

The Circle of Concerned African Women Theologians and Their Engagement in Public Theology: A Pathway to Development

By Philomena Njeri Mwaura

1.0 Introduction

This article is informed by the work and writings of the Circle of Concerned African Women Theologians and what ordinary African women are doing as agents of social transformation in their churches and communities. It recognized that African women play crucial roles in the development of their communities, church and nations despite their efforts being ignored or un-reflected in mainstream economic systems. African women theologians seek to take women's experiences and contexts seriously in their theological reflection. Just like elsewhere on the globe, women's experiences in Africa are shaped by particular conditions of culture, gender, class, ethnicity and race. As Phiri and Sarojini (? 93) observe, "African women theologians seek solidarity with those who suffer marginalization of every kind, trying to understand, analyze and change the systems of domination and abuse of power." African women theologians consider themselves as "activist theologians" committed to the struggle for gender justice through their involvement in organizations of social development, social welfare, conducting gender sensitization, HIV and AIDS, anti poverty, culture and Bible study workshops as individuals and groups. They aim to raise awareness of gender justice and to transform the patriarchy that is prevalent in both the churches and society. True to feminist ideals, they see themselves as activists and intellectuals.

The following quotation from a South African Instituted Church leader women leader attests to the significant roles women play in the development of Church and society.

Women are the fountain of life, responsible for human growth through childbirth. They are rooted here; no longer independent but self-instituted...God today calls AIC women, like all other women, to relate the Gospel to the total needs of individuals, to share a ministry that is biblically based, theologically grounded and socially aware... (AIC women) are actually missionaries... (August: year? 255).

These words, spoken by the late Dr. Lydia August Archbishop of the St. John Apostolic Faith Mission, in South Africa succinctly depict the salient missionary function of women. It is an affirmation of a holistic ministry that engages every facet of life.

This article begins by exploring the context in which African women live, their responses to the various challenges they experience, how African women theologians respond to this context through theological reflection and it will end with proposing a strategy for a public theology informed by a framework that recognizes and utilizes women's capacities. The key focus of this article is in the contextual theological appraisal of specific aspects of human capability development and how this can offer to the church and the society a framework through which they can engage in their pursuit of gender justice and quality of life for all especially for women and girls who are the most vulnerable and marginalized. What characterizes the African context?

2.0 The African Context

As presently constituted, the African continent faces various challenges that militate against its social integration and integral development. It is a continent with diverse cultures, religious pluralism, ethnocentrism, and diversity in political ideology, intolerance and the tension between traditional and foreign values. The continent has also been affected by major paradigm shifts in the global economy and geopolitical configuration. Although Africa is a rich continent with varied natural and human resources, she is a "bleeding continent" and rendered poor by both external and internal factors. The impact of the economic policies of the Bretton Woods institutions and the perennial problems of corruption, impoverishment and oppression of the masses through inept and bad governance has been well documented (Mwaura: 193-194). However, the question arises, how does the Church in Africa respond to these conditions? Is there a public theology that engages with these issues? What role does African women's theology play in informing public policy and how has it if at all contributed to women's empowerment and social transformation?

Though we cannot generalize about Africa because of its diversity, its national boundaries, religion and cultures; the history of Africa's encounter with the North and their descendants has made Africa a continent whose economy and governance is

tied to the nations of the western hemisphere.

Africa is said to be experiencing an exponential growth of Christianity only matched in Latin America and parts of Asia. Of her total population 47% are Christian (Anderson: year????). The implication of this is that the church has a great potential in influencing African society for good. The Pauline dictum that in Christ all distinctions become void, for Christians have been baptized into one Spirit should provide the capacity for solidarity among Christians and a commitment to transform society. The church as both “people of God,” and hierarchy has been involved in transformation of society. She has been involved in humanizing society, championing the cause of the marginalized by taking the option for the poor. In fact in some contexts in Africa, it is the presence of the church that is felt and not government particularly where civil strife and anarchy have demolished economic, social and political structures. Nevertheless, she is still challenged to play her prophetic role in the 21st century by calling nations to promote integral human development and a moral accountability in public and private lives.

The church needs to continually, devise ways of teaching the values of the kingdom to Christians and training leaders to be able to interpret social, economic, cultural and political processes that impact on the society and theologically reflect on them. This task is for both men and women.

Given the diverse nature of the church in Africa, it is important to explore how women in the church in Africa have interpreted mission to mean for them and in which ways they are engaged in transformation of society. The preponderance of women in the church in Africa and elsewhere has been adequately documented and cannot be overemphasized. The rapid expansion of the church in Africa could not have occurred without the agency of women in both the mission churches and African Inland Church who comprise the bulk of the membership. Sundkler and Stead: 681 observe that women were often the first converts at the pioneering stage of the missionary enterprise and were often the most enthusiastic local adherents. They even sacrificed their resources in propagating the Gospel and have been the pillars of the parish and take care of the local church and its worship. They are the animators of the church and society not only during times of crisis but even in times of stability. It is also noted severally that though women dominate the pews they are however absent from the power structures. A male ideology has ensured that women

continue being clients in the churches just as they were in the shrines of traditional society.

Besides what women's contributions to social transformation in the mainline churches, the emergence of AICs especially those with a Pentecostal inclination have given women the impetus to become bearers of the good news due to its ideology of freedom of the spirit thus reducing the sharp divide along gender, age and religious status. Women have been effectively mobilized into service and some became founders of significant churches. They have played major roles in the outreach and growth of the churches as missionaries in terms of Gospel proclamation and praxis through their dedicated service. Women in the AIC movement have been protagonists and architects of the various transformatory changes in their societies. How have African women theologians responded to this context?

3.0 African Women's Responses to the Challenges in their context

In the Catholic Church for example, justification for women's involvement in *Missio Dei* (God's Mission), interpreted as proclamation and witness, is derived from the scriptures as well as the social teachings of the church. Women share in the "priesthood of believers" and animate the church with their gift of friendship and maternal qualities. As Beya (year???: 187) a Catholic sister from the Congo DRC remarked about women's involvement in the church, "they are seen in their activities in the liturgy, they devote their talents to the choir, direct and guide the young, proclaim the word of God and at the offertory and alongside the men, they offer to God the fruit of the earth, the work of their hands". The women are involved in the charismatic renewal movement as shepherdesses, leaders in the Small Christian Communities, members and leaders in parish councils. Increasing numbers of religious women are also taking on the duties of assistant pastors in parishes. At all these levels, women are involved in Christ's mission of preaching the Good News of God's reign, teaching, healing, prayer and serving the needy; actions that are directed towards renewal and service.

Women are also evangelizers of their families. As mothers they pass on life to their children and nurture them physically and spiritually. They are their teachers, counsellors and spiritual directors. The family is a miniature church and according to

Pope Paul VI (:6) “there should be found in every Christian family the various aspects of the entire church. The family ought to be a place where the Gospel is transmitted and from which the Gospel radiates.” In the miniature Church, women provide trust that enables children to relate positively with those outside the home. Like in traditional African society women socialize their children into their roles in society, teach them moral values, respect for others and social responsibility. Women help to make the presence of God felt in families.

In the context of profound social, political, economic, cultural and religious changes, the family has been shaken in its foundations. War, conflicts, domestic violence, economic globalization, poverty, debilitating disease and especially HIV and AIDS has contributed further to the instability of the African family. Women have borne the burden of care for the sick, providing for the livelihoods of their dependents in the context of poverty and they suffer greatly with children due to displacement and all types of violence during conflicts. They are also involved in healing not only through providing care but also mediating peace. During the post election crisis in 2007 that saw inter ethnic violence (perpetrated by ethnic militias) and police violence unleashed on helpless citizens, women played a crucial role in mediating peace and calming the tensions. Parish teams were organized along the Small Christian Communities to provide material help and to reflect on what it means to be a Christian within multiple identities. This peace work continues to this day.

Through these communities, faith reaches the people, transforming their lives and environments. They also share the word of God, reflect on its meaning in their lives, say the rosary, visit the sick, mourn with the bereaved, comfort them, reassure those suffering of God’s love and strengthen one another to be faithful to the Gospel. Women as teachers of peace mediate where there are difficulties in relationships, help mend broken relationships and thus contribute to maintaining peace in the Church and neighbourhoods.

In parishes, they participate in the liturgy by animating the Mass through their Small Christian Communities; as members of the Catholic Women Association or other organizations. These tasks are very central to women’s feeling of being appreciated and part and parcel of the family of God. In many parishes, religious women e.g nuns are involved in liturgical and catechetical activities. Together with lay women, they assist in the distribution of Holy Communion. In the absence of

priests on some occasions, they assume responsibility for the Para-liturgical assembly, preside over it and direct it on Sundays and weekdays.

Besides activities in the Small Christian Communities, women also evangelize through organized action in groups as professionals. These groups exist right from the parish to the deanery, diocesan and national levels. These are lay spiritual and welfare/ socio-economic organizations. Examples of women only spiritual associations are the St. Monica, St. Anne, and St. Teresa of the Infant Jesus, Lay Carmelites, Legion of Mary, Catholic Action, Charismatic Renewal Movement, Young Christian Students and the Grail Movement among others. Among the welfare organizations are the various socio-economic groups that together with the spiritual ones converge in the Catholic Women Association. The Caritas office at the Kenya Catholic Secretariat has facilitated the economic empowerment of women in the dioceses through extending credit to them to enable them engage in income generating activities. It has also addressed the HIV and AIDS epidemic by offering preventive, care and support services.

Women's involvement in the socio-economic activities alongside the spiritual ones is a quest for liberation from all that dehumanizes them. The mandate is derived from the Gospel (Luke 4:16-20). However, as some scholars observe, these approaches which resonate with earlier development models in the 1960s and 1970s, remain welfare oriented meeting practical gender needs but not strategically addressing the structural root causes of women's vulnerability and marginalization. Women's experiences of injustices arise from a web of interconnected factors such that addressing one area for example, gaining education does not overcome the fundamental and inherent vulnerability faced by women because of their gender.

4.0 Women Theologians Concerns and responses

African women's theologies as a formal and "systematic feminist theology" has their roots in the work of the Circle of Concerned African Women Theologians. It was formed in 1989 in Accra, Ghana to provide space for African women to reflect on how their diverse struggles have been shaped and influenced by the historical, religious, cultural and theological milieu in which they live. African women felt excluded and voiceless in theological and other discourses. This situation has largely been attributed to "the legacy of imperialism and paternalism that has characterized the relationship of Westerners and Africans" and African male and

female theologians.

African women's theology is a protest against women's forced silence "and a wakeup call to African women to rise and fight against the forces of injustice that surround them" (Hinga: 28). Just like their counterparts in the rest of the world, African women theologians are conscious of the web of oppression that women live under and feel a compulsion to resolve these issues. They put "emphasis on praxis and action {they} see theology as an ongoing process and are committed to life, justice and freedom from oppression..." African Women's theologies engage with a wide range of theological and social themes: scripture, God, Christology, religious anthropology, sin and evil, church and ministry (with an emphasis on justice and participation), spirituality, culture, suffering and sacrifice, marriage, family life and children, HIV and AIDS, gender based violence, ecology, and much more. They recognize that any issue that is important to women has profound implications for the church.

As mentioned earlier African women's theologies are done within the Circle of concerned African Women Theologians (henceforth, the Circle) which now comprises over 600 women from Cape to Cairo and who are pursuing theology , formal and informal in their own setting. When the Circle was first convoked in 1989, it chose the creation of women's theology as a priority and divided the research and study process into four areas; Cultural and Biblical Hermeneutics, Women in Culture and Religion, History of Women, Ministry and Theological Education and Formation.

The methodological approach is viewed as contextual and communal. Kanyoro: 171) explains it as follows; "Actions such as returning to our villages to do theological work with our communities, make our work exciting. We do not stop at simply asking for some issues from our communities as subjects for research, as has been done in the past. We stay with the issues, slowly discovering with the community what the word of God or our culture is sending to us. We examine this with feminist hermeneutical keys and then we engage ourselves practically in some form of change."

African women theologians regard their theology as being a gift to the church and to women for it privileges women's voices by doing theology from the perspective of African women's experience. It also calls the church to repentance for its role in the subjugation of women. Kanyoro further says that it is "...a gift to women

because it has opened our eyes to the fact that the future of society and the future of women depend on our placing our trust in the message of God rather than the message of men. We can read the Bible by ourselves and we can count on God's word that says "God created men and women in God's own image" (Gen. 1:27. Kanyoro: 171). Women's theology in Africa has brought about a renewal and reformation not yet realized by the church.

The members of the Circle gather every 5 years for a continent wide meeting. After the Accra conference in 1989 (whose theme was "The Will to Arise"), the second one was held in Nairobi Kenya in 1996, on the theme "Transforming Power: African Women in the household of God". The third one was held in Addis Ababa, Ethiopia on the theme, "Sex, Stigma and HIV/AIDS in Africa: African Women and Religion Responding to HIV/AIDS". This theme was repeated in the fourth assembly that was held in Yaounde, Cameroon in 2007.

The realization of the severity of the HIV/AIDS pandemic and its gendered dimension led the Circle of African Women theologians from 2002-2007 to focus their theological reflection on the pandemic. Themes ranged from exploring the impact of culture and religion on the contraction and spread of the disease, developing theological, religious, biblical and spiritual resources to combat the disease (prevention, care and management).

Several books have been written since 2002 by the Circle among them are *Grant me Justice! Biblical Resources for Combating HIV/AIDS in Africa* (Dube and Kanyoro: Pietermaritzburg, Cluster Publications: 2003), *Women, Religion and HIV/AIDS in Africa: Theological and Ethical Response* (Hinga T.M., Kubai, A. Mwaura, P.N and Ayanga, H., Pietermaritzburg: Cluster Publications: 2008), *WCC, Africa Praying, Phiri, et al.* (WCC: 2006). There are also many publications in Kenya, Ghana, Nigeria, South Africa, and Botswana by individual Circle chapters and members. In all these publications, African women theologians explore the theme from their contexts and have contributed immensely to a theological interpretation of the experience of HIV/AIDS in Africa including Christology and evolvment of a justice seeking theology. One major development is dialoging with African men theologians to explore liberating masculinities which could help in developing relationships of mutuality and respect between men and women and thereby stem the rise of the epidemic.

5.0 Characteristics of African Women's Theologies

African Women's theology is a liberation theology that speaks about "an ethics of resistance and transformation", which according to Nyambura Njoroge as cited in Fredericks (2003: 72) needs to be 'gospel justice' oriented rather than 'gospel culture' oriented and which aids African men and women to deal with all the categories of domination and oppression."

The theologies have been concerned with the need to critically evaluate culture and religion in all their varied expressions in order to expose patriarchal, sexist and imperialistic tendencies. The critical evaluation of culture and religion also involves an analysis of the decisively ambiguous impact of Christianity on the lives of women. A critical re-evaluation of the Bible as a source of Christian theology and recovering its basic communal liberative thrust is another of its concerns. What then are the characteristics of African women's theologies? According to Oduyoye, (2001:8) African women's theologies have different characteristics as follows:

- a) It is a narrative theology. Story telling is important to theology because it is a woman's medium of communication. Stories are educational, lend meaning to events in people's lives and have a cathartic effect on the painful experiences of women. Story telling can therefore be a step towards healing. Story telling has also the purpose of changing the roles of women from being observers and victims into participants and actors in history. Isabel Phiri, (2002:6) a Malawian theologian comments on storytelling as follows; "the act of storytelling- of delving into the past-encourages introspection and reflections of our experiences. We begin to hear our past in a new light and this consequently makes us read the present differently."
- b) Secondly, African women's theologies are theologies of relations. Women's struggle for liberation is liberation for all, men, women, children and societies. It is only when all are liberated that full humanity can blossom. Frederick adds that, African women's "theology is life affirming, socially sensitive and geared towards dialogue. The relations do not limit themselves to human beings only, but extend to the whole of nature" (Fredericks 2003:72). This means that African women's theologies are ecologically sensitive.
- c) Thirdly, African women's theologies are explicitly contextual. African women's

theologies arise out of their context. This is a context marked by the struggle to survive against forces that deny their humanity like globalization and its consequences of poverty, debilitating disease including HIV/AIDS and malaria, gender biased legal systems, denial of human rights, oppressive traditions, exclusion from decision making processes in church and society. These experiences are analyzed using liberating engendered cultural and biblical hermeneutics in order to translate them into a theology that helps them to deal with the said challenges of contemporary life. The aim of theology is to challenge and transform the context. Nyambura Njoroge (2001:66-82), in a similar vein argues that, “the impact of theology or lack of impact on the context serves as the ultimate test-case for the worth or worthlessness of a theology.” In brief, African women’s theologies are therefore contextual liberation theologies, which are characterized by inter-relationships, gender issues, justice and the transformation of individuals and society.

However, according to some African women theologians like Sicily Mbura Muriithi (2008), although African women have worked in the public arena in significant ways, their approach is inadequate for they have focused much of their theological writings and activism on religion and culture located more in the private sphere. They seem to have ignored the fact that much of women’s experiences of marginalization and vulnerability has been shaped by the public arena of politics, law, economics and social policies. Dealing with them requires deliberate theological engagement that reaches out to all institutions of life, and that engages an adequate public social theory. This is what makes it necessary to develop a public theology. Part of challenging patriarchy through developing an African Women’s public theology is precisely to challenge the assumption that women and women’s theology should not deal with politics, economic and law and to provide them with a framework and language to support this.

Secondly, African Women Theology has not consciously identified the issue that women outside the church experience vulnerability, and that it has not just a ministerial and pastoral function to care for those inside the church but a missiological function as well to share the Gospel in the world, amongst all women. This means engaging with the wider structures that dehumanize, and recognizing that theology has to move outside the comfortable confines of church-language into

a secular and pluralist world where it has to dialogue with people of all faiths and of no faith. Though the Circle seeks to work in a multi-faith context, it has not yet succeeded in dialoging with women of other faiths. Thirdly, to engage in public theology, African Women's theology must of necessity engage with and learn from those who have worked in the field of public theology and also be interdisciplinary engaging with scholars (both men and women) of economics, law, political science, public policy, sociology etc.

7.0 Towards an African Women's Public Theology

To evolve an African Women's Public Theology, it is important as already suggested to dialogue with scholars already engaged in public theologies (who unfortunately are all men). Examples include Duncan Forrester in whose honor a book was published in entitled *Public theology for the 21st century*, edited by Storrar and Morton (2004); Jesse Mugambi (1995) of Kenya who has written on theology of Reconstruction and Villa-Vicencio (1992) of South Africa.

Forrester argues that Public Theology is about acknowledging the fact that theology is not a preserve of the private domain/sphere, the realm of morality; and that it is not exclusively an individual occupation. To him although the private sphere is important, religion should not belong there only but should have a wider contribution to make in the public discourse, influencing the realm of economics and politics by drawing on Christian values to bear on their practice. He also calls upon the public theologian to "work hard and humbly in the quarry of the rich resource of the Bible; to follow the Christian tradition; and to produce the fragments of insights, challenges and the truth that may help to pave way in the coming of God's reign" (Forrester 2004: 437).

Jesse Mugambi (1995: 18, 50, 205-209) a Kenyan theologian also argues that Christian theology has a role to play in the social transformation of Africa and advocates for a reconstruction theology based on the Biblical motif of the return of the exiles and the reconstruction of the lives of the Jews upon return to Palestine after the exile, as depicted in the book of Nehemiah. He sees reconstruction at three levels, the personal, cultural and ecclesial. This includes reconstruction in the areas of management structure, financial policies, pastoral care, human resources development, research, family education, service and witness. A weakness of his ideas is that he does not incorporate a gender perspective and pays little attention to

women's concern and role in the reconstruction process.

Villa- Vicencio (1992: 41-42), on his part also advocates a theology of reconstruction concerned with social and economic structures. It involves the task of breaking down all forms of prejudices and creating an all inclusive society, and supporting and facilitating actions that make and sustain human life.

He further argues that, it is dangerous to leave the role of nation building to politicians just as it is dangerous to reduce theology to a specific political ideology that may result in a merger between state and church. Law is also important for it is necessary for maintaining order and as a means of restoring justice. Human rights are also important in a theology of reconstruction for they constitute the basic elements of respect and dignity, which are due to any person by virtue of being human. At the same time, theology makes Christians aware of these rights, providing them with an incentive to live in accordance with their demands. For Villa-Vicencio, pastoral concern requires the church to share in the struggle for political economy, which ensures the basic requirements for the well being and functioning of people as free and responsible citizens. These views are noble but embracing these visions does not translate into justice for women. There is need to go beyond human rights and constitutionalism and embrace the whole comprehensive experience of vulnerability by women. It is important to focus on what women are "actually able to do and to be", what has come to be known as their human capabilities.

The most helpful exponent of this approach is the feminist philosopher from the United States, Martha Nussbaum (2000) who has provided a coherent articulation of the capabilities approach for development theory, in dialogue with third world women. In utilization of this approach she argues, it is important to work alongside women to overcome their comprehensive experience of vulnerability. Nussbaum's seminal work "*Women and human development: The Capabilities approach*" (2000) provides the kind of framework that African Women's theology and the churches can use as a guide in their engagement with government and wider society to formulate policies that ensure justice, freedom and equality for all, and particularly for women.

In Africa majority of women live in situations of abject poverty, suffering exploitation and abuse, gender based violence, illiteracy, discrimination in matters of access to property, inheritance, biased laws and relative exclusion from decision making even where laws favor their inclusion. Nussbaum's Human Capabilities

Approach is concerned with providing the “philosophical understanding for an account of basic constitutional principles that should be respected by the governments of all nations, as a bare minimum of what respect for human dignity requires” (Nussbaum 2000: 5). To achieve this, she advances an approach that focuses on human capabilities which is about “what people are able to do and be”.

The approach recognizes each person and every person, treating each as an end based on the principle of each person’s capability. She uses the idea of a threshold level of each capability and according to her all citizens should not live below this capability threshold. The capability approach creates liberty for an assessment of the quality of life. It is worth noting that Nussbaum advanced the capabilities approach articulated by Amartya Sen in 1979 and in subsequent years (1999). Nussbaum’s main concern is the persistent discrimination against women in most of the developing world and the fact that a concern for justice for women is silenced in many debates about international development. She calls for a project that focuses on constructing political principles for all. For her, unequal social and political circumstances give women unequal human capabilities. Arguing from a feminist philosophical and legal perspective, she challenges international political and economic thought to be feminist attentive.

She identifies ten central human functional capabilities which to her are critical to being human and what the quality of life should involve. They include, life; being able to live one’s life to the full; bodily health. Bodily integrity, senses; imagination and thought, emotions, practical reason; affiliation; other species; play and control over one’s environment. Nussbaum argues that these items are all of equal value and equal significance. The approach recognizes that one may have the capacity to do something but not the opportunity to do it. She contends that everyone should be provided with basic requirements for quality life and that no one should be treated as a means to an end but all should be treated as ends in their own right. While she calls upon the government to do the implementation of the basic social minimums, she does not require that people be pressurized but that the conditions should be such that everyone is given the opportunity to understand their options and therefore be able to make choices without unnecessary influence. Nussbaum’s framework is congruent with the biblical faith that promotes human dignity, freedom and justice and the two adequately informs an African women’s public theology.

How does this theology look like? what are its markers? Is there an adequate theological foundation for public activism? Although Circle writings articulate succinctly resources for deconstructing patriarchal theology and church practice, as well as offering empowerment to confront structures that cause women's vulnerability; it however lacks an explicit theological engagement with public, legal or political matters. There is therefore an urgent need for a concerted effort to consider a paradigm shift, a change of emphasis. An African women's public theology should not just identify areas of injustice but should also engage the Church and government and wider society in complex areas like law, public policy, constitution, economics and politics. It should engage in social advocacy and be interdisciplinary. It should challenge the church to be more active in seeking social justice with an emphasis on gender justice. It should also focus on women's capabilities, what they are actually able to be and do. The Circle however, is already contributing towards the transformation of society and advocating for gender justice and women's equality in order to enhance the quality of life for both men and women. The advocacy work it has already engaged in, which include, engendering theological education and mainstreaming HIV and AIDS in theological curriculum should extend to other areas like policy, law and politics if total transformation for women and the rest of humanity is to be achieved.

8.0 Conclusion

As I end this presentation, I suggest that an African Women's public theology needs to utilize the human capability framework as a secular theoretical framework in conjunction with theological principles of the common good and God's purpose for creation for assessing the quality of life of women in Africa, and a basis for calling the church, government and society into action. This I would say may contribute to creating pathways for development for African women.

9.0 References

- Anderson, Allan H., *African Reformation, African Initiated Christianity in the 20th Century*. Trenton, New Jersey, Africa World Press, 2001: 7.
- August L. "AIC Women Manifesto" in Daneel M. L., "Editors Introduction," *Missionalia* 28: 213, August / November 2000: 255
- Beya, Bernadette, M. "Women in the Church in Africa: Possibilities for Presence and Promises", Njoroge, N. J. and Dube, M. W. *Talitha Cum! Theologies of African Women*. Pietermaritzburg, South Africa, Cluster Publications, 2001, 183-206 Print.
- Hinga, Teresia "Between Colonialism and inculturation: Feminist Theologies in Africa" in *Feminist Theology in Different Contexts*, Elisabeth Schussler Fiorenza and M. Shawn Copeland (eds.) Concillium London, UK: SCM Press, (1996) 26-29 Print.
- Kanyoro, Musimbi, R.A. "Engendered Communal theology: African Women's Contribution to Theology in the 21st Century, in Musa Dube and Nyanbura j. Njoroge (eds.) *Talitha Cum!: Theologies of African Women*, (Pietermaritzburg, South Africa : Cluster Publications, 2001 p.171).
- King, Ursula *Feminist Theology from the Third World: a Reader*, New York, Mary knoll, (1994), 13-17 Print.
- Mugambi, Jesse, N.K. *From Liberation to Reconstruction; African Christian Theology After the Cold War*. Nairobi, Kenya: East African Educational Publishers, 1995.
- Muriithi, Sicily, M. "Vulnerability and Capability in Kenya: Towards An African Women's Public Theology", Unpublished Ph.D Thesis, University of Kwa Zulu Natal, South Africa, 2008.
- Mwaura, Philomena N., "The Cries of the Poor: Response of the Church," in Kanyandago (ed.) *The Cries of the Poor: Questions and Responses for African Christianity*, Kampala, Marianum Press 2002: 193 – 194.
- Martha Fredericks, "Miss Jairus Speaks: Developments in African Feminist Theology" Exchange vol. 32:1, (2003)68- 76 Print.
- Nussbaum, Martha, C. *Women and Human Development: The Capabilities Approach*. Cambridge, UK. Cambridge University Press, 2000.
- Oduyoye, Mercy, A. *Introducing African Women's Theology*. Sheffield: Sheffield Academic Press, 2001. Print
- Paul VI On Evangelization in the Modern World-Evangelii Nuntiandi, Nairobi, Kenya, Paulines Publications Africa.
- Phiri, Isabel, A.et. al. eds. 'Introduction', *Her Stories: Hidden Histories of Women of Faith in Africa*, Pietermaritzburg: South Africa, Cluster Publications, 2002.
- Phiri Isabel A. and Sarojini, N. "African Women Theologies" in Stinton Diane, B. (ed.), and *African Theology on the Way: Current Conversations*, London, UK: SPCK, 2010.
- Sen, Armatya, *Development as Freedom*. Oxford, UK. Oxford University Press, 1999.
- Storrar, W. and Morton A. R. (eds.), *Public Theology for the 21st Century: Essays in Honour of Duncan, B. Forrester*. London, UK, New York: T & T Clark, 2004.
- Sundkler B. G. M and Stead C., *A History of the Church in Africa*, Cambridge, UK, Cambridge University Press, 2000.
- Villa-Vicencio, C. *A Theology of Reconstruction: Nation Building and Human Rights*. Cambridge, UK. Cambridge University Press, 1992.