

# GENDER AUDIT OF MEMBER CHURCHES OF COUNCIL OF CHURCHES IN ZAMBIA

Consultancy Report

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Commissioned by the Gender Desk of Council of Churches  
in Zambia

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This Gender Audit was commissioned by the Gender Justice Desk of the Council of Churches in Zambia (CCZ) through the funding of the Non - Governmental Organizations Coordinating Council (NGOCC). This work was carried out by a team of independent experts. It should be noted that the analysis reflects the views of the authors and does not reflect, in any way, the views of the Council of Churches in Zambia.

## FOREWORD

The purpose of the Audit was to give an overview on how the structures, policies and systems of the member churches of the Council of Churches in Zambia (CCZ) are hindering or promoting gender justice.

The team responsible for undertaking the Gender Audit comprised Isabel Moono Hamabuyu (Organizational Development Specialist) and Joyce Kafumbe

The Audit was commissioned by the Gender Justice Desk of CCZ. However, the views expressed are entirely of the authors, and should be attributed neither to CCZ nor to any of its staff members, nor to any of the many people interviewed.

The team worked in Lusaka and North-Western provinces from 11 February to April 2008. Within these limits they consulted as widely as possible with leaders of the Church at different levels.

The team is very grateful for the assistance of all people and churches contacted and would like to thank CCZ Gender Justice Desk for assisting with logistics.

## TABLE OF CONTENTS

Executive Summary .....	5
1. Overview of the Council of Churches .....	9
1.1 Vision .....	9
1.2 Mission .....	9
2. Objectives and Scope of the Audit .....	9
3. Methodological Framework .....	10
3.1 Data Analysis Tools .....	10
4. Introduction to the Zambian Context .....	10
5. History of the Church Activities in Zambia .....	11
6. Key Findings .....	12
6.1 Geographical coverage .....	12
6.2 Mechanisms of Accountability .....	13
6.2.1 Organisational Analysis of the Structures of the Churches and Mechanisms of Accountability to Gender Justice .....	13
6.3 Policies, Systems and Procedures .....	15
6.3.1 Analysis of Policies within the Council of Churches in Zambia .....	15
6.4 Practices, Cultural Context .....	18
6.4.1 Analysis of the Perceptions and Cultural Practices that are Predominant in the Churches .....	18
6.5 Resources Analysis .....	22
6.5.1 Resource analysis in order to assess if gender justice is budgeted for within the CCZ member churches .....	22
6.6 Contextual Framework .....	23
6.6.1 Contextual analysis of the role of the Council of Churches in Zambia in the context of promoting gender justice .....	23
7. Conclusions .....	24
8. Recommendations .....	24

## EXECUTIVE SUMMARY

This report highlights the findings of the Gender Audit that was commissioned by the Gender Department of the Council of Churches in Zambia (CCZ).

The objective of the Audit was to establish to what extent CCZ member churches' policies and practices have constrained or promoted gender justice in their churches. The Audit tried to examine and evaluate the following:

- The mechanisms, systems and procedures that can hinder or promote the attainment of gender justice in the church.
- The structures of the churches and mechanisms of accountability to gender justice
- Allocation of funding for gender justice within the CCZ member churches.
- Perceptions and cultural practices that is predominant in the churches.
- The role of the Council of Churches in Zambia in the context of promoting gender justice.

## OUTPUTS

Two outputs from the Audit were agreed with the CCZ prior to the start of the Audit activities, which included:

- A report detailing the main findings
- A dissemination workshop to which relevant representatives of the member churches would be invited, the aim being to present the main findings of the Audit.

## FINDINGS

### **Mechanisms, systems and procedures**

Seventeen member churches were assessed during the Audit which began from 11<sup>th</sup> February 2008 to 30<sup>th</sup> April 2008. Each member church assessed was unique in itself. The member churches derive their powers from the word of God which establish and place them in a more strategic position than any other institution in terms of facilitating gender justice. The member churches also have well developed structures which facilitate participation of members from the lower level to the highest policy-making organs. These structures are designed by members of the Church in line with the need and expansion of the Church. All levels work towards contributing to the mission of the particular Church. The lines of accountability are very clear.

### ***Church leadership and power sharing***

The Audit team established that leadership of the Church at higher level is male dominated.

One of the challenges established during the Audit was the fact that titles in different member churches do not mean the same thing. In certain instances same titles are given to both men and women but when it comes to responsibilities of leadership women are given lower positions. For example, a woman and man would be given a title of Reverend. The man is allowed to pastor a Church while the woman is not allowed and can only perform other administrative or lower responsibilities.

### ***Policies within the Council of Churches in Zambia membership***

Since the Bible is the umbrella policy of member churches, and there are many versions of the Bible, the basis for coming up with sound doctrines, policies, systems and procedures depends on how the particular member church interprets and understands the different versions of the Bible that are used in the Church and the interpretation of the Bible plays an important role in promoting gender justice or injustice.

The Audit also established that there were different reasons for unequal participation of men and women in the Church and these include:

- Inadequate utilization of Spirit given Gift.
- Lack of confidence in women.
- Discrimination based on marital status such as restrictive conditions of service that require both husband and wife to retire from fulltime ministry when the husband retires. In this case, the wife follows through the husband's retirement.
  
- In other churches resistances to change amongst church leaders make the attainment of gender justice difficult. This is also common among founders of churches who do not want to pass on leadership to upcoming generations.
  
- It was also established that the lack of written operational policies can also be a hindrance to the attainment of gender justice in the Church because Church doctrines are left to be interpreted by the one who is in authority. This problem is enhanced when the leader lacks appropriate training in ministerial roles.

### ***Limited understanding of the concept of gender***

There is still confusion as to the definition of gender. Most of those interviewed at lower level of the churches bemoaned the fact that they were not very sure of the definition of the term 'gender' and therefore gender justice was just another buzz word that has come to the scene.

### ***Sex and Gender Roles***

The difference between sex and gender is still a new concept for many Christians and churches.

### ***Analysis of the perceptions and cultural practices in the churches.***

It was also established that cultural and traditional beliefs are transferred from society to the Church. This is portrayed in leadership, participation and in sharing of responsibilities. For example, where women participated in Church life, there was emphasis that they could play any part in the Church except leadership. Their role was often perceived as an extension of their home life such as cleaning and decorating church buildings, teaching Sunday school, preparing and serving meals and snacks, fundraising and charitable work - caring for the sick, elderly as well as visiting prisons.

### ***Rigidity of culture to change***

*Geographical entry points of CCZ member churches:* The main entry points of member churches vary according to the areas of interest of their founders. Though membership may be widespread in certain cases, the concentrations of main programmes are in the initial entry points and most churches have adopted the cultures of their points of entry, i.e. in the provinces and these have a bearing on how the church culture is structured.

### ***Lack of Self Esteem by young women***

It was also established that some unmarried young women are shunning going to theological colleges fearing that when they graduate they will not find someone to marry as young men will also fear to marry a Pastor or Reverend. On the other hand, some men feel that women have no capacity to perform in leadership roles, while women themselves also expressed similar sentiments.

### ***Women's Ministries and Men's Fellowship***

#### *Opportunities*

The justification of having the two separate groups was that these were forums for addressing issues according to the need of a particular group.

With the gender injustice in churches, the women felt that they could, without restriction, exercise their spirit given gifts in women's ministries.

### ***Resource analysis to assess if gender justice is budgeted for within member churches***

*Fundraising:* The resource mobilization by member churches takes many forms. Fundraising which is one of the mechanisms of resource mobilization is through tithes, offering, donations, other income generating activities and donor funding. However, less than 50% member churches had funds earmarked for gender justice.

### ***Contextual analysis of the role of the Council of Churches in Zambia in the context of promoting gender justice.***

The Council of Churches in Zambia is still in the process of restructuring its programmes to main-stream gender. The organization has established a Gender Justice Desk which is also refocusing its activities from concentration of women empowerment only. The Audit established during the field visits that the change from Women's desk to Gender Justice Desk is at CCZ headquarters only. The restructuring has not yet reached the provincial level. Most of them are still operating as women's desks.

It is worthy mentioning that not much has been done by CCZ, in developing internal policies with regard to gender justice. The organization needs to start with formulating its own internal policies that will promote gender justice. The guidelines developed by the Circle of Women Theologians are a good initiative and provides a platform for policy formulation.

## **CONCLUSION**

The difference between sex and gender is still a new concept for many Christians and churches. The understanding between sex and gender roles was quite low. Therefore the way member churches interpret the same has a positive or negative influence in promoting gender justice.

The member churches were undergoing transformation in terms of promoting gender justice. However oppressive policies and systems were still in existence.

Women's and men's equal participation in decision-making is not only a demand for simple justice but it can also be seen as a necessary condition for their abilities and their interests to be taken into account. Likewise, "Without the active participation of women and the incorporation of women's perspectives at all levels of decision making, the goals of equality, development and peace cannot be achieved."

## **RECOMMENDATIONS**

Recognition of women's participation alongside with men has an impact on the socio-economic life as well as building of the faith community. Therefore by identifying the structural gender base of injustice the churches can create an alternative concept for gender balance in a just society where women and men can live in harmony.

- The member churches should provide opportunities that enable women to put their abilities to use in order to participate in their own development, and value women's spirituality in building up mutual relationships between women and men for fulfillment of the vision and mission of Church and society.
- The churches should implement programmes and workshops to enhance women's and men's potential gifts and education.
- The member churches should give opportunity for women to have further education that empowers them and expands their skills and knowledge beyond the traditional role of women.
- To reduce the risk of gender injustice and discrimination, member churches should introduce gender studies to the curriculum of theological colleges, religious institutions and schools, and encourage and explore ways to resist and overcome all forms of violence.
- Member churches must promote awareness among women and men so that they can mutually condemn all sexual, verbal, and other forms of abuse of power within the Church and in society.
- Member churches should encourage men to participate in programmes of the Church which are run by women.
- Member churches when preparing their budgets should make a provision for gender justice.
- CCZ should organize capacity building programmes in gender for Church leaders at all levels.



# 1. OVERVIEW OF COUNCIL OF CHURCHES

The Council of Churches in Zambia (CCZ) is an ecumenical umbrella organization of Christian churches that seeks to promote cooperation and fellowship between Christian churches and organizations in the Nation. The current membership stands at 24 member churches and 18 associate member organizations<sup>1</sup>. CCZ, therefore, seeks to bring together its membership and stakeholders for consultation and discussion in an effort to help form an enlightened Christian opinion on all issues affecting the spiritual, social and physical well being of Zambians.

## 1.1 *Vision*

The vision of the CCZ is to have a transformative impact on Church and society with regards to Christian unity and human dignity.

## 1.2 *Mission*

The CCZ serves as an ecumenical organization to strengthen Christian unity and to promote social justice, peace and development. This holistic ministry for human dignity to member churches, organizations and to the people of Zambia is achieved through facilitation, advocacy, capacity building and networking to the glory of the triune God.

# 2. OBJECTIVES AND SCOPE OF THE AUDIT

Within this context, the aim of the Gender Audit was to establish to what extent CCZ member churches' policies and practices have constrained or promoted gender justice in their churches. The Audit tried to examine and evaluate the following:

- The mechanisms, systems and procedures that can hinder or promote the attainment of gender justice in the Church.
- The structures of the churches and mechanisms of accountability to gender justice
- Allocation of funding for gender justice within the CCZ member churches.
- Perceptions and cultural practices that are predominant in the churches.
- The role of the Council of Churches in Zambia in the context of promoting gender justice.

Two outputs from the Audit were agreed with the CCZ prior to the start of the Audit related activities.

- A report detailing the main findings
- A dissemination workshop to which relevant representatives of the member churches would be invited, the aim being to present the main findings of the Audit.

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<sup>1</sup> Membership as at 2008.

For the purpose of this Audit, gender is defined as the socially constructed attributes to being a woman and a man, of being masculine and feminine. These attributes are not naturally or biologically given or determined by birth, but are acquired by culture and traditions in our society. The content and nature of this interpretation varies historically and culturally. Therefore gender is defined by culture, power relations, behavior, values and attitude.

### **3. THE METHODOLOGICAL FRAMEWORK**

#### **3.1 Data Analysis Tools**

- 3.1.1 A semi-structured questionnaire with both open-ended and closed-ended questions was administered in order to collect both qualitative and quantitative data. The respondents included Leaders of the churches or representatives who had the authority to speak on behalf of the churches.
- 3.1.2 Since the administration of the questionnaire allowed for both administrative staff and clergy as respondents simultaneously, the processes embraced both, clarity of questions and further discourse where necessary, thereby give a wealth of qualitative information.
- 3.1.3 Focus group discussions were also used where it was necessary to meet a number of people at the same time.
- 3.1.4 Additionally, literature review was also undertaken both prior to the Gender Audit and after, to allow for the collection of secondary data for enrichment of the Audit.

### **4. INTRODUCTION TO THE ZAMBIAN CONTEXT**

- 4.1 The Government of the Republic of Zambia has recognized the need for full participation of women in the development process at all levels to ensure sustainable development and attainment of equality and equity between women and men. As such, the Government is determined to redress the existing gender imbalances and provide equal opportunities for women and men to actively participate and contribute to their fullest ability and equitably benefit from national development.
- 4.2 The vision of the Government of the Republic of Zambia on Gender as reflected in the National Gender Policy is to achieve full participation of both women and men in the development process at all levels in order to ensure sustainable development and attainment of equality and equity between women and men.
- 4.3 Out of the population of Zambia, 51 percent are female. Although there are provincial, rural and urban variations in percentage of females, the differences are not very significant. Despite the predominance of females, gender imbalances which do not favour women exist in Zambia's socio-economic, cultural, political and religious spheres. These imbalances have prevented women from effectively contributing to and benefiting from the development process.

## 5. HISTORY OF THE CHURCH ACTIVITIES IN ZAMBIA

- 5.1 In a report on the Church and development in Zambia the London Missionary Society (LMS) was the first organisation to establish a mission station based at Niamikolo close to Lake Tanganyika in 1885 followed by numerous other mission stations throughout the country. Other mission stations followed the LMS example and established a presence in other regions.
- 5.2 The first Anglican mission station would not begin until 1911. Traditional Anglican involvement in Zambia was undertaken by the Universities' Mission to Central Africa (UMCA), which had been founded in Cambridge as a direct result of the fiftieth anniversary of Livingstone's call for African evangelism.
- 5.3 During the period of colonial rule in Zambia, up until independence in 1964, the Church attempted to straddle the gulf between ministering to the needs of the local population without antagonising the colonial administration and bringing the local population to a point of passive acceptance of colonial rule. The traditional view of the Church during this period was to provide social welfare. Churches became primarily involved in education and healthcare. Other initiatives such as orphanages, skills training and agricultural extension were also evident in the development of Zambia during this period, though at times its role extended into advocacy and the formulation of law.
- 5.4 For the missionaries the practical outworking of this exhortation in Zambia was threefold:
  - 5.4.1 as a means to evangelism. The Evangelical churches in particular saw the personal study of the Bible as a vital part of the discipleship of converts to Christianity. Therefore, the ability to read was vital to this concept (It also meant that the Church was at the forefront of recording African aural languages so as to produce translated scriptures). All denominations though perceived that giving the children a Biblical education would draw them away from the traditional instruction in the village.
  - 5.4.2 Education was also seen as a method by which European values and culture could be instilled into the population.
  - 5.4.3 Formal education would also provide skilled workers for the mission station. Church workers, construction workers, teachers etc. Later they would also provide skilled labour for commerce, government and the mines.
- 5.5 From the brief history of the Church in Zambia as stated above, the Audit established that the foundation of the member churches of CCZ in Zambia dates as far back as 1898. It was further established that churches in Europe, United States of America, Canada, South Africa, Democratic Republic of Congo to mention a few played a big role in the formation of some of the churches in Zambia. Some of the member churches were either branches of the international movement of churches or breakaways. The table below presents a summary of member churches' years of establishment in Zambia.

<b>Member Church</b>	<b>Country of Origin</b>		<b>Established in Zambia</b>
	Country	Year	Year
African Methodist Episcopal Church	USA	1787	1928
Anglican Church	UK		1910
Brethren In Christ	USA/Canada		1906
Central African Committed Church	Breakaway from Dutch Reformed Church		1955
Christian Marching Church	Breakaway from Salvation Army - Zimbabwe		1993
Community of Christ Church	USA	1830	2000
Church of Christ	USA through Southern Rhodesia (Zimbabwe)		1898/1921
Kimbanguist Church	Democratic Republic of Congo	1960	1967
Pilgrim Wesleyan Church	South Africa	1900	1930
Reformed Church in Zambia	South Africa		1899
The Lutheran Evangelical Church in Africa	Finland		1980
Salvation Army	UK through Southern Rhodesia (Zimbabwe)		1922
Salvation Deliverance	USA		1992
United Church of Zambia	UK (4 mission societies came together)		1965

## **6. KEY FINDINGS**

### **6.1 Geographical coverage**

The member churches of CCZ operate in all provinces of Zambia. The member churches also provided estimates of membership of their church by percentage based on gender disaggregated data. All the member churches indicated that the women were the majority and were actually running the Church although the Church leadership was dominated by the minority.

<b>Member Church</b>	<b>Year of establishment in Zambia</b>	<b>Membership Approx % Female</b>	<b>Membership Approx % Male</b>
United Church of Zambia	1965	65	35
Reformed Church in Zambia	1899	80	20
Church of Christ	1898 and 1921	70	30
African Methodist Episcopal Conference	1928	60	40
Salvation Army	1922	60	40
Unity Presbyterian Church	1923		
Christian Marching Church	1993	70	30
Community of Christ	2000	70	30
Salvation Deliverance	1992	60	40
Pilgrim Wesleyan Church	1930 and 1968	80	20
Lutheran Evangelical Church	1980	65	35
Kimbanguist	1967	60	40
Brethren In Christ	1906	65	40
Anglican	1910		
Central African Committed Church	1955	60	40
Church of Central African Presbyterian		70	30

(Percentages reflected above are merely estimates given during the meetings held as there was not enough time to verify the figures)

## **6.2 Mechanisms Of Accountability**

### **6.2.1 *Organisational analysis of the structures of the churches and mechanisms of accountability to gender justice***

For any organization to operate effectively and efficiently there should be structures in place. The structures of the member churches differed from one church to another as these churches were autonomous churches with different backgrounds. For the purpose of the Audit, it was necessary to bear in mind that there were seventeen member churches assessed and each member church was unique in itself. In line with the terms of reference, the findings are stated in general terms meaning that as much as possible effort was made to ensure that the results reflected the general picture of what was pertaining with regard to gender justice in member churches.

### 6.2.2 **Strategic Position**

The member churches derive their powers from the word of God which establish and place them in a more strategic position than any other institution in terms of facilitating gender justice.

### 6.2.3 **Well developed and laid down structures**

The member churches have well developed structures which facilitate participation of members from the lower level to the highest policy-making organs. The participation varies from one level to another and according to the policies and systems in place. These structures are designed by members of the church in line with the need and expansion of the church. All levels work towards contributing to mission of the particular church. The lines of accountability are very clear.

### 6.2.4 **Well informed church leaders**

Fourteen out of seventeen member churches leaders have a fairly good understanding of the structures, doctrines and policies of the churches. They are also aware of what the Bible provides for in terms of equal participation by both women and men. There is a potential to develop an effective relationship with Church leaders to ensure gender justice is realized.

### 6.2.5 **Interpretation of the structures in relation to power sharing**

#### 6.2.5.1 **Leadership**

While it is argued that the most affected gender in regard to equal participation is the female gender, the Audit team established that leadership of the Church at higher level is male dominated. Out of the seventeen (17) member churches assessed, sixteen (16) member churches were led by men and only one (1) member church had a woman leader at the top. The table below illustrates examples of power sharing at different levels in the churches.

Church	Level	No./%	Male	Female
A	Bishops	10	9	1
B	Division/District Leaders	8	8	-
C	Reverends	128	120	8
D	Presbytery ministers	19	16	3
E	Board of Admin	100%	50%	50%
	District Board	100%	50%	50%
	National Board	100%	80%	20%
F	Congregation	100%	30%	70%
G	House of the Clergy	100%	100%	
H	Synod Moderators	100%	100%	

#### 6.2.5.2 Titles

One of the challenges established during the Audit was the fact that titles in different member churches do not mean the same thing. In certain instances same titles are given to both men and women but when it comes to responsibilities of leadership women are given lower positions. For example, a woman and man would be given a title of Reverend. The man is allowed to pastor a church while woman is not allowed and can only perform other administrative or lower responsibilities.

The effectiveness and efficiency of any structures depends on sound policies and systems in place. In assessing the mechanism of accountability the Audit looked at the policies, systems and procedures that may hinder or promote gender justice.

### 6.3 Policies, Systems and Procedures

#### 6.3.1 *Analysis of the policies within the Council of Churches in Zambia membership in order to assess the mechanisms, systems and procedures that can hinder or promote the attainment of gender justice in the Church.*

6.3.1.1 The doctrines, policies, systems and procedures influence the way the Church is organized and managed. As a starting point, the umbrella policy of member churches is the Bible. The Bibles they use are in many versions. Therefore the basis for coming up with sound doctrines, policies, systems and procedures depends on how the particular member church interprets and understands the different versions of the Bible that have flooded the churches. The doctrines and policies, systems and procedures of member churches play an important role in promoting gender justice or injustice. Even at this level, equal participation of both women and men in developing policies is key as this facilitates the mainstreaming of gender.

For the purpose of the audit, the member churches are classified in three categories:-

##### 6.3.1.2 **First category**

There are eleven out of seventeen member churches in the first category and have the following positive trends:

- Appreciates and recognizes the truth that the Spirit grants gifts without respect to gender.
- The policies of member churches in this category are written and every effort is made to encourage their members to exercise their Spirit given gifts.
- Both women and men are given equal opportunity to participate in the programmes of the Church.
- Some of the opportunities are with regard to Church leadership and training. For example, lately there has been flexibility in allowing both women and men to exercise their gifts. It is a milestone that two member churches had a female

national church leader and a provincial bishop, respectively. Other member churches have seen a rise in a number of female ministers of the gospel.

- Specific funding for women to train as ministers of the gospel.
- Women are encouraged to attend theological colleges and the number of female ministers is slowly increasing.
- There are many players in policy formulation as each organ of the Church structure has an input.
- Policies that promote sense of belonging and ownership by members are in place.

Activity	Member Church
Established Gender Desks	1
Equal opportunity of pastoring a church	11
Equal opportunity for attending theology colleges	12
Equal opportunity for lay people to exercise their Spirit given gifts	11

#### 6.3.1.3 Challenges facing this category

- *Inadequate utilization of Spirit given Gifts*  
There are challenges however facing this category when it comes to reality. Some members of the church themselves do not appreciate the conducive environment created for them to participate fully. Even when potential to exercise the gifts is there, some members decline to be involved.
- *Lack of Confidence in women*  
From the audit it was established that the majority who decline to participate in some key positions are women. Reasons given were that women would rather nominate or elect men to take leadership positions. On the other hand, there are some men who do not believe that women have the same capacity as men of performing better.
- *Discrimination on Marital Status*  
Issues of marital status with regard to service were silent in the policies. Married women were disadvantaged in terms of leadership. It was established that it was rare for a married man to hold a lower position than his wife's. This is in respect of a situation where all were trained and ordained women or men of God. Key positions were held by men especially at national level. Most women were assigned responsibilities of leading women's ministries in their churches. Where women have risen to the higher position as men is in respect of widows or singles.
- *Conditions of Service*



The other challenge was still on service, when a husband retires from fulltime service in the church the wife was also retired and not vice versa. The audit established that in such instances married women's full time service to God depended on how long the husband would be in service. The playing field in this case is not level.

### **6.3.2 Second Category**

Four out of seventeen member churches are in this category.

#### **6.3.2.1** *Resistance to Change*

The second category was of member churches that resisted change. This category was run by leaders who felt that things should be the same as in the beginning. As mentioned earlier most of the policies of member churches are global. Implementation of change in policies takes long. In certain cases when change takes place in other countries, territories, regions and so on, the member church either introduces change late or decides not to. This is usually the top leadership that decides what suits them.

#### **6.3.2.2** *Role of women in church*

The emphasis in the member churches in this category is that women can play any part in the Church except leadership. Their role is often perceived as an extension of their home life: cleaning and decorating church buildings, teaching Sunday school, preparing and serving meals and snacks, fundraising and charitable work - caring for the sick, elderly as well as visiting prisons. Orphans and vulnerable children's programmes are perceived as women's programmes.

#### **6.3.2.3** *Founders' Syndrome*

It is worth mentioning that some years back the Church in Zambia was in the forefront in lobbying for no 'third term' in the government. During the Audit, it was however established that four (4) out of seventeen (17) member churches had "open policies" that allowed leaders of the Church to be at one congregation until death do them part. This has brought frustration as no other person can perform those responsibilities until someone dies. The young people who hear the "calling" cannot respond positively because of the negative policies of the Church that hinder them.

### **6.3.4 Third Category**

In this category there are three (3) out of seventeen (17) member churches that were assessed.

#### **6.3.4.1** *Governing without written operational policies*

The third category is one with unwritten policies whereby governing and running the Church depends on who is in authority.

The leaders in this category have given themselves so much power in appointing the team they were working with.

6.3.4.2 *Untrained Clergy*

It was established that within this category, untrained clergy posed a danger in leadership and management of the churches as well as the interpretation of the Bible. Education is a key feature in leadership and other programmes of the church. Therefore, it is expected that all leaders acquired the right knowledge and understanding of their responsibilities. This is confirmed by the Government's vision and mission as it relates to gender.

6.3.5 The Government's vision and mission as it relates to gender is captured in the mission statement in the national Policy on Education document, "Educating our Future (1996)" which states:-

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

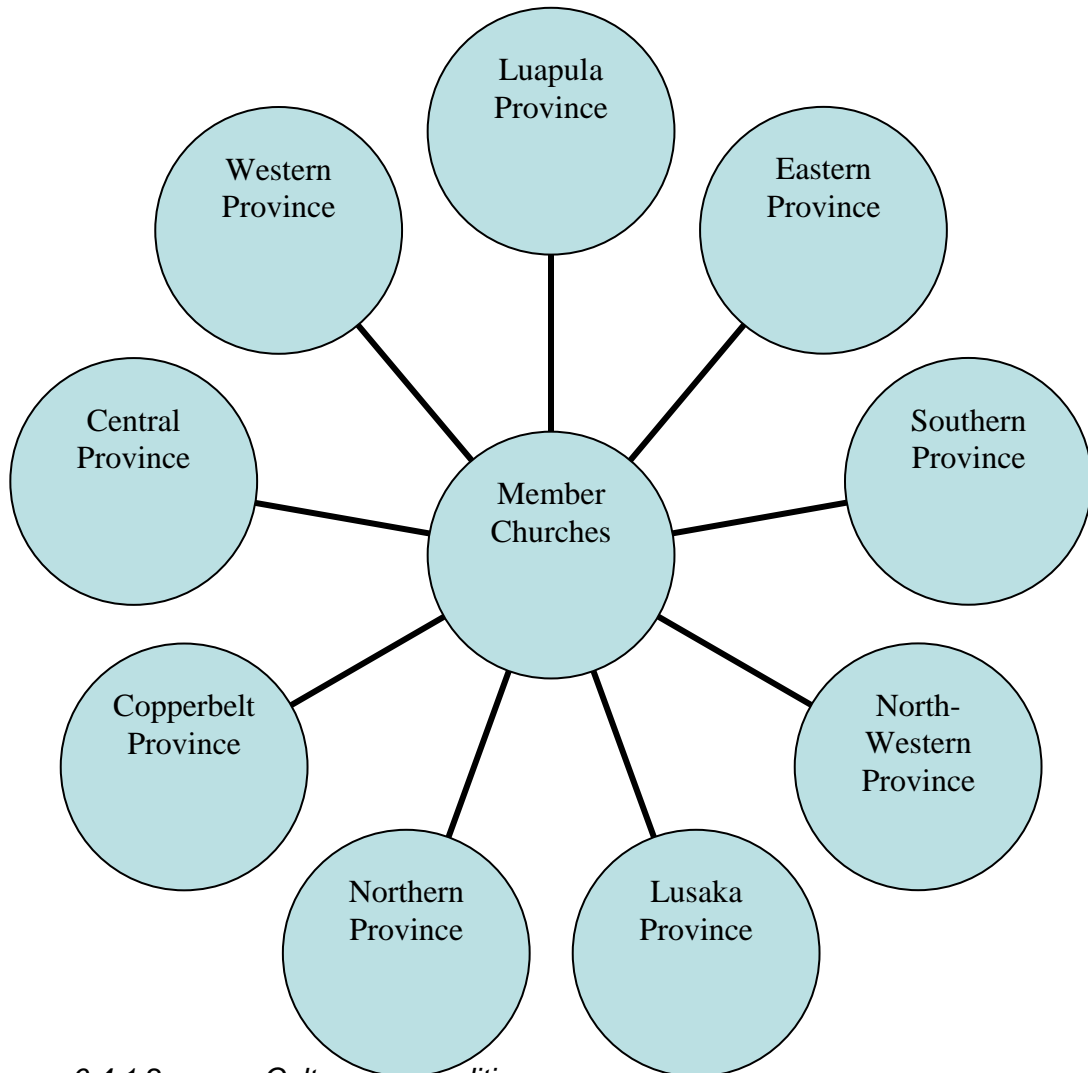
It is also true that people are the most critical factor in the development process. Since knowledge, skill and technology change so quickly, individuals must be ready to continuously learn and acquire new skills and technologies throughout their lives.

**6.4 PRACTICES, CULTURAL CONTEXT**

**6.4.1 *Analysis of the perceptions and cultural practices that is predominant in the churches.***

**6.4.1.1 *Rigidity of culture to change***

*Geographical entry points of member churches of CCZ:* The main entry points of member churches vary according to the areas of interest of their founders. Though membership may be widespread in certain cases, the concentrations of main programmes are in the initial entry points.



6.4.1.2

*Culture and traditions*

Churches have often been silent about gender injustice and women’s vulnerability, and have not seriously considered the consequences of this silence. When women are disempowered, the whole society suffers. This was evident during an interview with one member church leader who spoke negatively about women members of his church. Unfortunately social structures and this equality are in disorder in our society. When women attempt to resist injustice and regain their vision they face discrimination and devaluing of their rights. However, gender discrimination has affected basic justice and integrity of human relationships in all areas of life. It is within family life where all this starts from.

6.4.1.3

*Relationships between women and men*

Furthermore the reality is that relationships between women and men affect also the social wellbeing of society. For a woman to get her equal share, she has to make a special effort. Whenever women make special effort to assert their right to equality of access to resources and overcome their obstacles to access they have to confront gender discrimination.

6.4.1.4 Cultural beliefs and expectations about what it means to be a man often prescribe an oppressive role for men and deprive them of many of God's gifts, such as caring and nurturing. The Bible calls us to see both women and men as full persons and to go beyond traditional stereotypes for God. In the baptismal formula preserved in Gal 3:28, '*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.*' We see that all the traditional human barriers fall in the community of those baptized into Jesus Christ.

6.4.1.5 *Cultural beliefs and expectations*  
It is still rampant in member churches that negative cultural and traditional beliefs are transferred from society to the Church. The hearts of many leaders and members are not fully transformed from things of culture and tradition. This is portrayed in leadership, participation and in sharing of responsibilities. The socialization in the communities where members live has negative effect on how the Church is responding to issues of gender justice. For example, the way the community would rather vote for a man in politics, the same attitude was transferred to the Church in cases where elections take place.

6.4.1.6 *Lack of Self-Esteem by young women*  
It was established that some unmarried young women are shunning going to theological colleges fearing that when they graduate they will not find someone to marry as young men will also fear to marry a Pastor or Reverend.

## **6.4.2 Women's Ministries and Men's Fellowship**

6.4.2.1 *Opportunities*  
Different member churches have different terms they use to describe women's and men's groups. For the purpose of the Audit, we are using the above terms to explain our findings. There were many advantages of having separate ministries for women and men and good reasons have been put across. The Audit team noted that membership in women's ministries was growing very fast and it was through these groups that the Church membership was expanding. With the gender injustice in churches, the women felt that they could, without restriction, exercise their spirit given gifts in these ministries. The justification of having the two

separate groups was that these were forums for addressing issues according to the need of a particular group.

#### 6.4.2.2

##### *Shortcomings*

There are also challenges of having these two groups working in isolation on issues that could be jointly handled. It has been established that while the women's groups started a long time ago, the men's groups were formed not long ago. The challenge was that although many of the programmes of the churches fell under the women's ministries, not all benefit women only but addresses needs of the society. It was also apparent that men shun participating in these programmes because they are women led. On the other hand, women are sometimes overprotective by not creating an environment to attract men to participate in their activities. There is need to break certain barriers in churches to allow for equal participation.

For example, the women's groups are in charge of cleaning halls or church buildings, cleaning surroundings and catering because this is what the women do in their homes. These activities can be performed by both women and men as there is nothing wrong. This is evidenced by the fact that if the same activities were floated for money, both women and men would be willing to take part. In brief, most of the roles the women have assigned themselves are culturally motivated.

#### 6.4.3

##### ***Limited understanding of the concept of gender***

##### 6.4.3.1

##### *Definition of Gender*

There is still confusion as to the definition of gender. Most of those interviewed at lower level of the churches bemoaned the fact that they were not very sure of the definition of the term 'gender' and therefore gender justice was just another buzz word that has come to the scene.

##### 6.4.3.2

##### ***Sex and Gender Roles***

The difference between sex and gender is still a new concept for many Christians and churches. While sex roles are biologically determined, gender roles are socially, historically and culturally constructed. However in general, gender role or the idea of being masculine/feminine seems to be true to most societies and cultures around the country. Power is entrenched in the relationship of men and women. Each society has its own respective cultural and traditional process which defines the gender role and encourages women and men to control their behavior, attitudes and values. In spite of all changes and different views, women and men have been living on different cultural beliefs and traditions. The construction of gender roles determines a person's quality of life, the space she/he occupies in the home, church and society. Gender roles are not a fact of nature. They can be changed, and often need to be where they are unjust. The

creation story affirms that women and men alike are created in God's image (Gen 1:27).

- 6.4.3.3 In biblical terms, gender justice means recognizing that women and men are created by God, redeemed by Christ, and gifted by the Spirit without distinction or partiality. In this regard, Gender Justice advances the discussion on how women are seen, how their role in Church and society is understood and how to confront injustices against women. It examines power relations between women and men as the basis of gender injustice. Gender Justice speaks to the need for men to work in partnership with women in this struggle.

## 6.5 RESOURCES ANALYSIS

### 6.5.1 *Resource analysis in order to assess if gender justice is budgeted for within the CCZ member churches*

#### 6.5.1.1 **Resource Mobilization**

##### *Fundraising*

The resource mobilization by member churches takes many forms. Fundraising which is one of the mechanisms of resource mobilization is through:

- Tithes
- Offering
- Donations
- Grants from cooperating partners and
- Other income generating activities.

Ninety percent (90%) of the leaders interviewed stated that the Church was run by the women. It was noted that the funds raised locally much input came from participation by women. However, less than fifty percent (50%) had funds earmarked for gender justice.

These funds are insufficient to meet the programme activities of the churches. It was established that member churches have cooperating partners who support most part of the overall budget. Most of the member churches are struggling to mobilize resources mainly because of undeveloped fundraising mechanisms. Resource mobilization is more than just fundraising – it is about getting a range of resources, from a wide range of resource providers and through a number of different mechanisms. These are translated into:

- Resources which are different kinds of things that are needed.
- Mechanisms which are different ways of directly getting resources.

- Resource providers which are different people/organizations that provide resources.

The Audit established that quite a number of member churches lack capacity in resource mobilization and some have seen CCZ as their “donor”.

#### 6.5.1.2 Human Resources

The churches tapped from the available human resources in terms of skills development, capacity building intervention as well as filling administrative and management positions. The churches are rich in terms of human resources. The members of the churches have different backgrounds in terms of professions, skills, knowledge and capacities. It was established that not much in certain instances has been done to utilize the available human resource in building capacities that are lacking.

## 6.6. CONTEXTUAL FRAMEWORK

### 6.6.1 *Contextual analysis of the role of the Council of Churches in Zambia in the context of promoting gender justice.*

6.6.1.1 The Council of Churches in Zambia (CCZ) is still in the process of restructuring its programmes to mainstream gender. The organization has established a gender desk which is also in its infancy in terms of refocusing its activities from concentration of women empowerment only. The Audit established during the field visits that the change from women’s desk to Gender Justice Desk is at CCZ headquarters only. The restructuring has not yet reached the provincial level. Most of them are still operating as women’s desks.

6.6.1.2 It is worthy mentioning that not much has been done by CCZ, in developing internal policies with regard to gender justice. The organization needs to start with formulating its own internal policies that will promote gender justice. The guidelines developed by the Circle of Women Theologians are a good initiative and provides a platform for policy formulation.

6.6.1.3 The role CCZ can play in the context of promoting gender justice will depend on how member churches respond to constraints of promoting Gender Justice within their environment. The member churches are autonomous organizations who should believe that to belong to a network there are certain values to be adhered to. The effective way would be to assist member churches to realize that certain hindrances to attaining gender justice are people made and could be removed.

The Audit identified some challenges that need to be addressed by CCZ as an institution namely:

### *CCZ Constitution*

The institution operates on a constitution which is outdated. The Church should be above board when it comes to issues of the constitution. This is the backbone of the institution. At the time of this Audit, CCZ was working on constitutional changes to bring it in line with modern trends.

### *CCZ Programmes*

CCZ has good programmes which could benefit the member churches. The challenge is that the lower you go the less information there is about CCZ programmes. For example, at lower levels CCZ is all about member churches, women's groups coming together and forming branches. The information is not trickling down to grassroots from the national offices.

It is appreciated that there are sub-committees at CCZ; the challenge is how the representatives of member churches communicate to their churches and how the needs of the member churches are communicated to the CCZ as per their mandate.

### *Restructuring from Women's Desk to Gender Justice Desk*

The restructuring at CCZ in respect of Women's Desk to Gender Justice Desk has not fully been institutionalized. This has been done at CCZ secretariat while the field is still operating as Women's Desks. CCZ should take into consideration the issues raised above. It is difficult to talk about gender in any form when structures at CCZ are not clear.

## **7. CONCLUSION**

- 7.1 The difference between sex and gender is still a new concept for many Christians and churches. The understanding between sex and gender roles was quite low. Therefore the way member churches interpret the same has a positive or negative influence in promoting gender justice.
- 7.2 The member churches were undergoing transformation in terms of promoting gender justice. However oppressive policies and systems were still in existence.
- 7.3 Women's and men's equal participation in decision-making is not only a demand for simple justice but it can also be seen as a necessary condition for their abilities and their interests to be taken into account. Likewise, "Without the active participation of women and the incorporation of women's perspectives at all levels of decision-making, the goals of equality, development and peace cannot be achieved."

## **8. RECOMMENDATIONS**

- 8.1 Recognition of women's participation alongside with men has an impact on the socio-economic life as well as building of the faith community.



Therefore by identifying the structural gender base of injustice the churches can create an alternative concept for gender balance in a just society where women and men can live in harmony. The participation of women in different ministries of the Church is something that empowers them rather than subordinating them. Against this background we recommend the following:

- 8.1.1 The member churches should be encouraged to provide opportunities that enable women to put their abilities to use in order to participate in their own development, and value women's spirituality in building up mutual relationships between women and men for fulfillment of the vision and mission of Church and society.
- 8.1.2 The member churches should implement programmes and workshops to enhance women's and men's potential gifts and education.
- 8.1.3 The member churches are running programmes in education, they must encourage and give opportunity for women to have further education that empowers them and expands their skills and knowledge beyond the traditional role of women. Empowerment is about people taking control over their lives, gaining skills, increasing self-confidence and participating in decision-making.
- 8.1.4 There are possibilities to reduce the risk of gender injustice and discrimination by introducing gender studies to the curriculum of theological colleges, religious institutions and schools, and encouraging and exploring ways to resist and overcome all forms of violence. This will enable churches to free themselves from teachings and practices that discriminate against women.
- 8.1.5 Member churches must promote awareness among women and men so that they can mutually condemn all sexual, verbal, and other forms of abuse of power within the Church and in society as well as challenge systems and structures that discriminate against women.
- 8.1.6 Member churches should encourage men to participate in programmes of the Church which are run by women.
- 8.1.7 Member churches should be encouraged to budget for gender justice.
- 8.1.8 Member churches running theological/Bible colleges should ensure gender justice in enrolment in those institutions.
- 8.1.9 Member churches should consider gender as a crosscutting issue in their operations.
- 8.1.10 CCZ should :-
  - Organize regular training sessions on gender justice for all staff of CCZ.
  - Organize regular training sessions on gender justice for leaders of the member churches.

- Continue dialogue with member churches to find ways to promote gender justice.
- Establish Gender Justice Monitoring Committee.
- Improve on packaging of information to member churches.
- Mainstream gender in its programmes.
- Sufficiently budget for Gender Justice to include appropriate transport for the department.
- Develop Gender Justice Guidelines for use by the organization, which could be used as a useful resource by member churches.

**References:**

Council of Churches in Zambia – Theological Reflection and Guidelines on Gender Justice in the Church, November 2007

Republic of Zambia, National Gender Policy, GIDD Lusaka, March 2000

Women in Development Southern Africa Awareness “Beyond Inequalities – Women in Zambia”, ZARD, SARDC 1998

Rev. K. Sumithra N. Fernando, Rethinking mission February 2008 - Gender Justice and awaking women to regaining the vision

History of Activities of the Church in Zambia: from Wikipedia, the free encyclopedia

## Meetings Implemented

### Gender Audit in Member Churches of CCZ

#### A. General Information:

**Name of Experts:** Isabel Moono Hamabuyu and Joyce Kafumbe

#### B. Meetings

<b>No.</b>	<b>Date</b>	<b>Member Church</b>	<b>Participant</b>
1	15.02.08	United Church of Zambia	Rev.Mbalazi - Synod General Secretary
2	18.02.08	Reformed Church in Zambia	Rev. W. Zulu - Acting General Secretary
3	18.02.08	Salvation Army	Commissioner V. Chigariro - Territorial Commander
4	19.02.08	Uniting Presbyterian Church	Rev. Nkhosi -
5	20.02.08	Christian March Church	Rev. Daka Rev. Crispin Samenda Pastor Alice M. Kapenda Mrs Margaret Chenda - Women Leader
6	20.02.08	Community of Christ Salvation	Rev. Chola
7	20.02.08	Deliverance	Pastor B. Matanga
8	21.02.08	Pilgrim Wesleyan Church Kimbanguist	Pastor Manjimela
9	22.02.08	Church	Pastor Kajiko - National Secretary
9	21.02.08	Luthern Evangelical Church	Bishop Kipaila
10	25.02.08	Brethren In Christ	Rev. Soko Ms Grace Luwewe - Administrator (Lusaka Diocese)
11	26.02.08	Anglican Church	Bishop P. Sauti - Overseer
12	26.02.08	Central African Committed Church	Edwin Phiri - Elder Ms Lekesina Phiri - Elder Ms Rhoda Katangwa - Secretary Rev. Joseph Lungu Ms Esther Lungu - Youth member

13	27.02.08	Church of Christ	Mr. T. Simubali
14	29.02.08	African Methodist Episcopal Conference	Rev. Musunga - Administrative Assistant
15	07.03.08	Church of Central African Presbyterian	Rev. L. R. Mbewe

#### **FIELD MISSION**

#### **Meetings Held Solwezi**

1	09.03.08	United Church of Zambia	Bishop Mukuka - North-Western Province
2	10.03.08	Church of Christ	Pastor E. Kakuku
		Anglican Church	Father F. Mwanza
		Reformed Church in Zambia	Rev. Goodson Silavwe
		United Methodist Church	Rev. P. Muteba
			Pastor Samukonga Zuze
			Pastor B. kangasa
<b>3</b>	<b>10.03.08</b>	<b>Representatives of Women's Ministries in Solwezi</b>	

#### **Meetings held - Mwinilunga**

12.03.08	Anglican Church	Ms D. Ndongo
		Ms N. Kamota
		Ms W.B. Ndongo
		Mr. E.S. Masamwisha
		Mr. J. Kamota
	United Church of Zambia	Ms L.N. Chunda
		Ms G. L. Yamboto
		Ms F. Chitanti
		Ms Kamuse
		Mr Morris
		Ms B. Kasongo
13.03.08	Anglican Church	Rev. H. Sakapaji
	United Methodist Church	Exhauster Pastor G. Musumali

Anglican Church

Pastor Lemmy Kanguya  
Rev. L. Kandala  
Rev. Y. Kalenga  
Rev. D. Kakoma

**FIELD MISSION**  
**Meetings Held in Kasempa**

1 14.03.08 African Methodist Episcopal Conference  
United Church of Zambia  
United Church of Zambia

Rev. Kapepa  
Rev. O. Nsebula  
Mr. B. Chiwala

1 14.03.08 United Church of Zambia

Ms N. Mwanza  
Ms M. Mwila  
Ms H. Jiteshi  
Ms A. Mutambo  
Ms J. Muasa  
Ms C. Chanda  
Ms R. Changwe  
Ms M. Kantumoya  
Ms M. Shane  
Ms M. Chibwe  
Ms O. Anyandwile  
Ms C. Kashiya  
Ms E. Mukubanta  
Ms E. Masonga

2 14.03.08 African Methodist Episcopal Conference

Ms I. Mumba  
Ms E. Kawisha  
Ms C. Muteba  
Mr. F. Changwe  
Mr. P. Kawisha  
Ms G. W. Kabondo  
Ms I. Mullinga  
Mr. C. Chinyama  
Ms E. Nkausu  
Mr G. Nkausu  
Mr. D. Kapepa (Jr)

<p><b>Data Collection on Council of Churches in Zambia member churches</b>  <b>Questionnaire</b>          Gender Audit          2008</p>
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## Part 1 – Church Identification

### 1.1. Identification

Name of Church :	
Acronym:	
Date of foundation :	
Date of registration:	
Contact details:	
Does the organization have an autonomous site(s):	yes :
Contact person:	
Tel. :	
Fax :	
Email :	
Website:	
P.O. Box:	
Town/region	
Street	

### 1.2. Scope of the Church

Local (rural/urban) :	<input type="checkbox"/>
Regional :	<input type="checkbox"/>
Section/Branch of a National Church:	<input type="checkbox"/>
Section/Branch of an International Church:	<input type="checkbox"/>



### 1.3. Mission, strategies, activities and funding

Main sector(s) of activity	<p>What issues?</p> <ol style="list-style-type: none"> <li>1.</li> <li>2.</li> <li>3.</li> </ol>
Objectives pursued by the church:	<ol style="list-style-type: none"> <li>1.</li> <li>2.</li> <li>3.</li> </ol>
<i>Do you have a strategic and/or action plan?</i>	yes :
<i>Main programmes/activities carried out in the last 4 years: (Please provide a concise explanation)</i>	<ol style="list-style-type: none"> <li>1.</li> <li>2.</li> <li>3.</li> </ol>
<i>Annual budget:</i>	
<i>Main cooperating partners:</i>	<ol style="list-style-type: none"> <li>1.</li> <li>2.</li> <li>3.</li> <li>....</li> </ol>
<i>Types of funding received:</i> (What % of your budget is earmarked for Gender Justice?)	<input type="checkbox"/> Basket / consortium    Yearly budget: ..... <input type="checkbox"/> Project                      Yearly budget:..... <input type="checkbox"/> Self-funding    Yearly budget:.....
<i>Who do you think are the key cooperating partners for your programmes?</i>	

#### 1.4. Structure

General assembly:	<input type="checkbox"/> Limited to founding members <input type="checkbox"/> Board membership Frequency of meetings
Board: (What is your policy regarding representation of both men and women on your board?) Please indicate %	<input type="checkbox"/> Governing <input type="checkbox"/> Advisory Length of mandate
Secretariat staffing	<input type="checkbox"/> Full time    Number: ..... % <input type="checkbox"/> Part time    Number: ..... %
Do you have a membership?  How are they involved in your Church activities?	yes :  If yes, how many? ..... (Give % of men and women)

#### 1.5. Coordination and collaboration among Women's Ministries and Men's Fellowships

Why have you found it appropriate to have different ministries for men and women?	
Are there issues that concern women and men that the Church is addressing?	
How are these needs integrated into Church policies, programmes and projects?	
Who do you regard as the key players in your Church? And why?	

**Part 2 – Capacity building**

What are the main strengths of your Church with regards to the issues of Gender Justice? Please list them.	
What are the main weaknesses/ shortcomings of your Church in promoting Gender Justice?	
What opportunities can you make use of?	
What constraints do you need to overcome?	

<p><b>Needs Analysis (In-House Capacity) :</b></p> <p>(Which areas in line with Gender Justice is a priority in terms of capacity building for your Church. A maximum of 5 and indicate your order of priority)</p>	
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Do you see yourself as building capacity in other churches in the area of Gender Justice?	<input type="checkbox"/> yes <input type="checkbox"/> no Why? If yes, in which areas?
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**Final remarks/Comments:**

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