because it is simply a battle in every part of ministry. It is a battle to chair meetings because the church members don’t think that a female should have such a position of authority. It is a battle to visit, because some of them want nothing to do with you because they think that you are going against what the Bible says and therefore you are doing the devil’s work. It is a battle to lead out in communion, because you have to be an elder appointed in the local church and when the church doesn’t appoint woman elders its impossible. It can even be a battle just to get up and preach...I don’t feel like a pastor because as some of my church members continually remind me, I am not ordained, and women shouldn’t have that kind of*

authority in the church, and therefore cannot be given the title. Even the title minister is something that they consider shouldn't be given to women. How does one fulfil their role when what they are called is uncertain?

7. Disillusioned by 'Church' Mentality

Theme (III) Recognising ministry challenges, Clergywomen reported that working in various placement settings the realisation sets in that many church members lack relevance in a contemporary context. Clergywomen expressed their disappointment at the church's mentality. Eve described it thus: *'...I am a visionary person but seeing the reality of where the church members are is quite discouraging...the disappointment is that you have great ideas but you have to realise that the church members are not necessarily where you are at...leading people you can't be 10 miles ahead of your church members or 20 miles behind...'* Margaret stated, *'We are trained ...to bring people to God, but in fact we are glorified baby sitters, looking after apathetic churches that couldn't care less about the un-churched.* Ruth has already mentioned how bewildered she was by a mentality that prevented her from fulfilling her true potential in ministry. *'My biggest surprise was the amount of rejection that I would encounter in just trying to do ministry...To be considered by a handful of my church members to be doing the devils work is an exceptionally difficult thing to deal with and was not a mindset that I was prepared to face'*.

8. Experiencing Loneliness and Isolation

Clergywomen described the isolation and loneliness they feel in ministry through the descriptions of *Theme (III)*. Margaret expresses, *'I found ministry very isolating...the first year I spent most of my time by myself. It's the very (nature) of the job that I think in itself is isolating... I know that I'm going to move in a year, so in some ways I don't make the effort to connect with heaps of people because I know that in thirteen months time I'll be somewhere else and it takes too much time and energy to call people who you've left behind at your old church and then I've also been taught as a pastor that*

when you leave your church you just cut all bonds and you go. So, I find it very isolating, I often find... I don't have any friends; I don't have people I can rely on'.

Ruth disclosed the isolation she feels in ministry from her male peers. She reflects on her College days: *'It was interesting hanging out with so many men or boys or whatever. During class breaks it was interesting how they all bonded together. They had to fight and hassle each other and sometimes even tried to treat us girls in the same way. It didn't worry me but it was an interesting observation, and now while in ministry I see the same thing happening at ministers' meetings, and now as I am often the only female I feel completely out of place. I don't know how to relate to these men in this way and they have no idea how to relate to me on any level...It is a struggle then in this kind of environment to fit in, when everything about you is different, and in this environment where it is a man's world it is difficult to be different'.* Helen raises the point that *'professional days'* or conference meetings *'are no better'*, they rarely address issues Clergywomen can relate to or find of interest. Clergywomen experience isolation and loneliness on many facets and at present, women seem to accept that this comes with the territory.

9. Looking Professional and Understanding the Concept of 'Self-Care'

Clergywomen in *Theme (XI): Recognising the 'Public' Persona*, were conscious of how they dressed and how 'professionally' they were perceived. They commented that in their theological education, no direction or guidance was given in how they should dress for ministry. For example Helen asked, *'for a funeral should I wear a skirt or pants? Are pants more appropriate or is a skirt dressier?'* Becky described, *'At work, it is just easier to cover up my female bits'.* Along similar lines Deborah states, *'I wish we could wear one of those long black robes that cover everything'.*

Clergywomen recognised the difficulties of ministry and the importance of self-care. Margaret described the intensity of ministry: *'I leave the house at 8am for Church and I do not get a moment's peace. Then I come home late in the afternoon and realise I had not taken the time to go to the bathroom all day. Or my lips are cracking and really*

dry, then I remember I forgot to drink all day'. Clergywomen Helen, Becky, Deborah, Rosie and Harriet expressed the importance of self-care in attire, time for self, appropriate boundaries and the importance of seeking professional care like a counsellor, trusted friend or mentor if needed.

C. Experiencing Hostile Organisation

Clergywomen reflected on the organization and its infrastructure, they addressed how misplaced they feel, undervalued by the organization and unsupported through policy and job opportunities. This is revealed in the *Theme (IV): Experiencing devaluation in professional context* and *Theme (XI): Recognising 'public' persona*. Clergywomen described their perceptions of the organization their employers and how the organisation perceive them.

1. Trail Blazing Expectations

Clergywomen who are what is termed the 'first generation' to be employed as ministers understand the enormous pressure to succeed in ministry particularly for the sake of other women that will follow their footsteps. Clergywomen have a sense of responsibility to put as much as they can in place so that future women will reap the benefits of their hard labour, to the detriment at times of their own emotional and spiritual wellbeing.

Deborah described the pressure she felt at college, '*... it is great news to see so many girls coming through theological education and yeah I think sometimes we did the hard job, we knew we did the hard things in order to put them forward which makes things a little bit better (for them) today...*' When Deborah was asked if she felt pressure being the first women to be employed in her conference she responded, '*I knew that if I failed...it could be binding*'. Margaret reflected upon employment pressures and the implications of making any mistakes in her ministry context as a woman. '*The expectations are not always realistic but a lot of pressure is placed on women. I was*

called into two offices before I left College to be told that, I am a woman, everyone is watching so make sure you represent women well, and then the conference president gave me the same spiel, so there is an expectation that we must perform well'. When asked in her interview, 'have you taken on that expectation?' she replied, 'I think its hard not to. There are times when I've sat down with other female pastors and asked, 'is it really realistic?' and I've gone 'no not really'.

Deborah stated that, *'I guess in this country there are some people that really didn't want me to be here'. She also points out the pressure and consequence for a women in ministry to fail: '...it only takes one little mistake or one day of weakness or one little tear when you should have been stronger, for people to misrepresent [you]...its really hard to trust somebody with your weaknesses...because it will go back to the various committees...we are not honest with the fact that it is hard out there...'*

2. Inability to Listen and Negotiate

Clergywomen were amazed at how little listening and negotiating skills administrators have within the organization. Deborah stated that many significant decisions are often made without your consultation, and there is a lack of understanding, *'Image: it all comes down to a group of men making choices that affects your whole life'*. Ruth related: *'Last year when the conference tried to place me in a church of my own, the rejection was overwhelming. I felt that those who made the decisions of where to place the pastors didn't listen to what I needed. They were so intent on finding me a church of my own so that I would supposedly grow and develop in ministry and to use their resources better, that they couldn't see that they were destroying me in the process. Now I have a love hate relationship with ministry. The dramas of last year have traumatized the way I see ministry'*.

3. Experiencing Unequal Opportunities in Ministry

3.1. Volunteering Issues

Clergywomen reported unequal opportunities in ministry. Findings revealed that a majority of Clergywomen work many years in the role of volunteer as youth workers in many conferences. I was surprised to uncover a substantial amount of years that are not counted towards their internship or long service leave. This has huge implications related to their pension and retirement plans. It was interesting that when asked directly about years of service and what policy states, Margaret, for example, answered, *'I don't know'*. Clergywomen seem to be unaware of the wider financial implications. Margaret provides a good example through her descriptions of unequal placement opportunities. *'... I had gone through the first year, and [the conference] told me, "we will not renew your contract at the end of the year" ... so I started to look for extra jobs, then...they said, "yes we are going to renew it". [In] the second year they said the same thing, "we don't know whether we are going to renew your contract". I felt well, I can't leave this in their hands, I can't do another year of a youth worker, there has to be a point where they acknowledge that I have done two years as a volunteer'*. Margaret acknowledged that men are also treated in this way. However, Margaret continued with her description: *'... I was told at the end of my first year, "oh look Margaret, we so sorry but there is not enough money for an intern there's only going to be one intern this year... because we sponsored him and we have no choice". ...Well I can understand that, but at the end of the year [they hired a young guy], he gets an internship and I didn't. I thought, "What makes him a more superior pastor to me?"'*

Nelly is currently working as a youth volunteer having graduated in theological education, however she stated that, *'This is my first year in Ministry, for the purposes of finances I have not been given the title of pastor for my first year, which creates it own set of challenges'*. Nelly names the fact that she is not given the title of 'Pastor' in her ministry setting, and this situation is not limited just to Nelly. Nelly is a competent intelligent woman who holds a first degree and has worked in a high-powered profession for a number of years. Clearly, it is disheartening to find herself in such a

vulnerable position both financially and professionally. There are a number of Clergywomen who find themselves working under conditions that hold no benefits for them, yet they work under these conditions because they feel a sense of ‘calling’, they are loyal both to their God and their church.

3.2. Lack of Organisational Support and Infrastructure Inadequacies for Clergywomen

Clergywomen acknowledged a general lack of support from the organization and that there is no infrastructure in place that benefits women in ministry. Ruth’s description, *‘Women, it seems, don’t necessarily fit into the mould that has been traditionally made for ministry. It is a struggle then in this kind of environment...’* is an accurate one. Harriet stated that, *‘the men aren’t supportive out there’*. Deborah exclaimed *‘Oh no’*, there are no policies, mentors, resources that aid Clergywomen’s survival, *‘you don’t get very much support out here.’*

Clergywoman Annabel, who had her first baby, was told by her local conference, *‘that there was no provision for maternity leave and so that it would be considered 12 months special leave’*. For Clergywomen various policies still need to be written and put in place regarding credentials, pay, volunteering positions, pension plans, maternity issues, placement processes, mentors’ issues, safety issues, how the ‘intern handbook’ can work for Clergywomen, education of churches to receive women, strategic plans for ‘ordination’. Ruth expressed how she needed her conference administrators to use their authoritative voice to defend and speak up for Clergywomen. She related, *‘[At College] the lecturers weren’t afraid to speak in support of women in ministry in class, and to me this was appreciated, particularly now as I look back. Being open about one’s support in this area is something that I would have liked to have seen from my employers, but never did’*.

3.3. Need for Spirit-led Policies

Marie expressed how *‘jolly demanding’* ministry is and how it is one of the hardest professional roles and she asks, *‘who would do ministry unless you are called?’*

Deborah, in an insightful and spiritual moment in her interview reflected, *'we should be led by God's spirit with policies because I'm not one to stand up and be a feminist ...burn my bra and everything else. I do believe that when God says that it is ok for us to be a minister then we need to train and gain the support and guidance to be the best woman pastor that we can possibly be, if we're called. I know the call, and without a shadow of doubt it's God's voice and no one else's...[all the] long hours of study, it's a long journey and anyone who cracks it deserves to be heard and deserves to be supported –whether they are male or female –cared for and loved'*.

D. Recommendations in the Area of Environments

Identifying environmental issues that administrators and employers need to consider from *Theme (XIV) Recommending improvements to the programme(s) of theological education*.

1. Female Students Should Have First Degree

Clergywoman Pam stated, *'I highly recommend, particularly to other female students, that they come in with another degree...I think it just gives you another avenue when you're finished. Well, just in case you don't get employed, so that you are not at the mercy of the church if the only options that are available to you at the end are ones that you are not really comfortable with, then you are not bound or feel trapped to take it, you have other options available to you.'*

2. Prior Ministerial Experience before Theological Education

Clergywomen Marie recommended the Church should have a structure in place where students who wish to pursue theological education must have prior ministerial training experience before coming to college. *'... At the end of a one year period or a six month*

intense period two things could be achieved: one, the person is going to know if they are really cut out to be a minister, and two, when they come to college they are going to have a far greater understanding of what they are trying to teach in the ministry course'. Marie felt so passionately about this point that she further stated, I am happy to write a letter and send it to College and talk to them about it. I feel very, very strongly about this...'

3. Create Professional Paths for Women

Clergywomen recommended that the organization of the Seventh-day Adventist Church should create professional paths for women in ministry. Becky revealed: *'There is something in an educational system that just does not encourage... growing women in ministry...the system never encourages you to have gifts for ministry, or give you direction...or affirm that you are in the right direction...'* Clergywomen are tired of having to find their way *'blindfolded in the dark'*. Professional paths need to be established for the success of Clergywomen in ministry.

4. Create Spirit-led Policies for Clergywomen

Clergywomen want to see policies and infrastructure put in place that supports their call and professional context. Clergywoman Deborah already stated, *'We should be led by God's spirit with policies...I believe that when God says that it is ok for us to be a minister then we need to train and gain the support and guidance to be the best woman pastor that we can possibly be'*.

5. Safety Issues

Clergywomen strongly expressed that the issues of safety be addressed, and protection in policy and procedures must seek an important place within theological education.

Deborah clearly stated, '*...we need to put protection in...there are young women out there who expect the church to protect them and the church should do that*'.

6. Education Program for Churches to Embrace Clergywomen

Clergywomen suggest that conferences must engage in an educational programme for local churches to better embrace Clergywomen in ministry. Eve recommended that the College and Conferences should set up a '*team ministry*' that comprises of a male and female minister in a local church setting. '*...Church members need to see "hey this can work" ...local church members have no idea how to handle [Clergy] women*'.

7. Conference to Comprise List of Prepared Churches for Employment

Clergywomen recommend that various conferences prepare churches for the employment of women, and when women are being offered placements and jobs, a prepared list is revealed and worked with. Annabel states, '*I do think that we could afford to find out a lot more from congregations ... it could be done, so that we place women more carefully in [settings that are not hostile] but have a list of churches that are ready to have women*'.

8. Males Need to Learn How to Relate to Women

Clergywomen recommend that men – male students, male lecturers, male pastors and male administrators need to learn how to relate and feel comfortable among women. Eve stated, '*... one of the things that College needs to address, not just for women but also for men who are entering ministry, is the reality that they are going to be working with women*'. Harriet already stated, '*I generally believe that it would help them [men] to relate in a confident unthreatened way to the females. There have been a lot of the lecturers who have never worked with a woman as a colleague... There are lecturers*

who need to have a clearer understanding of their own relationships with the women who are close to them, their wife, whoever, in order to relate successfully with their female students. We need to address this point, because this is where it starts’.

9. Organisation to Address the Issue of Ordination

Clergywomen recommended that their Church positively address the ordination issue. Ruth asks an important question, “*How does one fulfil their role when what they are called is uncertain?*” She recommended that ‘*the Organisation must address the issue of ordination’.*

Summary

This chapter described the third overarching generative theme of ‘environment’. Research findings revealed the difficulties Clergywomen encounter in environments of theological education, ministry and the employing organisation. These environments make it difficult for Clergywomen to succeed in ministry and enjoy what God has called them to.

The next chapter discusses and compares research findings of this investigation to current studies and literature in this field. It also develops a model for theological education where Clergywomen’s lived experience of identity, epistemology and environment are considered.

Chapter Eight

TRI – SPACE IN THEOLOGICAL EDUCATION: NEW FORMATIONAL DIRECTIONS

Overview

This chapter presents through research findings the development of a contemporary model called the – TRI-Space Model Design in Theological Education. The chapter firstly introduces and define the philosophical underpinnings of Thirdspace thinking and how it relates to the field of theology. Having established this philosophy, this chapter then discusses research findings from this investigation and literature in relation to the generative themes of identity, epistemology and environment; and it situates and establishes the need for a ‘Thirdspace’ to be located for each within theological education. Finally, it discusses and outlines the model design that considers ‘Thirdspace’ and gender inclusive pedagogy and offers new directions in the formation of theological education. The chapter demonstrates the significance and need to implement this model TRI-Space Model Design in Theological Education within Adventism; and also the wider field of theology.

A. ‘Thirdspace’ Thinking

Thirdspace is derived from Lefebvre’s theory (1974) where the production of a third space is a search for reconciliation and mental space between the physical and social sphere of human existence. Lefebvre moves away from the metaphysical and ideological considerations of the meaning of space to its experience in the everyday of life (Soja 1996).

‘Lefebvre was probably the first to discover, describe, and insightfully explore Thirdspace as a radically different way of looking at, interpreting, and acting to change the embracing spatiality of human life’ (Soja 1996, p29).

Thirdspace theory reconceptualizes the first and second spaces of human interaction (Moje et al. 2004). First and second spaces are binary in nature and often they are ‘competing categories where people interact physically and socially’ (Pane 2007, p78). ‘Thirdspace’ departs from Cartesian philosophy in its occupation of Western intellectual thought. Heuristically, Thirdspace is presented as the ‘post modernization of spatial thinking that operates outside of binary categories of first and second spaces of the physical and social and thus draws selectively and strategically from the two opposing categories to open new alternatives’ (Allen 1997, pp3-4). Lefebvre's dialectical conceptualization of 'difference' offers the possibility of alternative post-modern social spaces that might produce and respect ‘Otherness’.

In Lefebvre’s theory (1974), his primary objective is to establish a spatial space - a subjectivist-idealist versus an objectivist-materialist binary that has colonized spatial thought in modernity. Lefebvre calls this the ‘double illusion’ because each side ‘refers back to the other, reinforces the other, and hides behind the other’ (Lefebvre 1974, p27). One of the sides of this double illusion he calls the ‘illusion of transparency’. Here this imagined space is a site for mental contemplation free of human traps and open to possibilities. This is the space of the subjectivist-idealists. The second side of the binary Lefebvre calls the ‘realistic illusion’ where the space is naturalistic and mechanistic; space here is accurately measured and described. This is the objectivist-materialist view; naturalism and empiricism fall into this realistic illusion. Lefebvre ‘saw these dualisms as illusory because they conceal social space as a social product’ (Allen 1997, p8). Thus, Lefebvre derives at what he describes ‘Thirdspace’, another space that is ‘trialectically, not dialectically, interrelated and interdependent to the real-and-imagined’ (Ibid., p9). This, for Lefebvre, is perceived space, conceptual space and lived space.

Both Allen (1997) and Wilson (2003) acknowledge that Thirdspace⁴ theory also identifies the unequal balance of power relations existing within structured societies. Allen states, ‘power is critical to the social production and reproduction of differences and is also a means of control, and hence domination of power’ (Allen 1997, p3). Lefebvre brings together ‘power, perception, symbolism and the social imaginary by

⁴ Thirdspace will be spelt as one word throughout this document.

focusing on the ways in which their conflicting relations can be synthesized into new codes in the process of producing space' (Soja 1996, p24).

Lefebvre's concept of 'Thirdspace' has been further developed and represented in other disciplines. Postcolonial, post-modern and critical race theory looks at the Thirdspace or hybridity, as a liminal space of ambiguity for migrants, ethnic groups, the powerless (Bhabha 1998; McClintock 1995; Ang 1996; hooks 1990). Thirdspace offers direction in geography, architecture and archaeology (Bergmann 2007; Soja 1996). Literacy and educational discourse have taken on the concepts of Thirdspace (Moje et al. 2004; Gutiérrez et al. 1999). The 'Third way' (Giddens 1991) was adopted and politically interpreted by Blair and his Labour party in the political arenas of Europe. And theology is just beginning to discuss and engage in Thirdspace thinking (Bergmann 2007; Gorringer 2002; Sheldrake 2001; Baker 2007). Baker (2007) in his text outlines what he calls 'towards a theology of Thirdspace'. The main strands in theology include: a theology of blurred encounters - 'Otherness'; a theology of hospitality – taking 'risks' in negotiating with 'otherness' but secure in one's identity; a Christology emerging from post colonial and feminist readings; a theology of creation - based on sharing in God's creative and redemptive activities and a Pentecostal theology that stresses the importance of difference and inclusivity (Baker 2007, p137). 'Thirdspace' thinking, although new, is essential for theological education because it seeks cultural relevance, contextualisation, ethical praxis and gender inclusivity.

B. Identity Issues Raised by Clergywomen

1. Research Findings and Literature Discussed

Research findings from this study revealed from the fourteen interpretive themes, the first generative overarching theme – Identity that was discussed in chapter five.

Clergywomen described in great detail the difficulties of trying to form a ministerial identity in the absence of considering and building upon their own female identity that

is, at present, neither embraced, nor nurtured in the Adventist faith community. Women called by God to ministry undergo intensive subjective analysis in pursuing a vocation that their church has yet to fully embrace because of their gender. The findings from this study disclosed quite explicitly the continuous ambivalence and ambiguity surrounding women and the issue of identity that pertains to theological education, employment issues and 'call' within the organisation. These findings are confirmed and validated through a number of research studies. Creegan & Pohl (2005) researched Evangelical women who studied theological education and later pursued academia; they found that 'call' was significant from almost all women they surveyed.

'Men and women who feel called will often persevere through almost impossible circumstances, aware of the faithfulness of biblical and historical models who have gone before them' (Creegan & Pohl 2005, p103).

From the vast literature concerning 'call', many clergy do not feel that they made the conscious decision to pursue ministry, rather ministry adhering to God's call; chose them (Creegan & Pohl 2005; Zikmund, Lummis & Chang 1998). Discerning a call to ministry is a significant step; a call must have context, must be discerned and tested within community. However, Creegan and Pohl (2005) reveal that the church's affirmation is more 'immediate and more consistent' when young men chose to follow their call into ministry. Men, in general, appear to have less conflict between 'subjective experience' in relation to 'call,' and affirmation within the wider church institution. When a 'call' however, is contested, women often feel betrayed within most significant communities, and women enter into an external and internal examination and re-examination of vocational paths (Creegan & Pohl 2005, p103). Internal pressure to either ignore a call or suppress it is often interconnected. The subjective experience comes from the women's own interior belief structures about ministry and culturally constructed gender.

'There are fewer tensions between the demands of God and the community and less pressure to reflect on the dynamics of authority. But for women, call can become the point at which subjective experience and authoritative institutions come into painful conflict' (Creegan & Pohl 2005, pp103-104).

'Painful conflict' amongst Clergywomen's subjective experience and the Adventist church was uncovered through research findings. Discerning a call to ministry often

occurs in a vacuum, and this leads to self-doubt. Zikmund, Lummis & Chang (1998), reports that the few women who eventually 'seek ordination do so out of a feminist motivation to change church and society; most state that their call is based on a call from God' (Zikmund, Lummis & Chang 1998, pp76-77). McDougall, in her article 'Weaving Garments of Grace: En-gendering a theology of a call to Ordain Ministry for Women Today' (2003), writes how surprised she was when interviewing female theology students: 'it stunned me when each in turn, began to voice her self-doubts, ambivalence, and even guilt about her call to ministry' (McDougall 2003, p150). McDougall's research findings suggest that women inherit certain cultural normative scripts about their gender identity, and these scripts are played out both in their public and private lives. McDougall correlates self-doubt, or internal confusion, with women's gender-role socialization and identity formation.

Women who enter theological education do so knowing that they are the uninvited guests. Along the halls of academia, there is an absence of female role models in ministry and female theological lecturers, who could validate their call, affirm their identity and minimise female rivalry from amongst them. In a faith community and an educational system that has yet to validate women's experiences, women are, and will continue to be, misplaced, ungrounded in selfhood and continue to experience dissonance and ambiguity.

Findings uncovered a dramatic three-stage identity process women in theological education engage in either consciously or subconsciously: deconstruction, construction and reconstruction. The cost for women who pursue a theological degree is great because their identity is undermined in areas that cover selfhood, sexuality, gender assumptions and ministerial status. Consciously or sub-consciously this slow mutilation of gender, the erosion of parts of identity and selfhood, must take place in order to reach their academic goal and fulfil part of their 'call' to professionally practise ministry within the organisation of the Seventh-day Adventist Church.

If the Adventist Church is serious about educating and training women as ministers, then the church must seriously address and seek new ways in theological education where ambiguity is greatly minimized and women become confident in their selfhood and abilities in a ministry context. 'God does not exalt nor declare himself through

androgyny, it is in the complementarities of men and women that His image and His glory are revealed' (Allchin et al. 1993, p56). Is the Adventist Church able as an organisation to embrace the challenge of reuniting the 'sacred and the sexual' in human experience?

2. Locating a 'Thirdspace' for Identity Formation in Theological Education

Thirdspace thinking or *migratory, liminality, hybridity, alterity, spatial turn* and *interstices* deal with the production of 'Otherness'. These relatively new concepts in some way reflect the paradoxical and contradictory ways that women's identity is often coded (English 2004).

'[Women]do not have a monolithic identity – their identity is changing, fluid, non-static, complicated, and paradoxical...[they are] part of the colonizing force of Christianity which is dominated by a patriarchal, masculinist, imperialistic and Western discourse...' (English 2004, p98).

Thirdspace is a way of understanding women's identity that emerges from religion that 'accepts fragmentation and dislocated discourse' (English 2004, p99). It would appear, based on this study, that SDA Clergywomen are marginalized by identity and religious and political commitments. Clergywomen exist in a liminal space; English describes this state as the 'no longer and the not yet' (English 2004, p99). Although for Clergywomen this is a painful and undesirable state, it can also, through 'Thirdspace', become a redemptive place of refuge, allowing time to negotiate and to create a new comfortable space of being.

Cultural studies, post-modernism and critical race theory, consider ambivalence in identity as 'a political force of sorts' (Gorelick 2003, p162). The 'Thirdspace' is referred to by Bhabha (1998) in his influential work as the construction and reconstruction of identity that goes beyond the contained grid of fixed identities and binary opposites through the production of hybrid cultural forms and meanings (Bhabha 1998). The post-colonial construct of thirdspace is a place of resistance, a place 'imbued with intent, that attempts to challenge, change, or retain particular

circumstances, relating to societal relations, processes, and or institutions’ (Routledge 1996, p415).

Feminist writers have, in a variety of ways, discussed the notion of Thirdspace. hooks, (1984) for example, discusses the marginal space occupied by black women. Here she urges black feminists to firstly criticize the dominant racist, classist, and sexist hegemony and secondly, to envision and create a counter-hegemony (hooks 1984, p15). Gonick (2003) explores the education of adolescent girls and the issue of ambivalence and identity. She is particularly interested in what she describes as the ‘threshold zones of the (feminine) map where an epistemological splitting is produced’ that causes ‘disruptive potential to the hegemony of femininity’s authority’, and in the ‘**alternative** identificatory possibilities’ young women might engender (Gonick 2003, p161). Feminist educationalist Todd (1997) describes Thirdspace as a ‘mucous space, a shared space where each is involved in an exchanged with the other’ (Todd 1997, p251). Here Todd considers a continuous fusion and exchange between two spaces, neither a totally separated sphere, but one that embraces both sides (English 2004, p102). Feminist theologian Monro (1998) discusses Taylor’s (1987) descriptions of the English word *alterity* as the state of being other or different. Monro’s interest lies in the otherness or alterity that ‘is the outcome of poststructuralist investigations beyond and around the duality of language and culture’ (Monro 1998, pp101-102). Monro draws upon Kristeva’s model of a double helix of the DNA molecule.

‘The interactions between the semiotic and the symbolic’ – the dual modalities of language and identity are formed. The semiotic is the prelinguistic, presubjective realm which precedes and undergirds all identity and meaning: it is alterity. It is a place of oscillation...the symbolic establishes the ‘law’ by which language and identity are managed’ (Monro 1998, pp134-135).

Here, just as the DNA molecule determines the biological, genetically determined nature of human life, so also the ‘twin twist of the semiotic and the symbolic determines human life linguistically and subjectively’ (Monro 1998, p135). Monro argues that the space between the ‘twin twist’ is called the ‘thetic phase’ where the crucial gaining of subjectivity is achieved (Monro 1998, p135).

The subjective discourse, this space 'between', is what research findings identified in Clergywomen's experience of theological education as desperately needed. This thirdspace enables identity to form and take shape in an imbued sense; an imbued sense that comes from within the heart, soul, body and mind of Clergywomen. Clergywomen need to understand the complex inconsistencies that surround their ministerial identity. In order for them to form a sturdy pastoral identity, they need to affirm self and internal ambiguous experiences. Theological educators must strive to enable this process: to find a thirdspace where they embrace self, sexuality and status as co-sharers in the gospel ministry. A thirdspace can provide internal and external resources for this process. This research demonstrates the painful and challenging identity construction we as an organisation place upon our Clergywomen. Clearly this must be addressed in order to minimize the cost and dissonance they feel in their theological training and to facilitate the positive shaping of ministerial identity.

C. Epistemology Issues Raised by Clergywomen

1. Research Findings and Literature Discussed

Research findings from this study revealed from the fourteen interpretive themes, the second generative overarching theme - Epistemology discussed in chapter six. The assumptions of feminist epistemology critically explore the ways in which gender influences our conception of knowledge. Feminist epistemology identifies the ways in which dominant knowledge practices systematically disadvantage women and other subordinated groups, and strives to reform and serve the interests of these groups. Feminist epistemology has generated new questions, theories, and methods; it demonstrates how gender has played a causal role in these transformations, and defends these changes as cognitive, not just social, advances (Smith 2003).

During the 1970s and 1980s, feminist epistemology was strongly argued and brought to our attention by a number of writers (Stanley & Wise 1992; hooks 1984; Harding 1988). Feminist epistemology argues on a number of levels that women are excluded

from inquiry that denies them epistemic authority. Dominant knowledge denigrating their “feminine” cognitive styles and modes of knowledge produces theories of women that represent them as inferior, deviant, or significant only in the ways they serve male interests. It produces theories of social phenomena that render women's activities and interests, or gendered power relations, invisible, and dominant knowledge practices produce knowledge (science and technology) that are not useful for people in subordinate positions, or that reinforce gender and other social hierarchies (Smith 2003). Feminist epistemology offers women reconstruction and a view of their world through a feminist lens; ‘if epistemology is the science of perceiving knowledge, it is obvious that women have a case for establishing their own epistemology’ (Sarantakos 2000, p66). Clergywomen reported that they had not been exposed to feminist or womanist theology nor understood feminist issues of epistemology during their theological education. Only two Clergywomen out of eleven went on to further studies after completing their theological training and discovered feminist and womanist theology. The findings from this research concurs with Creegan & Pohl (2005) discussed earlier in chapter two. Although Clergywomen were not exposed to feminist epistemology, research findings also uncovered their intuition that something was wrong or missing.

Intuition was characterised by the second wave of feminism in the 1960-70s. Women understood in terms of physical presence, relationships and connections between ideas and feelings. The classic book *Women’s Ways of Knowing: The Development of Self, Voice, and Mind* (Belenky, Clinchy, Goldberger and Tarule 1989) paid close attention to the interaction of social class, environment, cognitive ability and race. One hundred and thirty women were interviewed who were identified as students from a variety of academic institutions, as well as socially and educationally disadvantaged women. The study inquired ‘about what is true and by what authority women come to trust what they know’ (Ramsay 2000, p279). The study identified a number of distinctive epistemological perspectives by which women know and view their world.

‘What is significant about these epistemological stances is that they are contextualised explicitly in the presumption of women’s social and cultural marginalisation. Thus they are not universally valid for all time, but reflect women’s constructions of knowledge at a particular juncture in time and place, and are profoundly shaped by the particular social location of women’

(Slee 2004, p25).

The five ways of knowing are: *Silence*, a position where women ‘experience themselves as mindless and voiceless and subject to the whims of external authority’; *Received Knowledge*, ‘a perspective from which women conceive of themselves as capable of receiving, even reproducing, knowledge from the all-knowing external authorities but not capable of creating knowledge on their own’; *Subjective Knowledge*, ‘a perspective from which truth and knowledge are conceived of as personal, private, and subjectively known or intuited’; *Procedural Knowledge*, ‘a position in which women are invested in learning and applying objective procedures for obtaining and communicating knowledge’; and *Constructed Knowledge*, ‘a position in which women view all knowledge as contextual, experience themselves as creators of knowledge, and value both subjective and objective strategies for knowing’ (Belenky et al. 1986, p15).

Belenky et al. (1986) focused their research on epistemological issues rather than identity development in women. Although states Ramsey (2000), they do not make ‘essentialist claims about the differences in women’s ways of knowing’, they do disclose the ways a patriarchal culture can obstruct and even silence a woman’s ability to trust her experience and value her capacities to engage her ideas with those of others (Ramsay 2000, p279).

This research reveals that this is true of Adventist Clergywomen in their theological education; this was described in *Theme (V) Experiencing and reflecting on specific curriculum*. As the uninvited guests, Clergywomen are conscious they enter a male constructed world in preparation for employment in a male constructed, managed and governed Christian organisation. Traditional theological epistemology lacks an (en)gendered approach. Adventism is yet to embrace feminist theology; therefore clergywomen learn of an ‘anthropomorphically constructed deity’ created in man’s image and are expected to understand the Church Fathers’ interpretations and theological discourses. As already discussed, clergywomen emotionally responded to theological education in *Theme VIII*. They disclosed feelings of isolation, desperation, feeling unsafe, a misfit, stifled, placed on the side, unwelcome in this new unfamiliar theological world; they exist in a vacuum, silent, despairing, having difficulty connecting. Women are excluded from inquiry, they are denied epistemic authority, and

thus they are unable to view their world through their own lens. In relation to the education of Clergywomen, Clergywoman Becky pointed out, *'Lecturers need to learn and strive for more gender inclusiveness in language, models for ministry and feminist theology'*; she also added, *'dare I say that word'*.

A paradigm shift is needed where lecturers, both male and female in theological education, reclaim, engage in and are familiar with the new insights, models and theories of feminist epistemology that are currently impacting the theological landscape and making huge contributions in the field. Both male and female students will benefit greatly from this holistic inclusive approach.

In general, Clergywomen found the faculty unable to relate to them as women; did not understand their issues and ways of thinking, and were unable to provide answers to important pastoral care questions that specifically related to Clergywomen. All Clergywomen experienced being forcibly invited to fit into a male prescribed 'box' of what constitutes fulfilled expectations of a minister of the Seventh-day Adventist Church. In this construction process women become silent, internally confused and ambivalent on many levels; unheard, and perhaps no longer an uncomfortable presence in theological education. There was no lodging of complaints, no one to confide in, to negotiate grades with, and to be understood. From a psychological viewpoint, what is the cost for Clergywomen and are they being taught 'learned helplessness'? This research revealed that Clergywomen need desperately to be exposed to epistemologies that they resonate with and understand. They need to be introduced to new theories, new tools and new ways of knowing that will facilitate, aid and build their professional identity in ministry. Clergywomen specifically raised five areas in the curriculum: hermeneutics, homiletics, leadership, spirituality and pastoral ministry. Appendix 8 outlines current trends and theories in these five areas and provides contemporary feminist epistemology that can offer helpful suggestions to the Adventist education of clergy.

2. Locating a ‘Thirdspace’ for Feminist Epistemology in Theological Education

Educational and discursive perspectives on Thirdspace are offered by Gutiérrez et al. (1999), Baquedano-Lopez and Tejeda (1999) and Moje et al. (2004) through the area of literacy. Gutiérrez et al. (1999) argues that many ‘discourses to which students have access to, or with which they are confronted, can be viewed as resources for facilitating students to develop stronger understandings of the natural world, both in academia and in their everyday lives’ (Ibid., p92). For Gutiérrez and her colleagues’ the ‘hybrid nature’ of these various discourses is used to generate a Thirdspace ‘that provides the mediational context and tools necessary for the future social cognitive development’ (Ibid., p92).

Moje et al. (2004) cites three current perspectives on Thirdspace. The first position views thirdspace as a way to build bridges from knowledge and discourses that are often marginalized in educational settings to learning of conventional academic knowledges and discourses. Such a position offers hope in providing opportunities for success in traditional learning while also making and creating space for typically marginalized voices, as in feminist epistemologies in theological education. This would increase academic engagement and learning gains when a Thirdspace is build into education (Gutiérrez et al. 1999; Hudicourt-Barnes 2003; Rosebery & Hudicourt-Barnes 2001).

The second perspective considers Thirdspace as a navigational space, ‘a way of crossing and succeeding in different discourse communities’ (Moje et al. 2004, p39). Here students engage with skills via contextualised knowledge and academic discourse. Studies suggest (see Hammond 2001; Barton 2001) that this Thirdspace allows students to explore multiple layers of learning and ‘navigate different contexts by drawing from skills they possess across those contexts’ (Moje et al 2004, p39).

Finally, the last perspective considers Thirdspace viewed as a space of ‘cultural, social and epistemological change in which the competing knowledges and discourses of

different spaces are brought into conversation' (Moje et al. 2004, p39) to challenge and reshape both academic content practices and knowledge and discourses in students lives (Barton 2001; Hammond 2001).

Adventist theological education must draw upon all three approaches that seek to reconstruct a Thirdspace for the development and experience of women as feminist symbolism. That is what we need to build bridges, expose students to a more integrated and holistic view of theology by providing alternatives for challenge and growth. As demonstrated in this chapter, Clergywomen need feminist epistemologies represented in their educational experience that not only benefit them but their male counterparts. It is essential to skill students with navigational techniques that equip them in society's complex world, to provide them confidence in all areas of living and in their future profession; navigational skills will shape their faith and practice in faith communities. To enter into conversation where connections are made and contradictions are explored, the marginalised are given utterance of voice for possibilities of hope, the provision of a place where imagination, justice, performance and integration come together: this is the epistemological Thirdspace that is envisaged in theological education. However, if Adventist educational institutions are to build scaffolds or bridges, to dialogue and provide navigational skills, practitioners must be familiar with feminist discourse, influential writers and texts; they must understand cultural contextualisation and present the marginalised voice in a fair and just way. Only then can spaces be created in theological education. The criteria for evaluation will be more along the lines of discovery, multiple layers, fruitfulness, and efficacy rather than truth-claims, evidence, coherence, or non-contradictions. Todd (1997) in her concept of Thirdspace, views this as embracing both sides in the establishment of the new. This process does not seek to re-establish binaries. This Thirdspace must focus on cultural, social and epistemological change within theological education.

Epistemological Thirdspace thinking in theological education in the Seventh-day Adventist institutions is greatly desired.

D. Environment Issues Raised by Clergywomen

1. Research Findings and Literature Discussed

Research findings from this study revealed from the fourteen interpretative themes, the third generative overarching theme – Environment discussed in chapter seven.

Research findings demonstrated the difficulties Clergywomen face when they enter a ministry context and are placed in a church setting. Not only are they expected to succeed in ministry and exhibit a confident persona but, their internal world often has yet to find resolution in personal and ministerial professional identity. Clergywomen have to forge new ways, new paradigms where they are forced to feminise their roles, often to the discomfort of traditional members, faith communities and administrators. They come from an educational setting that has been hostile towards them through their lecturer settings, male peers, unsafe placement and hostile senior pastors. Entering ministry they also experience hostile settings through the lack of opportunities, lack of job prospects, lack of affirmation through ordination and ambivalence in professional direction. They experience a hostile organisation that lacks policies to support Clergywomen, who hold unrealistic expectations of Clergywomen to succeed in Ministry and are unable to listen, negotiate and strategise future directions for Clergywomen within the system. This study's findings concur with other studies.

Literature findings in the area of Clergywomen and employment related issues describe that women often experience discrimination and are overlooked or not considered solely upon gender. Typically, women have to wait much longer for their first call or placement (Lehman 2002; Zikmund, Lummis & Chang 1998). Some progressive denominations have created important offices specifically for Clergywomen, but as reported by Zikmund, Lummis & Chang (1998) these top denominational positions are too often far removed from local congregational and regional decision makers to make an impact.

'Clergywomen tend to be in a disadvantaged position simply because implicit comparisons are more likely to be made with the dominant image associated with clergy, which is male...clergywomen lack the 'male character' that has

been so deeply connected to ordained ministry throughout the centuries. Gender is still an ascriptive trait with the character of clergy' (Zikmund, Lummis & Chang 1998, p75).

Once women find a place to serve within denominational employment discrimination usually continues. 'Women regularly encounter hostility and prejudice from colleagues, supervisors, and parishioners in the church' (Zikmund, Lummis & Chang 1998, p70). Clergywomen develop career paths that look 'substantially different from those of their male counterparts' (Ibid.). Administrators or district supervisors may directly discourage women from accepting a call after they graduate; they may hold off placing them in a church, or place them in a church setting that is openly hostile to women in ministry where they are likely to become discouraged and doubt their own gifts and strengths (Ibid.). Churches and supervisors may unfairly critique a female in ministry based upon past expectations where the measuring mark was based upon a male pastor. In this situation, Clergywomen are expected to conform to traditional ways of pastoring and are not able to experiment or offer another perspective or approach in ministry (Lehman 2002; Purvis 1995).

Women also experience discrimination in the area of equity of salary; women consistently earn much less than men for the same level of work. Much of the literature suggests that 'one way women experience discrimination is by being systemically tracked into lower-paying and less-powerful positions and career patterns' (Zikmund, Lummis & Chang 1998, p73). Research discloses that women are often appointed to small, rural churches that cannot afford to pay them very well or they call women assuming they can pay them less; and if Clergywomen question the remuneration they are met with hostility. Zikmund, et al. (1995) identified factors that help explain salary differences. Clergywomen and men tend to acquire a higher salary than their colleagues if they attended a high-prestige school that has associations with a prestigious University, are between the ages of 45-55, have significant ministerial experience and occupy the position of senior pastor in a large church (see pp151-170). Clergywomen are disadvantaged in achieving these factors. 'Overall, men tend to enjoy higher salaries and other allowances than women. If these criteria help define level playing fields for women and men, then the clergy playing field is filled with peaks and valleys' (Lehman 2002, p21).

Nesbitt (1997) identified gender segregation. She reports, 'both multiple ordination tracking and job partition into part-time and non-stipendiary placements have been shown to serve as mechanisms for both horizontally and vertically segregating women clergy as well as for fast-tracking young men into higher level positions' (Nesbitt 1997, p126). Many Clergywomen are left filling part-time positions, which prevent women from being financially secure. One Clergywomen in Zikmund et al. study described, 'it is disconcerting in my part-time church positions to realise that I am making less now with three advanced degrees than I was in my first year of college' (Zikmund, Lummis & Chang 1998, p123). Research suggests that women are derailed from tracks leading to active parish ministry and or solo/senior positions; the reasons may include rules, people, traditions, stereotypes, and organisation. Lehman raises the concept of 'locked in' where Clergywomen are forced to accept the first call. Whereas men are temporally placed in marginal positions, women find they are usually stuck and later find they are not able to climb the professional ladder or desired paths (Lehman 2002, p14).

'The need for denominational advocacy on behalf of the interests of women clergy is virtually universal. As non-traditional candidates for placement in ministry in local parishes, women confront widespread suspicion, prejudice, and potential discrimination at the hands of search committees and other parishioners. This pattern applies both to simply obtaining a position and to financial remuneration once hired. Denominational efforts to prevent such discrimination against women have not been entirely successful' (Lehman 2002, p21).

Moessner (1996, 2000), a lecturer in theological education and an important researcher in the pastoral care of Clergywomen, includes a seminary incident in her text. A male student honestly, and somewhat surprised and embarrassed, wrote in his journal he would resent any of his female peer friends 'getting ahead' of him in employment. Moessner acknowledges that most Clergymen would also resent a Clergywoman getting ahead. Unlike the student, Clergymen would place blame on their actions and discomfort instead of admitting competitiveness. They may perceive the 'problems' to range from 'her being driven, manipulative, pushy, phony, castrating, unfeminine and not a team player'. As a consequence, they withdraw their support from her and may project that she was ignoring them or putting them down (Moessner 1996, p82).

Research on Clergywomen and women's relationships during theological education are complicated and diverse. As demonstrated earlier in this chapter male students may oppose the ordination of women due to biblical interpretation. Others may be in the process of deciding where they stand on the issue and other male students may support women in ministry but may have difficulty or may give mixed signals in 'attitude, ambivalence and polarization' (Glover-Wetherington 1992, pp223-224).

Moessner (1996) asserts that women in the seminary are still considered the minority or tokens. She cites the work of Kanter (1977) who, from her study in business corporation structures, speculates that 'fear of success' could better be explained and understood as the 'token's fear of visibility' (Moessner 1996, p83). Coger (1995), using Kanter's categories, is able to describe three patterns that emerge from relationships between tokens and dominants in a skewed group. The first pattern is *boundary heightening*; here the dominants are apprehensive that they will lose their common bond, so they accentuate the differences between themselves and the tokens. This can take many forms; the tokens may not be invited to meetings 'it's the boys club', or 'we know you are not interested'. If tokens are present, they are excluded from conversation through rude jokes, male language, gestures and traditional male themes such as sports. The dominants may apologize for their behaviour but indirectly, tokens are made aware that this is the norm and acceptance is based on this premise. Moessner (1996) explains that clergy groups may enact boundary heightening in these ways and others from a clergy context. The second pattern is called the '*loyalty test*': if the tokens want admission into the group, the dominants ask for reassurance that the tokens will not turn against them. Loyalty tests can take many forms, for example, men may 'invite' women to participate in jokes or put women down. Token women are expected to join in and identify with the males. The tokens then become a non-challenging threat; who do not question the 'status quo'. Token women may be expected to tolerate being teased or provide humour, usually at their expense, for the group (Coger 1985, p20; Moessner 1996, pp83-84). If a woman accepts these loyalty tests she is actively supporting and colluding with the negative stereotypes of women.

'What she 'wins' in partial acceptance by the dominants is countered by what she loses in self-esteem and identity with other women. If she is not willing to pay this price, she is denied the collegial support that comes automatically to new clergymen' (Coger 1985, pp20-21).

The third pattern is called *Competition*. Here the tokens are expected to describe women as incompetent. If a token succeeds more than a dominant, the dominant considers himself humiliated and the woman will be punished by the withdrawal of collegial support. 'Because men consider women's success threatening to them, they discourage women from excelling in notable ways' (Coger 1985, p21). Moessner (1996) argues that Clergywomen are in difficulty when the dominants claim or consider themselves to be feminist and are at some level supportive. Here it is difficult to be open and discuss problems when the dominant claims there is no problem.

Clergywomen who are tokens in traditional Christian institutions are rarely seen as individuals with particular hopes and interests. Women in ministry are treated like 'zoo exhibits'; each time a Clergywoman conducts a funeral or wedding, many of the congregation may evaluate her 'performance' in ministry and her right to be there (Moessner 1996, p84) 'Knowing that they are always being scrutinized this way, women clergy can easily slip into becoming overachievers who drive themselves excessively' (Moessner 1996, p85). From this project, Clergywoman Harriet earlier described how church members projected onto a Clergywoman. Moessner refers to Clergywomen in faith communities as 'visible walking targets for pain, confusion and grief that people feel over the changing roles of women and men in society at large' (Moessner 1996, p86). These two un-requested roles and the patterns found in collegial relationships all place strain, ambivalence and isolation upon Clergywomen in ministry.

Research from literature provides insight through disturbing information into Clergywomen and the issue of harassment (Van Leeuwen 2002; Lebacqz & Barton 1991). The reality is that sexual misconduct does occur and rarely at the initiation of Clergywomen. Statistical evidence reveals (male) Clergy sexually abuse their parishioners and Clergywomen experience sexual harassment by either their colleagues or by parishioners. Van Leeuwen cites a 1990 study of American United Methodist Clergywomen that revealed a staggering 77 percent had experienced sexual harassment. From this figure, 41percent were harassed by male denominational colleagues or other male pastors (Van Leeuwen 2002, p213). These statistics coincide with Labacqz & Barton's 1991 study that surveyed Clergywomen and men across denominations and found at least 50 percent of Clergywomen reported that they had experienced

harassment either during their theological education or on the job. 'Male pastors are concerned about protecting female parishioners from unprofessional advances. Female pastors are concerned about protecting themselves' (Lebacqz & Barton 1991, pp133-135). Lebacqz & Barton associate sexual harassment in Clergywomen with the lack of power women possess even in positions of authority. 'We hope for the day when women genuinely carry the power that should attach to their professional roles. But that day has not yet arrived' (Lebacqz & Barton 1991, p139).

2. Locating a 'Thirdspace' for Environments in Theological Education

In this section the work of Jantzen (1998) will be considered. Jantzen in her chapter *They Shall Flourish as a Garden*, discusses how the concept of 'flourishing' in Western Christianity is the 'unacknowledged foundation of salvation' in theology (Jantzen 1998, p157).

'Protestant Christendom has chosen to fasten on the idiom of salvation rather than flourishing, and how that choice both reflects and reinforces the necrophilic imaginary and its obsession with domination, mastery, and escape...an idiom of flourishing, would lead in quite different directions, opening the way to a divine horizon which celebrates alterities and furthers the aim of the divine incarnation of every women and man' (Jantzen 1998, p157).

It seems little attention is paid to the concept of flourishing within traditional Christian theology, although from a biblical viewpoint, the Hebrew Bible and the New Testament are filled with flourishing imagery and meaning. Jantzen cites passages – (Hosea 14: 3-7) where God's love is a promise of flourishing for Israel. Israel will 'dwell beneath God's shadow' and will 'flourish as a garden' and 'blossom as the vine'. The same promise can be found repeatedly in the Wisdom literature: 'The tent of the righteous shall flourish' (Proverbs 14: 11); 'The righteous flourish like the palm tree' (Psalms 92:12); God's promise of flourishing is available to the wicked 'like a green bay leaf' (Psalm 37:35); but their flourishing is not maintained (Psalms 37:36) like God's righteousness (Psalms 103:17). Not only does the prophet Hosea understand this concept, but also the prophet Zechariah who looks forward to a golden time of plenty where both women and men will flourish (Zachariah 9:16-17): 'On that day the Lord their God will save them, for they are the flock of his people; for like the jewels of a

crown they shall shine on his land. Yea, how good and how fair it shall be! Grain shall make the young men flourish, and new wine the maidens' (Jantzen 1998, pp157-158).

Jantzen argues that concept in the New Testament the concept of flourishing is understood in the ideas of 'fullness and abundance'. For example the great prayer of Ephesians expresses the desire that 'you may be filled with the fullness of God' and continues 'who by the power at work within us is able to do far more abundantly than all that we ask or think (Ephesians 3: 19-20). In 2 Corinthians the author addresses exhortation to generous giving to the poor, 'God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work' (2 Corinthians 9:8). Jantzen argues that the most central passage of 'abundance' is found in the words of Jesus where he refers to himself as the good shepherd, and how much value is place in the sheep of his care. 'I have come that they may have life, and have it abundantly' (John 10:10). Jesus also refers to himself in the metaphor, 'I am the vine, you are the branches' (John 15), this symbol has all the 'implications of flourishing, pruning, and bearing good fruit' (Jantzen 1998, p158).

Valerie Saiving's grounding essay (1960) asserted that genders view theological reflection on sin and salvation differently. In her essay, she spoke of the 'human situation' which today considers that gender differences need to be taken into account. She points out that while the sins and temptations which men are prone towards especially – pride and the will to power; women's sins are different. They are much likely to be inadequate self-esteem and underdevelopment (Saiving 1979, p37). Feminist theologians have since built upon her work and Hampson (1990) states, 'the conception which is held as to what constitutes salvation presumably relates to the conception which is held of sin' (Hampson 1990, p126). Therefore, if women are more in need of learning about themselves and self-esteem issues then, as Hampson suggests, the concept of salvation understood as healing and redemption is more helpful than the concept of salvation as the breaking of pride and shattering the sinful ego; implications for women can be enormous.

Jantzen gives helpful definitions of the word 'flourishing'. She describes the word as 'etymologically linked with flowers, with blossoming. It is related to the Middle

English *florir* and the Latin *florere* which means to flower. As a noun form, a “flourish” is the mass of flowers on a fruit-tree, or the bloom of luxuriant, verdant growth’ (Jantzen 1998, pp159-160). Jantzen continues, ‘In the more common form, to flourish is to blossom, to thrive, to throw out leaves and shoots, growing vigorously and luxuriantly’ (Ibid.). Jantzen argues that in the ‘human sphere’ flourishing denotes full abundance, an overflowing with energy and vigour and productiveness, prosperity, success, and good health. It suggests that one who flourishes goes on from ‘strength to strength’ (Ibid., pp160-161). Salvation implies that one is saved, rescued from the outside; this implies dependency. Whereas, flourishing by contrast occurs from an inner dynamics of growth, sucking up life’s important substances that interconnect with the web of life, that give us a glimpse into a human understanding of humanity in relation to God and the world. Jesus, in the theology of flourishing says Jantzen, would be seen as ‘one who manifests what human flourishing can be, passionate for justice, full of humour and wisdom insights, with the integrity of compassion taken to its fullest extent’. Such an understanding of Jesus is already developed through the work of feminist and womanist theology (Ibid., p163). Jantzen writes, ‘the symbolic of flourishing would open spaces for women’ (Ibid., p157).

Locating a flourishing thirdspace for women in healing environments such as education, church placement and representation in organisational policies and infrastructure is what Clergywomen are in desperate need of. Existing in hostile environments defeats the object of Christian values and principles. Bergmann in his article *Theology in its Spatial Turn: Space, Place and Built Environments Challenging and Changing the Images of God* (2007) considers environments and ecology. He argues that their central concepts are built on notions whose meaning emerges from the ‘metaphorical power of spatial imagination: “oikos” as the space in which relations between the living take place and flourish, and “environment” as that which offers an alternative understanding of the subject and organism in a reciprocal relation with its living surroundings’ (Bergmann 2007, p373). Clergywomen need to be respected, to be embraced: they need a healing safe place where relationships can be trusted to grow; their roots need to find ethical substances and redemptive light that fully embraces the concept to abundantly grow and truly flourish in ministry. Jantzen’s theology of flourishing is insightful and challenging to the Seventh-day Adventist Church and if embraced, could offer a way forward in theological education.

E. Model Development in Theological Education

'When we women offer our experience as our truth, all the maps change. There are new mountains' (Le Guin 1989, p160).

This investigation is important because Clergywomen in the Adventist Church have for the first time spoken of their experience in theological education and in their ministry context. The picture they collectively paint is disturbing. They have revealed that environments of theological education are harsh places for women to survive in. They disclosed that their education was prescribed, boxed and male directed. They have expressed that theological education did not address their needs or concerns. They have strongly voiced support for gender inclusive epistemology throughout the course. And they have shared the personal cost associated with theological education as it relates to the issue of feminine identity. For the survival of women in ministry the organisation must turn hostile places into flourishing environments, and it is imperative that they also address feminine epistemology and identity issues for the wellbeing and success of Clergywomen.

Through this investigation I have developed a **TRI-Space Model Design in Theological Education** (discussed below) that facilitates an engendered approach to theological education in the Seventh-day Adventist Church. The model developed consists of two components: it seeks and locates a thirdspace for the three generative themes revealed through this investigation, and it builds upon the Carnegie Foundation's research on clergy.

1. TRI-Space Thinking in Theological Education

The first component of my model consists of a triangle that is anti-positive⁵ and represents the lived experiences viewed through the theory of Lefebvre's (1974) in thirdspace thinking. His primary objective was to establish a 'trialectical' space

⁵ An anti-positive model in theological education views the construction of knowledge as subjective and experienced as opposed to a traditional positive model that views knowledge objectively, is concrete, tangible and acquired (Burrell & Morgan 1979).

(departing from binary) – a space of being. A definition of space is ‘an area of freedom, without coercion or accountability, free of pressures and void of authority’. Space is characterized by a kind of ‘neutrality or emptiness waiting to be filled by our choosing’ (Bruggemann 1978, p10). This space is what I am interested in for students of theological education. I call this TRI-Space thinking and it is graphically illustrated by the triangle below. Binaries in theological education are represented in the first space as – the everyday lived experiences, verses the second space – dominant knowledge of Western Christianity and the historically overarching patriarchal hegemony. Thirdspaces are the hybrid, or in-between spaces that appear to work in opposition with first and second space to create and generate new third spaces.

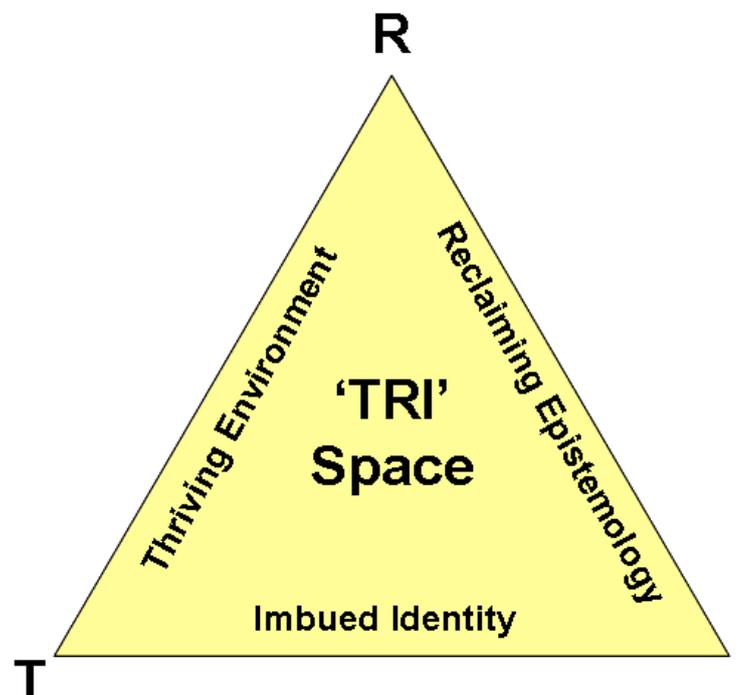


Figure 8. TRI Space

‘TRI space’ provides space for the three generative themes revealed through this investigation. In this part of the model, TRI space is an acronym that stands for: thriving environments, reclaiming epistemology and imbued identity. TRI space embodies and challenges hegemony power relations (Allen 1997; Wilson 2000). It takes into account culturally responsive and gender inclusive teaching (Gutiérrez et al. 1999; Moje et al. 2004; Gonick 2003). It facilitates identity formation as negotiated and self directed (Todd 1997; Giddens 1991). It also seeks an ethical praxis that governs education through a thriving environment.

TRI Space also represents a holy Trinitarian space that encompasses a theology of inclusiveness, ethics, grace and liberation demonstrated in and through God the father, Jesus the Son and the Holy Spirit.⁶ This is TRI-Space, and is, essential for theological education within the Seventh-day Adventist Church.

2. A Gender Inclusive Pedagogical Framework

In my model I have included research findings from the Carnegie Foundation. Last year the Carnegie Foundation published their research findings in the text '*Educating Clergy: Teaching Practices and Pastoral Imagination*' (Foster et al., 2006). Their research revealed five key findings (see Appendix 13 for information on Carnegie Foundation and research findings). One of the key findings 'identified a pedagogical framework that consisted of *interpretation, formation, contextualisation and performance*' (Foster et al. 2005, p6). These 'four intentions are considered a *signature pedagogical*' frame (Foster et al. 2006, p68). The Carnegie Foundation found that educational institutions are trying to concentrate on specific areas where each subject of the curriculum addresses: '*performance* by cultivating students in clergy roles and ways of thinking, to nurture the dispositions and habits integral to the spiritual' and vocational '*formation* of clergy, to develop in students the facility for *interpreting* texts, situation, and relationship', and to heighten students consciousness of the 'content and agency of historical and contemporary *context*' (Foster et al. 2005, p6).

Building upon the Carnegie Foundation's research, I have placed their pedagogical frame into a square and divided it into four equal parts. However, added to the pedagogical frame I have included a gender inclusive approach, thus the square in my model also represents gender inclusive pedagogy.

⁶ The holy Trinitarian reality is manifested in social, Christological, eschatological and ecological dimensions. Here God is regarded as the living space of creation and creation is thus regarded as the living space for God (Bergmann 2007). The knowingness of God (epistemology) reigns. The Holy Spirit breaths living life where beings are transformed and identity is imbued through Trinitarian divine creative energy. Jesus, the logos, the incarnation, the God of being (ontology) demonstrates the ethics and redemption of flourishing, healing and liberation.

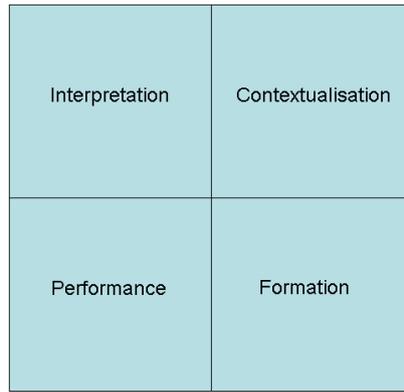


Figure 9. A gender Inclusive Pedagogical Framework

A number of studies have demonstrated that feminist pedagogy focus on supporting, facilitating and aiding directional learning for students. They offer evaluation tools and investigate how libratory praxis is experienced (Mitchem 1999; Mitchell 2003; Ochs 1998; Mills 1998; Fischer 1998; Martin 1999; Gardiner 2003; McCarthy 1999). In particular, their work offers direction in an inclusive approach and names feminist pedagogy’s core characteristics. The core characteristics are named as: participatory learning, personal experience, social activism and critical thinking that offer Adventist theological education away forward (Ibid.).

3. TRI-Space Model Design in Theological Education

I have placed the TRI-Space into the gender inclusive pedagogy frame, and named the model: TRI-Space Model Design in Theological Education.

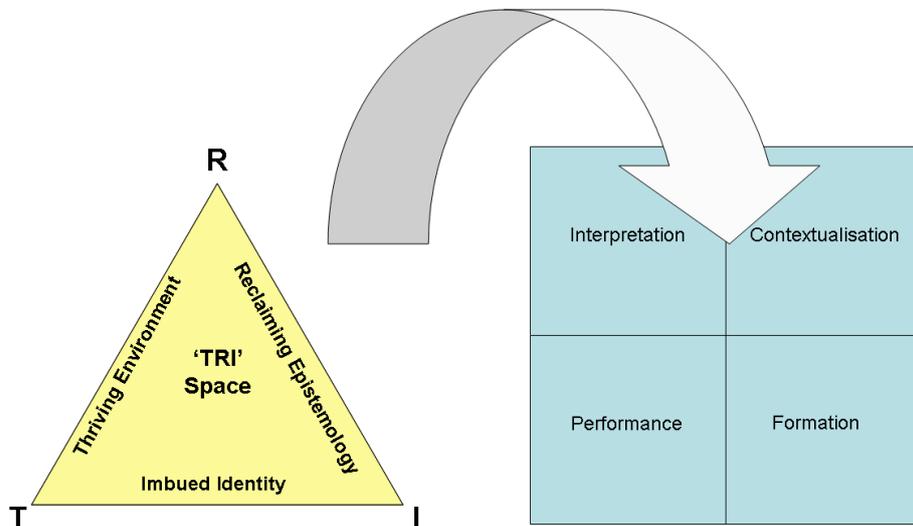


Figure 10. Model Components and Development

This tool fosters an engendered approach to theological education for Adventist clergy training.

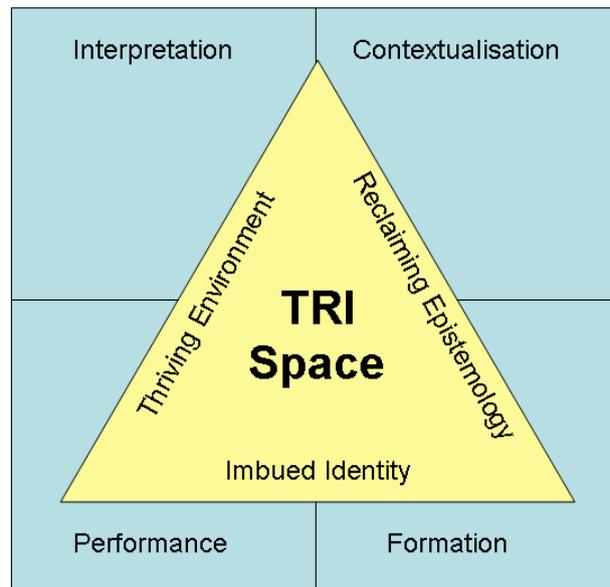


Figure 11. TRI Space Model Design in Theological Education

This model specifically addresses research findings from Seventh-day Adventist Clergywomen’s experience of theological education, and brings together an engendered and holistic approach to the training of clergy. In addition, this model honours women theologians’ who have called for ‘imagination’, ‘space’, ‘performance’, ‘integration’, ‘liberation’, ‘connectedness’, ‘rhetorical space’, ‘anti-positivism’ and ‘contextualisation’ to be put into theological education. Moreover, this model further develops the research findings amplified from the Carnegie Foundation. And subsequently this model offers directional formation in theological education that addresses vital components of theological education that are imperative for the training of both women and men to the profession of ministry.

4. Implementation of TRI-Space Model Design in Theological Education

In order to implement the findings of this research, which aims toward an engendered approach in Theological education within Adventism, we need to apply the TRI Space Model Design. Clergywomen have spoken and through this investigation they have

voiced that changes and improvements are needed to occur in the areas of **identity**, **epistemology**, and **environment**.

Implementation of the model provides room for female students lived experiences (illustrated by a triangle) and it also offers gender inclusive pedagogical components (interpretation, contextualisation, performance and formation - illustrated by the square). This model has to be applied to every subject of the curriculum. The model allows thirdspaces to occur for student in theological education.

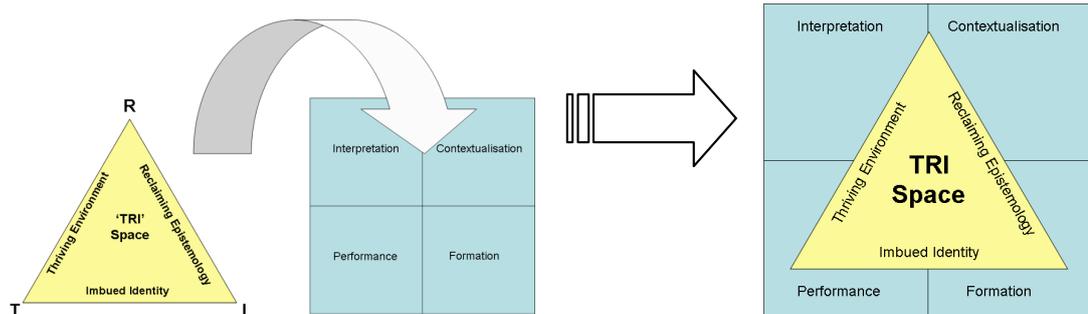


Figure 12. Development of the TRI Space Model Design

In applying this model, as a reminder, Clergywomen’s recommendations in the area of **identity** were public affirmation of women in ministry during their theological training, to provide more female mentors and to address department and self-care issues. Clergywomen recommended that during their education lecturers should honestly address job prospects, role and ministry challenges women will face. They also recommended that the programmes be tailored to suit the individuals and gift based ministry should be fostered. In the area of epistemology, Clergywomen recommended the inclusion of female **epistemology** throughout the course, a stronger presence of female lecturers, broader assessment and evaluation tools, a greater emphasis on course variety, a broader understanding of pastoral care issues in relation to Clergywomen, a stronger emphasis on the practical ministry component, a broader concept of evangelism and spirituality for women and a greater emphasis on character formation. Clergywomen’s recommendations in the area of **environment** stated that female students should have a first degree and prior ministry experience before entering theological education. They recommend the creation of professional paths for women and the creation of Spirit-led policies for Clergywomen. They recommend that safety issues should be addressed, and an education program for churches on the issues of

women should be initiated. The local conference should compile a list of churches that are prepared to embrace Clergywomen for employment. Males need to learn how to relate to women, and the organisation must positively address the issue of ordination.

In addressing the first pedagogical component and TRI-Space, theological educators implementing this model will seek to develop the skills of *interpretation*. Students will be exposed to inclusive epistemological, attention will be given to the interpreter and phenomenon being interpreted - the situated self as female and male, impact upon the lived experience and how the interpretation and dialogue are actively translated through flourishing faith communities.

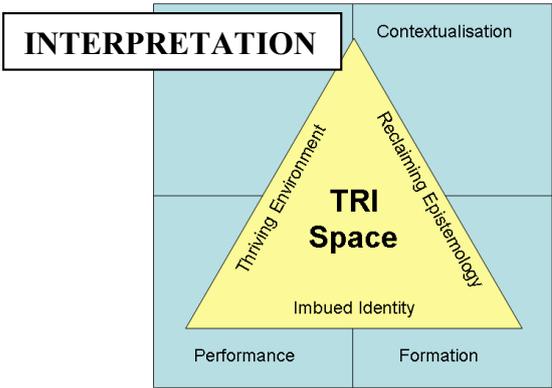


Figure 13. TRI-Space Model Design in Theological Education - Interpretation

Secondly, *Contextualisation* and TRI-Space addresses the historical and contemporary context. It encounters self, the lived experience, inclusive epistemologies, the collective experience and its translation in flourishing faith communities where transformation and rebirth in theology and practice occur.

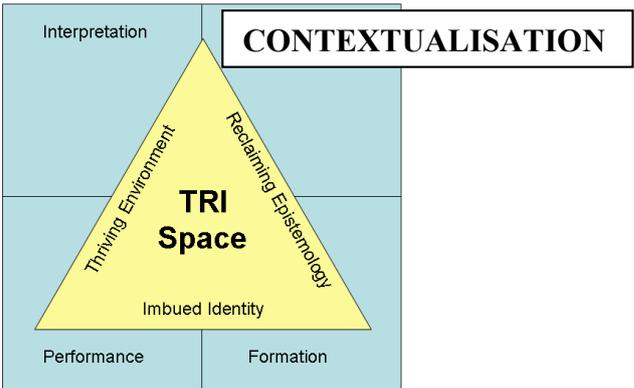


Figure 14. TRI-Space Model Design in Theological Education - Contextualisation

Thirdly, *Performance* and TRI-Space validates students' future clergy role in the practices of preaching, teaching, leading faith communities, the use of use rationality and emotion. Educators must model and facilitate flourishing environments in their classrooms where the building of self-confidence in both female and male ministerial identity can form, where students can find their authentic voice and in turn, desire to foster healthy and flourishing communities.

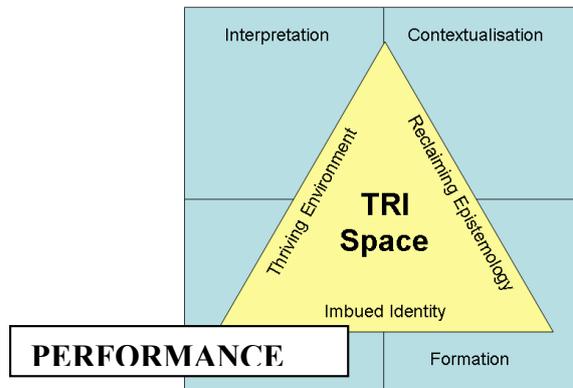


Figure 15. TRI-Space Model Design in Theological Education - Performance

And finally, *Formation* and TRI-Space teaches students through modelling and facilitates spiritual holism of the mind, body and emotion. It embraces and fosters integrity, spiritual leadership, and nurtures connections and encounters with the Divine. Students need to grow in spiritual confidence and discover who they are and what areas of growth await. They need to be exposed to inclusive epistemologies and negotiate their way in a flourishing training course.

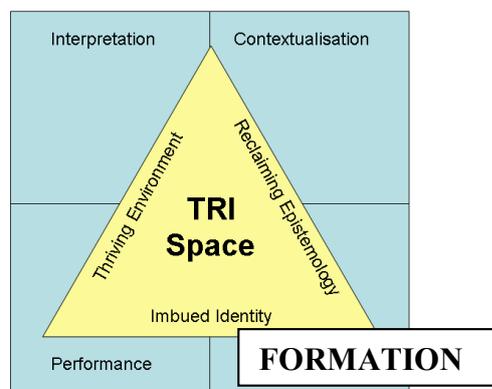


Figure 16. TRI-Space Model Design in Theological Education - Formation

A benefit of this model lies in its practical nature, and easy implementation within the Seventh-day Adventist theological training course. The model does not require the whole course curriculum of theological education to be re-written. Each subject of the course is processed through the TRI-Space Model Design in Theological Education. The model offers gender inclusive pedagogy that seeks integration of interpretation, contextualisation, performance and formation. However, the foundations and traditions upon which curriculum is developed is challenged, and Adventist educators would need to understand how an anti-positive model works, address and alter traditionally held views and make appropriate adjustments. For many universities and colleges, perhaps for the first time, they will have to consider an emphasis on women's status; the value of women's experiences and perspectives; various evaluation methods that seek discovery and fruitfulness rather than just evidence, truth-claims and non-contradictions. They must work towards praxis by moving beyond analysis into forms of development or change; introduce feminists' theories and models, counteracting male bias in scholarship and engage with feminist pedagogy. This may seem incredibly daunting for Adventism, but it is not an impossible paradigm shift. This study demonstrates that a gender inclusive model in theological education is greatly needed.

This piece of research offers a new way forward in theological education. I look forward to research that will join in the discussion and build upon this model and continue this important discourse. This Thirdspace thinking model is important for Adventism and offers a holistic, contemporary and formational direction in theological education for today. Thirdspace thinking and all it embraces is here. Both Bergmann (2007) and Baker (2007) desire theology to embrace this new thinking. Bergmann concludes his article by writing:

'Could the new consciousness of being embedded in [third] space...encourage theologians to break from their conventional stereotype...[to] lift the eye a bit further than one's nose in order to discover a wide open land of pain and hope?' (Bergmann 2007, p376)

He states 'hopefully this article will help to get theology to move' (Ibid.). Baker (2007) urges theology to engage in a new way of thinking, to understand what it means to live as people of faith amidst the complexities that society offers today and reflect this in theology. TRI-Space Model Design in Theological Education is an important

contemporary model for theological institutions in the Seventh-day Adventist Church for the formation and preparation of women and men for the task and profession of ministry.

Summary

This chapter introduced and defined the philosophical underpinnings of Thirdspace thinking and how it related to the field of theological education. Having established this philosophy, this chapter then discussed research findings in relation to literature and located a thirdspace in education for students in theology in the areas of identity, epistemology and environment. The chapter presented the development of the TRI-Space Model Design in Theological Education and demonstrated its significance and place in theological education in the Seventh-day Adventist Church.

The concluding chapter reflects on the overall project from a personal, professional and organisational viewpoint.

Chapter Nine

INITIATING FURTHER DIRECTIONS IN THEOLOGICAL EDUCATION

Overview

This concluding chapter reflects upon the overall project; it outlines and reports the project's development with stakeholders and suggests future directions and translation of the project from a national and an international perspective within the wider organisational context of the Adventist Church. The chapter is divided into three sections that address impact and significance on a personal, professional and organisational level.

A. Personal Significance and Impact

I feel privileged to have undertaken this project, to have been able to use my professional experience and insights and to have developed and expanded a small, but significant body of knowledge in theological education that addresses and suggests ways forward in the education of clergywomen in the Seventh-day Adventist organisation.

The project challenged my cognitive and generic learning skills, I found myself continuously reading texts, considering philosophies, viewing models, developing and re-developing ideas, and I grew in the demands of how to manage the research process. From the onset of this project critical thinking and reflection were significant and continual components. The research process provided the opportunity to assess my personal value system and beliefs, particularly with reference to the selection and choice of an appropriate research design. Here I was challenged to re-evaluate and state my position on the nature of reality: reality is subjective in nature, that free will of humankind is God given and choice is an essential expression of being human. It is

human for beings to construct meaning as they engage with and in the world they are interpreting; reality is therefore a product of individual cognition where modification, creation, internalization and re-interpretation occur. My philosophical underpinnings were translated and reflected in the chosen research design that sought to understand and interpret the subjective lived experiences of Clergywomen in the Seventh-day Adventist Church.

I particularly enjoyed the practice of a ‘bricoleur’ in the necessary mixing and matching of the research theory that needed to incorporate personal values, professional experience, feminist ideals, goals, and phenomenological philosophy in the construction of subjective meaning. I did however find the decision of identifying an approach and enquiry within phenomenology overwhelming, confusing and frustrating. The practice of a ‘bricoleur’ enabled a hybrid of philosophical schools to merge that suited the research question and overall project. I am amazed at how the project evolved and how, when needed, various resources and expertise became available. This undoubtedly aided the overall congruency of the project.

From the project’s conception, it was imperative to hear the descriptive narratives from the participants, to honour their stories and let their voices inform curriculum design in theological education. There were times I felt passionate towards the cause of the Clergywomen I interviewed, and became quite emotional at hearing their struggles and descriptions of their lived experiences in theological education, employment as ministers in placements settings and employees in the wider organisation. Threads that weave and piece this project together entail uncovering the lost voice and giving utterance to the subjective experience; to challenging dominant knowledge; identifying gender inequalities in Clergywomen’s experience that impact social, systemic and structural injustice, and understanding the importance of creating a holistic and inclusive approach to theological education that reflects Christian principles, cultural values and social norms.

Having to complete this project has taught me patience, critical reflection skills, discipline, an understanding of political arenas, learning to trust my intuition and learning to ‘see’ what is not obviously there. Overall I am satisfied with the research

findings and the creation of the TRI-Space Model Design in Theological Education. Although this project comes to an end, to a greater extent it is really just the beginning in forging new directional change within my organisation and potentially an opening up of possibilities within the wider field of theological education. The best description that encapsulates my journey is that of a completed circle; however, another interrelated circle begins.

B. Professional Significance and Impact

Professional growth and development has been significant, this is primarily due to the timing of a new professional role as an educator in theology at a tertiary higher educational institution in Australia and the beginning of my research component DPS 5260 with Middlesex University. Named areas of development encompass: lecturing skills, working with students, learning about assessments, moderations, understanding curriculum challenges and issues, developing own subjects, expanding knowledge in curriculum design and having a greater understanding and involvement of what is entailed in the ‘accreditation processes’. I have had access to participants and networking with Clergywomen, and the opportunity to develop my communication skills through presentations at various conferences. Working in an educational setting undoubtedly enabled this project to evolve and provides a platform to continue further strategic plans and ways forward within the organisation.

One of the biggest surprises I encountered on this project was how political theological education is within my organisation and the committees that are in a position to make changes and influence curriculum: few or no women are represented or have a voice. The implications of this meant that I had to be sensitive and aware of political arenas, and decide how far I could go with this project and still be in a position for the organisation to adopt research findings that will influence and strategically move the organisation forward in the area of my investigation. I carefully and purposely chose a research design that was not feminist in nature, although as stated in chapter three, phenomenology shares many of the characteristics of feminist research. I networked and negotiated with various parties to alleviate any suspicion that could arise, and I am indebted to individuals such as the Dean of Theology, other faculty members and

administrators who understand the issues that arose from this project, and who wish to seek transformational ways forward in the education of Clergywomen and men.

I was aware from the onset that the issue of Clergywomen in the South Pacific Division is a sensitive one when compared to my context in Northern Europe where I was educated and employed. The Australian cultural context where I interviewed these Clergywomen has yet to fully embrace women in ministry, and I was fully aware of the importance of their experiences and equally acknowledged the importance of not identifying them. I had no intention of jeopardizing their employment and future plans within the organisation. From this research project, one of the greatest joys has been to interview and continue networks with the participants; I am indebted to them for sharing their narratives so freely and believing in the projects future directions. I feel a strong sense of loyalty towards the Clergywomen and seek to get their narratives heard, and implement their recommendations in theological education.

During the unfolding of this project I had inspiring individuals who offered their professional proficiency and support. I was honoured to have met and worked with an amazing theologian who acted as a consultant to this project. Her insights and understanding on the issues raised were invaluable and I also appreciated her encouragement and support. I wish to acknowledge my supervisor at Middlesex University who provided constructive and discerning comments that enabled the conclusion of this project. I also wish to acknowledge my two work colleagues who acted as mentors. They helped shape and provided direction specifically in the area of research design and analysis of findings. From these professional individuals I learned and experienced the meaning of being encouraged and supported in their belief in the significance of my research. Freely giving of their time, professional expertise and being available when I needed assistance are lessons I hope to emulate in my future professional context and to mentor as I have been shown.

Research skills developed during this project would certainly include: autonomy and responsible leadership skills demonstrated through ethical awareness and sensitivity when working with participants and analysis of data; negotiating skills with administrators and the ability to assess how far to push one's agenda within the organisation with maximum output; collaboration, networking and working together with professionals such as stakeholders, co-researchers, mentors, supervisor and

consultant; and developing evaluation skills that for this project included reporting and evaluating own work and others, making decisions, exploring alternative research approaches and making adjustments or improvements to the project, for example adding a further analytical stage in the data process from fourteen interpretative themes to three overarching generative themes.

From my professional context I am thrilled to have put together through theoretical skills a contemporary model that offers directional formation in an engendered approach to theological education. The creation of this contemporary model has broadened the impact of this project. The discovery of ‘Third Space’ thinking only evolved during the latter part of the project. I wish in hindsight I was aware of this philosophy and perhaps would have found stakeholder(s) outside of my organisation, as the project’s theoretical and formational underpinnings are relevant and slowly becoming current in the main stream of theology.

I look forward to the writing of various articles and presentations given to critical communities as I attempt to ‘get my research out there’. And I am excited to do further research and work on collaborative projects within my professional field.

C. Organisational Significance and Impact

The project’s development within the Seventh-day Adventist organisation is reported on both a national and international level.

1. National Dimensions

1.1. Primary Stakeholder

The primary stakeholder to this project as stated in chapter one is a private Christian tertiary educational College in the Australia. Over the last few years I have had the pleasure of working in the faculty of Theology. I am privileged to work with inspiring

and enlightened peers who want only the best in the education of clergywomen and men. As the primary stakeholder, they have been both influential and supportive towards this project. A number of initiatives have been taken within the faculty seeking ways forward, toward a more gender inclusive approach to theological education. I wish to briefly cite some of these steps:

1.1.1. Library Resourced

I was asked by the Dean of Theology to update and purchase contemporary and classic texts in the area of Feminist and Womanist theology. During a three-year period my budget was over \$3000. The library is better resourced in this area however, continual updating is imperative.

1.1.2. The Development and Design of a Gender Focused Subject

I was given the opportunity to develop and design an elective subject that addressed feminism in relation to the Adventist church. The subject was called '*Gender, Theology and Ministry*'. For a full subject outline see Appendix 9. The subject aimed to trace the development of gender issues and explore its impact on the Christian church and ministry. It provided a critical introduction to key themes, debates, texts and writers in the field of Feminist Theology and its relationship to the changing theological landscape. However, more specifically, it sought to provide a Seventh-day Adventist response to the issues of gender and address implications for the practice of pastoral ministry. It was designed to provide the student with a contemporary context where theology is practiced and an appreciation of the diverse nature of theology and its transforming landscape.

1.1.3. Distributing Subject throughout Course

TH230 Gender, Theology and Ministry was taught only once in the first semester of 2003. The subject was much appreciated by the few students who were in the position to take an elective. For almost all the class, the content was new and challenging, however one third of the way into the subject, a self-appointed student acting as the class representative stated 'We just want you to know we are all converted feminists'.

Considering four fifths of the class were male and that many came from very conservative and cultural backgrounds, I was pleased that the students took the issues seriously, critically evaluated Adventism and experienced a positive paradigm shift in their theological thinking. The Dean and I decided that the modules of TH230 needed to be spread throughout the whole course ensuring all students were exposed to the issues and content. In preparation for accreditation in 2005 the course demonstrated and reflected a more gender inclusive approach through modules, inviting more female guest lecturers and more feminist texts throughout the theological programme(s). My work impacted curriculum and hence the learning of every future graduate towards a better understanding of ministry from a gender inclusive perspective.

1.1.4. Conference Addressing Concerns of Female Theological Students

In 2004 I organised a conference for the female theology students and addressed future directions in Ministry. I invited the Division and Conference ministerial directors to hear the women's concerns that related to employment, salary, gender and placement issues. It also provided an opportunity for the administrators to share their views and concerns. An article of the day appeared in 'Record' a Division magazine. The article is found in Appendix 10. Two years later, in 2006, female students organised another event specifically for female theology students and I was one of the invited speakers. As a result of the initiative in 2004, opportunities for forwarding the inclusion of these issues have been put in place, and the next forum will be in 2008 and subsequently every other year.

1.1.5. Letter Written to South Pacific Division Advocating for Female Theology Graduates

A letter from the Faculty was written to the administrators of the South Pacific Division raising concerns of employment for female graduates in theology and placement issues. The letter also offered strategic directions in education of lay members and church communities, and ways the College could assist in changing cultural perceptions and attitudes.

1.1.6. College plan for Female Lecturers to be employed

The Faculty of Theology in 2006-7 have employed two women as sessional lecturers in the department. At present the College is sponsoring a woman who is currently studying for her Doctorate in the United States. They anticipate she will join them in the next few years and specialize in New Testament studies.

1.1.7. Meeting with Dean Presenting Research Findings

I recently met with the Dean of the faculty of Theology to share my research findings of this study. As he read through an array of descriptions from Clergywomen's experience of theological education, he reiterated his commitment to providing theological education that equips our students in an engendered way, both Clergywomen and men. The Dean's main suggestions and ways forward as the primary stakeholder to this project are:

- With the completion of this project, a presentation of research findings must be made to all the faculty members.
- A presentation of my findings needs to be made to the administrators of the South Pacific Division in early 2008 that (a) raises awareness to the issues of Clergywomen in the organisation (b) begins dialogue and (c) begins to address curriculum issues with the faculty of theology and (d) addresses Clergywomen's recommendations. At this meeting the Faculty of Theology will make a motion that the findings need to be presented at the International Board of Theological Education where most universities and colleges will be exposed to the findings and begin wider dialogue within the organisation.

1.2. The South Pacific Division and the Australian Union

I have already shared the list of findings with two individuals: the Ministerial Director of the Australian Union and a newly appointed volunteer for Women in Ministry also at the Union level. Both wish to set up a meeting after completion of the project to address and direct policy in the South Pacific Division for Clergywomen. This meeting

will take place early in 2008. I was also invited to present my research findings at the Australian Ministers Conference in February 2008. Here administrators and Clergy will be exposed to the research. Appendix 12 outlines a power point of this study that will be used to make various presentations.

Three years ago the Women's Ministries Director in the South Pacific Division who has the responsibilities to care for the needs of lay women and I, representing the College, implemented a conference entitled 'Women and the Word'. Its goal was to educate women at an academic level to Biblical interpretations and expose them to current issues in the Church. Appendix 11 contains an article about the third annual conference that was held in August 2007. At the 'Women and the Word' 2008, I plan to present my research findings and help women understand the difficulties Clergywomen face in the organisation, and how they can be actively supportive of them.

1.3. The Uniting Church

My consultant who is employed at the Uniting Theological Seminary has asked if they may adopt the TRI-Space Model Design in Theological Education. I am delighted at this, and am in awe of a Christian denomination that understands these issues and are in a position to implement.

At present I am pleased with the impact of this investigation on the local and national level. Clearly, at the completion of this study I need to be focused and proactive thus maintaining the momentum of this investigation. I also wish to continue ties with the Uniting College in Sydney, and will ask my consultant to be a guest speaker at the conference 'Women and the Word' either 2008 or 2009.

2. International Dimensions

As pointed out by my Supervisor, because I am not from the South Pacific region, I am eager for the project not to remain on a national level. Therefore the research findings

and model design need also to include an international dimension. This as been and will be accomplished through three main avenues.

2.1. Secondary Stakeholder

The first avenue is through the secondary stakeholder who as mentioned in chapter one is the Women's Resource Centre in North America, attached to one of the most forward thinking Adventist Universities in regards to the issues of women. Part of the Women's resource centre's remit is to support and push Clergywomen's issues in political arenas. Thus my area of research is of significance to them. They have asked me to present my findings at a Clergywomen's conference and at an 'Association of Adventist Women' conference both in October 2008. They wish to place this investigation in their library and we have already begun discussions exploring how we can work together in developing policies, encouraging and supporting Clergywomen around the world and continuing ways to push forward the issue of ordination. I am both honoured and eager to work more closely with them in the near future.

2.2. Trans-European Division

The second avenue will be through the Trans European Division (TED). I wish to meet early next year with the educational director who oversees in his role five European colleges with theology faculties, and discuss ways forward. Also, the educational director sits on the International Board of Theological Education. It is my hope that he will invite me to present my research and model design at the annual meeting in Washington 2008. My main objective after completion of the project is to present my findings at the IBTE. Here I would have access to many theological colleges and universities and begin dialogue on the education of Clergywomen. At present I have two options, either through the Primary stakeholder stated earlier, or through the TED. At this stage I plan to keep the two options open. At this International Board of Theological Education's annual meeting I wish to recommend and initiate a working group comprised of four or five SDA theological educational institutions that are open to my model and in a position to discuss issues raised in the research with the view to future implementation of the model to the theological colleges and universities in the

Seventh-day Adventist Church. I would wish to include the Women's Resource Centre as a part of this team. I have already begun to dialogue with a few colleagues and universities who are interested in being part of a working group. At present I have three educational institutions interested in this project. In my planning and rationale document, part of this project included a report to be handed out to theological educational practitioners. However, at this stage a presentation will be included in the appendix of this study (Appendix 12) and a report will be the responsibility of the working group that I hope to chair.

2.3. Published Articles

As mentioned above, a few articles are planned for publication in academic, professional and denominational journals in 2008/9 that discusses my area of research. This ensures my area of research is available to the wider theological field of education.

D. The Last Word from the Naked Lady

I began in chapter one outlining the project within the framework of the parable of the Naked Lady, and it seems fitting to conclude this project again within its framework. In the parable, the naked lady gets up and leaves the industrial community of women who tailor and weave garments; she finds another intersection where again she sits in the middle of the road. I would like to conclude that the Naked Lady leaves happy, content that her transforming work has been done and looks for another community to transform where women and men together weave new clothing and see life's possibilities with inclusive visionary eyes. Today, just like the Naked Lady, the Seventh-day Adventist Church stands at an important crossroads searching for new horizons and seeing with new eyes, new possibilities. There is an enormous potential in the weaving together and tailoring of theological education that is gender inclusive, culturally relevant and able to equip Clergywomen and men of the future within Adventism. I hope this small, but significant piece of research can begin to point the way forward and I hope others will join in the discussion and build upon this piece of work.

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APPENDICES

Appendix 1

SEVENTH-DAY ADVENTIST CHURCH - WORLD STATISTICS 2005

Churches, Companies, Membership, and Employees

Churches—World	57,850
Companies—World	59,887
Church Membership—World	13,936,932
Ordained Ministers, Active	15,391
Total Active Employees	216,713

Mission to the World

Countries & Areas of the World as Recognized by the United Nations	230
Countries & Areas of the World in Which SDA Work is Established	204
Languages Used in Seventh-day Adventist Publications and Oral Work	882
Divisions	13
Union Conferences and Missions	100
Local Conferences and Missions	555

Education

Total Schools	6,845
Tertiary Institutions	101
Worker Training Institutions	37
Secondary Schools	1,385
Primary Schools	5,322
Total Enrolment	1,293,758
Tertiary Institutions	92,554
Worker Training Institutions	5,195
Secondary Schools	318,733
Primary Schools	877,276

Healthcare

Hospitals and Sanitariums	167
Nursing Homes and Retirement Centres	124
Clinics and Dispensaries	407
Food Industries	28
Orphanages and Children's Homes	34
Airplanes and Medical Launches	10
Outpatient Visits	13,104,472
Media Centres	10
Publishing Houses and Branches	57
Literature Evangelists, Credentialed and Licensed	7,312
Languages Used in Publications	350

Adventist Development and Relief Agency International (ADRA)

Countries and Areas of the World Where ADRA is Involved	125
Total Projects Funded (Supporting Offices)	1,505
Development	693
Relief	812
Beneficiaries of Projects (Supporting Offices)	23,845,638

Value of Total Aid (Supporting Offices)	\$159,058,213
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Table 5. Seventh-day Adventist World Statistics from 2005.

(Prepared by the Office of Archives and Statistics General Conference of the Seventh-day Adventists, 2005).

Appendix 2

THE PARABLE OF THE NAKED LADY

‘A naked woman chose to sit at a busy crossroads where the road met east and west, and north and south. People passed her and their response to her situation were quite varied, some were angry, ashamed and others simply disapproved. Some threw clothes at her – all different types, colours and sizes. The woman knew she was naked, but did not lift a finger to cover herself.

A beautiful well-groomed woman in an elaborate golden gown, stopped her journey and went to the naked woman saying, ‘Take my dress. See how beautiful it is, a golden brocade covered with pearls and diamonds’. She took off the garment and handed it to the naked woman, who instantly felt its weight. ‘This is very heavy’, said the naked woman. The elaborate woman nodded. ‘The wearer of that gown must always look beautiful, must always act charming, must remain still and maintain beauty for her husband. She must constantly display her husband’s wealth no matter what its cumbrance. She must not lose her figure nor grow old. She must put up with her husband’s temperament, appetites, and decisions’. ‘I do not want this dress,’ said the naked woman. ‘Here, take it back.’ But instead, the elaborate woman threw the dress in a heap by the side of the road. She sat down next to the naked woman.

There was a woman in a simple grey dress who stopped her journey and went to the naked woman saying, ‘Take my dress. See how simple it is; it takes no special care and is easy to move in.’ She handed the dress to the naked woman, who felt that its burden was also great. ‘What causes the weight of this dress?’ she asked. ‘Thankless toil,’ said the simple woman. ‘Years of washing, scrubbing, vacuuming, diapering, cooking, chauffeuring, arguing, punishing, remembering, organizing and catering. The wearer of that dress is forever the backbone of her home – she can never tire, get sick, leave, be alone or cultivate her own interests. She loses her colour and her youth and watches as her man’s eye looks elsewhere for beauty.’ ‘Here, take back your dress,’ said the naked woman. But the simple woman put her dress with the golden dress by the side of the road. She sat down next to the elaborate woman and the two began to argue about whose garment had been the heaviest. The three women sat at the crossroads.

There was a woman in a short red dress who stopped her journey and went to the naked woman. ‘My dress might suit you. It is easy to get in and out of and is very soft and alluring. Here.’ She handed the dress to the naked woman. ‘Don’t be deceived,’ said the sensuous woman. ‘It too is heavy laden.’ ‘Why?’ asked the naked woman. ‘The wearer of this dress must bear the burden of frigid wives. She must always be available for the sexual demands of men. She is the keeper of lies and deceits, and must endure the hate of women who do not like what she does, but wish they had her power. The woman who wears this dress must open her legs to feed herself, to clothe herself, to house herself, and to care for any misbegotten offspring. She must always be soft and

sensuous, bold and enterprising, calculating and owned. She lives with the knowledge that she must always welcome men who never stay.'

'This dress will not do either,' said the naked woman. 'Take it back.' But the sensuous woman tossed the red dress among the others at the side of the road and sat down next to the simple woman. She joined in the argument that had not let up.

There was a woman in a long black habit who stopped her journey and went to the naked woman. 'My child', she said, 'you are naked, let me clothe you. Here, take my habit. It is warm and safe.' 'Safe?' questioned the naked woman. 'Its weight is very great.' 'Yes,' said the holy woman. 'It holds the secrets of a hundred thousand souls. One must be very strong to wear it, but must show that strength in silence and servitude. The wearer of this habit must understand birth, but never bear; must understand the cravings of the flesh, but never experience them; must understand the ways of the world, but never be part of it. The woman who wears this must sacrifice herself constantly for the needs of others and never fill her own. She must punish herself for thoughts and longings that extend beyond the confines of cloistered walls.' 'I am neither cold nor fearful,' said the naked woman. 'Take back your habit.' But the holy woman placed the habit with the other dresses at the roadside and sat and entered into the argument that continued between the elaborate woman, the simple woman and the sensuous woman.

There was a woman in a grey suit who stopped her journey and went to the naked woman saying, 'Here, this tweed would look smart on you. Its lines are professionally tailored to give a serious appearance.' She handed the suit to the naked woman. 'Now why does this garment carry so much weight?' 'Don't be fooled by it professional appearance. The wearer of this suit must live in the sterile world and must never be part of any of the worlds you have seen so far. This woman must never be beautiful and artistic, for that would distract people from the business at hand; she must never bear children or have any relationship that would slow her progress to the top of her field. She must never be sensuous, for she would then be the mark of wolves who would find any way to destroy her and her power. She must also endure being mocked as a dyke by those who fail to understand the purposes behind her sexlessness. She must never be holy, for the world of the spirit weakens the power of the world of the rational. It is seen as foolishness and gets in the way of advancement with its silly notions of ethics and morality. So the wearer of this dress must remain closed like a prison against all outside forces that would drain her of her power.' 'Your world is frightening,' said the naked woman, 'take back your suit.' But the professional woman tossed her suit among the other garments, sat and joined in the argument, insisting that of all the other garments, hers had been the heaviest.

The women argued beside the naked woman far into the night. At some point their argument changed from self-pity to blame upon the other. As each experienced the pointed finger of the others, she began to see that there were things about her dress that were worthy and good. There were things that each was not ashamed of or encumbered by. 'I know how to enjoy my body, to feel the pleasure of physical love,' said the sensuous woman. 'Oh, teach me that,' said the holy woman, 'and I will teach you the wonder of the quest for union with God.' 'I know how to organize a large business and make it run smoothly, and how to handle many things in the face of emergency,' said the professional woman. 'Oh, teach me,' said the elaborate woman, 'and I will teach you how to make yourself beautiful so that you can enjoy the appearance of your body.'

'Teach me my attraction also,' said the simple woman, 'and I will teach you how to bear and love a child.'

New life sprang up among the women and they fashioned for themselves garments out of the clothing that had piled at the side of the road, each unique and sharing parts of each. As they taught and worked, the naked woman got up and walked to the next intersection east of them; and sat down.'

(Parable from **Ruether**'s book 'Woman guides' 1995, pp248-251 written by Anne Spurgeon)

Appendix 3

Middlesex University,
Enfield Campus,
Queensway,
Enfield, EN3 4SA
London.

12th October 2006

INFORMATION LETTER

Dear Pastor,

I would like to invite you to participate in my research project that is part of a Doctorate program at Middlesex University, England. The aim of this study is to explore former female theology students' experience of theological education. The research question is below:

How does the lived experience of Clergywomen who studied Theology at a tertiary educational institution in Australia between 1995-2006 inform the Seventh-day Adventist Church about theological education?

Participants who volunteer will be interviewed in two phases. In the first interview the conversation between the researcher and participant will be audio taped and will take about 40 minutes to complete. Some background information will be requested then you will be asked questions such as:

In your own words, please share with me your thoughts, perception and feelings relating to your experience of theological education at Avondale. That is:

- How do you feel about your role as a Pastor?
- Share with me your thoughts on theological education at Avondale College in relation to preparing you for this role.
- Describe your feelings towards your ministerial training, peers, and lecturers at Avondale College.
- Tell me how you perceive the success or otherwise of theological education at Avondale College.

Please take as much time as you wish to explore these issues, sharing all the feelings, perceptions and thoughts that you can recall.

In the second phase the researcher at a later stage, will spend a further 15 minutes with you. This will give you the opportunity of viewing your transcript in order to delete or modify any parts as you see fit. This interview will also be audio taped.

Participating in this study will have important implications for gender inclusive curriculum development and training in theology within Adventist. Your participation in this project is voluntary and you are perfectly free to withdraw from the study at any time. You may also decline to answer any question. The information obtained from your responses will be confidential and only summary data will be presented in future publications or conference presentations, none of which will be attributable to you as all participants' identity will be confidential. Your decision whether or not to participate or subsequently withdraw from the study will not affect any current or future relationship with Avondale College or the SDA Church.

The Avondale College Human Research Committee (HREC) has approved this research project. This committee requires all participants to be informed that if they have any complaints concerning the manner in which a research project is conducted their concerns may be given to the researcher, or if an independent person is preferred, to the College's HREC Secretary, Avondale College, PO Box 19, Cooranbong, NSW 2265, or phone (02) 4980 2121, or fax (02) 4980 2118.

If you require further information, please do not hesitate to contact Drene Somasundram. Thank you for your interest in being willing to participate in such a significant project, your time and contribution is much appreciated.

Yours Sincerely,

Drene Somasundram.

**Researcher
Project**

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Appendix 4

PARTICIPANT'S CONSENT FORM

Research Question:

How does the lived experience of Clergywomen who studied Theology at a tertiary educational institution in Australia between 1995-2006 inform the Seventh-day Adventist Church about theological education?

By signing this consent form, I agree to be a participant to the study Drene Somasundram is conducting. I am willing to be audio taped at the interviews. I understand that all my gathered information will be treated in confidence and that I will not be identified in the study or any future publications or reports. I understand the significance of this research project and acknowledge its approval by the Avondale College Human Research Ethics Committee (HREC). I reserve the right to withdraw from this study at any time and this will not affect any current or future relationship with Avondale College or the Seventh-day Adventist church.

Consent to Interview

Name (Printed)

Date

Address

Contact Telephone number

Signature

Note: This research project has been approved by the Avondale College Human Research Committee (HREC). This committee requires all participants to be informed that if they have any complaints concerning the manner in which a research project is conducted their concerns may be given to the researcher, or if an independent person is preferred, to the College's HREC Secretary, Avondale College, PO Box 19, Cooranbong, NSW 2265, or phone (02) 4980 2121, or fax (02) 4980 2118.

Appendix 5

PERSONAL INFORMATION QUESTIONNAIRE

Research Question:

How does the lived experience of Clergywomen who studied Theology at a tertiary educational institution in Australia between 1995-2006 inform the Seventh-day Adventist Church about theological education?

Participant's personal information

1. Alias name:
2. Date of interview:
3. What Theological program did you study at Avondale College:

B.A Theology ()

Grad Diploma () Name your first degree
- MA Theology ()

Appendix 6

SAMPLE INTERVIEW

Interview with Harriett December 2006

Drene

Thank you so much Harriet for contributing to this area of research. Please take as much time as you need during this interview. Harriet, in you own words, would you like to share some of your thoughts, perceptions and feelings, relating to your experience of theological education at College?

Harriet

I believed since I was a teenager that this is something that God wanted me to do to be in ministry and I had a talk with a man I really respect who prayed with me and said “oh you’ll have to do it this way and go to college”, I didn’t want to go to college and didn’t want to do Year 12, but I knew I had to, so I went ahead and studied and started my degree at Avondale.

No one had ever told me I could not be a minister. I didn’t even realise that women didn’t become ministers and my parents say now that they knew that it would be difficult but they thought too that if they objected to the path I was taking then it would be harder for me and not easier. My parents are an incredible gift. To be affirmed despite the cultural opposition the argument of cultural opposition at the time I never thought there were any issue with a woman being a minister, women elders in my church that I attended growing up, being my role models that were strong and loving. I never thought that it shouldn’t happen, until I got to college.

I didn’t question my call, I questioned my lecturers, it was something that the lecturers had no right to confirm or deny it is something between God and myself. Any comment or anything that was done on their part against me in the sense was against God as much as that sounds pious that’s exactly how I thought and if they weren’t prepared to work with the plan then it wasn’t my problem.

Drene

What was it like being a female studying theology? Were you alone? Any surprises?

Harriet

Initially one other that started with me, there were two others that were in the year ahead of me, at the college at the time and subsequently I was the only one to graduate in time in the four years and be appointed.

What really shocked me was the assumption was that women couldn’t be ministers that there was a genetic disability that stopped them from being able to be ministers, it just totally shocked me.

Drene

And you got that from whom?

Harriet

From a handful of the Lecturers and from 80% of the students in my year.

Drene

Did their attitude change during the 3 years?

Harriet

No, they quit! Most of the opposition didn't graduate. By the time I graduated they weren't there and then the only opposition I had or perceived I had was from the 50% of the lecturers in the theology department.

Drene

Were any of the Lecturers supportive?

Harriet

Ed Parker, he was the only one who went into bat for me in a very active way when I was, hadn't been called to a ministry job I had been interviewed by a conference and hadn't heard from them, no response at all and when they interviewed me they asked me questions not relevant to male's employment they felt the relevance in my employment and yes I think they were taking a risk in employing a woman so I can see why they were a bit worried, but he actually called that conference in my presence and told them what he thought of what they were doing and they best decide on this answer and quickly in order to put me out of my misery. So he was an advocate in that sense and very supportive by Ray and Barry Oliver.

Drene

Did you have any mentors?

Harriet

No. Apart from one or two classes with Robyn Priestly I never had a woman lecturer.

The support that I had from my female colleagues who started theology with me was great, we had a great time together but had grown up in very different cultures, communication was difficult at times but we believed in each other and that was all right.

I made the decision fairly early on that there would obviously be parts of myself and identity that I would sacrifice in order to finish the degree and it was a really conscious decision that I knew that by the end of the degree there wouldn't be much of me left, but I needed to be present and I needed to be somewhat vulnerable to the education experience if I was going to gain anything from it. I knew I was achieving a bias in why, but that's how I.....and I knew that it would take its toll on me so it was a reality that I accepted and I didn't want to fight against it because I didn't want my ministry and my health to be based on anger and bitterness because I wanted to learn what I needed to learn.

Drene

What were some of the processes that you had to go through to make that decision?

Harriet

I knew what God had called me to do and I knew that He needed me to sacrifice in order to finish, reach the goal and in a sense I trusted Him to hold together what ever needed to be held together for the duration of the confidence and there are some things that I let go then that I would not let go now, but I still considered myself to be weak to have made a wrong decision and think that I made myself more vulnerable at times that I needed to be, but that is something you don't worry about its experience, I would rather be more vulnerable and have the experience than shut myself off and not learn anything.

Drene

Was it worth it?

Harriet

Yes, it was good. There was a lot of work I learned and that I needed to learn and I use it all the time in my ministry and I wouldn't change any of it.

Drene

What was the programme like, what did you like/dislike?

Harriet

I loved that it was academic I loved that we were always encouraged to read, so many different sorts of documents, we were never pigeon holed into an Adventist set doctrine and I loved that, although there were some people who disagreed with us being taught everything under the sun but I loved it and it suited how I think. I hated that the programme was geared for somebody who obviously wasn't me. I came to the programme fairly open minded especially about gender issues, fairly open minded about other religious denominations and fairly convicted about Adventism and Ellen White and physical principals, and having a biblical theology to base most decisions on and then when I arrived there, there was probably less biblical study as such like exegetical study or opportunities for exegetical study, the classes needed to be addressed, the information was always written to the men and it was like no one had ever really met their mother because they couldn't relate to any women who were in the room, if they had met their mum they didn't get along with her very well, I was instructed to have a deeper voice in homiletics I was supposed to think more logically in what I was thinking. There was so much of it, it just didn't fit it wasn't open to new concepts and ideas, and the way I used to think, part of that was I think that we were being forced into a new academic mould, being universities that were instead of high school, but I had a tough high school and I worked hard in Year 11 and 12 than I ever did at college and that was in Queensland at Brisbane Girls Grammar, so we had a lot more expected academically up there than I had at college, and yet college I could never crack the code I could never figure out what they wanted. I don't know how to make sense of it because I still can't make sense of it academically I still don't know what it was I supposed to have missed because they did site subjects there and high distinctions, distinction level essays, exams everything for science subjects when I studied in Canada all top level studies and I wasn't putting anymore effort in fact I was putting in less when I was in Canada and yet they marked differently. They raved about

the quality of work and the science department thought it was great, but I get back to the theology department and then suddenly academically I didn't have what it took, I just didn't have it I didn't understand and I would ask questions and I wouldn't get any answers, and it was a put down.

Drene

How did you come across in class?

Harriet

In one class in a tutorial you have to read all this information, you sit down in your tutorial and the lecturer asks questions everyone else shared their opinion, well actually did the reading for one of these tutorials and sat in class the lecturer asked a question and nobody answered and so I thought this would be a good one so I put in my answer and the lecturer said to me word for word, "Look if you haven't got anything intelligent to say don't say anything at all", and so he then asked another question and of course I didn't answer because I thought nothing I say is going to be intelligent anyway so why try, and then I got into trouble for not answering the question and I said well I didn't had anything intelligent to say so I didn't say anything and he just got angry at me, and yes that's cheek and all the rest of it, but he set himself up for it, so I couldn't win and I did a tutorial with the 4th years and I was a 3rd year, I was doing a subject with the 4th years, the 4th years still to this day can remember the tutorial on Titus and the advice that Titus was given and looking for a practical demonstration went through the Greek with them and then re-did the practical demonstration with the advice that was given and the students said it was the best tutorial we have ever sat in, I went to see the lecturer for my grade he said it was the best tutorial he had seen, but he needed for me to learn a lesson. He said that one of his professors had sat him down once and failed him for a paper because he needed to learn that you never know everything and that I needed to learn that so I was given 3/10.

Drene

Did you have a forum where you could bring your grievances to?

Harriet

Yeah, on two occasions I asked for exam papers to be remarked and both exams they said to me look you were so far off the mark that if we had these reassessed by another university it would make us look bad so we don't think you should do it. So one of those subjects I had to redo because I failed!

At that point in my life I had gone out very independent it there was an issue that needed to be addressed or attacked, a grievance that I had with someone I saw that as my job to deal with that myself if that meant approaching the person or whatever, so I didn't even think about official channels. And no one told me that they were there so why would I even imagine, the closest I came to being able to give anyone an assessment of their lecturing styles was in the assessment sheets at the end of the subjects that was it, there was only so much you can take without being rude.

The excuse lecturers gave me was it would be much harder for you when you get into the field than it is here and we will make it hard for you here so that you can handle the field when you get out.

I was very torn up over it, probably only in the last 2 years or so maybe 3 years that I have regained some faith in myself, it is huge I think coming from..... I was always such a strong leader and considered everyone's opinion to be equal and valuable irrespective of background or culture, never really thought to place more value on someone's intellect over someone else's and found it, it angered me to think that people would do that and then to go to college where my intelligence was considered so much that through or a woman to something I can't even change, and even I did I would be even more unaccepted, it scared me a way that people could have such an outrageous perception of education..... in relationships, so hard for beyond any people to be practical let along helpful.

Drene

What sort of recommendations would you like to give Avondale so women won't have to go through what you have?

Harriet

They need to have counselling about their relationship with their mother. Might sound weird by I genuinely believe that it'd help them to relate in a confident unthreatened way to the female students. There as been a lot of the lecturers that have never worked with a woman as a colleague, that in itself is a relationship would take a while to understand. There are lecturers who need to have a clearer understanding of their own relationships with the women who are close to them, their wife, whoever, in order to relate successfully with their female students. We need to that's where it starts.

Drene

Anything else?

Harriet

Having worked for ten years I think they all need to learn how to be a good secretary, they need to have a whole subject of typing and account keeping, all those things currently not in the course. I don't know, they expected blokes who haven't even given second thoughts to account keeping or filing or to set up their office at home, because of the time that you guard is the time in the office, going in to read, filing, assessing people, studies, counselling and all those things you need experience of it. I would have loved to have had lessons in filing.

Drene

So practical issues, anything else?

Harriet

I loved the Greek and the Hebrew in the course, I appreciate that some people really don't need to do it. I've found it valuable, it was one subject that you can be marked right or wrong so I did great, all the other subject rules were tested.

Drene

What do you mean by tested?

Harriet

I think there are different kinds of intelligence, therefore the assessment tasks and evaluation tools need to be much broader for men and women. Although women in the

course seem to do really well there are areas that are difficult and I did what I had to do to graduate in ministry.

I found out that as soon I left college, say my last three months of college, all my values and systems that I set aside in order to learn and grow and everything else, I looked at everything that I had learned in all the directions I had grown and the system that I started with was far better than any of this and I just moved back on in and it meant that in one of my subjects I only just passed and I just thought ok how you lot think, it don't work in the real world and I can bring my own system back.

Drene

Would you like to expand on this?

Harriet

Value, what is really valued in being a Christian, being human valued, male/female I think it was set aside for the present, when you study ministry there is very benefit in doing that, so everything that you studied and learned even needs to be applicable to life or it needs to be applicable to a principal which supports Christian life.

In Year 11 and 12 I had a religion studies school teacher and he exposed me to big things that I assumed were normal – in drama class he would preach with a giant handbag with red nails and a guy wacking him over the head, things like that, that's why I say I was naïve about women not being ministers .

Drene

Tell me more about your classes, what was homiletics like?

Harriet

I had to do a fair number of sermons, there were five examples given of different kinds and you preached then one you were assessed on your appearance and content and that was it.

Drene

Was it fair?

Harriet

Yes, except that the basic assessment was a bit awkward to find pretty limiting by construct yourself and experiment yourself and try to find yourself, no one can ever preach from someone else's skin, and they know that and they teach you that but they don't let you try it out, so then when you do try something out I had comments on that my voice wasn't deep enough, it's like they are going out to maim a woman, I mean I don't have a high voice it's not a quaky voice or even one of nervous. Attire none of the role models were obvious as role models of women's attire. It was quite common for the blokes to write in my comments, no tie!! Which is funny but what are we supposed to wear, there were no guidelines given it's just that they looked at us and said you're not dressed up enough or you're dressed up too much; they are so biased, they didn't know it. How much would it take to walk out professionally as a woman, they wouldn't even know.

Drene

Can you tell me some of your joys in Ministry?

Harriet

Bible studies, as much as I don't like the stereotypes I am a natural working with kids even though I don't have my own, and with, with children I can exercise the freedom in my ministry and I can apply my ministry appropriately there are no expectations when working with children, so as a woman I can limit the boundaries as a woman, I don't have to re-check or double check its a cultural presentation. I love that. Sometimes I like sleeping and taking a vacation. I love being able to push the buttons of the administration but do it a way that I know is not too confronting. I've been here for ten years its like I've earned my wings, different administrators, gentlemen want to acquire my opinion on prophesy and that is great!

Drene

How did you feel when you did your placement?

Harriet

It was terrible, there were no harassment issues. A big threat in ministry is the baggage everyone dumps on you as a woman. A few people never know how to assess a woman in authority so they project onto you. When they have an opportunity to look at there pastor and even their colleagues they still project their issues with their mum or their wife or their daughter their sister and because there are so few targets us women in ministry, I get very frustrated if you think that a colleague is sometimes more isolated that the congregation does

Drene

I need to understand that, so as a woman in authority people just give you their baggage?

Harriet

Just like children laden their mum how they were raised etc. I get to wear their spiritual emotional baggage.

Drene

So what do you do about that?

Harriet

I have very strict boundaries. I check in with the psychologist every now and then just to talk through some of the boundaries and issues. Sometimes you used to have to wait for your colleagues that you're in this together and that's what I wait for I'm not very proactive about who is right, involved, I am who I am and I don't have alterer motives or hidden agendas as a woman. I have a ministry and either people choose to see that and appreciate it or they choose to see it as a feminist aggressive attack.

I am always thrown by the perceived threat on the part of men in ministry it's like a camp set up you have to break in a new lot of ministers every camp set up because there are new ministers that come to the conference that question my ability to function physically putting up tents and things like that, I don't care about hard labour I

wouldn't even think about it and I am more experienced at it than a lot of blokes who come through as pastors it is a very practical thing putting up tents.

Drene

So your role is to educate them.

Harriet

Yes, and they hate it!

Drene

You must be exhausted, not only putting up tents but you being accepted. Usually by the end of the 2 1/2 week I've told them what I think and they've backed off, but the weeks and weekends that has been a battle.

Drene

Are your male colleagues supportive?

Harriet

The men aren't. The men who are used to the conference who haven't worked with women before and I can appreciate that it would be difficult for them anyway never having worked with female colleagues a lot of them, a guy who has done nursing are fantastic, they know how to work with women and there is no second level, no misunderstanding or anything like that. I do think that it is similar to men though, I think that ministry can be very lonely. I don't know how to explain this, but you come to value your own experience with God and who you are with God becomes stronger and that is something that you value and nobody can take away.

Drene

How did you go with placements with college?

Harriet

Some of them were terrible I felt I was being tested every time you were given something to, I was tested because I was a woman, tested because I was a theology student, it was a different feeling I don't know how to quantify that but it was different.

Some of them were big supporter of women in ministry some were feminists, not extreme feminists they were supporters. But there was no deep personal interest in you, it was all about women in ministry waving the flag and pushing you on the back. I would always run a mile before I would be in one's pockets; I saw a lot of women lapping up the support they could get from the feminist. I still find it hard to give myself to understand and relate to strong feminists and what they think.

Drene

Can you describe your experience of theological education at Avondale in an image?

Harriet

I think of it as calve ropers and there's a whole bunch of calves out there and rangers have to trot out and single out a different calf, isolate them, tie them up and do what they need to do. So students were like the calves, the lecturers were like the ropers and

certain lecturers target certain animals and that is just how it is, whether for good or for ill that is what they do and at some point if you want to get into ministry you've got to be caught. You can imagine all this ghastly mess and everything you have to do, it's hard work because you have to as a woman I would be expected to run as hard and fast as everyone else if not harder and faster and yet you still had to be caught, so you had to conform but you had to be far and away different better than everyone else. So it's pretty stupid concept and ironic because but if you're one up it still doesn't work.

Drene Thank you Harriet for your time and insights into this research project and thank you for the wonderful model you have set for women in Australia. (Interview 50 min).

Appendix 7

14 INTERPRETATIVE THEMES, SUB-THEMES AND BRANCHES

Theme I: Formulating and accepting ‘Call’ to ministry

1. Reflecting on the ‘Call’ to Ministry
 - 1.1. Fulfilling a Divine led path
 - 1.2. Appreciating influential texts to help confirm call
 - 1.3. Feeling affirmed through the family and the wider community
 - 1.4. Pursuing theological education for equipping in Ministry
2. Pursuing the ‘Call’ regardless of opposition
 - 2.1. Experiencing negative views and facing obstacles and barriers

Theme II: Valuing the practice of Ministry

1. Reflecting on the focus of Ministry
 - 1.1. Seeing Ministry as ‘People’ focused
 - 1.2. Experiencing personal fulfilment
 - 1.3. Acknowledging maturity in Ministry
 - 1.4. Acknowledging the importance of prior experience in ministry
2. Clergywomen adapting the practise of Ministry
 - 2.1. Feminising practise for Clergywomen
 - 2.2. Creating safe and efficient practise in Ministry
 - 2.3. Recognising Ministry beyond gender

Theme III: Recognising Ministry challenges for Clergywomen

1. Experiencing disillusionment in Ministry
 - 1.1. Doubting God’s call
 - 1.2. Experiencing isolation and loneliness
 - 1.3. Recognizing concept of self-care
 - 1.4. Unrealistic expectations in Ministry and ‘number’ success
 - 1.5. Disillusioned by ‘church’ mentality
2. Feeling dissatisfied by the Pastoral training of theological education

- 2.1. Insufficient training for Ministry demands
- 2.2. Inexperienced lecturers in Pastoral Ministry

Theme IV: Experiencing devaluation in professional context

- 1. Perceiving organization and employers
 - 1.1. Trail blazing expectations
 - 1.2. Inability to listen and negotiate
 - 1.3. Inability to fulfil and function in ministerial role
- 2. Experiencing unequal opportunities in ministry
 - 2.1. Volunteer issues
 - 2.2. Lack of organisational support and infrastructure inadequacies for Clergywomen
 - 2.3. Spirit driven policies
- 3. Responding to hostile environments
 - 3.1. Experiencing hostile senior Pastors
 - 3.2. Experiencing placement challenges
 - 3.3. Experiencing hostile church settings

Theme V: Reflections towards theological programme(s)

- 1. Reflecting on the academic programmes
 - 1.1. Appreciating mental challenge
 - 1.2. Programmes offered
 - 1.2.1. Reflections on the degree programme.
 - 1.2.2. Reflections on the Graduate Diploma
 - 1.3. Reflections on the degree programme
- 2. Experiencing Lecturers perception and beliefs
 - 2.1. Supporting
 - 2.2. Inspiring
- 3. Experiencing and reflecting on specific curriculum
 - 3.1. Hermeneutics
 - 3.2. Homiletics
 - 3.3. Leadership
 - 3.4. Evangelism
 - 3.5. Spirituality

3.6. Pastoral Ministry

Theme VI: Reacting towards course not designed for female students

1. Unaccommodating to female students
 - 1.1. A prescribed male mould
 - 1.2. Lack of confirmation
 - 1.3. Epistemology issues
 - 1.4. Lack of female presence – lecturing, ministry and mentoring
2. Faculty demonstrating difficulty in relating to female students
 - 2.1. Voicelessness
 - 2.2. Unanswered questions
 - 2.3. Guest lecturers
 - 2.4. Unsafe placements
 - 2.5. Perceiving lack of understanding

Theme VII: Experiencing discrimination and marginalisation

1. Feeling silent desperation
 - 1.1. Grading and assessments
 - 1.2. Unethical practise and public humiliation
 - 1.3. No lodging of complaints
2. Recognising the concept of futility
 - 2.1. Lack of opportunities in placement settings
 - 2.2. Lack of job prospects
 - 2.3. Lack of denominational confirmation through ordination
 - 2.4. Ambivalence of focus and direction

Theme VIII: Emotional responding to theological education

1. Emotionally responding to course
 - 1.1. Bored
 - 1.2. Misfit
 - 1.3. Frustrated
 - 1.4. Stifled
 - 1.5. Uncomfortable
 - 1.6. Suppressed

- 1.7. Un-welcomed
- 2.8. Appreciation
- 2.9. Indifference
- 2.10. Disappointed
- 2.11. Disillusioned
- 2.12. Let down

Theme IX: Coping strategies for survival of theological training

- 1. Accomplishing Academic success
- 2. Conforming to theological expectations of College and employers
 - 2.1. Conforming or rebelling towards a prescribed mould
 - 2.2. Enduring course – a means to an end
- 3. Fulfilling a ‘Maternal’ figure/role to peers
- 4. Acknowledging ‘Divine’ help and strength to get through the course

Theme X: Perceiving peers

- 1. Relating to female peers
- 2. Relating to male peers

Theme XI: Recognising public persona

- 1. Reflecting on self consciousness of public perception
 - 1.1. Attire
 - 1.2. Self-care
 - 1.3. Guarding manner and behaviour
 - 1.4. Awareness of sexuality
 - 1.5. Intellect
- 2. Challenging male peer biases
 - 2.1. Succeed in Ministry education
 - 2.2. Change male peers perception

Theme XII: Experiencing personal cost of theological education

- 1. Deconstruction
- 2. Construction
- 3. Reconstruction

- 3.1. Finding their own way
- 3.2. Therapy
- 3.3. Female mentors

Theme XIII: Imaging of theological education

- 1. Describing/identifying an image for theological education

Theme XIV: Recommending improvements to the programme(s) of theological education

- 1. Informing curriculum development of theological programme(s)
 - 1.1. Variety in course
 - 1.2. Broader understanding of Pastoral care issues and clergywomen
 - 1.3. New Church class curriculum
 - 1.4. Evangelism
 - 1.5. Placements
 - 1.6. Practical Ministry
 - 1.7. Spirituality and character formation
- 2. Naming essential component needed for theological education
 - 2.1. Epistemology
 - 2.2. Identity issues addressed - affirm publicly Ordination in class
 - 2.3. Female Lecturer needed
 - 2.4. Males need to learn how to relate to women
 - 2.5. Broader Assessments and fairness
- 3. Adapt course to fit individual
 - 3.1. Taylor course to individual
 - 3.2. Gift base ministry
- 4. Addressing issues of importance to female theology students
 - 4.1. Honest about female job prospects and ministry challenges
 - 4.2. Female Students should have first degree
 - 4.3. Find a female mentor
 - 4.4. Teach appropriate department issues and self care
 - 4.5. Safety Issues
- 5. Identifying issues that College and employers need to consider
 - 5.1. Education program for churches to embrace Clergywomen

- 5.2. Conference to comprise list of prepared churches for employment
- 5.3. Create Professional paths for women
- 5.4. Create Spirit led policies for Clergywomen
- 5.5. Organisation must positively address the issue of Ordination

Appendix 8

DIRECTIONAL SUGGESTIONS FOR GENDER INCLUSIVE CURRICULUM DESIGN FOR THE ADVENTIST CHURCH

A. Feminist Epistemologies

Feminist epistemology is an emerging field in theological education that has made and is making significant contributions in areas such as spirituality, homiletics, hermeneutics, leadership and related issues on authority and pastoral ministry. These core curriculum components are discussed in this section in light of recent development and model creation and what they offer Clergywomen in their professional context. An in-depth discussion on each core curriculum component requires theoretical underpinnings, critique and evaluation of various scholars in the vast array of texts and scholarships; this unfortunately is outside the scope of this project. However, I will endeavour, in broad strokes, to outline current issues and their place in theological education and relevance to Clergywomen in ministry.

Harding in (1986) proposed her classification of feminist epistemology into *empiricism*, *standpoint theory* and *postmodernism*, she rendered these as three fundamentally contrasting frameworks. Feminist empiricism presuppose an unsuited, politically neutral subject of knowledge (Smith 2003; Sarantakos 2005, p57). This model accepts empiricist principles and practices that are based on objectivist epistemology, although with some adjustments: it employs a realist ontology, a modified objectivist epistemology, a concern for hypothesis testing, explanation prediction, cause and effect linkages, and conventional benchmarks of rigor (Denzin & Lincoln 1994, p101). The model employs traditional social research, modified to avoid bias and sexism and to meet feminist standards (Sarantakos 2005, p57). It accepts empiricism critically, challenges the notion that the person/identity of the researcher has no effect on the quality of the findings (Harding 1986, p162). It challenges the notion that science and

politics should be left apart and criticises, not so much the foundations of science, but their practice (Sarantakos 2005, p57).

Feminist standpoint theory reflects closely to feminist assumptions and principles. This model works on the theoretical underpinning that women, due to their personal and social experience as females in the world, are in a better standpoint position than men to research, understand, write and interpret the world of women. This model embraces a relativism of standpoints. It rejects traditional research methods, focuses on feminist methodologies, builds on and from women's experience, employs feminist qualitative methods, assumes research reflexivity and seeks to transform the marginalised lives of women (Harding 1987).

Feminist postmodernism is a newer development within feminist theory and research. It views truth as a 'destructive illusion' and the world as endless texts and stories, many of which sustain the integration of power and oppression. Sarantakos (2005) points out writers have described feminist postmodernism as an epistemology that is 'non-foundationalist, contextualist, and non-dualist, or multiplist, in its commitments'. It basically rejects 'epistemological assumptions of modernism, the foundational grounding of knowledge, the universalising claims for the scope of knowledge, and the employment of dualist categories of thought' (Sarantakos 2005, p59).

Trends in these three feminist epistemologies over the last ten to fifteen years have become blurred; Harding herself both predicted and advanced this. However, all three approaches embrace 'pluralism and reject totalizing theories and traditional epistemological projection of validating epistemic norms from a transcendent viewpoint' (Smith 2003, p29).

These three feminist epistemological approaches have impacted debates and theories in feminist theological education. Contributions of feminism in theological education can be named as:

- Addressing the issues of women marginalised and discriminated against in theology and biblical interpretation
- The uncovering of new voices and faces in history

- The defining of new areas of research
- Developing new resources, new workable models
- New tools in hermeneutics and the approach to scripture
- Inclusive language and imagery (Grey 2001; Walsh 1995; Chopp 1991).

'Feminist studies in religion contribute to the fashioning of a radical democratic political culture and creation of an egalitarian politics of meaning...it provides a theoretical framework and intellectual space for transforming kyriarchal knowledges and deeply inculcated values of oppression' (Fiorenza 1995, p51).

B. Theological Education Addressing Curriculum

1. Recent Trends in Hermeneutics

The field of feminist biblical hermeneutics is vast; therefore in this section I will attempt to define hermeneutics and name influential texts that have made significant contributions. Biblical hermeneutics investigates the issue of interpretation of the bible by developing and evaluating various theories of literature that inform the models and methods that biblical scholars employ in text analysis. Here, the focus and interest lies in the generation of meaning and the roles played by method, text and interpreter in the production of meaning. In text analysis, various factors need to be considered; author, text, context and reader. The ultimate aim from these factors is the production of meaning. However, 'meaning is not an isolated construct, nor does interpretation simply end with its rendering' states Amador (1998, p39). The role of meaning in hermeneutics is an authoritative one, it argues for the rights and recognition of an authority i.e. author, text, context and reader that govern the act of interpretation. Biblical hermeneutics has a number of theories and theoretical underpinnings: historical positivist, doctrinal, dialogical-pluralist, and transformational, or deconstructive. Feminist hermeneutics have exposed the 'presuppositions of objectivist scholarship' within the power structures of patriarchy (Amador 1998, p40). They explore patriarchal androcentric ideology in the biblical text. Feminist interpretation seeks to uncover and identify the structures of exploitation and oppression and bring them to

focus in the culturally constructed portrayal of women and their relationship to theology.

Osiek (1985) reviewed various early feminist hermeneutical studies and developed a five fold typology identifying ways women can ‘respond and adjust’ to the situation of patriarchy in Christian tradition. These include the extreme *rejectionist* and *loyalist* positions where the biblical text is either discarded or obeyed, the *revisionist* perspective that seeks to discover neglected information about women in biblical history and tradition, the *sublimationist* perspective that searches for the glorification of the eternal feminine in Biblical symbolism, and the *liberationist* perspective that fosters a justice, advocacy theological perspective. In recent years, feminist, womanist, mujerista and Asian theologians have centred their attention in this fifth area (**Osiek** 1985; Tamez 1986; Walsh 1995, pp171-172).

Trible’s essay (1982) *Feminist Hermeneutics and Biblical Studies* identified three stages in feminist hermeneutics: a prophetic documentation of patriarchy and misogynist history that uncovers evidence for subordination and abuse of women. The recovery of forgotten biblical passages that themselves critique patriarchy were neglected and underdeveloped passages attest to female imagery of God, brave acts of biblical women, and the reinterpretation of key passages used historically to oppress women. And thirdly, the retelling of biblical texts ‘in memoriam’ to redeem the past and present; this approach details the experiences of abused women and invites the reader to be sympathetic, patient and provides a hope of one day ‘redeeming the time’. Trible’s grounding text *God and the rhetoric of sexuality* (1978) provides examples of this method (Walsh 1995, p173).

Fiorenza’s text *Bread not Stones: The Challenge of Feminist Biblical Interpretation* (1984) is a collection of six essays providing foundational assumptions on critical liberation theology. However, Fiorenza’s grounding text *But She Said: Feminist Practices of Biblical Interpretation* (1992) reviews nine frameworks that comprises method, sources, assumptions and strategies of feminist biblical hermeneutics as developed through to the 90’s. Its ‘overriding purpose is to create a “space” for feminist critical hermeneutical work within the context of feminist theory’ (Walsh 1995, p117). Fiorenza, among other scholars, has developed a hermeneutics of suspicion – a

suspicion of 'a patriarchal system that excludes women from symbolic, public and social forms of communication, and by which femaleness has been devalued and reduced to the role of victim' (Upton 2002, pp101-102).

Rosemary Ruether's (1993) groundbreaking work entitled '*Sexism and God-talk*' constructs feministic theology within the traditional Christian context, thus providing a positive vision of womanhood. Daphne Hampson (1990) on the other hand opposes Ruether in that she offers a post-Christian perspective where she argues that the Christian religion cannot by definition come to terms with the equality of women; therefore she offers new ways to conceive God and reformulates theological ideas in her book '*Theology and Feminism*'. Feminist theologians call for radical new approaches within biblical interpretation that address key issues such as the Bible's remoteness, complexity, diversity and contemporaneity, which seek to yield new understanding of both text and interpreter, thus finding new ways of interpretations towards wholeness.

Williams develops a significant strand in womanist theology through her groundbreaking texts *Womanist Theology: Black Women's Voices* (1989) and *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (1993) where she explores the lives of Africa-American women through the life of Hagar who was the black slave and concubine to Abraham and Sarah. Williams develops a 'hermeneutics of identification and ascertainment', where she invites faith communities to understand a God who both liberates and does not; and to identify hidden oppressions in the bible and in contemporary society and take action on behalf of the oppressed' (Williams 1993, cited by Grey 2001, p66).

Recent literature in hermeneutics and biblical studies reveal a more directed critique of specific values, norms and symbols of patriarchy, a shift away from superstructures to infrastructures. This is evidenced in the work of McFague (1993), Ruether (1998) Christ (2003), Kwok (2002). An increased attention to the many 'pluralisms that characterize women's experience and the heightened attention to issues such as racial, ethical, socioeconomic, demographic, religious, sexual, denominational and inter-cultural discourse that identify the global experiences of women in the voices of

globalization, womanist, mujerista, Jewish, ethics, liberational have become established and critical within biblical studies' (Walsh 1995, p113).

2. Recent Trends in Homiletics

Feminist theologians are redefining homiletics in methodology, social location, style, contextuality and performance. Women and men who share and preach from a feminist and womanist perspective today find questionable the 'white, western male Christian preaching that has taken the biblical text, the tradition, and the community of faith as the three primary starting places and areas of focus for proclamation' (Neuger 1995, p35). Many of these preachers coming from a privileged position of social, economic, and cultural unquestioned authority are 'no longer adequate' in meeting the needs and concerns of many faith communities.

Neuger (1995) entitles her book chapter on homiletics *Preaching as an art of resistance*. Here she spells out,

'Feminist perspective relies on feminist theology because creating theological, social, and ecclesiastical change is feminist theology's primary agenda. Feminist theology begins its work with critical reflection on women's experiences of oppression and marginality. The feminist theologian then draws upon those experiences in order to critique and reshape theological categories, ethical paradigms, biblical hermeneutics, church history, and the practise of ministry' (Neuger 1995, p44).

Smith (1989) makes a contribution in her text *'Weaving the Sermon'*. Smith's text explores several strands of feminist thought and insight that are producing a new understanding of the preaching task. She likens the metaphor of weaving to homiletics where the preacher, like an artist, draws from her experience, her constructed theology and connects with the lives of her community from a feminist perspective. She discusses how women must define self and seek their own preaching style, search for hermeneutical principles, understand issues of authority translated through a woman's way of knowing, and she offers visions for transformation. Smith asserts that woman preachers bring unique realities to the task - 'distinctive life experiences, female human development, and the particular relational understandings and connectedness women embrace' (Smith 1989, p7).

What makes Smith's text significant is the way she weaves women's psychology, feminist theology and philosophy together and names them as important threats in the task of preaching from a feminist perspective. Smith writes there are several popular preaching texts such as the fundamentals of preaching by John Killinger (1996) that encourage preachers to immerse themselves in contemporary understandings of psychology for greater understanding and insights into human development. However, 'these same books do not mention the rich resource of women's psychology as a source for understanding human development and intimacy' (Smith 1989, p23).

'Perhaps this failure to look at women's psychology points to an unwillingness to question the blatant male naming and defining of relatedness and intimacy' (Smith 1989, pp23-24).

Smith further suggests that traditional psychologists often support human divisions, individual autonomy, and modes of relating that are built on levels of dominating power. Whereas women's psychology, revealed through current studies, suggest women do not relate on 'hierarchical modes', they desire and function upon the 'interconnectedness between all created beings, and the equal value of different gender development and experience' (Ibid., p24). Many women are now beginning to see that hierarchy, separateness, autonomy, individuality and detachment are styles of relating mostly within white male development and this has huge implications on the construction of worldviews and life goals (Ibid., p25). These in turn affect and influence understandings of authority and intimacy. Women theologians and preachers are only now beginning to grasp these gender specific differences and their impact on homiletics.

Turner & Hudson's (1999) text, *Saved from Silence: Finding Women's Voice in Preaching*, explores how women can find their lost voice through the denial of voice by society and church, and confidently approach the pulpit with 'authority, prophetic understanding, imagination and naming through the theology of the voice' (Turner & Hudson 1999, p54). This text encourages women to stand up, claim truth and speak in the face of resistance. Their definition of a theology of voice for preaching suggests the preacher must listen carefully to the text and to revelations that she experiences in her life journey of the world. The word is contextualized through her understanding and those of her community. The speaking, listening God continues to be present, bringing

new insight, ‘challenging a fraudulent finality of understanding’ (Turner & Hudson 1999, p55).

‘The preacher is in covenant with the one who created her and given her a distinctive voice. The preacher is called to bring what she has, all that she has, to the task of preaching, immersing herself imaginatively in it, naming the world, and listening for the new thing that is ever being created. Such preaching requires thought, emotion and imagination’ (Ibid.)

Collier-Thomas (1998) *Daughters of Thunder* contains thirty-eight sermons never before published by African American women between 1850-1979. This text brings to voice not only the historical struggles these women fought for – basic civil rights issues – but for a voice in their own faith communities. These sermons act as a ‘moral compass’ providing invaluable insight and critical exploration against racial and gender inequalities, poverty and moral decay. These women deliver inspirational sermons that build faith and hope in tomorrow. Clergywomen need to be aware that their presence in the pulpit challenges Christian traditional assumptions, and clergywomen have reported feeling uncomfortable in this arena. The main argument concerns sexuality. Women are often asked to cover up, to wear a robe, and it was interesting that Clergywomen Deborah from this study said *‘I wish we could wear a long black robe’* when preaching. Even behind robes however, Lawless writes,

‘Breasts are mapped, noted, pondered. Breasts too large, too exposed, feeding children, or protruding from the folds of the robe are dangerous, provocative, sexual. Women without breasts are questionable as women. Ironically, the connection between all the stories become a perfect example of dammed if you do and dammed if you don’t. Either way, the female in the pulpit loses’ (Lawless 1993, p219).

Lawless reports that clergywomen often feel naked in the pulpit. Their image embodies ‘feelings about being vulnerable, stripped naked, indefensible, attacked, denied, violated and disconnected’ (Lawless 1993, p218). Clergywomen cannot nor should they desire to escape from their sexuality. Clergywomen challenge the myth that sexuality and the spiritual should remain separated. Female and male students in theological education need to understand this and find ways to address and personally work through this important issue for women.

The pulpit has traditionally been portrayed and perceived as a masculine rhetorical space. Mountford (2003) in her text *The Gendered Pulpit: Preaching in American Protestant Spaces* illustrates the history of rhetoric through the deeply gendered nature of traditional preaching spaces and performances and guides the direction in articulating alternative understandings of theological purpose, religious performance and cultivating preaching space. Mountford examines feminist philosopher Lorraine Code's work *Rhetorical spaces: Essays on Gendered location* that theorizes the 'geography of an argument depends on one's location (X)' (Mountford 2003, p16). Code uses the example of women attempting to have 'productive public debate about abortion in the Vatican in 1995'. Code names this phenomenon 'rhetorical space', which rhetoricians in turn recognize as, 'the rhetorical situation' (Ibid., p16). Mountford applies this term to material space surrounding a communicative event. She states,

'The pulpit is a gendered location and therefore a rich site for exploring the rhetorical space' (Ibid., p17).

This text examines women's struggles to claim the pulpit as their own. Once forbidden territory, women now claim and reshape pulpit space in exciting new ways. Homiletics remains an emerging and important field in feminist epistemology, and a field that challenges and calls into question traditional methods and practices.

3. Recent Trends in Leadership

Members of the Clergy find themselves in an occupation influx; changes of vast importance are shaping and transforming the profession. Factors identified are the changing roles of clergy and laity, ordination of women to the priesthood, an increasing shortage of clergy, and cultural implications and impacts (Jackson 2006). Jackson in his text *God's Potters: Pastoral Leadership and the shaping of Congregations* (2006), uses Paul's imagery of potter and clay. Jackson details the important role of the Clergy in the shaping and moulding of their clay faith – communities – and how this meets the needs of the wider community. In the shaping and moulding of communities, members of the Clergy need good leadership skills to assist them in this process.

Research has asked the question, do leadership styles differ in male and female members of the Clergy? Roesner contributes to this debate from a business perspective in her article *Ways Women Lead* (1990). From findings where she surveyed and interviewed male and female executives she concludes female executives from ‘second wave feminism’ are not constrained to replicate transactional command-and-control style leadership. Rather, women who climb the business ladder to top executive positions use a transformational ‘interactive’ leadership style. Roesner states that women who use this kind of leadership tend to ‘encourage participation, share power and information, enhance other peoples self-worth, and get others excited about their work (Roesner 1990, p120). Stortz (1991) researched pastoral power and found ‘power with’ where clergy shared power with their parishioners and ‘power within themselves’. Charismatic leaders who provide vision and inspiration in their placements argued that clergy who primarily share ‘power with’ members are best able to develop strong, committed lay leadership.

Ice in her text *Clergywomen and their Worldviews: Calling for a New Age* (1989) concurs with Roesner’s and Stortz’s findings. Ice remarks,

‘Whereas leadership may be imaged by men as a high position in a hierarchy of command and dominance, women often image leadership more naturally as a central facilitating position in a network of peer-negotiated operations’ (Ice 1989, p4).

Lehman (1993) supports this interpretation from his findings from male and female pastors from four mainland liberal Protestant denominations. ‘More women than men sought to empower their congregations to define their own objectives and find their own way to pursue them’ (Lehman 1993, p79). Wallace(1992) states that women ‘pastors’ seem to be more accepted by church members from denominations that oppose ordained female leadership, due to their leadership style. From her study laity welcomed the inclusive and ‘collaborative’ leadership style (Wallace 1993, pp77-83).

Lehman (1993) was interested to explore in his research if there was a difference between male and female members of the clergy in relation to role and job expectations. In the table below Lehman draws from various researchers and writers in the field of theology; two primary sources are Chopp (1977) and Ice (1987) as he analyses the

various approaches men and women take towards ministry. Lehman acknowledges that not all men and women are alike, and no person can exhibit all traits; this table is represented as a general guide.

Summary of Masculine and Feminine Approaches to Ministry

	Masculine	Feminine
Interpersonal Style	Impersonal, detached Directive Suspicious Agency Instrumental Authoritarian Closed, guarded	Personal, intimate Compliant Trusting Communion Expressive Egalitarian Open, vulnerable
Theology	Transcendent God Power over people Justice God atop a hierarchy God as 'imposer' God as abstract being	Immanent God Power within people Love and mercy God a partner God as 'infuser' God as embodied
Career Goals	Extrinsic success Social status Material wealth Goal attainment	Intrinsic rewards Social inclusion Benevolence Nurturance
Thought forms	Rationality Analytical thinking Rigidity Scientism	Intuition Integrative thinking Flexibility Holistic thought
Power & Authority	Seek power Impose order Hierarchy Formal legitimation Of position Like powering over Chain of command Formal authority Clear guidelines World mastery	Eschew power Develop consensus Egalitarianism Charismatic trust From results Seek to empower within Free discussions; equals Informal structure Cursive actions World partnership
Ethics	Legalistic	Existential

Rigid	Flexible
Personal morality	Social ethics
Avoidance of evil	Love & reconciliation
Rules for living	Responsible freedom

(Lehman 1993, p17).

Lehman in his later work (2002) found four areas where women differed from men in their leadership style. These areas suggest that firstly, more men than women manifested tendencies to use power over laity in congregations; secondly, more women than men were trying to empower their lay members to take control and master their own spiritual journeys and congregational affairs. Thirdly, men were more legalistic than women in dealing with ethical issues; and fourthly, more men than women preferred making decisions using formal and rational criteria (Ibid., pp29-30). Lehman states, ‘these patterns lend some support to the argument that women and men approach ministry differently’ (Ibid., p29). However, although the results are statistically important, he notes that more research needs to be undertaken and his data gave a ‘split verdict’. ‘Like all human beings’, states Lehman, ‘clergy are much more than simply either male or female’ (Ibid., p30).

However, further research literature findings reveal an interesting factor that would be of interest to the Adventist organisation. Francis & Robbins 1996; Francis, Jackson & Jones 2004 reveal that males who enter ministry exhibit more ‘feminine’ qualities when compared to the male population at large. Zikmund, Lummis & Chang (1995) pick this point up and report that selection procedures by seminaries, judicatories and denominations seem to ‘value feminine personality characteristics in male clergy and interestingly to value masculine characteristics in females. Van Leeuwen (1990) writes, ‘one of the ways that men can soften the conflict between their cultural masculinity and their ‘feminization’ as Christians is to turn churches and other Christian agencies into thoroughly hierarchical institutions, where women are kept as low in the hierarchy as possible’ (Van Leeuwen 1990, p118).

Neuger (1996), questions the terms *management*, *administration*, and *leadership* and states that they are often distinguished in meaning and used interchangeably. Drawing from other scholars, she proposes *management* is functionality and the technical

dimension of a group working towards a goal. It includes ‘activities such as long range planning, goal setting, budget setting and monitoring and time management’.

Administration is the enabling and empowering dimension of a group coming to recognize its ‘needs, hopes and goals, and then coming to believe in and care for itself in such ways that it is motivated to care for and serve something beyond itself’. Neuger defines *leadership* as ‘the centering and visionary dimension of a group coming to discern its purpose and working together to live it out. Goals are shaped from ideas, desires, and expectations rather than from necessity’ (Neuger 1996, pp120-121). Her study revealed that Clergywomen were unable to identify and decipher the difference.

Neuger suggests that there are three theoretical perspectives that have shaped and informed management, administration and leadership in faith traditions; she argues their importance and place in a ministry context. Clergywomen must be knowledgeable and adapt models to their specific professional context.

First, is the *classical management theory*. Power in this context is understood as a ‘commodity regulated by marketplace rules of competition and supply and demand’ (Ibid., pp124-125).

‘The institution is a bureaucracy, an efficient machine arranged as a pyramid or hierarchy with clear lines of authority. People relate to their roles rather than as persons. The leader, who is in control, is the formal authority and expert who establishes systems of management, collects information, makes rational decisions based on empirical evidence, and gets results. Certainty is important; mistakes, doubts and ambiguity are rarely acknowledged publicly. Morality is centred on abstract principles that confirm the values of duty, obedience, and conformity’ (Ibid.).

Classical management theory is framed within a positivist epistemology that divides means and ends as well as facts and values. Here information is carefully controlled and decision making is centralized often in an atmosphere surrounded by ‘secrecy, suspicion, distrust, and defensiveness; power is covert and context ignored’. A subset of this style of management theory is *organisational management theory*. The institution is comprised of shifting power blocks where formal or informal groups seek control of processes and outcomes. The leader negotiates between shifting power blocks (Ibid., p125).

The second is human relations management theory, where power is understood as capacity. One with power is able to create and envision. This theoretical perspective is based on humanist psychology.

'The institution is a collegium, a community of equals. The leader, first among equals, seeks participation and democratic decision making. Behaviour is open, vulnerable, and trusting, with the need to take risks recognized. Ambiguity, contradiction, and conflict are tolerated. Morality is more person centred, and emotion and experience are valued' (Ibid., p125).

Third, in systems management theory, power is understood as energy circulating throughout the system as in a helix, where both people and institution simultaneously exercise and are influenced by it.

'The institution is a cultural system of shared meanings and beliefs in which organisational structures and processes are invented. The leader is a facilitator and catalyst whose task is to communicate guiding principles such as guiding vision, strong values, and organisational beliefs so as to maintain focus rather than control around organisational meaning' (Ibid., p126).

The challenge in theological education is the awareness that there are various leadership models and theories and that one type of leadership style does not necessarily fit all congregations. Both female and male students need to find space in the curriculum where they can negotiate, learn from each other and understand Christ's New Testament servant-hood leadership style. Clergywomen cannot form these skills in isolation; they must be exposed to role models and be willing to use all kinds of leadership skills.

4. Recent Trends in Women's Development in Spirituality

Spirituality is an area that both female and male theologians are addressing. Over a decade ago the possibilities for nourishing women's spiritual lives within an unstructured church setting became recognised and celebrated in Ruether's model 'Women Church'. Her book *'Women-Church: Theology & Practice of Feminist Liturgical Communities'* (1986), sparked the beginning of a 'Woman-Church' movement in the United States where women desired to create a spiritual place away

from patriarchal tradition, where women join together to reclaim aspects of the biblical tradition and to create new systems that liberate and provide nourishment in worship and developing communities. Jeanne Moessner (1996) in the book *'Through the Eyes of Women - insights for pastoral care'*, states the importance of creating a life-giving spiritual care for women and by women as they carefully listen to their experiences, practise theology from the personnel and communal experience in dialogue with church's often ambiguous theological heritage, and determine their own spiritual goals and evaluate their progress towards these goals. By these criteria, an adequate understanding of the spiritual care of women has yet to be articulated. Women and the area of spirituality is a new and exciting area which today challenges traditional theology and pastoral care.

Very few texts illuminate our understanding of faith development in women and young girls. Relatively recent contributions can be found in the works of Hess (1997), Stevenson-Moessner (2000), and Slee (2004). Slee comments that many of the major psychological accounts of development are 'based on male-only or male majority studies, or operate with cultural stereotypes of women, or project misogynist images' (Slee 2004, p16) of women which illuminate the theorist's prejudices rather than offer insight into women's faith development.

The major psychological faith development theory is found in the work of James Fowler (1981). The stages of faith include: Primal, Intuitive-Projective, Mythical-Literal, Synthetic-Conventional, Individuative-Reflective, Conjunctive and Universalizing; these stages offer great insight in the development of faith. Slee (2004) suggests that Fowler's work cannot stand in isolation. 'It shares in the limitation of cognitive structural theories more generally and needs to be set within a broader framework of a variety of developmental models' (Slee 2004, p16). Slee further states that Fowlers model is empirically based, suggesting certain aspects of women's faith development are neglected (Ibid.).

In contrast to cognitive approaches, relational psychodynamic approaches place a central emphasis on human relational ties as the primary context for development. Within this strand, a broad movement of feminist research uncovered relationality and connectedness in women's development. This strand, I believe, offers direction and

understanding in relation to Clergywomen. Miller's *Towards a New Psychology of Women* (1976) broke new ground by revealing how psychological studies of women are often biased and distorted and to a great extent marginalize women from research. Miller demonstrated that the social roles of women as caretakers and nurturers exhibit qualities such as tenderness, cooperativeness, vulnerability and unselfishness, qualities that are undervalued and perceived as weakness in psychology. Miller argued that women were developing in relational identity and psychology has yet to recognise or research this area.

Chodorow's work *The Reproduction of Mothering* (1978), demonstrated what Miller proposed. Chodorow argued that, in a culture where parenting is largely performed by women, male and female infants experience identity development differently in relation to the mother. Girls understand that they are part of the female world through their mother and do not separate themselves from their primary care giver. The girl's identity is formed in the context of connectedness, relationality and nurturing; whereas boy's identity is formed in the context of separation and otherness. Chodorow argues that this differing of perceptions of self-formation in identity affects relationships in adult life.

Carol Gilligan's (1982, 1983, 1986, 1987) renowned and controversial work on moral development and identity formation in women and adolescent girls challenged Kohlberg's theory. She argued women's moral thinking is contextual in a way that is not necessarily true of men. Gilligan's research demonstrated that 'women appeal to the demands and needs of relationship and to an ethic of responsibility and care, in their attempt to resolve moral dilemmas' (Slee 2004, p23).

Research from the Stone Centre in New York (Jordan 1991) validates the assumption that women's identity is strongly embedded in connection to others. They developed the idea of the 'self-in-relation' as the core structure to women's identity where relationship is seen as the goal of development. They suggest three basic elements that form the self-in-relation: interest and attention towards other person(s) that form the basis for emotional connection and empathizing ability, the expectation of a mutual empathic process where the mutual process of sharing heightens development of self and other, and the expectation of interaction and relationship as a process of mutual

sensitivity and responsibility that provides the growth of empowerment and self-knowledge (Slee 2004 p58-59).

Slee's (2004) research drew on Fowlers Faith development theory and feminist theological and psychological studies of women's faith. Her research explored women's faith development that revealed two categories; first Slee identified six processes of women's faithing: *Conversational, Metaphoric, Narrative, Personalised, Conceptual* and *Apophatic* faithing. And secondly, Slee identifies three overarching generative themes that represent key patterns in women's faith development. The three themes are *alienation, awakenings and relationality*. Slee's research challenge Fowler's claim to provide a normative explanation of faith development, and reveal aspects of women's experience which require fuller attention in research (Slee, 2004). Her work is an important contribution and offers alternative dominant accounts of faith development in the mapping and direction of Clergywomen in theological education and women belonging to faith communities.

5. Current Trends in Pastoral Ministry

Feminist practical or pastoral theology is a new emerging field within the broader literature of feminist theology (see Rhodes 1987; Becher 1990; Glaz & Stevenson-Moessner 1991; Graham & Halsey 1993; **Bons-Storm** 1996; Neuger 1996; Stevenson-Moessner 1996; Miller-McLemore & Gill-Austern 1999; Stevenson-Moessner 2000). This emerging field is concerned with a feminist theological approach in analysis, critique and transformation in the life and well being of faith communities. Ackermann and Bon-Storm suggest that 'practical theology is probably the theological discipline least influenced by feminist voices' (1998, p1). Miller-McLemore offers suggestions as to why this is. She argues that congregations that are designed to preserve traditions are less likely to introduce politically and spiritually disruptive ideas and practices that feminism and womanism bring. And secondly, to a degree, methods and practices of pastoral theology are reflective of feminist principles and concerns, thus a perception and need of an explicit feminist approach and reform is often dismissed (p87). However, the 'feminisation' of practical theology has begun, Heather Walton (2001) refers to a 'complicit' relation between practical theology and women, this primarily

has emerged from women more closely identifying themselves with concerns and influences in community and practical care issues.

'Feminist practical theology is beginning to emerge as a recognisable subdiscipline of feminist theology (Slee 2004, p13).

Neuger (1995) outlines in *'The Arts of Ministry: Feminist-Womanist approaches'* what a shared feminist-womanist vision, commitment and value in pastoral theology:

- *'The transforming of all lives, relationships, systems, and cultures so that they are inclusive, life affirming, and just.*
- *The belief that each individual life must be understood in the context of the power arrangements and rules of the dominant culture and that the construction of theory and practice must also listen carefully to each individual marginalized voice.*
- *The certainty that theories and practices based on feminist and womanist perspectives are always inescapably and intentionally political.*
- *A non-neutral stance on the goals and practices of ministry. As Chop states 'Women and men engaged in feminist practices of theological education use feminist theory to persuade, to change, to open up, and to transform' (Neuger 1996, pp3-4).*

Hess (1997) defines the aim of practical theology as 'discerning God's call for just and righteous life together in this world and in particular concrete communities of faith' (p17). Ballard describes practical theology as a 'theological activity, descriptive, normative, critical and apologetic, serving both the Church and the world in its reflective tasks' (Ballard 1996, p27). Practical theology is thus primarily concerned with the relation between practice and belief.

Appendix 9



AVONDALE COLLEGE

Faculty of Theology

TH230 GENDER, THEOLOGY AND MINISTRY

Subject Outline

Semester 1, 2004

Subject synopsis

This subject aims to trace the development of gender issues and its impact on the Christian church and ministry. It will provide a critical introduction to key themes, debates, texts and writers in the field of Feminist Theology and its relationship to the changing theological landscape. It will also provide a Seventh-day Adventist response to the issues of gender and address implications for the practice of pastoral ministry.

Purpose

This subject contributes to the aims of the BA (Theology) course and other study programs by developing the students' awareness of society and its issues, as well as an appreciation of the diverse nature of the theological world. It provides the student with a contemporary context where theology will be practiced.

Staffing

D N Somasundram, BA [Theology], MA [Education]

Section 1 – General Information

1.1 Subject administrative details

Name of Subject	HE Award(s)	Duration	Level
TH230 Gender, Theology and Ministry	BA	1 Semester	Third Year

1.2 Core or elective subject

- core subject (please specify below)
 elective subject

This subject is an elective for BA Theology students and is also available in other BA programs.

1.3 Subject weighting

Subject Weight	Total course points
6.0	144

1.4 Student workload

No. timetabled hours*	No. personal study hours**	Total workload hours
4 hours per week	8 hours per week	12 hours per week

* Total time spent per week at lectures, tutorials, clinical and other placements, etc

** Total expected time spent per week in studying, completing assignments, etc

1.5 Mode of Delivery

- face to face
 online
 independent learning module/untimetabled study
 by a combination of modes
 other mode (please specify below)

N/A

1.6 Pre-requisites

- Yes
 No

If yes, please provide **details** of the prerequisites **requirements** below:

CR100 Christian Faith

Section 2 – Academic Details

2.1 Student learning outcome

On completing this subject the student should be able to:

Knowledge

- 1 explore the historical development and social context to the study of gender issues;
- 2 discuss and evaluate the divergent themes of gender theologies;

Generic skills

- 3 research, analyse and communicate the diversity of critical and reconstructive approaches to Christianity in the light of feminist scholarship;
- 4 formulate sustained arguments;

Specialist skills

- 5 analyse the significance of gender issues and its contribution to mainstream theology and practice in pastoral ministry;

Personal and intellectual development

- 6 develop a holistic and inclusive approach to theology that can effect and impact personal Christian values;
- 7 appreciate the significance of gender theology which empowers and liberates the bonds of inequality and oppression;
- 8 relate the importance of understanding historical context and cultural issues in its relationship to theology.

2.2 Subject content and structure

1. The emergence of gender issues
 - The historical development and social context to the emergence of gender issues in the West and its implications
 - An exploration of prominent contributors to the field
2. Critical approaches to gender theologies
 - Methodologies of gender theologies
 - Gender hermeneutics explored
 - Re-construction of Biblical narratives
3. Gender theologies and its impact on mainstream theology
 - Themes of gender theology: sexuality, liberation, spirituality, imagery and language violence, racism, redemption, environment and community
 - An Adventist response to gender theology
4. Women and ministry
 - Cultural considerations in the New Testament
 - Biblical analysis of specific New Testament texts in relation to women
 - Jesus and his gender inclusive approach
 - Women and the concept of discipleship
5. Towards a gender inclusive theology in pastoral ministry
 - Biblical tradition and interpretation
 - Towards a theology of Ordination

- Conclusion: An Adventist gender inclusive paradigm shift in pastoral Ministry and its value

2.3 Teaching methods/strategies

Lectures, video documentaries, tutorials & student presentations, student research & essay writing.

2.4 Student assessment

Assessment Type	When assessed	Weighting	Purpose
<p>Essay (2000 words)</p> <p>This essay is the most significant assignment for the subject and is intended to measure the students' ability to use the basic knowledge covered in the course to address, in depth, a specific issue from a range of topics provided by the lecturer.</p>		30%	Outcomes Assessed: 1, 2, 3, 4, 7, 8
Class tutorial		15%	Outcomes Assessed: 2, 3, 4, 5, 8
A book critique of 750 words		15%	Outcomes Assessed: 2, 3, 4, 6
<p>Exam</p> <p>An exam of two hours consists of two essay questions to be answered (from a choice of five questions), short answer questions and multiple choice questions. These essays and questions are designed to assess</p>		40%	Outcomes Assessed: 1, 2, 3, 4, 5, 6, 7, 8

Assessment Type	When assessed	Weighting	Purpose
knowledge of the subject topics and the ability to make a reasoned and logical answer.			
To achieve a pass in this subject, an aggregate of at least 50% must be achieved across all the assessment components. The final grade will be the sum of the semester coursework (three components) and final test.			

2.5 Prescribed and recommended readings

Required texts

Parsons, S.F. (2002) *Feminist Theology*, Cambridge University Press.

Habada, P., & Brillhart, R. (ed) (1995) *The Welcome Table, Setting a Place for Ordained Women*, Maryland: Team Press.

Recommended readings

Bacchiochi, S. (1995) *Women in the Church: A Biblical Study on the Role of Women in the Church*. Berrien Springs: Biblical perspectives.

Daly, M. (1973) *Beyond God the Father*. London: The Women's Press.

Donaldson, L., & Pui-lan, K. (2002) *Postcolonialism, Feminism and Religious Discourse*, London: Routledge.

Freedman, E. (2002) *No Turning Back*. New York: Ballantine Books.

Grady, L. (2002) *10 Lies the Church tells Women*. New York: Charisma House.

Grey, M. (2001) *Introducing Feminist Images of God*. Cleveland, OH: The Pilgrim press.

Hampson, D. (1990) *Theology and Feminism*. London: Billing and Sons Ltd.

Juschka, D. (2001) *Feminism in the Study of Religion*. London: Continuum Press.

King, U. (ed)(1990) *Feminist Theology from the Third World*. London: SPCK Press.

Loades, A. (1996) *Feminist Theology*. London: SPCK.

Journals

Articles appropriate to this subject in the following journals:

Journal of Feminist Studies in Religion

Bridges - The Jewish Feminist Journal

Women in Judaism - A Multidisciplinary Journal

Selected web resources

<http://www.adventistwomenscentre.org>

<http://www.dlike.de/hulda/fembib.html>

<http://www.users.csbsju.edu/~ekhuth/xpax/index.html>

Appendix 10

CONFERENCE FOR FEMALE THEOLOGY STUDENTS

Women in ministry meet

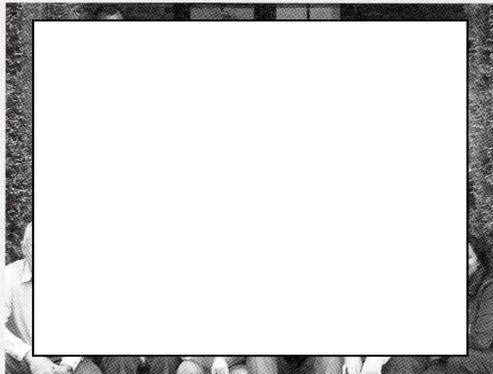
The Faculty of Theology at Avondale College recently hosted a Women in Ministry conference at the Dooralong Conference Centre, NSW, to discuss the challenges facing women who enter pastoral ministry.

Attendees included Avondale College lecturers, female ministerial students and representatives from the North New South Wales (NNSW) Conference and the South Pacific Division (SPD).

The Dean of Theology, Dr Ray Roennfeldt, said in his opening address: "We needed this conference in order to encourage the women who are studying theology, and to open up issues relating to personal life and church policy. Almost 15 per cent of theology students at Avondale are female so it is important to address the issues these women will face."

Organiser Drene Somasundram, who lectures in theology at the college, said the event had been very positive. "Our guests really made the event worthwhile," she says. Pastor Anthony Kent, SPD Ministerial Association secretary, and Pastor John Skrzypaszek from the NNSW Conference spoke to the students and were sensitive about the issues women would face. Dr Bev Davis, from the Faculty of Theology, Dr Robyn Priestly, Dean of the Faculty of Arts, and Carole Ferch-Johnson had also contributed to the discussions.

Out of the discussions came recommendations on mentoring programs and church policy. The students said they had appreciated the support and advice they received at the event and found it very beneficial.—*Heather Potter*



Appendix 11

WOMEN AND THE WORD CONFERENCE 2007



'Women and the Word' 2007 seeks to explore deeper into God's truths through the life and ministry of Ellen White. This conference celebrates, honours and acknowledges her womanhood, spiritual journey and visionary leadership.

May you be inspired by God's prophetess this weekend.

"TRUTH RESURRECTED"

PROGRAMME

FRIDAY NIGHT

7.30 – 9.00

DR GINGER HANKS HARWOOD
'In the Last days: Visions of Glory and the Death of Dreams'

SATURDAY MORNING

9.30 – 10.30

PR JOHN SKRZYPASZEK
'Ellen White: The Critical Journey'

SOS Report and Offering—JOY

10.45 – 11.00 **BREAK**

11.00 – 12.30

DR GINGER HANKS HARWOOD
'Your Daughters shall Prophesy: Living and Working as Servants of God'

12.30 – 1.30 **LUNCH**

SATURDAY AFTERNOON

1.30 – 2.30

Workshops

- 1 DRENE & JOY—*Ellen and her Fashion Tips*
- 2 DR GINGER HANKS HARWOOD—*Reading and Interpreting Paul with Insight and Integrity*
- 3 JOHN SKRZYPASZEK—*Disconnecting Misconceptions and Connecting with Real EG White*
- 4 EDDY JOHNSON—*Women in Ministry – A Bombshell Perspective*

2.30 – 2.45 **BREAK**

2.45 – 3.45

Panel Discussion – DRENE & JOY
Ginger Hanks Harwood, Eddy Johnson, John Skrzypaszek, Arthur Patrick, Ray Roennfeldt

3.50 – 4.30

DR GINGER HANKS HARWOOD
'I will Pour out My Spirit: The Truth Resurrected'

AUGUST 31 / SEPTEMBER 1
SYDNEY ADVENTIST HOSPITAL

Featuring:

DR GINGER HANKS HARWOOD

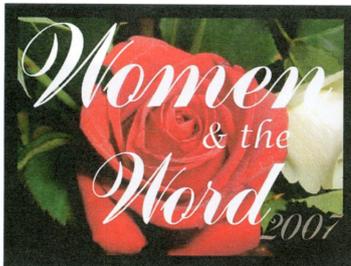
Associate Professor of Religion and Ethics, La Sierra University, California, USA

PR JOHN SKRZYPASZEK

Director, EG White P.D.A Research Centre, Avondale College, Australia

LEVEL 2 CONFERENCE ROOM
SYDNEY ADVENTIST HOSPITAL
AUGUST 31- 7.30PM-9.00PM
SEPTEMBER 1- 9.30AM-5.00PM

Presented by the South Pacific Division Women's Ministries Department and Avondale College



“Ellen” visits conference

WAHROONGA, NEW SOUTH WALES

Some 100 conference-goers met Ellen White at the third annual “Women and the Word” conference, held at Sydney Adventist Hospital on August 31.

The guest speaker, Dr Ginger Hanks-Harwood, dressed as Ellen White, a co-founder of the Seventh-day Adventist Church. From her appearance to her speech, she portrayed Ellen White and expressed the humour of a woman who knew Jesus through pain, failure, criticism and frustrations.

Ellen White’s personal adventure with God challenged listeners to reflect on their own lives and faith. The weekend’s study encouraged participants to consider more seriously the question, “What is God saying to us through her life, ministry and messages of inspiration?”

“It is very important to have the church’s interest in sitting down and discussing Ellen White’s importance to the women of today,” says Dr Harwood.

The audience found that Dr Harwood’s first-person enactment helped in their perception and understanding of Ellen White, who became a real woman, with real struggles, pains, sufferings and courage. “It was much easier to accept, understand and

compare myself to her,” said one participant. “She inspired me as no other story of Ellen White has before.”

According to the presenters, for Ellen White, the active involvement of women in ministry—in an increasingly complex world, and an ever-expanding gospel work—was not merely an option; it was mandatory.

The conference touched on a variety of topics from “Ellen’s fashion tips” to “Reading and interpreting Paul with insight and integrity.” It was emphasised that often the historical context of both Scripture and Ellen White’s statements have been ignored. Dr Harwood noted that even Ellen White understood that “time and place must be considered” when applying the *Testimonies*.

“It’s been an amazing discovery to see Ellen White as a real person,” says Maria Albert of Sydney. “She became alive through the different speakers. I now understand how to better interpret her writings. John Skrzypaszek [director of the Ellen White SDA Research Centre] made it clear that Ellen White was a real woman who had her weaknesses, yet surely was a messenger of God.”

The “Women and the Word” conference was jointly organised by the South Pacific Division’s Adventist Women’s Ministries and Avondale College.—**Kristina Malarek**

(Malarek 2007, p6)

Appendix 12

PRESENTATION OF STUDY

A CONTEMPORARY MODEL TOWARDS AN ENGENDERED APPROACH

IN THEOLOGICAL EDUCATION FOR THE SEVENTH -DAY ADVENTIST CHURCH

Drene Somasundram

THE JOURNEY

- ✧ Professional Background
- ✧ The organisation - The SDA Church
- ✧ Initial Pilot Study
- ✧ Personal Significance of the Study

THE RESEARCH QUESTION

How does the lived experience of Clergywomen who studied Theology at a higher educational institution in the Australia between 1995 and 2006 inform the Seventh-day Adventist Church about theological education?

THE LITERATURE REVIEW

- (1) Clergywomen challenge tradition
- (2) Feminism impact on Theological Education

SELECTION OF RESEARCH DESIGN

- ✧ How best to answer the research question.
- ✧ Qualitative approach
- ✧ Inductive
- ✧ Anti-positive

ELEMENTS THAT IMPACT THE RESEARCH PROCESS (Crotty 1998)

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    graph TD
      A[EPISTEMOLOGY] --> B[THEORETICAL PERSPECTIVE]
      B --> C[METHODOLOGY]
      C --> D[METHODS]
      D --> E[OUTCOMES OF THE INVESTIGATION]
    
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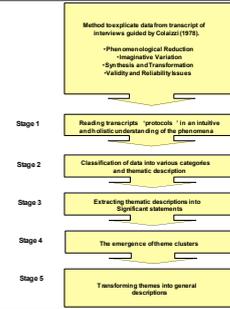
RESEARCH DESIGN FOR THE INVESTIGATION

The Research Process

THE SEARCH AND CONSTRUCTION OF MEANING

- ⌘ The Pre-data Collection stage
- ⌘ The Data Collection Stage
- ⌘ The Post Data Collection Stage

FIVE STAGES IN DATA ANALYSIS



14 INTERPRETIVE THEMES

- Theme (I)**
Formulating and accepting 'Call' to Ministry
- ⌘ Reflecting on the 'Call' to Ministry
 - ⌘ Pursuing the 'Call' regardless of opposition
- Theme (II)**
Valuing the practise of Ministry
- ⌘ Reflecting on the focus of Ministry
 - ⌘ Clergywomen adapting the practise of Ministry
- Theme (III)**
Recognising Ministry challenges for Clergywomen
- ⌘ Experiencing disillusionment in Ministry
 - ⌘ Feeling dissatisfied by the Pastoral Ministry training of theological education

14 INTERPRETIVE THEMES

- Theme (IV)**
Experiencing devaluation in professional context
- ⌘ Perceiving organisation and employers
 - ⌘ Experiencing unequal opportunities in ministry
 - ⌘ Responding to hostile environments
- Theme (V)**
Reflections towards theological programme
- ⌘ Reflecting on the academic programme
 - ⌘ Experiencing Lecturers perception and beliefs
 - ⌘ Experiencing and reflecting on specific curriculum
- Theme (VI)**
Reacting towards course not designed for female students
- ⌘ Unaccommodating to female students
 - ⌘ Faculty demonstrating difficulty in relating to female students

14 INTERPRETIVE THEMES

- Theme (VII)**
Experiencing discrimination and marginalisation
- ⌘ Feeling silent desperation
 - ⌘ Recognising the concept of futility
- Theme (VIII)**
Emotional responding to theological education
- ⌘ Emotionally responding to course
- Theme (IX)**
Coping strategies for survival of theological training
- ⌘ Accomplishing academic success
 - ⌘ Conforming to expectations of college and employers
 - ⌘ Fulfilling a 'maternal' role/figure
 - ⌘ Acknowledging 'Dive' help to get through course

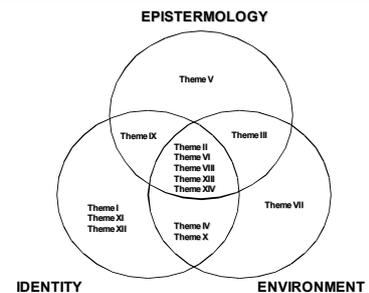
14 INTERPRETIVE THEMES

- Theme (X)**
Perceiving peers
- ⌘ Relating to female peers
 - ⌘ Relating to male peers
- Theme (XI)**
Recognising public persona
- ⌘ Reflecting on self-consciousness of public perception
 - ⌘ Challenging male peer biases
- Theme (XII)**
Experiencing personal cost of Theological education
- ⌘ Deconstruction
 - ⌘ Construction
 - ⌘ Reconstruction

14 INTERPRETIVE THEMES

- Theme (XIII)**
Imaging of Theological education
- ⌘ Describing an image for theological education
- Theme (XIV)**
Recommending improvements to the programme of theological education

DEPICTING THE HOLISTIC EXPERIENCE OF THE PHENOMENA



IDENTITY

- Theme I: Formulating and accepting 'Call' to ministry
- Theme II: Valuing the practise of Ministry
- Theme IV: Experiencing devaluation in professional context
- Theme VI: Reacting towards course not designed for female students
- Theme VII: Emotional responding to theological education
- Theme VIII: Emotional responding to theological education
- Theme IX: Coping strategies for survival of theological training
- Theme XI: Recognising public persona
- Theme XII: Experiencing personal cost of Theological education
- Theme XIII: Imaging of Theological education
- Theme XIV: Recommending improvements to the programme of theological education

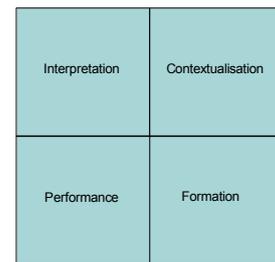
EPISTEMOLOGY

- ✘ Theme II: Valuing the practise of Ministry
- ✘ Theme III: Recognising Ministry challenges for Clergywomen
- ✘ Theme V: Reflections towards theological programme
- ✘ Theme VI: Reacting towards course not designed for female students
- ✘ Theme VIII: Emotional responding to theological education
- ✘ Theme IX: Coping strategies for survival of theological training
- ✘ Theme XIII: Imaging of Theological education
- ✘ Theme XIV: Recommending improvements to the programme of theological education

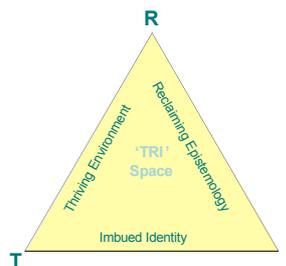
ENVIRONMENT

- ✘ Theme II: Valuing the practise of Ministry
- ✘ Theme III: Recognising Ministry challenges for Clergywomen
- ✘ Theme IV: Experiencing devaluation in professional context
- ✘ Theme VI: Reacting towards course not designed for female students
- ✘ Theme XIII: Imaging of Theological education
- ✘ Theme VIII: Emotional responding to theological education
- ✘ Theme X: Perceiving peers
- ✘ Theme XIV: Recommending improvements to the programme of theological education

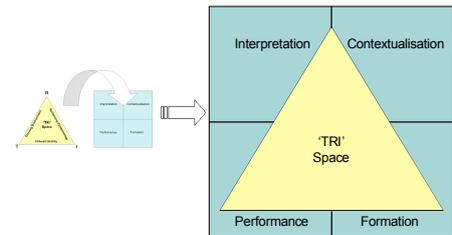
PEDAGOGICAL FRAMEWORK



TRI-SPACE



TRI-SPACE MODEL DESIGN IN THEOLOGICAL EDUCATION



TRI-SPACE MODEL DESIGN IN THEOLOGICAL EDUCATION

Implementation of Model:

- ✘ TRI-Space
 - ✘ Thriving environment
 - ✘ Reclaiming epistemology
 - ✘ Imbued Identity
- ✘ Four pedagogical components
 - ✘ Interpretation
 - ✘ Contextualisation
 - ✘ Formation
 - ✘ performance

Appendix 13

THE CARNEGIE FOUNDATION RESEARCH ON CLERGY

In 2006 the Carnegie Foundation published their research findings in the text 'Educating Clergy: Teaching Practices and Pastoral Imagination' (Foster et al. 2006) and many of the key issues that feminist theologians have raised are addressed. 'Pastoral imagination' was a term that was borrowed from Craig Dykstra (2001) that offers a way to integrate theological education and a way to 'see into and interpret the world' through the phenomena of lived experience (Foster et al. 2005, p6). Moore (1991) reminds theological educators that 'when phenomenological methods are used in education, teachers and students seek meaning in human life' (Moore 1991, p93). Harris in her text 'Teaching and Religious Imagination' (1987) referred to teaching as an 'activity of religious imagination where the incarnation of subject matter leads to the revelation of subject matter' (Harris 1989, p xv).

The most significant aspect of the study, according to Scharen (2006) in his review of the Carnegie's research, is the way the research team discredit the traditional positive theory/application model found in many educational institutions. Foster and his research team advocate an 'epistemology of practical reason' (Sullivan 2005, p246) through experience and learning in the education of clergy where practise involves the heart, head and hands throughout the curriculum (Foster et al. 2006, p377).

The research by the Carnegie Foundation for the Advancement of Teaching (Foster et al. 2006) looked at several professions that included engineering, medicine, nursing and clergy. The research team that concentrated on the clergy profession interviewed eighteen theological institutions in the United States that covered a wide spectrum of Jewish and Christian traditions that participated in the study. Their research question was: How do seminary educators foster among their students a pastoral, priestly, or rabbinic imagination that integrates knowledge and skill, moral integrity, and religious commitment in the roles, relationships, and responsibilities they will be assuming in clergy practise? The methodology they employed was 'an appreciative inquiry; a

research framework oriented towards fostering organisational change' by looking for what is already working in an enterprise and amplifying these aspects – as opposed to 'focusing on problems and attempting to fix them' (Foster et al. 2005, p4).

Research from the Carnegie Foundation revealed five key findings:

1. Clergy education is shaped by five traditions in the United States: The professional freestanding seminary, the religious training schools, the school of emancipation and an Americanized European seminary tradition, and among Jews, a seminary renewing it's religious tradition in relation to the modern university (Foster et al. 2005).
2. Clergy education has a wide diversity of teaching practices with specific intentions for development in students. They identified a pedagogical framework that consisted of interpretation, formation, contextualisation and performance (Ibid.).
3. Clergy education emphasises the formation of professional identity. It was found that many seminaries give increasing attention to the integration of student knowledge and professional skills (Ibid.).
4. Clergy education emphasises preparation for daily practice through placements and clinical pastoral education where the linkage between cognitive and future clergy roles and tasks (Ibid.).
5. Clergy education seeks to integrate the cognitive, practise, and normative apprenticeships in student learning. The Carnegie Foundation advocated that other professions could benefit from this seminary model (Ibid.).

The main criticism of the Carnegie Foundation research from Scharen (2006) the limitation of a half day to a day spent in each educational institution in the collection of data and he points out that a good percentage of practical learning takes place off campus, for example, in placement and clinical settings that was not considered, and a fuller explanation of the pedagogical framework would have been welcomed by educators (Scharen 2006). No attention was given to gender inclusive pedagogy and ministerial identity and very few theological institutions that participated in the study use or acknowledge feminist theories and models in education.