

The challenge of theological education for women in Malawi

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Abstract

In Malawi formal theological education has made great progress, both through church-owned and state-owned institutions. In spite of much overall progress, however, the role of women in theological education in Malawi has lagged behind. The low uptake of women in theological education and the low participation of women in teaching theology is based both on ecclesiastical and on cultural factors. The article argues that through such factors women in Malawi are often denied both the right to higher education and the right to a free choice of employment. Though there is still a long way to go to reach equal participation of women in theology, some progress is being made in several church-related institutions and also in the universities in the country.

Introduction

Malawians started to access theological education from the 1960s, during the period of independence. At this time, the early Western missionary-led churches began to promote theological training for locals. In Malawi, the Presbyterian churches and the Roman Catholic Church were the first to promote theological training. However, since the beginning of nationalisation, the majority of trained theologians in Malawi have been men. Although the issue of women's accessing theological education was raised as early as the mid-1960s, when the Nkhoma Synod first entered into this debate (Phiri 2000:56), which then trickled down to other Christian denominations, it still remains true that fewer women than men have accessed theological training.

The thesis

This article argues that there are factors that often deny women both higher theological education and opportunities to use such training as they wish. This contravenes the human rights injunction that women have equal rights with men in higher education and employment opportunities. Thus, barring women from accessing theological education potentially excludes women from enjoying the right to being employed as clergy of the church and in other institutions which demand such training. Moreover, barring women from accessing theological training and thus limiting their access to higher education is discriminatory and against the right to higher education (United Nations 1948:1-4).

The aim

The aim of this article is to show to what extent the above rights have been observed or disregarded in the history of theological training, and the factors that deny women the enjoyment of such rights.

Methods

I write as an insider. I am a woman theologian in Malawi and this article reflects my and my sisters' experiences. Data for this article was collected through reading documents and conducting oral interviews. The earliest work on this issue was by Isabel Apawo Phiri, writing on the Chewa women's religious experiences in the Presbyterian/Reformed Nkhoma Synod in the Central Region of Malawi (Phiri 1997). She highlights the story of Mary Chimkwita Phiri, whose pursuit of theological training was frustrated by the policy of (non-) engagement of trained women in the ordained ministry.ⁱ The second work was by the author of this article, on the experience of women in the Baptist Convention in Southern Malawi (Banda 2005).ⁱⁱ In this work I highlighted the connection between women in theology and church engagement. These earlier works sparked interest at both undergraduate and postgraduate level in research on women's theological education and their position in the church. I have also used information from women's experiences in the Zambezi Evangelical Church (Nkhoma 2005) and from the Baptist Convention (Longwe 2007).

This discussion about the challenges of theological education for women theologians in Malawi is informed by perspectives from the Circle of Concerned African Women Theologians. This was founded in 1989 by Mercy Amba Oduyoye from Ghana and brings together women theologians – concerned about women’s issues – from the whole continent of Africa (Oduyoye & Kanyoro 1991). The Circle of Concerned African Women Theologians argues that promotion of theological education of women should tally with their engagement in church and society.

The context of this article is women’s experiences in churches with theological institutions related to the University of Malawi through the Board of Theological Education (Fiedler 2007), in as far as they are training women in theology.ⁱⁱⁱ

Results

The research has shown that fewer women than men have accessed theological training and that there are religious as well as cultural reasons that have led to this lag.

Low enrolment of female students in Malawi secular universities

Although there is now a steady rise in the number of women studying theology at secular universities in Malawi, there has generally been a low enrolment of women studying this discipline. An example is the enrolment of students at Chancellor College, one of the five constituent colleges of the University of Malawi. Some scholars such as Kenneth Ross (1999:4) and Isabel Apawo Phiri (1991:25) have pointed out the problem of low enrolment of female students in this institution. Phiri lists, among other factors, low literacy levels of women, lack of opportunities to do theology, and lack of opportunities to utilise theological training in churches.

Ross agrees with Phiri on the bearing other church-instituted theological colleges have on the enrolment of female students in the faculty of theology. He shows the relationship of these theological colleges to the enrolment of students in the Department of Theology. He argues that the majority of students must have earned their Diploma in Theology with a 55% mark or above to qualify for entry into the Department of Theology. However, there is also a growing minority of students in the department with a Diploma in Education who had Religious Studies as a major subject.

This relationship between theological education at church-based theological colleges and higher theological training at secular universities hinges a good deal on the number of women who received theological education through the former institutions. As such, it can be argued that the right of women to access higher theological and religious studies education is undermined by the policy makers of the church-based theological training institutions. The policies of these church-based institutions favour men rather than women, therefore fewer women enrol in the secular universities.

- A sample study of enrolment at Chancellor College

In a survey of the 1993-2000 enrolment, the general record of graduates from the Department of Theology and Religious Studies indeed shows that there have been few students studying theology at this institution. The first graduates in BA (Theology) graduated in 1993, even though the University of Malawi started in 1967. From 1973 to 1993, students in the college could only take Religious Studies offered within the Faculty of Education and then move to the Faculty of Arts. During these years students were being trained to be teachers of Bible Knowledge in secondary schools, which was a popular subject among pupils because it was usually highly scored at Form Four level. The table below shows the enrolment ratios between female and male students in the Department of Theology during selected years (University of Malawi, 1999).

Ratios of female to male students in the Department of Theology, University of Malawi

<i>Academic year</i>	<i>Programme</i>	<i>Women</i>	<i>Men</i>	<i>Total</i>
1992	Mature entry (third year)	0	4	4
	first year	2	1	3
1993	Mature entry	2	0	2
	first year	1	8	9
1994	Mature entry	0	15	15
	first year	2	1	3
1995	Mature entry	0	0	0
	first year	1	2	3

1996	Mature entry	0	9	9
	first year	0	0	0
1997	Mature entry	1	2	3
	first year	0	0	0
1998	Mature entry	0	0	0
	first year	1	2	3

- Entry into the First Year and the University of Malawi

The table of results from 1992 to 1998 shows that the enrolment of women students in first year offered significant hope of increasing the enrolment of women students in the Department of Theology and Religious Studies. In the first year, 1992, when the course was instituted, 50% of the students enrolled in the course were female. In 1993 the percentage of women students in the course rose to 100%. In 1994 the percentage of women students in the BA (Theology) course was 66%. In 1995 this enrolment percentage, although it dropped, was at 33%, and 33% seems to have been the average from 1995 to 1998 (University of Malawi, 1999).

This observation is in line with the views of Ross, that first-year recruitment of women during the period of 1993 to 1998 was most promising because at each entry about half of the students were women (Ross 1999:4). Against this positive development, the University of Malawi decided to remove the space for registering first-year BA (Theology) students on their application forms after 1998. This change has contributed to low enrolment of women students in the Department of Theology. It is therefore argued that

- The four students enrolled in 1992 all graduated in 1993 because this mature course takes only two years. Those enrolling in the course already have a diploma and stay in college for two years to finish their BA (Theology) course. Two other students were enrolled in the programme as first years, registering 50% enrolment of women in that year.^{iv}
- Even though in 1993 only two students enrolled as mature students in the course, by 1994 four students had graduated in this course. The other two were enrolled in 1992 as first years. Both of the students had a pass at the end of their first year, the BA third year.
- In 1994, out of 15 enrolled in the course at third year, none were women.
- The record of graduates in 1996 shows that all the 15 male students enrolled in 1994 graduated in 1996. However, enrolment of new students in the third year in 1996 was nine, and none were women.

The low enrolment of women students in Theology and Religious Studies at third year deserves a thorough discussion.

After much lobbying, the BA (Theology) slot has now been reintroduced in the University of Malawi, and in 2007 the course had seven students, an all-time record for first-year entry (University of Malawi, 2007)

The same year Mzuzu University also started its first BA (Theology) course, with 28 students in first year, five of them women. Third-year entrance had three students, all women. The 2008 third-year intake was six men. The first-year intakes and the 2009 third-year intake were all above 20, about a quarter of them being women. Most women who enter the third-year BA (Theology) course are qualified teachers (Mzuzu University 2009).

- Low entry into the Department of Theology and Religious Studies

Isabel Apawo Phiri rightly argues that low literacy levels of women have a bearing on their access to theological education (Phiri 1995). This implies that even if the University of Malawi put in place recruitment procedures allowing students of theology to enrol at the first-year level, there would still be few women being admitted to the Department of Theology and Religious Studies. The underlying reasons for this have been applicable to secular disciplines of study as well. It is a problem that is specific to women, not only in theological training but in all areas of life. Even in Malawi, girl children are socialised differently from boy children, with the girl's paradigm for training traditionally being repressive in the area of accessing higher education (Mgeni 2004). Theologians have also pointed out the fact that women are socialised in churches to occupy positions junior to men.

Theological education through church-based theological training

The right to higher education and the right to employment are encroached on by policies implemented by church-based theological colleges: policies which favour men rather than women. However,

churches in Malawi are slowly beginning to reinterpret their policies to include women in theological training. The move to allow women as students of theology at church-based institutions was spearheaded by the mainline churches. The first women to be enrolled were from the Nkhoma Synod and then the Livingstonia Synod. Blantyre Synod followed later.

Pentecostal churches were the second to allow women to train in their church-related colleges. However, charismatic churches have overtaken all the churches in providing women with theological education.

Women and theological training in the Zambezi Evangelical Church

The Zambezi Evangelical Church has its own college that provides theological training for members: the Evangelical Bible College of Malawi (EBCOM).^v All students are selected by their respective churches to join the college. All the women chosen do not, however, become pastors or coordinators of ministries that comprise men and women. In this church, the first woman to graduate with a diploma in theology from its college was Mrs. Deborah Kumpoola in 1977 (Nkhoma 2005). Nevertheless, at this time female graduates from this college were expected to be employed in women's work. They were denied the right to be employed as pastors. Alice Khota, who graduated from the college in 1980, mentioned at one of the Circle of Concerned African Women Theologians meetings held at Chancellor College that she was concerned about roles ascribed to women after graduating from this theological college. She noted that women were not given the freedom to engage in the areas of ministry that they were called by God to do. Regardless of such concerns, the church has continued to engage women graduates from this college in women-only ministries. This paradigm is clearly shown by the table below concerning the roles of women in the Zambezi Evangelical Church who graduated from the Evangelical Bible College of Malawi (EBCOM) from the 1980s to 2003.

<i>Name</i>	<i>Marital status</i>	<i>Year</i>	<i>Role in Church as of 2005</i>
Mrs. Deborah Kumpoola	Widowed	1980 Diploma	Coordinator of women's group (Chiyanjano)
Miss Jennie L.C. Makapola	Single	1986 Certificate in Biblical Studies	What she is doing is not known
Mrs. Alice Khota	Widowed	1995 Certificate in Biblical Studies	Coordinator of Girls' Brigade
Mercy Chilembwe	Widowed	1996 Certificate in Biblical Studies	Coordinator of wives' programme at EBCOM
Mrs. Monica Frank	Married	Withdrew on maternity grounds	
Miss Grace Kasenda	Single	Withdrew, reasons not known	
Mrs. Mkwelalamba	Widowed	2003 Certificate in Biblical Studies	Coordinator of wives' programme at EBCOM

All the women studied together with men in what was called the mainstream programme, in which both women and men learnt the same subjects. This training is different from the "wives' course", in which wives of the male students are taught subjects related to running their women's organisation as well as supporting ministries of their husbands. Those, however, who took the mainstream programme with a view to becoming pastors, evangelists and Christian workers, were discriminated against in becoming pastors.

As time goes on, however, women are less content to settle for subservient roles in the Zambezi Evangelical Church. Mrs. Mary Chaomba, who was the fifth woman to enrol at EBCOM, graduated "with a vision to serve the church in pastoral roles".^{vi} She enrolled in the college to train as a pastor; but was appointed to serve as coordinator for *Chiyanjano* in the North. In 2002, however, *Chiyanjano*,

defying all odds, boldly stood up to challenge the church's stand on the ordination of women (Nkhoma 2005:15).

The awakening call has been heard and men are slowly heeding the call. They have at present allowed three women to be "set apart" for ministry.^{vii} These women were set apart on June 22, 2003 at a function entitled *Mapatulidwe a Makodineta* (Nkhoma 2005). The limits of this decision can not be maintained for long. The time is approaching when the Zambezi Evangelical Church will fully ordain women. This desire for ordination in women of ZEC seems to go together with their search to upgrade their theological training. If this trend continues, there will be an increase in the number of women in the Malawi Circle of Concerned African Women Theologians from Zambezi Evangelical churches.

Women in the Baptist Convention

The experiences of women in the Baptist Convention have shown that the interest of women in theological education is linked to the possibility of getting employment with the church. As the Baptist Church does not ordain women as pastors, its women members have little interest in studying theology. Since the establishment of the church in 1960s, women have been engaged only in support ministries of the church. The roles of women in this church include being *alangizi* (counsellors) and holding administrative posts such as treasurer of the church.

Moreover, there seems to be a lack of recognition by the church of women that have studied theology. When there are positions in the church that require women, the church seems not to give priority to those that have theological training. For example, when the church had a need for an acting general secretary, they engaged a lay woman to take up the post, disregarding women who had had theological education. Margaret Nyika was nominated Acting General Secretary, when there were women such as Rachel Banda, Molly Longwe and Grace Matupi who had theological training. Whereas it is a policy of the Baptist Convention that the general secretary should always be a pastor, it is interesting that in addition to breaking this rule the Convention did not choose a woman with theological training. Sidelining women who had theological training happened not only at this level but at other levels as well. Women who graduate from theological colleges, even those that have been through the Baptist seminaries, are not given positions, even at the lowest level of working in the women's department. These women end up being self-employed. They usually work hard at doing things on behalf of the church through their own self-initiated projects, with little remuneration.

It may be the case that women are sidelined in employment within the church because of the question of whether it is considered worthwhile for a woman to receive money for doing a job in the church. When women are offered employment in the church, it is usually not attached to a salary. This is against the right to "equal work for equal pay" set out in the Universal Declaration of Human Rights (UN 1948:4). Rachel Fiedler initiated a project to look after orphans in order to create space for ministry at the fringe of the church as well as earning some income. She was appointed as "Development Desk Worker" in 2007 and the letter of appointment stated that she would not receive any income from the convention until she raised money for the projects; from then on only would she receive a salary.

Such an attitude by the Baptist Convention in Malawi does not attract women in this church to seek theological training. Ordination of women who have attained the required theological training could promote women's interest in studying theology. The General Secretariat – led by Rev. Fletcher Kaiya as general secretary and Rev. Emmanuel Chinkwita as the president – tabled a motion at the annual general meeting in 2004 on allowing women's ordination but it was rejected. One of the arguments against this was that the Baptist Convention should not emulate what other churches were doing but should consult the scriptures regarding women's ordination. A committee was set up to draw up papers on the issue. By the 2006 annual general meeting, this committee had not met to deliberate on the issue.

The wave of women pastors in the Jali area in the 1970s and 1980s has died down. They became pastors without theological training and without being ordained. They were not even chosen to be pastors of the congregations; they became pastor by starting churches and by members affirming their mission work by ascribing the title of pastor to them. This is why, while they were widely accepted as pastors by women, many male pastors did not recognise them. These examples therefore did not encourage others to undertake theological training.

However, an important role model who has inspired women in the Baptist church to study theology at a higher level is Molly Longwe, who is a lecturer at Lilongwe Baptist Theological Seminary. Some of the pastors that studied under her did not at first accept being taught by a woman. This attitude has changed and she is now a model who inspires Baptist Convention women to study theology; the students (currently 40 of 45 students are male) rate her as probably the best teacher there.

The role of men in theological training

Against the above restrictions imposed on women to undertake theological training in the Baptist Convention, it is clear that there is a clear voice from some men in key positions in the church who are encouraging women to undertake theological training at a higher level. Some of these men allowed their wives to study theology at a higher level. In the Baptist Convention, Akim Chirwa, Hany Longwe and Klaus Fiedler are examples. Akim Chirwa allowed Martha Chirwa to study theology even as an independent student at Zomba Theological College. Apart from encouraging Molly Longwe to do theological training, Hany Longwe opened space at the Baptist Seminary for women to do theology. This is what enabled Liddah Kalako to go through Seminary training.^{viii} Since then, more women have studied theology at the Baptist Theological Seminary.

From the discussion above, it is clear that encouraging women from Baptist churches to enrol in the Department of Theology and Religious Studies or other colleges of higher learning can not be arrived at with one approach.^{ix} The problem of women in the Baptist Convention not furthering their theological training is many sided. The increase in the number of women studying theology would not have materialised without the sponsorship Klaus Fiedler organised for them from Germany.

The same happened in the Presbyterian Blantyre Synod. The increase in the number of women trained in theology in the Blantyre Synod can be traced to the time when Rev. Silas S Ncozana was the General Secretary, from 1985 to 1995 (Phiri 1995). It was during his time that the first meeting of “Women in Theology” was convoked in Malawi. It was also during this time that Blantyre Synod deliberately invited female reverends from abroad to work in its Synod, with the intention of sensitising women to positions of leadership even to the level of the ordained ministry. Two of these women were Peggy Reid, a Canadian minister, and Rev. Jane Kamau from the Presbyterian Church of East Africa (Phiri 1997:138).

Since the period of Silas Ncozana, Zomba Theological College has contributed positively to the development of the Malawi Circle of Concerned African Women Theologians’ leadership through involving women at leadership level and recruiting them as students. Isabel Apawo Phiri was recruited to teach some courses at this college. Fulata Moyo taught courses on sexuality together with her late husband, Solomon Moyo. Rachel NyaGondwe Banda (Fiedler) taught at the wives’ course but was also enrolled at the college in the Diploma course. Martha Chirwa earned her first degree (BDiv) from the same college. Currently two Circle of Concerned African Women Theologians members, Mrs. Mercy Mgeni and Mrs. Jannie Chalimba, are employed in the women’s department as staff. They are both very active in the Circle.

Theological training in the Charismatic and Pentecostal Churches

Malawi charismatics have a higher number of women studying theology. Women such as Rose Morleene Mbewe from Calvary Family Church and Bertha Chunda from Living Waters are among the key women that have studied theology. The high number of women doing theology in charismatic churches arises from the fact that their churches ordain women as pastors.

In fact there are also women Apostles in the charismatic churches. The Living Waters church now has Apostle Mrs. Ndovi. However, ordained women in this church are not always respected as pastors. One of the issues Rose Morleene Mbewe brings up is that ordained women in her church are looked down upon by the church (men and women). She bases this observation on her own experience. She notices that in most cases members of her church follow decisions made by her husband rather than by her. Her husband is an Apostle of the church.

Her reaction to such an experience is passive. She has chosen not to confront these oppressive members of her church and concentrates on what she considers as more important in her ministry. On the other hand, it is not only the service that is important in a person’s life but her or his dignity before God and man. This disrespect by church members concerning her wisdom on church matters robs her of dignity.

Another factor that works against women applying for theological training is the claim that theological training is not necessary for ministry. Pastor Carol Chaponda’s experience highlights this. Her conversion has been the only factor that has earned her pastoral duties. She attributes her conversion experience to the prayers of her husband, who was already a dedicated born-again Christian. Her husband based his prayers on 1 Corinthians 7:16, which reads: “How do you know, husband, whether you will save your wife?” Although Carol Chaponda had been brought up in a Christian family, she had not yet known the Lord personally. One day she went to attend “lunch hour prayers” at the Red

Cross in Blantyre.^x There she was converted to Christ through the founder of Living Waters Church, Rev. Ndovi. When Rev. Ndovi preached, she was so moved that she decided to give her life to Christ.

Her walk with the Lord amazed many people because of her transformed life after she committed her life to Christ. Although theological training is seen in some churches as a prerequisite for ministry, Pastor Carol Chaponda began her ministry straight after her conversion, without theological training. The first pastoral responsibility was doing charity work, in which she gave people clothes, food and many other things according to the prompting of the Holy Spirit. At one time she gave away almost all her dresses. She was left with only one. Since she did not run a paid ministry, she relied on her business to earn a living. Her generosity at the prompting of the Holy Spirit made her break the rules of running a business, so that she was left with very little capital, insufficient to cater for her family. Even in this situation, the Spirit of God continued to ask her to give away items from the small business. As a result the business declined, which brought financial problems on her family. Her children found it difficult to survive on this small income. This was the kind of life she lived from 1986 to 1990. Now she is a successful pastor, though she had no theological training. While there is no reason to doubt her call or her success in ministry, it will be a pity if she is made a role model for those who believe that women, strong in charity, do not need theological training.

Postgraduate training for women

In Malawi currently only three institutions offer postgraduate training in theology: the Chancellor College of the University of Malawi, Mzuzu University (both government owned) and All Nations Theological Seminary (Assemblies of God).^{xi} In all three institutions the right of women to study theology is unchallenged, but still the numbers are small.

At first the University of Malawi offered a part-time MA; out of 10 who completed the course, the author was the only woman. Then three times a partly taught MA course was offered; out of 15 who received their MAs, three were women. None of the 12 PhDs was awarded to a woman. All the current 9 MA students at All Nations Theological Seminary in Lilongwe are male (one woman completed the course earlier). Mzuzu University has not graduated anyone in theology yet, but the picture is similar: There is one woman among the 12 PhD students^{xii} and one among the 14 MA students.

Women who received postgraduate training abroad

Due to the combination of circumstances and attitudes so far described, the number of female theologians who have received any postgraduate training is small. Isabel Phiri received her PhD from the University of Cape Town (UCT) and is now Professor of Theology at the University of KwaZulu-Natal, Fulata Moyo received her PhD from UCT and is now heading the Women's Desk of the World Council of Churches in Geneva. Molly Longwe received her MTh from UCT and is now a lecturer at the Baptist Theological Seminary in Lilongwe, at the same time as studying for her PhD at KwaZulu-Natal, and Mercy Chilapula (MA, Stellenbosch) will join the PhD programme at Mzuzu University in 2010. Jocelyn Tengtenga received her MA from Denver Seminary (Anglican) and is currently the Training Chaplain for the Diocese of Southern Malawi.

Women as lecturers in theology

Since the 1990s one of the (up to six) lecturers in the Department of Theology and Religious Studies of the University of Malawi has usually been a woman (Isabel Phiri, Fulata Moyo, Chimwemwe Kalalo, now Head of Department). After nine years Mzuzu University appointed Rachel NyaGondwe Fiedler as the first female lecturer of theology (out of, currently, eight), the Baptist Seminary has two female lecturers out of five, and at Livingstonia University one of the two lecturers of theology is a woman, Joyce Mlenga (with an MA), and Chimwemwe Kalalo, with an MA from the University of Malawi, heads the Department of Theology at Domasi Teacher Training College. In this field there is clear progress, but it is slow and has to start from a low level.

Women's theologies

Literature is necessary for education, and theological literature by women should be available. Due to the efforts of the Kachere Series, the publications arm of the Department of Theology and Religious Studies of the University of Malawi, four books by female Malawian theologians have been published, as well as some articles and brochures.^{xiii}

In teaching theology, the syllabi of the universities and of most theological institutions attempt to give a voice to the female side of theology, but it is only Mzuzu University which offers, since 2007, a full course sequence on African Feminist Theology.

In the research being done, both the University of Malawi and Mzuzu University emphasise the female component. Twelve of the currently 64 published titles in the Kachere Documents Series reflect these efforts.^{xiv} In the research currently being undertaken at Mzuzu University there are also several projects by male students on studying women's history.

Since the 1990s the Circle of Concerned African Women Theologians has had a presence in Malawi, with Isabel Phiri, Fulata Moyo, Getrude Kapuma and Rachel Fiedler as chapter leaders. Two of the five Continental Coordinators of the Circle have been from Malawi: Isabel Phiri, Pietermaritzburg, 2000-2006 and Fulata Moyo, Geneva, since 2006.

Women's theologies have indeed found a home in Malawi, and though there is still a long way to go to make them well established, Malawi can be proud to have made some contribution to women's theology and the theological education of women – efforts that reach beyond its borders.

Conclusion

Women's right to theological training could be fully established in Malawi if women that have undergone theological training were rewarded for the training. They should have freedom of access to all areas of ministry and be paid for the work accordingly. It is also true that a continuation of the change in policies by the churches on the recruitment of women for theological training will further enhance their chances to make an equal contribution. Further, women in Malawi and the church at large must begin to respect ordained women as equally qualified to deliver their pastoral services to men.

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Mallungo, Hilda (Lilongwe), 14.12.2000

Mgeni, Mercy (Zomba Theological College), 18.1.2007

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Nyika, Margaret (Blantyre), 17.11.1999

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Endnotes

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- 1 Even now, Nkhoma Synod is not ready to ordain women, but since 2005 the Synod has encouraged women to study theology and to preach in church.
 - 2 The Baptist Convention, founded in 1960, is the largest of more than 20 Baptist denominations with an estimated 150 000 members.
 - 3 This excludes, among others, the Roman Catholics, as they do not train women at their Board related institutions, and it excludes the Salvation Army (which has been training women since the beginning on an equal level), because their officers' training school does not belong to the Board.
 - 4 These were the two women from Blantyre Synod selected by their church to study theology, which would prepare them for women's work in their church.
 - 5 The Zambezi Evangelical Church goes back to the interdenominational Zambezi Industrial Mission founded by Joseph Booth, a Baptist from Melbourne, in 1892 (Fiedler, 2006)
 - 6 She graduated with a certificate in Biblical Studies (Chichewa).
 - 7 The three women are: Mrs. D. Kumpoola, Mrs. M. Chilembwe, and Mrs. A. Khota.
 - 8 Before entering the Seminary she was an evangelist, church planter and pastor. She entered the Seminary as a widow and died two months after completing the course (Longwe, 2008).
 - 9 Several women studied at the African Bible College in Lilongwe.
 - 10 For the importance of Lunch Hour Fellowships in the Revival of the 1970s, see Kawamba, 2009.
 - 11 The courses are offered as part of the programme of Global University, USA, and the degrees are awarded from there.
 - 12 Joyce Mlenga, lecturer at Livingstonia University. One woman, an ordained minister trained at Stellenbosch University, has been accepted for 2010.
 - 13 The books are: Phiri, 1997, ²2000, ³2006; Banda, 2005; Fiedler, 2005, ²2007; Longwe, 2007. In its 15 issues so far *Religion in Malawi* has published 12 articles by Malawian women theologians, most of them by I.A. Phiri. A theological brochure reflecting Feminist theology, in Kholowa & Fiedler, 2000, ²2003.
 - 14 Of specific interest to this study are the earliest and the latest: Anthony Nkhoma, 2005, and Joyce Mlenga, 2009.